

CRYSTALLIZATION-STUDY OF JUDGES

Message Nine

The Children of Israel Not Having a King and Everyone Doing What Was Right in His Own Eyes

Hymns:

Scripture Reading: Judg. 2:10-18; 3:7-15; 8:33-35;
10:6-7; 13:1; 17:5-6; 18:1, 30-31; 19:1; 21:25

- Judg. 2:10 And all that generation as well were gathered to their fathers; and another generation, who did not know Jehovah or the work that He had done for Israel, rose up after them.
- Judg. 2:11 And the children of Israel did what was evil in the sight of Jehovah and served the Baals.
- Judg. 2:12 And they forsook Jehovah, the God of their fathers, who brought them out from the land of Egypt; and they followed after other gods from among the gods of the peoples who surrounded them; and they worshipped them and provoked Jehovah to anger.
- Judg. 2:13 And they forsook Jehovah and served Baal and the Ashtaroth.
- Judg. 2:14 Then the anger of Jehovah burned against Israel, and He delivered them into the hands of plunderers; and they plundered them. And He sold them into the hand of their enemies around them, and they were no longer able to stand before their enemies.
- Judg. 2:15 Whenever they went out, the hand of Jehovah was against them for evil, as Jehovah had spoken and as Jehovah had sworn to them; and they were greatly distressed.
- Judg. 2:16 And Jehovah raised up judges, and they saved them out of the hands of those who plundered them.
- Judg. 2:17 Yet they did not listen to their judges either, but they went about as harlots after other gods and worshipped them. They turned aside quickly from the way in which their fathers walked, the way of obeying the commandments of Jehovah; this they did not do.
- Judg. 2:18 And when Jehovah raised up judges for them, Jehovah was with the judge, and He saved them from the hand of their enemies throughout all the days of the judge; for Jehovah would be moved to pity by their groaning because of those who oppressed them and crushed them.
- Judg. 3:7 And the children of Israel did that which was evil in the sight of Jehovah, and they forgot Jehovah their God and served the Baals and the Asherahs.
- Judg. 3:8 Therefore the anger of Jehovah burned against Israel, and He sold them into the hand of Cushan-rishathaim the king of Mesopotamia. And the children of Israel served Cushan-rishathaim eight years.
- Judg. 3:9 Then the children of Israel cried out to Jehovah, and Jehovah raised up a savior for the children of Israel, who saved them, that is, Othniel the son of Kenaz, Caleb's younger brother.
- Judg. 3:10 And the Spirit of Jehovah came upon him, and he judged Israel. And he went out to battle, and Jehovah delivered Cushan-rishathaim the king of Aram into his hand; and his hand prevailed over Cushan-rishathaim.

- Judg. 3:11 And the land had rest forty years. And Othniel the son of Kenaz died.
- Judg. 3:12 Then the children of Israel again did that which was evil in the sight of Jehovah. And Jehovah strengthened Eglon the king of Moab against Israel because they did that which was evil in the sight of Jehovah.
- Judg. 3:13 And he gathered the children of Ammon and Amalek to himself and went and struck Israel, and they took possession of the city of palms.
- Judg. 3:14 And the children of Israel served Eglon the king of Moab eighteen years.
- Judg. 3:15 Then the children of Israel cried out to Jehovah, and Jehovah raised up a savior for them, that is, Ehud the son of Gera, the Benjaminite, a left-handed man. Now the children of Israel sent tribute to Eglon the king of Moab by him.
- Judg. 8:33 And as soon as Gideon died, the children of Israel turned again and went as harlots after the Baals. And they made Baal-berith their god.
- Judg. 8:34 And the children of Israel did not remember Jehovah their God, who had delivered them from the hand of all their enemies all around;
- Judg. 8:35 Nor did they show mercy to the house of Jerubbaal, that is, Gideon, for all the good he had done to Israel.
- Judg. 10:6 Then the children of Israel again did that which was evil in the sight of Jehovah. And they served the Baals and the Ashtaroth and the gods of Aram and the gods of Sidon and the gods of Moab and the gods of the children of Ammon and the gods of the Philistines, and they forsook Jehovah and did not serve Him.
- Judg. 10:7 And the anger of Jehovah burned against Israel, and He sold them into the hand of the Philistines and into the hand of the children of Ammon.
- Judg. 13:1 Then the children of Israel again did that which was evil in the sight of Jehovah, and Jehovah delivered them into the hand of the Philistines forty years.
- Judg. 17:5 And the man Micah had a house of gods; and he made an ephod and teraphim, and consecrated one of his sons to become his priest.
- Judg. 17:6 In those days there was no king in Israel; everyone did that which was right in his own eyes.
- Judg. 18:1 In those days there was no king in Israel; and in those days the tribe of the Danites sought for themselves an inheritance to dwell in, for unto that day the lot had not fallen for them on an inheritance among the tribes of Israel.
- Judg. 18:30 And the children of Dan erected for themselves the sculptured idol; and Jonathan the son of Gershom, the son of Moses, he and his sons, became priests to the tribe of Dan until the day of the captivity of the land.
- Judg. 18:31 Thus they set up the sculptured idol that Micah had made the whole time that the house of God was in Shiloh.
- Judg. 19:1 Now in those days, when there was no king in Israel, there was a certain Levite dwelling in the far end of the hill country of Ephraim. And he took for himself a concubine from Bethlehem in Judah.
- Judg. 21:25 In those days there was no king in Israel; everyone did what was right in his own eyes.

I. In their degradation Israel became chaotic in government, worship, and morality—Judg. 3:7-15; 8:33-35; 13:1; 17:5-6; 18:30-31:

- Judg. 3:7 And the children of Israel did that which was evil in the sight of Jehovah, and they forgot Jehovah their God and served the Baals and the Asherahs.
- Judg. 3:8 Therefore the anger of Jehovah burned against Israel, and He sold them into the hand of Cushan-rishathaim the king of Mesopotamia. And the children of Israel served Cushan-rishathaim eight years.
- Judg. 3:9 Then the children of Israel cried out to Jehovah, and Jehovah raised up a savior for the children of Israel, who saved them, that is, Othniel the son of Kenaz, Caleb's younger brother.
- Judg. 3:10 And the Spirit of Jehovah came upon him, and he judged Israel. And he went out to battle, and Jehovah delivered Cushan-rishathaim the king of Aram into his hand; and his hand prevailed over Cushan-rishathaim.

Judg. 3:11 And the land had rest forty years. And Othniel the son of Kenaz died.

Judg. 3:12 Then the children of Israel again did that which was evil in the sight of Jehovah. And Jehovah strengthened Eglon the king of Moab against Israel because they did that which was evil in the sight of Jehovah.

Judg. 3:13 And he gathered the children of Ammon and Amalek to himself and went and struck Israel, and they took possession of the city of palms.

Judg. 3:14 And the children of Israel served Eglon the king of Moab eighteen years.

Judg. 3:15 Then the children of Israel cried out to Jehovah, and Jehovah raised up a savior for them, that is, Ehud the son of Gera, the Benjaminite, a left-handed man. Now the children of Israel sent tribute to Eglon the king of Moab by him.

Judg. 8:33 And as soon as Gideon died, the children of Israel turned again and went as harlots after the Baals. And they made Baal-berith their god.

Judg. 8:34 And the children of Israel did not remember Jehovah their God, who had delivered them from the hand of all their enemies all around;

Judg. 8:35 Nor did they show mercy to the house of Jerubbaal, that is, Gideon, for all the good he had done to Israel.

Judg. 13:1 Then the children of Israel again did that which was evil in the sight of Jehovah, and Jehovah delivered them into the hand of the Philistines forty years.

Judg. 17:5 And the man Micah had a house of gods; and he made an ephod and teraphim, and consecrated one of his sons to become his priest.

Judg. 17:6 In those days there was no king in Israel; everyone did that which was right in his own eyes.

Judg. 18:30 And the children of Dan erected for themselves the sculptured idol; and Jonathan the son of Gershom, the son of Moses, he and his sons, became priests to the tribe of Dan until the day of the captivity of the land.

Judg. 18:31 Thus they set up the sculptured idol that Micah had made the whole time that the house of God was in Shiloh.

A. After the children of Israel possessed the land as their inheritance, they did not obey God's command to utterly drive out and destroy the seven tribes inhabiting Canaan—1:27-36.

Judg. 1:27 And Manasseh did not dispossess Beth-shean with its towns or Taanach with its towns or the inhabitants of Dor with its towns or the inhabitants of Ibleam with its towns or the inhabitants of Megiddo with its towns, but the Canaanites persisted in dwelling in that land.

Judg. 1:28 And when Israel became strong, they made the Canaanites forced labor; but they did not utterly dispossess them.

Judg. 1:29 And Ephraim did not dispossess the Canaanites who dwelt in Gezer, but the Canaanites dwelt among them in Gezer.

Judg. 1:30 Zebulun did not dispossess the inhabitants of Kitron or the inhabitants of Nahalol, but the Canaanites dwelt among them and became forced labor.

Judg. 1:31 Asher did not dispossess the inhabitants of Acco or the inhabitants of Sidon and Ahlab and Achzib and Helbah and Aphik and Rehob;

Judg. 1:32 But the Asherites dwelt among the Canaanites who inhabited the land, for they did not dispossess them.

Judg. 1:33 Naphtali did not dispossess the inhabitants of Beth-shemesh or the inhabitants of Beth-anath; but they dwelt among the Canaanites who inhabited the land. Yet the inhabitants of Beth-shemesh and Beth-anath became forced labor for them.

Judg. 1:34 And the Amorites pushed the children of Dan into the hill country, for they would not allow them to come down into the valley.

Judg. 1:35 And the Amorites persisted in dwelling in Har-heres, in Aijalon, and in Shaalbim; but the hand of the house of Joseph prevailed so that they became forced labor.

Judg. 1:36 And the border of the Amorites was from the ascent of Akrabbim, from Sela and upward.

B. As a result, the children of Israel served their gods, thus doing evil in the sight of the Lord—2:10-18.

Judg. 2:10 And all that generation as well were gathered to their fathers; and another generation, who did not know Jehovah or the work that He had done for Israel, rose up after them.

Judg. 2:11 And the children of Israel did what was evil in the sight of Jehovah and served the Baals.

Judg. 2:12 And they forsook Jehovah, the God of their fathers, who brought them out from the land of Egypt; and they followed after other gods from among the gods of the peoples who surrounded them; and they worshipped them and provoked Jehovah to anger.

Judg. 2:13 And they forsook Jehovah and served Baal and the Ashtaroth.

Judg. 2:14 Then the anger of Jehovah burned against Israel, and He delivered them into the hands of plunderers; and they plundered them. And He sold them into the hand of their enemies around them, and they were no longer able to stand before their enemies.

Judg. 2:15 Whenever they went out, the hand of Jehovah was against them for evil, as Jehovah had spoken and as Jehovah had sworn to them; and they were greatly distressed.

Judg. 2:16 And Jehovah raised up judges, and they saved them out of the hands of those who plundered them.

Judg. 2:17 Yet they did not listen to their judges either, but they went about as harlots after other gods and worshipped them. They turned aside quickly from the way in which their fathers walked, the way of obeying the commandments of Jehovah; this they did not do.

Judg. 2:18 And when Jehovah raised up judges for them, Jehovah was with the judge, and He saved them from the hand of their enemies throughout all the days of the judge; for Jehovah would be moved to pity by their groaning because of those who oppressed them and crushed them.

C. The children of Israel forsook the Lord God of their fathers, who brought them out of the land of Egypt, and they followed the gods of the people that were around them; they bowed themselves down to them and provoked Jehovah to anger—10:6-7.

Judg. 10:6 Then the children of Israel again did that which was evil in the sight of Jehovah. And they served the Baals and the Ashtaroth and the gods of Aram and the gods of Sidon and the gods of Moab and the gods of the children of Ammon and the gods of the Philistines, and they forsook Jehovah and did not serve Him.

Judg. 10:7 And the anger of Jehovah burned against Israel, and He sold them into the hand of the Philistines and into the hand of the children of Ammon.

D. God delivered them into the hands of spoilers, and He sold them into the hands of their enemies so that they could no longer stand; whenever they went out, the hand of the Lord was against them for evil—2:11-15.

Judg. 2:11 And the children of Israel did what was evil in the sight of Jehovah and served the Baals.

Judg. 2:12 And they forsook Jehovah, the God of their fathers, who brought them out from the land of Egypt; and they followed after other gods from among the gods of the

peoples who surrounded them; and they worshipped them and provoked Jehovah to anger.

Judg. 2:13 And they forsook Jehovah and served Baal and the Ashtaroth.

Judg. 2:14 Then the anger of Jehovah burned against Israel, and He delivered them into the hands of plunderers; and they plundered them. And He sold them into the hand of their enemies around them, and they were no longer able to stand before their enemies.

Judg. 2:15 Whenever they went out, the hand of Jehovah was against them for evil, as Jehovah had spoken and as Jehovah had sworn to them; and they were greatly distressed.

E. The age of the judges may be considered the darkest period in the history of Israel; it was also a period of tragedy.

F. At that time, among the children of Israel there were rebellions against God, idolatry (chs. 17—18), infighting (ch. 9), hostility and controversy among the tribes (chs. 20—21), fornication (ch. 19), filthiness, brutal killings, and all manner of evil doing.

Judg. 17:1 Now there was a man from the hill country of Ephraim whose name was Micah.

Judg. 17:2 And he said to his mother, The eleven hundred pieces of silver that were taken from you, about which you uttered a curse and spoke it in my hearing—look, the silver is with me; I took it. And his mother said, Blessed of Jehovah be my son!

Judg. 17:3 And he returned the eleven hundred pieces of silver to his mother; and his mother said, I do consecrate the silver to Jehovah from my hand to my son to make a sculptured idol and a molten image. Now therefore I will return it to you.

Judg. 17:4 And when he returned the silver to his mother, his mother took two hundred pieces of silver and gave them to the founder, who made them into a sculptured idol and a molten image. And it was in the house of Micah.

Judg. 17:5 And the man Micah had a house of gods; and he made an ephod and teraphim, and consecrated one of his sons to become his priest.

Judg. 17:6 In those days there was no king in Israel; everyone did that which was right in his own eyes.

Judg. 17:7 And there was a young man from Bethlehem in Judah, of the family of Judah, who was a Levite; and he was a sojourner there.

Judg. 17:8 And the man left the city Bethlehem in Judah to dwell wherever he could find a place. And he came to the hill country of Ephraim, to the house of Micah, as he made his way.

Judg. 17:9 And Micah said to him, Where do you come from? And he said to him, I am a Levite from Bethlehem in Judah, and I am traveling in order to dwell wherever I can find a place.

Judg. 17:10 And Micah said to him, Stay with me, and be a father and a priest to me; and I will give you ten pieces of silver a year and an array of clothing and your food. So the Levite went with him.

Judg. 17:11 And the Levite was content to stay with the man; and the young man was to him like one of his sons.

Judg. 17:12 And Micah consecrated the Levite; and the young man became his priest and was in the house of Micah.

Judg. 17:13 Then Micah said, Now I know that Jehovah will prosper me, because the Levite has become my priest.

Judg. 18:1 In those days there was no king in Israel; and in those days the tribe of the Danites sought for themselves an inheritance to dwell in, for unto that day the lot had not fallen for them on an inheritance among the tribes of Israel.

- Judg. 18:2 So the children of Dan sent from their family five men from among all of them, men of valor, from Zorah and Eshtaol, to spy out the land and search it out. And they said to them, Go and search out the land. And they came to the hill country of Ephraim, to the house of Micah; and they lodged there.
- Judg. 18:3 When they were near the house of Micah, they recognized the voice of the young Levite man, so they turned aside there and said to him, Who brought you here? And what are you doing in this place? And what do you have here?
- Judg. 18:4 And he said to them, Such and such has Micah done for me; and he has hired me to be his priest.
- Judg. 18:5 And they said to him, Inquire now of God that we may know if our way on which we are going will be prosperous.
- Judg. 18:6 And the priest said to them, Go in peace; your way on which you are going is before Jehovah.
- Judg. 18:7 Then the five men left and came to Laish. And they saw the people who were in it, dwelling securely after the manner of the Sidonians, quiet and secure; for there was no one in the land who possessed authority and might humble them in anything; and they were far from the Sidonians and had nothing to do with anyone.
- Judg. 18:8 And they came to their brothers at Zorah and Eshtaol; and their brothers said to them, What can you say?
- Judg. 18:9 And they said, Arise; and let us go up against them. For we have seen the land, and it is very good. So do you sit still? Do not be slow about going and entering the land to possess it.
- Judg. 18:10 When you go, you will come to a secure people; and the land is very spacious. God has indeed delivered it into your hand, a place where nothing on earth is lacking there.
- Judg. 18:11 So six hundred men girded with weapons of war set out from there, from the family of Dan, from Zorah and Eshtaol.
- Judg. 18:12 And they went up and encamped in Kiriath-jearim in Judah. Because of this, that place is called Mahaneh-dan to this day; it is there behind Kiriath-jearim.
- Judg. 18:13 And they passed from there into the hill country of Ephraim and came to the house of Micah.
- Judg. 18:14 Then the five men who had gone to spy the land of Laish answered and said to their brothers, Do you know that in these houses there are an ephod and teraphim and a sculptured idol and a molten image? Now therefore consider what you should do.
- Judg. 18:15 And they turned aside there and came to the house of the young Levite man, the house of Micah; and they asked him concerning his welfare.
- Judg. 18:16 And the six hundred men of the children of Dan, girded with their weapons of war, stood at the entrance of the gate.
- Judg. 18:17 And the five men who had gone to spy the land went up and entered there to seize the sculptured idol and the ephod and the teraphim and the molten image. And the priest stood at the entrance of the gate with the six hundred men girded with weapons of war.
- Judg. 18:18 And when these men entered the house of Micah and seized the sculptured idol and the ephod and the teraphim and the molten image, the priest said to them, What are you doing?
- Judg. 18:19 And they said to him, Quiet down; put your hand over your mouth, and go with us and be a father and a priest to us. Is it better for you to be a priest for the house of one man or for you to be a priest for a tribe and family in Israel?
- Judg. 18:20 And the priest's heart was glad; and he took the ephod and teraphim and the sculptured idol, and went into the midst of the people.
- Judg. 18:21 And they turned and departed; and they put the little ones and the livestock and the goods before them.

- Judg. 18:22 When they were some distance from the house of Micah, the men who were in the houses that were near the house of Micah were gathered together; and they overtook the children of Dan.
- Judg. 18:23 And they called out to the children of Dan. And they turned and faced them and said to Micah, What is bothering you, that you have been gathered together?
- Judg. 18:24 And he said, You have taken away my gods that I have made, along with the priest, and have gone off. And what do I still have? How then can you say to me, What is bothering you?
- Judg. 18:25 And the children of Dan said, Do not let your voice be heard among us, lest men of fierce temper fall on you and you lose your life and the lives of your household.
- Judg. 18:26 And the children of Dan went their way; and when Micah saw that they were too strong for him, he turned and went back to his house.
- Judg. 18:27 So they took that which Micah had made and the priest that had been his, and came to Laish, to a people quiet and secure; and they struck them with the edge of the sword and burned the city with fire.
- Judg. 18:28 And there was no one to deliver it; for it was far from Sidon, and they had nothing to do with anyone. Now it was in the valley that is by Beth-rehob. And they rebuilt the city and dwelt in it.
- Judg. 18:29 And they called the name of the city Dan, according to the name of Dan their father who had been born to Israel. However the name of the city was Laish formerly.
- Judg. 18:30 And the children of Dan erected for themselves the sculptured idol; and Jonathan the son of Gershom, the son of Moses, he and his sons, became priests to the tribe of Dan until the day of the captivity of the land.
- Judg. 18:31 Thus they set up the sculptured idol that Micah had made the whole time that the house of God was in Shiloh.
- Judg. 9:1 Then Abimelech the son of Jerubbaal went to Shechem to his mother's brothers; and he spoke to them and to all the family of the house of his mother's father, saying,
- Judg. 9:2 Speak now in the hearing of all the lords of Shechem, What is better for you, that all the sons of Jerubbaal, seventy men, rule over you, or that one man rule over you? Now remember that I am your bone and your flesh.
- Judg. 9:3 And his mother's brothers spoke of him in the hearing of all the lords of Shechem with all these words; and their heart inclined toward Abimelech, for they said, He is our brother.
- Judg. 9:4 And they gave him seventy pieces of silver from the house of Baal-berith. And with it Abimelech hired worthless and wanton men, and they followed after him.
- Judg. 9:5 And he went to his father's house in Ophrah and slew his brothers, the sons of Jerubbaal, seventy men, on one stone; but Jotham, the youngest son of Jerubbaal, was left, for he hid himself.
- Judg. 9:6 Then all the lords of Shechem and all the house of Millo gathered, and they went and made Abimelech king at the terebinth of the pillar that was in Shechem.
- Judg. 9:7 And when Jotham was told, he went and stood on the top of Mount Gerizim and lifted up his voice and called out and said to them, Listen to me, you lords of Shechem, that God may listen to you.
- Judg. 9:8 The trees once went forth to anoint a king over themselves. And they said to the olive tree, Reign over us.
- Judg. 9:9 But the olive tree said to them, Shall I leave my fatness, because of which God and men are honored by me, and go to wave over the trees?
- Judg. 9:10 Then the trees said to the fig tree, You come and reign over us.
- Judg. 9:11 But the fig tree said to them, Shall I leave my sweetness and my good fruit, and go to wave over the trees?
- Judg. 9:12 Then the trees said to the vine, You come and reign over us.

- Judg. 9:13 But the vine said to them, Shall I leave my new wine, which cheers God and men, and go to wave over the trees?
- Judg. 9:14 So all the trees said to the bramble, You come and reign over us.
- Judg. 9:15 And the bramble said to the trees, If you are truly anointing me as king over you, come and take refuge under my shade; but if not, may fire come forth from the bramble and devour the cedars of Lebanon!
- Judg. 9:16 Now therefore if you have dealt truly and with integrity in making Abimelech king, and if you have dealt in a good way toward Jerubbaal and toward his house, and if you have dealt with him as his hands have deserved—
- Judg. 9:17 (For my father fought for you and risked his life, and he delivered you from the hand of Midian.
- Judg. 9:18 But you have risen up today against the house of my father and have slain his sons, seventy men, on one stone; and you have made Abimelech the son of his female servant king over the lords of Shechem, for he is your brother.)
- Judg. 9:19 Now if you have dealt truly and with integrity toward Jerubbaal and toward his house today, then rejoice in Abimelech, and let him also rejoice in you.
- Judg. 9:20 But if not, may fire come forth from Abimelech and devour the lords of Shechem and the house of Millo, and may fire come forth from the lords of Shechem and the house of Millo and devour Abimelech!
- Judg. 9:21 And Jotham ran off and fled, and he came to Beer and remained there because of Abimelech his brother.
- Judg. 9:22 And Abimelech was prince over Israel three years.
- Judg. 9:23 And God sent an evil spirit between Abimelech and the lords of Shechem, and the lords of Shechem dealt treacherously with Abimelech,
- Judg. 9:24 So that the violence done to the seventy sons of Jerubbaal might be avenged and so that their blood might be put upon Abimelech their brother, who slew them, and upon the lords of Shechem, who strengthened his hands to slay his brothers.
- Judg. 9:25 And the lords of Shechem set men in ambush for him on the tops of the mountains, and they robbed everyone who passed by them on the way; and Abimelech was told.
- Judg. 9:26 And Gaal the son of Ebed came with his brothers and went over to Shechem, and the lords of Shechem put their trust in him.
- Judg. 9:27 And they went out into the field and gathered the grapes of their vineyards and trod them, and had a festival. And they went to the house of their god and ate and drank, and they cursed Abimelech.
- Judg. 9:28 And Gaal the son of Ebed said, Who is Abimelech and who are we of Shechem, that we should serve him? Is he not the son of Jerubbaal, and is not Zebul his officer? Serve the men of Hamor, the father of Shechem; but why should we serve this man?
- Judg. 9:29 But, oh, that this people were put in my hand; then I would remove Abimelech. And he said of Abimelech, Increase your army and come out!
- Judg. 9:30 When Zebul the ruler of the city heard the words of Gaal the son of Ebed, his anger burned.
- Judg. 9:31 And he sent messengers to Abimelech in Tormah, saying, Gaal the son of Ebed and his brothers have now come to Shechem, and now they are stirring up the city against you.
- Judg. 9:32 And now rise up at night, you and the people with you, and wait in ambush in the field;
- Judg. 9:33 And in the morning, as soon as the sun rises, you shall rise up early and rush on the city. And right when he and the people with him come out against you, you shall do with him as you find occasion.

- Judg. 9:34 And Abimelech and all the people with him rose up at night and waited in ambush against Shechem in four companies.
- Judg. 9:35 And Gaal the son of Ebed went out and stood in the entrance of the gate of the city. And Abimelech and the people with him rose up from the ambush.
- Judg. 9:36 And when Gaal saw the people, he said to Zebul, Look, people are coming down from the tops of the mountains. But Zebul said to him, You are seeing the shadow of the mountains as though they were men.
- Judg. 9:37 And Gaal spoke again and said, Look, people are coming down from the height of the land, and one company is coming by the way of the terebinth of Meonenim.
- Judg. 9:38 Then Zebul said to him, Where is your boast now, that you said, Who is Abimelech that we should serve him? Is not this the people that you despised? Go out now, and fight them.
- Judg. 9:39 So Gaal went out before the lords of Shechem and fought with Abimelech.
- Judg. 9:40 And Abimelech pursued him, and Gaal fled from before him. And many wounded fell, up to the entrance of the gate.
- Judg. 9:41 And Abimelech dwelt in Arumah. And Zebul drove out Gaal and his brothers, so that they could not dwell in Shechem.
- Judg. 9:42 Then on the next day the people went out into the field, and Abimelech was told.
- Judg. 9:43 And he took his people and divided them into three companies, and he waited in ambush in the field. And he looked, and there were the people coming out of the city. And he rose up against them and struck them.
- Judg. 9:44 And Abimelech and the companies that were with him rushed forward and stood at the entrance of the gate of the city, and two companies rushed upon all those who were in the field and struck them.
- Judg. 9:45 And Abimelech fought against the city all that day. And he took the city, and the people who were in it he slew; and he tore down the city and sowed it with salt.
- Judg. 9:46 And when all the lords of the tower of Shechem heard of it, they went to the stronghold of the house of El-berith.
- Judg. 9:47 And Abimelech was told that all the lords of the tower of Shechem had gathered together.
- Judg. 9:48 And Abimelech went up to Mount Zalmon, he and all the people who were with him. And Abimelech took an ax in his hand and cut down a tree limb. And he lifted it up and put it on his shoulder, and he said to the people who were with him, What you see me doing, hurry and do as I have done.
- Judg. 9:49 So all the people also cut down each a limb. And they followed after Abimelech and set the limbs against the stronghold. And they set the stronghold on fire over them, so that all the men of the tower of Shechem also died, about a thousand men and women.
- Judg. 9:50 Then Abimelech went to Thebez; and he encamped against Thebez and took it.
- Judg. 9:51 But there was a strong tower in the middle of the city; and all the men and women and all the lords of the city fled there and shut themselves in; and they went up to the roof of the tower.
- Judg. 9:52 And Abimelech came up to the tower and fought against it. And he came near the entrance of the tower to burn it with fire.
- Judg. 9:53 And a certain woman threw an upper millstone upon Abimelech's head, and it cracked his skull.
- Judg. 9:54 Then he called immediately to the young man who bore his armor and said to him, Draw your sword and kill me; otherwise they will say concerning me, A woman slew him. And his young man pierced him through, and he died.
- Judg. 9:55 And when the men of Israel saw that Abimelech was dead, they went away, each to his own place.

- Judg. 9:56 And God repaid the evil of Abimelech, which he had done to his father by slaying his seventy brothers.
- Judg. 9:57 And God brought all the evil of the men of Shechem back upon their own heads, and the curse of Jotham the son of Jerubbaal came upon them.
- Judg. 20:1 Then all the children of Israel went out; and the assembly gathered as one man unto Jehovah at Mizpah, from Dan as far as Beer-sheba, with the land of Gilead.
- Judg. 20:2 And the leaders of all the people, of all the tribes of Israel, presented themselves in the congregation of the people of God, four hundred thousand footmen who drew the sword.
- Judg. 20:3 (Now the children of Benjamin heard that the children of Israel had gone up to Mizpah.) And the children of Israel said, Tell us, How did this evil thing happen?
- Judg. 20:4 And the Levite, the husband of the woman who had been murdered, answered and said, I and my concubine came to Gibeah, which is in Benjamin, to spend the night.
- Judg. 20:5 And the men of Gibeah rose up against me and surrounded the house at night to get me. It was me that they intended to slay, but they humbled my concubine until she died.
- Judg. 20:6 Therefore I took hold of my concubine and cut her up and sent her throughout all the land of Israel's inheritance, for they have committed wickedness and folly in Israel.
- Judg. 20:7 Behold, all you children of Israel, give your advice and counsel here.
- Judg. 20:8 And all the people rose up as one man, saying, None of us will go to our tents, nor will any of us return to our houses.
- Judg. 20:9 But now this is the thing that we will do to Gibeah: we will go up against it by lot;
- Judg. 20:10 And we will take ten men per hundred throughout all the tribes of Israel, and a hundred per thousand, and a thousand per ten thousand, to get provisions for the people, so that when they come to Gibeah of Benjamin, they may deal with them according to all the folly which they have committed in Israel.
- Judg. 20:11 So all the men of Israel, knit together as one man, were gathered against the city.
- Judg. 20:12 And the tribes of Israel sent men throughout the tribe of Benjamin, saying, What is this evil thing that has happened among you?
- Judg. 20:13 Now therefore deliver up the worthless men who are in Gibeah, and we will kill them and put away evil from Israel. But the Benjaminites would not listen to the voice of their brothers, the children of Israel.
- Judg. 20:14 And the children of Benjamin gathered together at Gibeah from their cities to go to battle with the children of Israel.
- Judg. 20:15 And the children of Benjamin were numbered on that day from the cities: twenty-six thousand men who drew the sword, apart from the inhabitants of Gibeah who were numbered, seven hundred choice men.
- Judg. 20:16 Of all these people seven hundred choice men were left-handed; all these could sling a stone at a hair and not miss.
- Judg. 20:17 And the men of Israel were numbered apart from Benjamin: four hundred thousand men who drew the sword; all these were men of war.
- Judg. 20:18 And the children of Israel rose up and went up to Bethel, and they inquired of God and said, Who will go up for us first into battle with the children of Benjamin? And Jehovah said, Judah first.
- Judg. 20:19 So the children of Israel rose up in the morning and encamped against Gibeah.
- Judg. 20:20 And the men of Israel went up into battle with Benjamin. And the men of Israel set the battle in array against them at Gibeah.
- Judg. 20:21 Then the children of Benjamin came forth from Gibeah and struck down to the ground on that day twenty-two thousand men in Israel.
- Judg. 20:22 And the people, the men of Israel, encouraged themselves and set the battle in array again in the place where they had set it in array the first day.

- Judg. 20:23 Now the children of Israel had gone up and wept before Jehovah into the evening; and they had inquired of Jehovah, saying, Shall I again approach the battle with the children of Benjamin my brother? And Jehovah had said, Go up against him.
- Judg. 20:24 And the children of Israel drew near to the children of Benjamin on the second day.
- Judg. 20:25 And Benjamin went forth from Gibeah to meet them on the second day, and they struck down to the ground another eighteen thousand men among the children of Israel; all of these were ones who drew the sword.
- Judg. 20:26 Then all the children of Israel and all the people went up and came to Bethel. And they wept and sat there before Jehovah, and they fasted on that day until evening; and they offered burnt offerings and peace offerings before Jehovah.
- Judg. 20:27 And the children of Israel inquired of Jehovah (for the Ark of the Covenant of God was there in those days;
- Judg. 20:28 And Phinehas the son of Eleazar, the son of Aaron, stood before it in those days), saying, Shall I again go out into battle with the children of Benjamin my brother, or shall I cease? And Jehovah said, Go up, for tomorrow I will deliver them into your hand.
- Judg. 20:29 And Israel set men in ambush all around Gibeah.
- Judg. 20:30 And the children of Israel went up against the children of Benjamin on the third day and set themselves in array against Gibeah as at other times.
- Judg. 20:31 And the children of Benjamin went out to meet the people; they were drawn away from the city. And they began to strike some of the people, about thirty men of Israel, slaying them as at other times, on the highways which lead into the open field, one of which goes up to Bethel and the other to Gibeah.
- Judg. 20:32 And the children of Benjamin said, They are stricken down before us as they were at first. And the children of Israel said, Let us flee and draw them away from the city to the highways.
- Judg. 20:33 Then all the men of Israel rose up from their places and set themselves in array at Baal-tamar; and Israel's ambush left their place at Maareh-geba.
- Judg. 20:34 And ten thousand chosen men out of all Israel came against Gibeah. And the battle was fierce, but the children of Benjamin did not know that disaster was very near to them.
- Judg. 20:35 And Jehovah struck down Benjamin before Israel; and the children of Israel destroyed twenty-five thousand one hundred men of Benjamin that day; all these were ones who drew the sword.
- Judg. 20:36 And the children of Benjamin saw that they were stricken down. Now the men of Israel had given ground to Benjamin, for they trusted in the ambush that they had set against Gibeah.
- Judg. 20:37 And the ambush hurried and rushed against Gibeah; and the ambush proceeded and struck the whole city with the edge of the sword.
- Judg. 20:38 And the appointed sign between the men of Israel and the ambush was that they would make a great cloud of smoke rise up from the city,
- Judg. 20:39 And the men of Israel turned into the battle, and Benjamin had begun to strike, killing about thirty men among the men of Israel; for they said, They are certainly stricken down before us as in the first battle.
- Judg. 20:40 But when the cloud began to go up from the city like a pillar of smoke, the Benjaminites looked behind them, and there was the whole city, going up in smoke to heaven.
- Judg. 20:41 And the men of Israel turned; and the men of Benjamin were dismayed, for they saw that disaster was very near to them.
- Judg. 20:42 Then they turned before the men of Israel into the way of the wilderness; but the battle overtook them, and those from the cities struck them down in between.

- Judg. 20:43 They surrounded the Benjaminites, chased them, and trampled them at the resting place, as far as over against Gibeah toward the rising of the sun.
- Judg. 20:44 And eighteen thousand men of Benjamin fell; all of these were men of valor.
- Judg. 20:45 And they turned and fled into the wilderness to the rock of Rimmon, but the men of Israel gleaned five thousand of them in the highways; and they pursued after them as far as Gidom and struck two thousand of them.
- Judg. 20:46 So all who fell of Benjamin on that day were twenty-five thousand men who drew the sword; all of these were men of valor.
- Judg. 20:47 But six hundred men turned and fled into the wilderness to the rock of Rimmon, and they dwelt at the rock of Rimmon four months.
- Judg. 20:48 And the men of Israel returned to the children of Benjamin and struck them with the edge of the sword, both the entire city with the cattle and all that was found there; moreover all the cities that were found they set on fire.
- Judg. 21:1 Now the men of Israel swore in Mizpah, saying, None of us shall give his daughter to a Benjaminite as a wife.
- Judg. 21:2 And the people came to Bethel and sat there before God until evening, and they lifted up their voice and wept greatly.
- Judg. 21:3 And they said, Why, O Jehovah God of Israel, has this happened in Israel, that there is one tribe missing in Israel today?
- Judg. 21:4 And in the morning the people rose early and built an altar there, and they offered burnt offerings and peace offerings.
- Judg. 21:5 And the children of Israel said, Who did not come up into the congregation to Jehovah from all the tribes of Israel? For they had made a great oath concerning anyone who did not come up to Jehovah at Mizpah, saying, He shall surely be put to death.
- Judg. 21:6 And the children of Israel were grieved concerning Benjamin their brother, and they said, Today a tribe has been cut down from Israel.
- Judg. 21:7 What shall we do about wives for those who remain, since we have sworn by Jehovah not to give them any of our daughters as wives?
- Judg. 21:8 And they said, Is there anyone from the tribes of Israel who did not come to Jehovah at Mizpah? Now there was no one from Jabesh-gilead who had come to the congregation at the camp.
- Judg. 21:9 For when the people were numbered, there was no one from among the inhabitants of Jabesh-gilead there.
- Judg. 21:10 So the assembly sent twelve thousand of the valiant there and commanded them, saying, Go and strike the inhabitants of Jabesh-gilead with the edge of the sword, including women and children.
- Judg. 21:11 And this is the thing that you shall do: Every male and every woman who has lain with a male you shall utterly destroy.
- Judg. 21:12 And they found among the inhabitants of Jabesh-gilead four hundred young virgins, who had not known men by lying with a male; and they brought them to the camp at Shiloh, which was in the land of Canaan.
- Judg. 21:13 And the whole assembly sent men and spoke to the children of Benjamin, who were at the rock of Rimmon; and they proclaimed peace to them.
- Judg. 21:14 And the Benjaminites returned at that time. And they gave them the women who had been kept alive from among the women of Jabesh-gilead; but there were not enough for them.
- Judg. 21:15 And the people were grieved concerning Benjamin, for Jehovah had made a breach among the tribes of Israel.
- Judg. 21:16 So the elders of the assembly said, What shall we do about wives for those who remain, since the women are destroyed from Benjamin?

- Judg. 21:17 And they said, There should be some possession for those of Benjamin who have escaped, that no tribe would be blotted out of Israel.
- Judg. 21:18 But we cannot give them any of our daughters as wives. For the children of Israel had sworn, saying, Cursed is he who gives a wife to Benjamin.
- Judg. 21:19 And they said, Behold, there is a feast of Jehovah each year in Shiloh (which is north of Bethel, on the east of the highway that goes up from Bethel to Shechem, and south of Lebonah).
- Judg. 21:20 And they commanded the children of Benjamin, saying, Go and lie in wait in the vineyards;
- Judg. 21:21 And immediately when you see the daughters of Shiloh coming out to dance in the dances, come out of the vineyards, and each of you shall catch his wife from the daughters of Shiloh; then go into the land of Benjamin.
- Judg. 21:22 And when their fathers or brothers come to complain to us, we will say to them, Give them to us as a gift, for we did not take a wife in battle for each man, nor did you give them to them and thereby incur guilt for yourselves now.
- Judg. 21:23 And the children of Benjamin did so and took wives, whom they carried off, according to their number from those who danced. And they went and returned to their inheritance, and they rebuilt the cities and dwelt in them.
- Judg. 21:24 And the children of Israel departed from there at that time, each man to his tribe and to his family; and they went forth from there, each man to his inheritance.
- Judg. 21:25 In those days there was no king in Israel; everyone did what was right in his own eyes.
- Judg. 19:1 Now in those days, when there was no king in Israel, there was a certain Levite dwelling in the far end of the hill country of Ephraim. And he took for himself a concubine from Bethlehem in Judah.
- Judg. 19:2 But his concubine went about as a harlot, and she departed from him to her father's house, to Bethlehem in Judah; and she was there for a period of four months.
- Judg. 19:3 Then her husband rose up and came after her to speak to her affectionately and to bring her back, bringing with him his young man and a pair of donkeys. And she brought him into her father's house; and when the father of the young woman saw him, he rejoiced to see him.
- Judg. 19:4 And his father-in-law, the father of the young woman, detained him; and he stayed with him three days. So they ate and drank, and they spent the night there.
- Judg. 19:5 And on the fourth day, they rose up early in the morning and got up to go. But the father of the young woman said to his son-in-law, Sustain yourself with a morsel of bread, and afterward you can go.
- Judg. 19:6 So they sat down, and the two of them ate and drank together. And the father of the young woman said to the man, Will you not, I beg you, stay overnight and let your heart be merry?
- Judg. 19:7 And the man got up to go; but his father-in-law urged him, and he spent the night there again.
- Judg. 19:8 Then on the fifth day he rose up early in the morning to go; but the father of the young woman said, Sustain yourself, I beg you, and linger until the day has declined. So the two of them ate.
- Judg. 19:9 And when the man got up to go, with his concubine and his young man, his father-in-law, the father of the young woman, said to him, Look now, the day is waning toward evening; spend the night, I beg you. Look, the day is drawing to a close. Spend the night here, and let your heart be merry; then rise up early tomorrow for your journey and go home.
- Judg. 19:10 But the man did not want to spend the night, so he rose up and left. And he arrived at Jebus (that is, Jerusalem); and with him were a couple of saddled donkeys, and his concubine was with him.

- Judg. 19:11 And when they were at Jebus, the day was far spent; and the young man said to his master, Come now, and let us turn aside toward this city of the Jebusites and spend the night in it.
- Judg. 19:12 And his master said to him, We will not turn aside toward a city of foreigners, who are not of the children of Israel; we will pass over to Gibeah.
- Judg. 19:13 And he said to his young man, Come and let us approach one of these places; and we will spend the night in Gibeah or Ramah.
- Judg. 19:14 And they passed on and went further; and the sun went down on them near Gibeah, which belongs to Benjamin.
- Judg. 19:15 And they turned aside there to go in and spend the night in Gibeah. And he went into the city and sat in the square of the city, but no one took them into his house to lodge them.
- Judg. 19:16 Then in the evening there came an old man out of the field from his work. Now the man was from the hill country of Ephraim, and he was a sojourner in Gibeah. And the men of that place were Benjaminites.
- Judg. 19:17 And he lifted up his eyes and saw the wayfarer in the square of the city. And the old man said, Where are you traveling to, and where have you come from?
- Judg. 19:18 And he said to him, We are passing from Bethlehem in Judah to the far end of the hill country of Ephraim. I am from there, and I went to Bethlehem in Judah; and I am going to my house, and no one takes me into his house.
- Judg. 19:19 There are both straw and fodder for our donkeys, and bread and wine also for myself and your female servant and the young man who is with your servants; there is no need of anything.
- Judg. 19:20 And the old man said, Peace be with you. Just let all your needs come upon me; just do not spend the night in the square.
- Judg. 19:21 And he brought him to his house and gave his donkeys fodder; and they washed their feet, and ate and drank.
- Judg. 19:22 And while they were making their hearts merry, the men of the city, worthless men, surrounded the house, beating on the door. And they spoke to the master of the house, the old man, saying, Bring out the man who went into your house that we may know him.
- Judg. 19:23 And the master of the house came out to them and said to them, No, my brothers; do not do this evil thing, I beg you. Since this man has come into my house, do not commit this folly.
- Judg. 19:24 Here is my virgin daughter and his concubine. Let me bring them out, I beg you; and humble them and do to them what seems good in your sight. But to this man do not do such folly.
- Judg. 19:25 But the men did not want to listen to him; so the man took hold of his concubine and brought her out to them; and they knew her. And they abused her all night long until morning; and they let her go when the dawn broke.
- Judg. 19:26 And in the early morning the woman came and fell at the entrance of the man's house, where her lord had been until it was light.
- Judg. 19:27 And her lord rose up in the morning and opened the doors of the house, and he went out to go on his way. And there was his concubine, fallen at the entrance of the house with her hands upon the threshold.
- Judg. 19:28 And he said to her, Get up, and let us go. But there was no answer. And he put her upon the donkey; and the man rose up and went to his place.
- Judg. 19:29 And when he came to his house, he took a knife and laid hold of his concubine and cut her up limb by limb into twelve pieces; and he sent her throughout all the territory of Israel.

Judg. 19:30 And when everyone saw this, they said, No such thing has ever happened or been seen since the day the children of Israel went up out of the land of Egypt until this day. Consider it, and take counsel and speak.

II. “In those days there was no king in Israel; everyone did what was right in his own eyes”—21:25:

Judg. 21:25 In those days there was no king in Israel; everyone did what was right in his own eyes.

A. When the people of Israel said that there was no king among them, this meant that they had annulled God and His status and did not recognize God’s kingship—17:6; 18:1; 19:1.

Judg. 17:6 In those days there was no king in Israel; everyone did that which was right in his own eyes.

Judg. 18:1 In those days there was no king in Israel; and in those days the tribe of the Danites sought for themselves an inheritance to dwell in, for unto that day the lot had not fallen for them on an inheritance among the tribes of Israel.

Judg. 19:1 Now in those days, when there was no king in Israel, there was a certain Levite dwelling in the far end of the hill country of Ephraim. And he took for himself a concubine from Bethlehem in Judah.

B. Although God’s tabernacle was at Shiloh and the high priest had the Urim and Thummim, there was no government, no administration, in Israel because Israel had annulled God and His status as their King, and thus, there was no expression of God in Judges—18:31; Exo. 28:30, footnote 1.

Judg. 18:31 Thus they set up the sculptured idol that Micah had made the whole time that the house of God was in Shiloh.

Exo. 28:30 And you shall put in the breastplate of judgment¹ the Urim and the Thummim; and they shall be on Aaron's heart when he goes in before Jehovah, and Aaron shall bear the judgment of the children of Israel on his heart before Jehovah continually.

Exo. 28:30 footnote 1: After the Urim and the Thummim were put into it, the breastplate became not only a memorial but also a breastplate of judgment. Here and in Deut. 33:8 and 10, God’s judgments, referring to God’s law with its verdicts and judgments (see note 6⁴ in Luke 1), are related to the Urim and the Thummim. According to the Old Testament, the Urim and the Thummim added to the breastplate were a means for God to speak to His people to indicate to them His leading (see references in 30a). God’s leading through the breastplate always involved a judgment. God’s law includes His judgments, and these judgments become God’s leading. In spiritual experience, in order to know God’s leading we must judge whatever is of the flesh, the self, the old man, and the world. In Rom. 8:14 the leading of the Spirit, as the reality of God’s leading through the breastplate, issues from, and is the totality of, all the judgments in vv. 1-13 of that chapter (see note 14¹ there).

The fact that God’s speaking as His leading was through the breastplate signifies that God makes His leading known to His people through the church. The Lord’s speaking through the breastplate with the Urim and the Thummim required the making of the breastplate with the twelve precious stones engraved with the names of the children of Israel and the bearing of the breastplate on the heart of the high priest. In the same principle, God’s speaking today through the church with Christ as the Illuminator (Urim) and Perfecter (Thummim) requires the building up of the church with the believers as transformed, transparent precious stones who have

been inscribed with Christ as the letters of the spiritual alphabet (2 Cor. 3:3) and the bearing of the church on the hearts of the leading ones.

C. Because there was no king in Israel during the time of the judges, the children of Israel did what was right in their own eyes, and as a result they became rotten and corrupted—Judg. 17:6; 18:1; 19:1; 21:25:

Judg. 17:6 In those days there was no king in Israel; everyone did that which was right in his own eyes.

Judg. 18:1 In those days there was no king in Israel; and in those days the tribe of the Danites sought for themselves an inheritance to dwell in, for unto that day the lot had not fallen for them on an inheritance among the tribes of Israel.

Judg. 19:1 Now in those days, when there was no king in Israel, there was a certain Levite dwelling in the far end of the hill country of Ephraim. And he took for himself a concubine from Bethlehem in Judah.

Judg. 21:25 In those days there was no king in Israel; everyone did what was right in his own eyes.

1. Moses told the people of Israel that when they entered the good land, they should not do things that were right in their own eyes but not right in the eyes of God—Deut. 12:8-14.

Deut. 12:8 You shall not do according to all that we do here today, each man doing all that is right in his own eyes;

Deut. 12:9 For until now you have not come to the rest and to the inheritance that Jehovah your God is giving you.

Deut. 12:10 But when you cross over the Jordan and dwell in the land which Jehovah your God is giving you as an inheritance, and when He gives you rest from all your enemies surrounding you so that you dwell securely;

Deut. 12:11 Then to the place where Jehovah your God will choose to cause His name to dwell, there you shall bring all that I am commanding you, your burnt offerings and your sacrifices, your tithes and the heave offering of your hand and all your choice vows which you vow to Jehovah.

Deut. 12:12 And you shall rejoice before Jehovah your God, you and your sons and daughters, and your male servants and female servants, and the Levite who is within your gates, for he has no portion nor inheritance with you.

Deut. 12:13 Be careful that you do not offer up your burnt offerings in every place that you see;

Deut. 12:14 But in the place which Jehovah will choose in one of your tribes, there you shall offer up your burnt offerings, and there you shall do all that I am commanding you.

2. Satan caused the people of Israel to do what was right in their own eyes, to be lawless and godless, and to cast off God's constraint; this is revealed in Judges 17—18; 19:1; and 21:25.

Judg. 17:1 Now there was a man from the hill country of Ephraim whose name was Micah.

Judg. 17:2 And he said to his mother, The eleven hundred pieces of silver that were taken from you, about which you uttered a curse and spoke it in my hearing—look, the silver is with me; I took it. And his mother said, Blessed of Jehovah be my son!

Judg. 17:3 And he returned the eleven hundred pieces of silver to his mother; and his mother said, I do consecrate the silver to Jehovah from my hand to my son to make a sculptured idol and a molten image. Now therefore I will return it to you.

Judg. 17:4 And when he returned the silver to his mother, his mother took two hundred pieces of silver and gave them to the founder, who made them into a sculptured idol and a molten image. And it was in the house of Micah.

- Judg. 17:5 And the man Micah had a house of gods; and he made an ephod and teraphim, and consecrated one of his sons to become his priest.
- Judg. 17:6 In those days there was no king in Israel; everyone did that which was right in his own eyes.
- Judg. 17:7 And there was a young man from Bethlehem in Judah, of the family of Judah, who was a Levite; and he was a sojourner there.
- Judg. 17:8 And the man left the city Bethlehem in Judah to dwell wherever he could find a place. And he came to the hill country of Ephraim, to the house of Micah, as he made his way.
- Judg. 17:9 And Micah said to him, Where do you come from? And he said to him, I am a Levite from Bethlehem in Judah, and I am traveling in order to dwell wherever I can find a place.
- Judg. 17:10 And Micah said to him, Stay with me, and be a father and a priest to me; and I will give you ten pieces of silver a year and an array of clothing and your food. So the Levite went with him.
- Judg. 17:11 And the Levite was content to stay with the man; and the young man was to him like one of his sons.
- Judg. 17:12 And Micah consecrated the Levite; and the young man became his priest and was in the house of Micah.
- Judg. 17:13 Then Micah said, Now I know that Jehovah will prosper me, because the Levite has become my priest.
- Judg. 18:1 In those days there was no king in Israel; and in those days the tribe of the Danites sought for themselves an inheritance to dwell in, for unto that day the lot had not fallen for them on an inheritance among the tribes of Israel.
- Judg. 18:2 So the children of Dan sent from their family five men from among all of them, men of valor, from Zorah and Eshtaol, to spy out the land and search it out. And they said to them, Go and search out the land. And they came to the hill country of Ephraim, to the house of Micah; and they lodged there.
- Judg. 18:3 When they were near the house of Micah, they recognized the voice of the young Levite man, so they turned aside there and said to him, Who brought you here? And what are you doing in this place? And what do you have here?
- Judg. 18:4 And he said to them, Such and such has Micah done for me; and he has hired me to be his priest.
- Judg. 18:5 And they said to him, Inquire now of God that we may know if our way on which we are going will be prosperous.
- Judg. 18:6 And the priest said to them, Go in peace; your way on which you are going is before Jehovah.
- Judg. 18:7 Then the five men left and came to Laish. And they saw the people who were in it, dwelling securely after the manner of the Sidonians, quiet and secure; for there was no one in the land who possessed authority and might humble them in anything; and they were far from the Sidonians and had nothing to do with anyone.
- Judg. 18:8 And they came to their brothers at Zorah and Eshtaol; and their brothers said to them, What can you say?
- Judg. 18:9 And they said, Arise; and let us go up against them. For we have seen the land, and it is very good. So do you sit still? Do not be slow about going and entering the land to possess it.
- Judg. 18:10 When you go, you will come to a secure people; and the land is very spacious. God has indeed delivered it into your hand, a place where nothing on earth is lacking there.
- Judg. 18:11 So six hundred men girded with weapons of war set out from there, from the family of Dan, from Zorah and Eshtaol.

- Judg. 18:12 And they went up and encamped in Kiriath-jearim in Judah. Because of this, that place is called Mahaneh-dan to this day; it is there behind Kiriath-jearim.
- Judg. 18:13 And they passed from there into the hill country of Ephraim and came to the house of Micah.
- Judg. 18:14 Then the five men who had gone to spy the land of Laish answered and said to their brothers, Do you know that in these houses there are an ephod and teraphim and a sculptured idol and a molten image? Now therefore consider what you should do.
- Judg. 18:15 And they turned aside there and came to the house of the young Levite man, the house of Micah; and they asked him concerning his welfare.
- Judg. 18:16 And the six hundred men of the children of Dan, girded with their weapons of war, stood at the entrance of the gate.
- Judg. 18:17 And the five men who had gone to spy the land went up and entered there to seize the sculptured idol and the ephod and the teraphim and the molten image. And the priest stood at the entrance of the gate with the six hundred men girded with weapons of war.
- Judg. 18:18 And when these men entered the house of Micah and seized the sculptured idol and the ephod and the teraphim and the molten image, the priest said to them, What are you doing?
- Judg. 18:19 And they said to him, Quiet down; put your hand over your mouth, and go with us and be a father and a priest to us. Is it better for you to be a priest for the house of one man or for you to be a priest for a tribe and family in Israel?
- Judg. 18:20 And the priest's heart was glad; and he took the ephod and teraphim and the sculptured idol, and went into the midst of the people.
- Judg. 18:21 And they turned and departed; and they put the little ones and the livestock and the goods before them.
- Judg. 18:22 When they were some distance from the house of Micah, the men who were in the houses that were near the house of Micah were gathered together; and they overtook the children of Dan.
- Judg. 18:23 And they called out to the children of Dan. And they turned and faced them and said to Micah, What is bothering you, that you have been gathered together?
- Judg. 18:24 And he said, You have taken away my gods that I have made, along with the priest, and have gone off. And what do I still have? How then can you say to me, What is bothering you?
- Judg. 18:25 And the children of Dan said, Do not let your voice be heard among us, lest men of fierce temper fall on you and you lose your life and the lives of your household.
- Judg. 18:26 And the children of Dan went their way; and when Micah saw that they were too strong for him, he turned and went back to his house.
- Judg. 18:27 So they took that which Micah had made and the priest that had been his, and came to Laish, to a people quiet and secure; and they struck them with the edge of the sword and burned the city with fire.
- Judg. 18:28 And there was no one to deliver it; for it was far from Sidon, and they had nothing to do with anyone. Now it was in the valley that is by Beth-rehob. And they rebuilt the city and dwelt in it.
- Judg. 18:29 And they called the name of the city Dan, according to the name of Dan their father who had been born to Israel. However the name of the city was Laish formerly.
- Judg. 18:30 And the children of Dan erected for themselves the sculptured idol; and Jonathan the son of Gershom, the son of Moses, he and his sons, became priests to the tribe of Dan until the day of the captivity of the land.
- Judg. 18:31 Thus they set up the sculptured idol that Micah had made the whole time that the house of God was in Shiloh.

Judg. 19:1 Now in those days, when there was no king in Israel, there was a certain Levite dwelling in the far end of the hill country of Ephraim. And he took for himself a concubine from Bethlehem in Judah.

Judg. 21:25 In those days there was no king in Israel; everyone did what was right in his own eyes.

3. Christians today often say that to them a certain thing is right or wrong; to live in this way is to do what is right in our own eyes.

4. It is dreadful for us to do what is right in our own eyes; we must do what is right in the eyes of God—Deut. 12:8.

Deut. 12:8 You shall not do according to all that we do here today, each man doing all that is right in his own eyes;

D. When there was no king in Israel, there was no authority, and the people just did what they pleased; this is exactly the state of things in the present evil age, both in the world and in Christianity as a religious system—Eph. 2:2, 12.

Eph. 2:2 In which you once walked according to the age of this world, according to the ruler of the authority of the air, of the spirit which is now operating in the sons of disobedience;

Eph. 2:12 That you were at that time apart from Christ, alienated from the commonwealth of Israel, and strangers to the covenants of the promise, having no hope and without God in the world.

E. In the Lord's recovery we need to be delivered from the lawlessness portrayed in Judges and to live under the rule of God in the kingdom of God and do the will of God—Titus 2:14; Gal. 1:4; Matt. 6:10.

Titus 2:14 Who gave Himself for us that He might redeem us from all lawlessness and purify to Himself a particular people as His unique possession, zealous of good works.

Gal. 1:4 Who gave Himself for our sins that He might rescue us out of the present evil age according to the will of our God and Father,

Matt. 6:10 Your kingdom come; Your will be done, as in heaven, so also on earth.

III. God is the King of the ages, the One with absolute authority for eternity, who never changes—1 Tim. 1:17:

1 Tim. 1:17 Now to the King of the ages, incorruptible, invisible, the only God, be honor and glory forever and ever. Amen.

A. The God in whom we believe and whom we serve and who is being dispensed into us is the King of the ages, the King of eternity—v. 17; 2 Cor. 13:14.

1 Tim. 1:17 Now to the King of the ages, incorruptible, invisible, the only God, be honor and glory forever and ever. Amen.

2 Cor. 13:14 The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all.

B. Christ was born to be the King, a Ruler who will shepherd God's people, and He is now the King of kings and the Lord of lords—Matt. 2:2, 6; Rev. 19:16; 17:14:

Matt. 2:2 Saying, Where is He who has been born King of the Jews? For we saw His star at its rising and have come to worship Him.

- Matt. 2:6 “And you, Bethlehem, land of Judah, by no means are you the least among the princes of Judah; for out of you shall come forth a Ruler, One who will shepherd My people Israel.”
- Rev. 19:16 And He has on His garment and on His thigh a name written, KING OF KINGS AND LORD OF LORDS.
- Rev. 17:14 These will make war with the Lamb, and the Lamb will overcome them, for He is Lord of lords and King of kings; and they who are with Him, the called and chosen and faithful, will also overcome them.

1. As the King, Christ is Jehovah God, and He is also a man—Psa. 24:8, 10.

- Psa. 24:8 Who is the King of glory? / Jehovah strong and mighty! / Jehovah mighty in battle!
 Psa. 24:10 Who is this King of glory? / Jehovah of hosts - / He is the King of glory! Selah.

2. We need to realize that Christ is our King reigning in our hearts and recognize the kingship of Christ in the local churches, where we live under His kingship—Eph. 3:17; 1 Tim. 3:15; 6:15.

- Eph. 3:17 That Christ may make His home in your hearts through faith, that you, being rooted and grounded in love,
 1 Tim. 3:15 But if I delay, I write that you may know how one ought to conduct himself in the house of God, which is the church of the living God, the pillar and base of the truth.
 1 Tim. 6:15 Which in its own times the blessed and only Sovereign will show, the King of those who reign as kings and Lord of those who rule as lords,

3. Christ will come as the King of glory—Jehovah of hosts, the consummated Triune God embodied in the victorious and coming Christ, who will reign in God’s eternal kingdom—Psa. 24:7-10.

- Psa. 24:7 Lift up your heads, O gates; / And be lifted up, O long enduring doors; / And the King of glory will come in.
 Psa. 24:8 Who is the King of glory? / Jehovah strong and mighty! / Jehovah mighty in battle!
 Psa. 24:9 Lift up your heads, O gates; / And lift up, O long enduring doors; / And the King of glory will come in.
 Psa. 24:10 Who is this King of glory? / Jehovah of hosts - / He is the King of glory! Selah.

4. Christ’s ruling on the throne of David over His kingdom will be first in the millennium and then in the new heaven and new earth for eternity—Isa. 9:7; Luke 1:33, footnote 1.

- Isa. 9:7 To the increase of His government / And to His peace there is no end, / Upon the throne of David / And over His kingdom, / To establish it / And to uphold it / In justice and righteousness / From now to eternity. / The zeal of Jehovah of hosts / Will accomplish this.
 Luke 1:33 And He will reign¹ over the house of Jacob forever, and of His kingdom there will be no end.
 Luke 1:33 footnote 1: Jesus will have the house of Jacob—the nation of Israel—as the center of His reign (Acts 1:6; 15:16), through which He will rule over the entire world as His kingdom (Rev. 11:15), first in the millennium (Rev. 20:4, 6) and then in the new heaven and new earth for eternity (Rev. 22:3, 5).

5. “Then will a throne be established in lovingkindness, / And upon it One will sit in truth / In the tent of David”—Isa. 16:5:

Isa. 16:5 Then will a throne be established in lovingkindness, / And upon it One will sit in truth / In the tent of David, / Judging and pursuing justice / And hastening righteousness.

- a. Christ's reigning in the tent of David signifies consolation, encouragement, and restoration.
- b. Christ's throne will be established in lovingkindness, tender affection, and He will sit on His throne in truth, that is, in truthfulness and faithfulness—v. 5.

Isa. 16:5 Then will a throne be established in lovingkindness, / And upon it One will sit in truth / In the tent of David, / Judging and pursuing justice / And hastening righteousness.

- c. If we allow Christ to reign in us, bringing in the kingdom with lovingkindness, truthfulness, faithfulness, justice, and righteousness, we will become the same as He is in these virtues—v. 5.

Isa. 16:5 Then will a throne be established in lovingkindness, / And upon it One will sit in truth / In the tent of David, / Judging and pursuing justice / And hastening righteousness.

IV. We need to be rescued from lawlessness and from being workers of lawlessness and to do what is right in the eyes of God by obeying the principle of serving God—Titus 2:14; Matt. 7:21-23:

Titus 2:14 Who gave Himself for us that He might redeem us from all lawlessness and purify to Himself a particular people as His unique possession, zealous of good works.

Matt. 7:21 Not everyone who says to Me, Lord, Lord, will enter into the kingdom of the heavens, but he who does the will of My Father who is in the heavens.

Matt. 7:22 Many will say to Me in that day, Lord, Lord, was it not in Your name that we prophesied, and in Your name cast out demons, and in Your name did many works of power?

Matt. 7:23 And then I will declare to them: I never knew you. Depart from Me, you workers of lawlessness.

A. Doing what is right in our own eyes is lawlessness—Judg. 21:25:

Judg. 21:25 In those days there was no king in Israel; everyone did what was right in his own eyes.

1. "Sin is lawlessness"; hence, lawlessness is sin, or, reciprocally, sin is lawlessness—1 John 3:4:

1 John 3:4 Everyone who practices sin practices lawlessness also, and sin is lawlessness.

- a. In 1 John 3:4 "lawlessness," or being without law, denotes being without, or not under, the principle of God's ruling over man.

1 John 3:4 Everyone who practices sin practices lawlessness also, and sin is lawlessness.

- b. To sin is to be without law, to trespass against the law.
- c. In God's eyes, a person sins when he acts according to his own nature and deliberation, walking according to self-will and rebelling against God's authority.
- d. Lawlessness is not recognizing and submitting to God's authority.

- e. To practice lawlessness is to live a life outside of and not under God’s ruling principle over man; the present age is full of lawlessness and rebellion.
 - f. In lawlessness one not only rebels against authority but acts as if there were no law.
2. In order to purify to Himself a particular people as His peculiar possession, Christ gave Himself for us to redeem us from all lawlessness—Titus 2:14.
- Titus 2:14 Who gave Himself for us that He might redeem us from all lawlessness and purify to Himself a particular people as His unique possession, zealous of good works.
- B. “Not everyone who says to Me, Lord, Lord, will enter into the kingdom of the heavens, but he who does the will of My Father who is in the heavens”—Matt. 7:21:
- Matt. 7:21 Not everyone who says to Me, Lord, Lord, will enter into the kingdom of the heavens, but he who does the will of My Father who is in the heavens.
1. To call on the Lord suffices for us to be saved, but to enter into the kingdom of the heavens, we also need to do the will of the heavenly Father—Rom. 10:13; 12:2; Matt. 12:50; Eph. 5:17; Col. 1:9.
- Rom. 10:13 For “whoever calls upon the name of the Lord shall be saved.”
- Rom. 12:2 And do not be fashioned according to this age, but be transformed by the renewing of the mind that you may prove what the will of God is, that which is good and well pleasing and perfect.
- Matt. 12:50 For whoever does the will of My Father who is in the heavens, he is My brother and sister and mother.
- Eph. 5:17 Therefore do not be foolish, but understand what the will of the Lord is.
- Col. 1:9 Therefore we also, since the day we heard of it, do not cease praying and asking on your behalf that you may be filled with the full knowledge of His will in all spiritual wisdom and understanding,
2. Since entering into the kingdom of the heavens requires doing the will of the heavenly Father, it is clearly different from entering into the kingdom of God through regeneration—John 3:3, 5:
- John 3:3 Jesus answered and said to him, Truly, truly, I say to you, Unless one is born anew, he cannot see the kingdom of God.
- John 3:5 Jesus answered, Truly, truly, I say to you, Unless one is born of water and the Spirit, he cannot enter into the kingdom of God.
- a. The entrance into the kingdom of God is gained through being born of the divine life—1:12-13; 3:5-6.
 - John 1:12 But as many as received Him, to them He gave the authority to become children of God, to those who believe into His name,
 - John 1:13 Who were begotten not of blood, nor of the will of the flesh, nor of the will of man, but of God.
 - John 3:5 Jesus answered, Truly, truly, I say to you, Unless one is born of water and the Spirit, he cannot enter into the kingdom of God.
 - John 3:6 That which is born of the flesh is flesh, and that which is born of the Spirit is spirit.
 - b. The entrance into the kingdom of the heavens is gained through the living of the divine

life—Matt. 7:21; 12:50.

Matt. 7:21 Not everyone who says to Me, Lord, Lord, will enter into the kingdom of the heavens, but he who does the will of My Father who is in the heavens.

Matt. 12:50 For whoever does the will of My Father who is in the heavens, he is My brother and sister and mother.

C. The Lord Jesus rebuked those who prophesied, cast out demons, and did works of power in His name because, as “workers of lawlessness,” they did these things out of themselves, not out of obedience to God’s will—7:23:

Matt. 7:23 And then I will declare to them: I never knew you. Depart from Me, you workers of lawlessness.

1. There are two principles in the universe—the principle of God’s authority and the principle of Satan’s rebellion—Acts 1:7; Isa. 14:13-14:

Acts 1:7 But He said to them, It is not for you to know times or seasons which the Father has set by His own authority.

Isa. 14:13 But you, you said in your heart: / I will ascend to heaven; / Above the stars of God / I will exalt my throne. / And I will sit upon the mount of assembly / In the uttermost parts of the north.

Isa. 14:14 I will ascend above the heights of the clouds; / I will make myself like the Most High.

a. We cannot serve God on the one hand and take the way of rebellion on the other hand; we must turn away from the principle of lawlessness and reject the way of rebellion—Matt. 28:18; Jude 11.

Matt. 28:18 And Jesus came and spoke to them, saying, All authority has been given to Me in heaven and on earth.

Jude 11 Woe to them! For they have gone in the way of Cain and have rushed out in the error of Balaam for reward and have perished in the rebellion of Korah.

b. Serving God is directly linked to His authority; if we do not settle the matter of authority, we will have problems in all areas of our service.

2. May the Lord preserve our service in the principle of submission to God’s authority and the Father’s will—Acts 1:7; Matt. 7:21; 12:50.

Acts 1:7 But He said to them, It is not for you to know times or seasons which the Father has set by His own authority.

Matt. 7:21 Not everyone who says to Me, Lord, Lord, will enter into the kingdom of the heavens, but he who does the will of My Father who is in the heavens.

Matt. 12:50 For whoever does the will of My Father who is in the heavens, he is My brother and sister and mother.

V. The chaos in government, worship, and morality recorded in the book of Judges portrays the satanic chaos in the old creation—Gen. 3:1-5; Rev. 20:10—21:4:

Gen. 3:1 Now the serpent was more crafty than any other animal of the field that Jehovah God had made. And he said to the woman, Did God really say, You shall not eat of any tree of the garden?

- Gen. 3:2 And the woman said to the serpent, Of the fruit of the trees of the garden we may eat;
- Gen. 3:3 But of the fruit of the tree which is in the middle of the garden, God has said, You shall not eat of it, nor shall you touch it, lest you die.
- Gen. 3:4 And the serpent said to the woman, You shall not surely die!
- Gen. 3:5 For God knows that in the day you eat of it your eyes will be opened, and you will become like God, knowing good and evil.
- Rev. 20:10 And the devil, who deceived them, was cast into the lake of fire and brimstone, where also the beast and the false prophet were; and they will be tormented day and night forever and ever.
- Rev. 20:11 And I saw a great white throne and Him who sat upon it, from whose face earth and heaven fled away, and no place was found for them.
- Rev. 20:12 And I saw the dead, the great and the small, standing before the throne, and scrolls were opened; and another scroll was opened, which is the book of life. And the dead were judged by the things which were written in the scrolls, according to their works.
- Rev. 20:13 And the sea gave up the dead which were in it, and death and Hades gave up the dead which were in them; and they were judged, each of them, according to their works.
- Rev. 20:14 And death and Hades were cast into the lake of fire. This is the second death, the lake of fire.
- Rev. 20:15 And if anyone was not found written in the book of life, he was cast into the lake of fire.
- Rev. 21:1 And I saw a new heaven and a new earth; for the first heaven and the first earth passed away, and the sea is no more.
- Rev. 21:2 And I saw the holy city, New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband.
- Rev. 21:3 And I heard a loud voice out of the throne, saying, Behold, the tabernacle of God is with men, and He will tabernacle with them, and they will be His peoples, and God Himself will be with them and be their God.
- Rev. 21:4 And He will wipe away every tear from their eyes; and death will be no more, nor will there be sorrow or crying or pain anymore; for the former things have passed away.

A. The universe is in a state of chaos; this chaos is the source of suffering in the world today, and as long as there is chaos in creation, there will be sufferings in the world—Rom. 8:18-22.

- Rom. 8:18 For I consider that the sufferings of this present time are not worthy to be compared with the coming glory to be revealed upon us.
- Rom. 8:19 For the anxious watching of the creation eagerly awaits the revelation of the sons of God.
- Rom. 8:20 For the creation was made subject to vanity, not of its own will, but because of Him who subjected it,
- Rom. 8:21 In hope that the creation itself will also be freed from the slavery of corruption into the freedom of the glory of the children of God.
- Rom. 8:22 For we know that the whole creation groans together and travails in pain together until now.

B. The history of the universe is a history of God's economy and Satan's chaos—Gen. 1:1-2, 26; Rev. 20:10—21:4:

- Gen. 1:1 In the beginning God created the heavens and the earth.
- Gen. 1:2 But the earth became waste and emptiness, and darkness was on the surface of the deep, and the Spirit of God was brooding upon the surface of the waters.
- Gen. 1:26 And God said, Let Us make man in Our image, according to Our likeness; and let them have dominion over the fish of the sea and over the birds of heaven and over the cattle and over all the earth and over every creeping thing that creeps upon the earth.

- Rev. 20:10 And the devil, who deceived them, was cast into the lake of fire and brimstone, where also the beast and the false prophet were; and they will be tormented day and night forever and ever.
- Rev. 20:11 And I saw a great white throne and Him who sat upon it, from whose face earth and heaven fled away, and no place was found for them.
- Rev. 20:12 And I saw the dead, the great and the small, standing before the throne, and scrolls were opened; and another scroll was opened, which is the book of life. And the dead were judged by the things which were written in the scrolls, according to their works.
- Rev. 20:13 And the sea gave up the dead which were in it, and death and Hades gave up the dead which were in them; and they were judged, each of them, according to their works.
- Rev. 20:14 And death and Hades were cast into the lake of fire. This is the second death, the lake of fire.
- Rev. 20:15 And if anyone was not found written in the book of life, he was cast into the lake of fire.
- Rev. 21:1 And I saw a new heaven and a new earth; for the first heaven and the first earth passed away, and the sea is no more.
- Rev. 21:2 And I saw the holy city, New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband.
- Rev. 21:3 And I heard a loud voice out of the throne, saying, Behold, the tabernacle of God is with men, and He will tabernacle with them, and they will be His peoples, and God Himself will be with them and be their God.
- Rev. 21:4 And He will wipe away every tear from their eyes; and death will be no more, nor will there be sorrow or crying or pain anymore; for the former things have passed away.

1. Satan, the devil, is the source and element of the evil chaos—Matt. 16:23; Rev. 2:9-10; 2 Cor. 2:11; 1 Pet. 5:8.

- Matt. 16:23 But He turned and said to Peter, Get behind Me, Satan! You are a stumbling block to Me, for you are not setting your mind on the things of God, but on the things of men.
- Rev. 2:9 I know your tribulation and poverty (but you are rich) and the slander from those who call themselves Jews and are not, but are a synagogue of Satan.
- Rev. 2:10 Do not fear the things that you are about to suffer. Behold, the devil is about to cast some of you into prison that you may be tried, and you will have tribulation for ten days. Be faithful unto death, and I will give you the crown of life.
- 2 Cor. 2:11 That we may not be taken advantage of by Satan, for we are not ignorant of his schemes.
- 1 Pet. 5:8 Be sober; watch. Your adversary, the devil, as a roaring lion, walks about, seeking someone to devour.

2. God Himself is the divine economy, and He has come into us as an administration, arrangement, and plan to put everything in order—Eph. 1:10; 3:10.

- Eph. 1:10 Unto the economy of the fullness of the times, to head up all things in Christ, the things in the heavens and the things on the earth, in Him;
- Eph. 3:10 In order that now to the rulers and the authorities in the heavenlies the multifarious wisdom of God might be made known through the church,

3. In the Bible and in our experience, the satanic chaos always goes along with the divine economy and actually helps God's economy—v. 9.

- Eph. 3:9 And to enlighten all that they may see what the economy of the mystery is, which throughout the ages has been hidden in God, who created all things,

C. As those who are living in the midst of chaos, rebellion, and lawlessness, we need to have a clear vision of God's economy—Psa. 2:1-6; Prov. 29:18a; Eph. 3:9:

Psa. 2:1 Why are the nations in an uproar, / And why do the peoples contemplate a vain thing?
Psa. 2:2 The kings of the earth take their stand, / And the rulers sit in counsel together, / Against Jehovah and against His Anointed:
Psa. 2:3 Let us break apart their bonds / And cast their ropes away from us.
Psa. 2:4 He who sits in the heavens laughs; / The Lord has them in derision.
Psa. 2:5 Then He will speak to them in His anger, / And in His burning wrath He will terrify them:
Psa. 2:6 But I have installed My King / Upon Zion, My holy mountain.
Prov. 29:18 Where there is no vision, the people cast off restraint; / But happy is he who keeps the law.
Eph. 3:9 And to enlighten all that they may see what the economy of the mystery is, which throughout the ages has been hidden in God, who created all things,

1. We need to be governed, controlled, and directed by this vision—Acts 26:19.

Acts 26:19 Therefore, King Agrippa, I was not disobedient to the heavenly vision,

2. We must be strong and unshakable in the vision of God's economy, God's eternal will—Eph. 1:10; 3:9; Rev. 4:11; 1 Cor. 15:58; Heb. 12:28.

Eph. 1:10 Unto the economy of the fullness of the times, to head up all things in Christ, the things in the heavens and the things on the earth, in Him;

Eph. 3:9 And to enlighten all that they may see what the economy of the mystery is, which throughout the ages has been hidden in God, who created all things,

Rev. 4:11 You are worthy, our Lord and God, to receive the glory and the honor and the power, for You have created all things, and because of Your will they were, and were created.

1 Cor. 15:58 Therefore, my beloved brothers, be steadfast, immovable, always abounding in the work of the Lord, knowing that your labor is not in vain in the Lord.

Heb. 12:28 Therefore receiving an unshakable kingdom, let us have grace, through which we may serve God well-pleasingly with piety and fear;

D. The overcomers conquer the satanic chaos in the old creation and carry out the divine economy for the new creation—1 Tim. 1:4; Eph. 1:10; 3:9-10; 2 Cor. 5:17; Gal. 6:15:

1 Tim. 1:4 Nor to give heed to myths and unending genealogies, which produce questionings rather than God's economy, which is in faith.

Eph. 1:10 Unto the economy of the fullness of the times, to head up all things in Christ, the things in the heavens and the things on the earth, in Him;

Eph. 3:9 And to enlighten all that they may see what the economy of the mystery is, which throughout the ages has been hidden in God, who created all things,

Eph. 3:10 In order that now to the rulers and the authorities in the heavenlies the multifarious wisdom of God might be made known through the church,

2 Cor. 5:17 So then if anyone is in Christ, he is a new creation. The old things have passed away; behold, they have become new.

Gal. 6:15 For neither is circumcision anything nor uncircumcision, but a new creation is what matters.

1. The overcomers are not delivered out of the satanic chaos; instead, they conquer the

destructive satanic chaos and triumph in the constructive divine economy—1 Tim. 1:3-4, 19-20; 4:1-2; Titus 3:10; 2 Tim. 1:15; 4:8.

- 1 Tim. 1:3 Even as I exhorted you, when I was going into Macedonia, to remain in Ephesus in order that you might charge certain ones not to teach different things
- 1 Tim. 1:4 Nor to give heed to myths and unending genealogies, which produce questionings rather than God's economy, which is in faith.
- 1 Tim. 1:19 Holding faith and a good conscience, concerning which some, thrusting these away, have become shipwrecked regarding the faith;
- 1 Tim. 1:20 Of whom are Hymenaeus and Alexander, whom I have delivered to Satan that they may be disciplined not to blaspheme.
- 1 Tim. 4:1 But the Spirit says expressly that in later times some will depart from the faith, giving heed to deceiving spirits and teachings of demons
- 1 Tim. 4:2 By means of the hypocrisy of men who speak lies, of men who are branded in their own conscience as with a hot iron,
- Titus 3:10 A factious man, after a first and second admonition, refuse,
- 2 Tim. 1:15 This you know, that all who are in Asia turned away from me, of whom are Phygelus and Hermogenes.
- 2 Tim. 4:8 Henceforth there is laid up for me the crown of righteousness, with which the Lord, the righteous Judge, will recompense me in that day, and not only me but also all those who have loved His appearing.

2. As the overcomers are suffering the chaos, they are “empowered in the grace which is in Christ Jesus” (2:1) and are able to stand for and live out the divine economy—1:10-15; 3:14-17; 4:2, 5, 7, 18.

- 2 Tim. 2:1 You therefore, my child, be empowered in the grace which is in Christ Jesus;
- 2 Tim. 1:10 But now has been manifested through the appearing of our Savior Christ Jesus, who nullified death and brought life and incorruption to light through the gospel,
- 2 Tim. 1:11 For which I was appointed a herald and an apostle and a teacher.
- 2 Tim. 1:12 For which cause also I suffer these things; but I am not ashamed, for I know whom I have believed, and I am persuaded that He is able to guard my deposit unto that day.
- 2 Tim. 1:13 Hold a pattern of the healthy words that you have heard from me, in the faith and love which are in Christ Jesus.
- 2 Tim. 1:14 Guard the good deposit through the Holy Spirit who dwells in us.
- 2 Tim. 1:15 This you know, that all who are in Asia turned away from me, of whom are Phygelus and Hermogenes.
- 2 Tim. 3:14 But you, continue in the things which you have learned and have been assured of, knowing from which ones you have learned them
- 2 Tim. 3:15 And that from a babe you have known the sacred writings, which are able to make you wise unto salvation through the faith which is in Christ Jesus.
- 2 Tim. 3:16 All Scripture is God-breathed and profitable for teaching, for conviction, for correction, for instruction in righteousness,
- 2 Tim. 3:17 That the man of God may be complete, fully equipped for every good work.
- 2 Tim. 4:2 Proclaim the word; be ready in season and out of season; convict, rebuke, exhort with all long-suffering and teaching.
- 2 Tim. 4:5 But you, be sober in all things, suffer evil, do the work of an evangelist, fully accomplish your ministry.
- 2 Tim. 4:7 I have fought the good fight; I have finished the course; I have kept the faith.
- 2 Tim. 4:18 The Lord will deliver me from every evil work and will save me into His heavenly kingdom, to whom be the glory forever and ever. Amen.

