Key Statements

① We need to know that the land of Canaan has a twofold significance in typology: on the positive side, Canaan typifies the all-inclusive Christ with His unsearchable riches, and on the negative side, Canaan signifies the heavenly part of the dark kingdom of Satan with its satanic forces.

② In order for us to fully gain and possess Christ as the all-inclusive land for God’s building, we must learn to be kept, to be ruled, to be governed, and to be guided by the direct, firsthand presence of the Lord; if we have the Lord’s presence, we have wisdom, insight, foresight, and the inner knowledge concerning things; the Lord’s presence is everything to us.

③ We need to be rescued from lawlessness and from being workers of lawlessness, do what is right in the eyes of God by obeying the principle of serving God, and conquer the satanic chaos in the old creation and carry out the divine economy for the new creation.

④ To be a normal Christian, to be one of today’s overcomers, to answer the Lord’s present calling, and to meet His present need in His recovery, we need to be today’s Ruths to turn to God’s economy, to enter into the land of Immanuel, and to marry ourselves to Christ that we may bring forth Christ to meet today’s need of both God and men.
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The Hidden, Intrinsic Significance of Joshua, Judges, and Ruth

1. In studying the histories and the prophecies of the Old Testament, we need the full scope, the full view, of the entire Scriptures concerning God’s eternal economy for Christ and the church, which consummates in the New Jerusalem. This will render us not only a broader view but also the deeper intrinsic significance of God’s purpose in presenting to us the histories and giving us the prophecies of the Old Testament. The scope, the center, and the intrinsic significance of all the histories and the prophecies of the Old Testament must be Christ and His Body, which will ultimately consummate in the New Jerusalem for God’s eternal economy.

2. For God to accomplish such an eternal economy of His, He needed to create the heavens for the earth, and the earth for man (Zech. 12:1). God created man in His own image and according to His own likeness with a spirit for man to contact Him, receive Him, keep Him, and take Him as man’s life and content. It was very sad that this man became fallen from God and from God’s purpose for His economy. Then out of the fallen humankind God chose a man by the name of Abraham and his descendants, and He made them a particular people as His dear elect among all the nations (the Gentiles). It took God over four hundred years to produce, constitute, and form such an elect to replace the Adamic race for the fulfilling of His eternal economy. God brought such an elect of His through trials, sufferings, in both Egypt and the wilderness that they might be trained, disciplined, and qualified to coordinate with Him in taking His promised land for Christ on this earth and in providing the proper persons to bring forth Christ into the human race. To take possession of God’s promised land for Christ and to provide the proper persons to bring forth Christ into the human race are the two major points of the section of the history in the Old Testament in the three books of Joshua, Judges, and
Ruth. These two main points, to take the land for Christ and to provide the bona fide ancestors for Christ, are the spirit of the history from Joshua to Ruth. They are the hidden, intrinsic significance of this section of the Old Testament history. We have to have a clear vision concerning this. Otherwise, our crystallization-study on these three books will be in vain, just like the studies of so many historians, Bible students, and Scripture teachers, either Jewish or Christian.

3. If by the Lord’s mercy we would see such a vision, this section of the history in the Old Testament will benefit us the same as the New Testament does. Such a vision will help us to see that the history of God’s people on the earth is actually the history of the working God energizing among His chosen people in the Old Testament and even the history of the operating God energizing in His redeemed people and having them to energize together with Him for the accomplishment of His eternal economy concerning Christ and His increase, which will consummate in the New Jerusalem. I hope that through this training we all can see and realize that our living, our daily walk, our schooling, our job, and our business must be a part of God’s history in His marvelous and excellent move on the earth today. To be a normal Christian, to be one of today’s overcomers, to answer the Lord’s present calling, and to meet the Lord’s present need in His recovery, it is altogether not sufficient to just be a so-called good brother or good sister, attending the church meetings regularly, behaving rightly, and living a life that is somewhat perfect in the eyes of men. We need to be one with God in His history, moving and energizing in His loving overcomers, in life, in living, and in our entire doing today on this earth! We need to write God’s today’s history! We need to march on as one with the energizing God! In Him! With Him! By Him! And for Him! We need to be vital! Living! And Active! We need to be today’s Joshuas and Calebs to take possession of the God-promised land for Christ that we may become His possession! We need to be today’s Ruths to turn to God’s economy, to enter into the land of Immanuel, and to marry ourselves to Christ that we may bring forth Christ to meet men’s need today. This should be the intrinsic significance of these three books—Joshua, Judges, and Ruth. The issue of this training should be the gaining of
the God-promised land for Christ and the bringing forth of the excellent Christ to meet today’s need of both God and men.
CRYSTALLIZATION-STUDY OF JOSHUA

Message One

God’s Charge, Promise, and Encouragement to Joshua

Hymns:

Scripture Reading: Josh. 1:1-9

Josh. 1:1 After the death of Moses the servant of Jehovah, Jehovah spoke to Joshua the son of Nun, Moses' attendant, saying,

Josh. 1:2 Moses My servant is dead; now then arise, and cross over this Jordan, you and all this people, into the land which I am giving to them, to the children of Israel.

Josh. 1:3 Every place on which the sole of your foot treads I have given to you, as I promised Moses.

Josh. 1:4 From the wilderness and this Lebanon even to the great river, the river Euphrates, all the land of the Hittites, and to the Great Sea toward the setting of the sun will be your territory.

Josh. 1:5 No man will be able to stand before you all the days of your life. As I was with Moses, I will be with you; I will not fail you nor forsake you.

Josh. 1:6 Be strong and take courage, for you will cause this people to inherit the land which I swore to their fathers to give to them.

Josh. 1:7 Only be strong and very courageous, being certain to do according to all the law which Moses My servant commanded you. Do not turn away from it to the right or to the left, that you may have success wherever you go.

Josh. 1:8 This book of the law shall not depart from your mouth, but you shall muse upon it day and night so that you may be certain to do according to all that is written in it. For then you will make your way prosperous and then you will have success.

Josh. 1:9 Have I not commanded you? Be strong and take courage; do not be afraid or dismayed. For Jehovah your God is with you wherever you go.

I. Joshua is a type of Christ in the following aspects:

A. The Greek equivalent of the Hebrew name Joshua is Jesus (Heb. 4:8; Acts 7:45), which means “Jehovah the Savior,” or “the salvation of Jehovah” (Matt. 1:21; Num. 13:16):

Heb. 4:8 For if Joshua had brought them into rest, He would not have spoken concerning another day after these things.

Acts 7:45 This tabernacle our fathers, having in their turn received, also brought in with Joshua when they took possession of the nations, whom God drove out before the face of our fathers until the days of David,

Matt. 1:21 And she will bear a son, and you shall call His name Jesus, for it is He who will save His people from their sins.

Num. 13:16 These are the names of the men whom Moses sent to spy out the land. And Moses called Hoshea the son of Nun Joshua.
1. Christ as our Leader is our real Joshua as the Captain of our salvation (Heb. 2:10; 4:8) to lead us into glory and into the rest of the God-promised land with Christ as our perfect peace and full satisfaction (2:10; 4:11; Deut. 12:9; Matt. 11:28-30).

Heb. 2:10 For it was fitting for Him, for whom are all things and through whom are all things, in leading many sons into glory, to make the Author of their salvation perfect through sufferings.

Heb. 4:8 For if Joshua had brought them into rest, He would not have spoken concerning another day after these things.

Heb. 2:10 For it was fitting for Him, for whom are all things and through whom are all things, in leading many sons into glory, to make the Author of their salvation perfect through sufferings.

Heb. 4:11 Let us therefore be diligent to enter into that rest lest anyone fall after the same example of disobedience.

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

Matt. 11:28 Come to Me all who toil and are burdened, and I will give you rest.

Matt. 11:29 Take My yoke upon you and learn from Me, for I am meek and lowly in heart, and you will find rest for your souls.

Matt. 11:30 For My yoke is easy and My burden is light.

2. Joshua typifies Christ as grace replacing the law, signified by Moses (Josh. 1:2a; John 1:17); it was when Moses the lawgiver died that Joshua came in to bring the people into the good land (Josh. 1:1-4); he typifies the Lord Jesus as our Leader bringing us into the enjoyment of Himself as our rest, as the reality of the good land (Deut. 8:7-10; 12:9; Phil. 1:19; Eph. 3:8; Col. 1:12; 2:6-7; Heb. 4:8-9; Matt. 11:28-29).

Josh. 1:2 Moses My servant is dead; now then arise, and cross over this Jordan, you and all this people, into the land which I am giving to them, to the children of Israel.

Josh. 1:1 After the death of Moses the servant of Jehovah, Jehovah spoke to Joshua the son of Nun, Moses' attendant, saying,

Josh. 1:2 Moses My servant is dead; now then arise, and cross over this Jordan, you and all this people, into the land which I am giving to them, to the children of Israel.

Josh. 1:3 Every place on which the sole of your foot treads I have given to you, as I promised Moses.

Josh. 1:4 From the wilderness and this Lebanon even to the great river, the river Euphrates, all the land of the Hittites, and to the Great Sea toward the setting of the sun will be your territory.

Deut. 8:7 For Jehovah your God is bringing you to a good land, a land of waterbrooks, of springs and of fountains, flowing forth in valleys and in mountains;

Deut. 8:8 A land of wheat and barley and vines and fig trees and pomegranates; a land of olive trees with oil and of honey;

Deut. 8:9 A land in which you will eat bread without scarcity; you will not lack anything in it; a land whose stones are iron, and from whose mountains you can mine copper.

Heb. 2:10 For it was fitting for Him, for whom are all things and through whom are all things, in leading many sons into glory, to make the Author of their salvation perfect through sufferings.

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

Phil. 1:19 For I know that for me this will turn out to salvation through your petition and the bountiful supply of the Spirit of Jesus Christ,
Eph. 3:8 To me, less than the least of all saints, was this grace given to announce to the
Gentiles the unsearchable riches of Christ as the gospel
Col. 1:12 Giving thanks to the Father, who has qualified you for a share of the allotted portion
of the saints in the light;
Col. 2:6 As therefore you have received the Christ, Jesus the Lord, walk in Him,
Col. 2:7 Having been rooted and being built up in Him, and being established in the faith
even as you were taught, abounding in thanksgiving.
Heb. 4:8 For if Joshua had brought them into rest, He would not have spoken concerning
another day after these things.
Heb. 4:9 So then there remains a Sabbath rest for the people of God.
Matt. 11:28 Come to Me all who toil and are burdened, and I will give you rest.
Matt. 11:29 Take My yoke upon you and learn from Me, for I am meek and lowly in heart, and
you will find rest for your souls.

B. In the war against Amalek (Exo. 17:8-16), Amalek typifies the flesh as the
totality of the fallen old man; Joshua typifies the present and practical Christ as
the indwelling, fighting Spirit, the One who fights against the flesh and puts it
to death (Rom. 8:9-13; Gal. 5:16-17, 24):

Exo. 17:8 Then Amalek came and fought with Israel in Rephidim.
Exo. 17:9 And Moses said to Joshua, Choose men for us, and go out; fight with Amalek.
         Tomorrow I will stand on the top of the hill with the staff of God in my hand.
Exo. 17:10 So Joshua did as Moses had said to him and fought with Amalek; and Moses,
         Aaron, and Hur went up to the top of the hill.
Exo. 17:11 And when Moses lifted his hand up, Israel prevailed; and when he let his hand
down, Amalek prevailed.
Exo. 17:12 But Moses' hands were heavy, so they took a stone and put it under him, and he sat
         on it; and Aaron and Hur supported his hands, one on one side and one on the other
         side. So his hands were steady until the going down of the sun.
Exo. 17:13 And Joshua defeated Amalek and his people with the edge of the sword.
Exo. 17:14 And Jehovah said to Moses, Write this as a memorial in a book and recite it to
         Joshua, that I will utterly blot out the memory of Amalek from under heaven.
Exo. 17:15 And Moses built an altar and called the name of it Jehovah-nissi;
Exo. 17:16 For he said, For there is a hand against the throne of Jah! Jehovah will have war
         with Amalek from generation to generation.
Rom. 8:9 But you are not in the flesh, but in the spirit, if indeed the Spirit of God dwells in
         you. Yet if anyone does not have the Spirit of Christ, he is not of Him.
Rom. 8:10 But if Christ is in you, though the body is dead because of sin, the spirit is life
         because of righteousness.
Rom. 8:11 And if the Spirit of the One who raised Jesus from the dead dwells in you, He who
         raised Christ from the dead will also give life to your mortal bodies through His
         Spirit who indwells you.
Rom. 8:12 So then, brothers, we are debtors not to the flesh to live according to the flesh;
Rom. 8:13 For if you live according to the flesh, you must die, but if by the Spirit you put to
         death the practices of the body, you will live.
Gal. 5:16 But I say, Walk by the Spirit and you shall by no means fulfill the lust of the flesh.
Gal. 5:17 For the flesh lusts against the Spirit, and the Spirit against the flesh; for these
         oppose each other that you would not do the things that you desire.
Gal. 5:24 But they who are of Christ Jesus have crucified the flesh with its passions and its

1. The purpose of the flesh is to keep us from entering into the full enjoyment of the
all-inclusive Christ as our good land.

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2. God’s economy delivers us from the flesh to the Spirit so that we may participate in the blessing of the riches of the Triune God—Rom. 7:17—8:2; Gal. 3:14; Eph. 1:3-14.

Rom. 7:17 Now then it is no longer I that work it out, but sin that dwells in me.
Rom. 7:18 For I know that in me, that is, in my flesh, nothing good dwells; for to will is present with me, but to work out the good is not.
Rom. 7:19 For I do not do the good which I will; but the evil which I do not will, this I practice.
Rom. 7:20 But if what I do not will, this I do, it is no longer I that work it out but sin that dwells in me.
Rom. 7:21 I find then the law with me who wills to do the good, that is, the evil is present with me.
Rom. 7:22 For I delight in the law of God according to the inner man,
Rom. 7:23 But I see a different law in my members, warring against the law of my mind and making me a captive to the law of sin which is in my members.
Rom. 7:24 Wretched man that I am! Who will deliver me from the body of this death?
Rom. 7:25 Thanks be to God, through Jesus Christ our Lord! So then with the mind I myself serve the law of God, but with the flesh, the law of sin.
Rom. 8:1 There is now then no condemnation to those who are in Christ Jesus.
Rom. 8:2 For the law of the Spirit of life has freed me in Christ Jesus from the law of sin and death.
Gal. 3:14 In order that the blessing of Abraham might come to the Gentiles in Christ Jesus, that we might receive the promise of the Spirit through faith.
Eph. 1:3 Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavenlies in Christ,
Eph. 1:4 Even as He chose us in Him before the foundation of the world to be holy and without blemish before Him in love,
Eph. 1:5 Predestinating us unto sonship through Jesus Christ to Himself, according to the good pleasure of His will,
Eph. 1:6 To the praise of the glory of His grace, with which He graced us in the Beloved;
Eph. 1:7 In whom we have redemption through His blood, the forgiveness of offenses, according to the riches of His grace,
Eph. 1:8 Which He caused to abound to us in all wisdom and prudence,
Eph. 1:9 Making known to us the mystery of His will according to His good pleasure, which He purposed in Himself,
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. 1:11 In whom also we were designated as an inheritance, having been predestinated according to the purpose of the One who works all things according to the counsel of His will,
Eph. 1:12 That we would be to the praise of His glory who have first hoped in Christ,
Eph. 1:13 In whom you also, having heard the word of the truth, the gospel of your salvation, in Him also believing, you were sealed with the Holy Spirit of the promise,
Eph. 1:14 Who is the pledge of our inheritance unto the redemption of the acquired possession, to the praise of His glory.

C. At the age of forty Joshua joined Caleb, as two of the twelve spies, as ones who had hearts full of faith by taking the word of God as their faith to care for God’s interests for His people to possess the good land; only two overcomers among God’s redeemed in the wilderness, Joshua and Caleb, received the prize of the good land—Num. 13:30; 14:6-9, 27-30; Rom. 10:17; Gal. 3:3, 5; Heb. 11:5-6;
Phil. 3:13-14; cf. Acts 6:5:

Num. 13:30 But Caleb quieted the people before Moses and said, Let us go up at once and possess it; for we are well able to overcome it.

Num. 14:6 And Joshua the son of Nun and Caleb the son of Jephunneh, who were among those who spied out the land, tore their clothes.

Num. 14:7 And they spoke to the whole assembly of the children of Israel, saying, The land through which we passed to spy out is an exceedingly good land.

Num. 14:8 If Jehovah is pleased with us, He will bring us into this land and give it to us; a land which flows with milk and honey.

Num. 14:9 Only do not rebel against Jehovah, nor should you fear the people of the land, for they are our bread. Their protection has been removed from them, and Jehovah is with us; do not fear them.

Num. 14:27 How long shall I bear with this evil assembly, which murmurs against Me? I have heard the murmurings of the children of Israel, which they are making against Me.

Num. 14:28 Say to them, As I live, declares Jehovah, just as you have spoken in My ears, so will I do to you.

Num. 14:29 Your corpses shall fall in this wilderness, and none of you who were numbered, according to the number you counted from twenty years old and upward, who have murmured against Me,

Num. 14:30 Shall come into the land, in which I swore to settle you, except Caleb the son of Jephunneh and Joshua the son of Nun.

Rom. 10:17 So faith comes out of hearing, and hearing through the word of Christ.

Gal. 3:3 Are you so foolish? Having begun by the Spirit, are you now being perfected by the flesh?

Gal. 3:5 He therefore who bountifully supplies to you the Spirit and does works of power among you, does He do it out of the works of law or out of the hearing of faith?

Heb. 11:5 By faith Enoch was translated so that he should not see death; and he was not found, because God had translated him. For before his translation he obtained the testimony that he had been well pleasing to God.

Heb. 11:6 But without faith it is impossible to be well pleasing to Him, for he who comes forward to God must believe that He is and that He is a rewarder of those who diligently seek Him.

Phil. 3:13 Brothers, I do not account of myself to have laid hold; but one thing I do: Forgetting the things which are behind and stretching forward to the things which are before,

Phil. 3:14 I pursue toward the goal for the prize to which God in Christ Jesus has called me upward.

Acts 6:5 And the word pleased all the multitude; and they chose Stephen, a man full of faith and of the Holy Spirit, and Philip and Prochorus and Nicanor and Timon and Parmenas and Nicolas, a proselyte of Antioch,

1. According to the record in Numbers 13 and 14, the people of Israel had an evil heart of unbelief; Joshua and Caleb exhorted and warned the people by saying, “Do not rebel against Jehovah” (v. 9); these words indicate that not to believe in the Lord is to rebel against Him—Num. 13:31-33; 14:1-3, 6-11; Deut. 1:26, 32.

Num. 13:1 Then Jehovah spoke to Moses, saying,

Num. 13:2 Send men to spy out the land of Canaan, which I am giving to the children of Israel; one man from each of their fathers' tribes you shall send, every one a leader among them.

Num. 13:3 So Moses sent them from the wilderness of Paran according to the commandment of Jehovah, all of them leading men among the children of Israel.
Num. 13:4 And these were their names: from the tribe of Reuben, Shammua the son of Zaccur;
Num. 13:5 From the tribe of Simeon, Shaphat the son of Hori;
Num. 13:6 From the tribe of Judah, Caleb the son of Jephunneh;
Num. 13:7 From the tribe of Issachar, Igal the son of Joseph;
Num. 13:8 From the tribe of Ephraim, Hoshea the son of Nun;
Num. 13:9 From the tribe of Benjamin, Palti the son of Raphu;
Num. 13:10 From the tribe of Zebulun, Gaddiel the son of Sodi;
Num. 13:11 From the tribe of Joseph, that is, from the tribe of Manasseh, Gaddi the son of Susi;
Num. 13:12 From the tribe of Dan, Ammiel the son of Gemalli;
Num. 13:13 From the tribe of Asher, Sethur the son of Michael;
Num. 13:14 From the tribe of Naphtali, Nahbi the son of Vophsi;
Num. 13:15 From the tribe of Gad, Geuel the son of Machi.
Num. 13:16 These are the names of the men whom Moses sent to spy out the land. And Moses called Hoshea the son of Nun Joshua.
Num. 13:17 And when Moses sent them to spy out the land of Canaan, he said to them, Go up this way into the Negev, and go up into the hill country;
Num. 13:18 And see what the land is like; and whether the people who live in it are strong or weak, whether they are few or many;
Num. 13:19 And whether the land in which they dwell is good or bad; and whether the cities that they live in are like camps or with fortifications;
Num. 13:20 And whether the land is fat or lean; whether there are trees in it or not. Therefore strengthen yourselves and bring some of the fruit of the land. Now the time was the time of the first ripe grapes.
Num. 13:21 So they went up and spied out the land from the wilderness of Zin to Rehob, near the entrance of Hamath.
Num. 13:22 And when they had gone up through the Negev, they came to Hebron; and Ahiman, Sheshai, and Talmai, the descendants of Anak, were there. (Now Hebron was built seven years before Zoan in Egypt.)
Num. 13:23 Then they came to the Valley of Eshcol, and from there they cut down a branch with a single cluster of grapes; and they carried it on a pole between two of them. They also cut off some of the pomegranates and some of the figs.
Num. 13:24 That place was called the Valley of Eshcol, because of the cluster which the children of Israel cut down from there.
Num. 13:25 And they returned from spies out the land at the end of forty days.
Num. 13:26 And they proceeded to come to Moses and to Aaron and to the whole assembly of the children of Israel, to the wilderness of Paran, to Kadesh; and they brought back word to them and to the whole assembly, and showed them the fruit of the land.
Num. 13:27 And they told him and said, We came to the land into which you sent us; and it indeed flows with milk and honey, and this is its fruit.
Num. 13:28 However, the people who dwell in the land are strong, and the cities are fortified and very large; and we also saw the descendants of Anak there.
Num. 13:29 The Amalekites dwell in the land of the Negev, and the Hittites and the Jebusites and the Amorites dwell in the hill country, and the Canaanites dwell by the sea and along the Jordan.
Num. 13:30 But Caleb quieted the people before Moses and said, Let us go up at once and possess it; for we are well able to overcome it.
Num. 13:31 But the men who went up with him said, We are not able to go up against the people, for they are stronger than we.
Num. 13:32 And they brought to the children of Israel an evil report of the land which they had spied out, saying, The land, through which we have gone to spy it out, is a land that eats up its inhabitants; and all the people that we saw in it are men of great size.
Num. 13:33 And there we saw the Nephilim (the descendants of Anak are part of the Nephilim); and we were like grasshoppers in our own sight, and so we were in their sight.

Num. 14:1 Then the whole assembly lifted up their voice and cried, and the people wept that night.

Num. 14:2 And all the children of Israel murmured against Moses and against Aaron; and the whole assembly said to them, If only we had died in the land of Egypt! Or if only we had died in this wilderness!

Num. 14:3 And why does Jehovah bring us into this land to fall by the sword? Our wives and our little ones will become plunder. Would it not be better for us to return to Egypt?

Num. 14:4 And they said one to another, Let us appoint a captain, and let us return to Egypt.

Num. 14:5 Then Moses and Aaron fell on their faces before the whole congregation of the assembly of the children of Israel.

Num. 14:6 And Joshua the son of Nun and Caleb the son of Jephunneh, who were among those who spied out the land, tore their clothes.

Num. 14:7 And they spoke to the whole assembly of the children of Israel, saying, The land through which we passed to spy out is an exceedingly good land.

Num. 14:8 If Jehovah is pleased with us, He will bring us into this land and give it to us; a land which flows with milk and honey.

Num. 14:9 Only do not rebel against Jehovah, nor should you fear the people of the land, for they are our bread. Their protection has been removed from them, and Jehovah is with us; do not fear them.

Num. 14:10 But the whole assembly said to stone them with stones. Then the glory of Jehovah appeared in the Tent of Meeting to all the children of Israel.

Num. 14:11 And Jehovah said to Moses, How long will this people despise Me? And how long will they not believe in Me, in spite of all the signs that I have done among them?

Num. 14:12 I will strike them with pestilence and dispossess them, and I will make of you a nation greater and mightier than they.

Num. 14:13 But Moses said to Jehovah, Then the Egyptians will hear of it, for by Your might You brought this people up from their midst,

Num. 14:14 And they will tell the inhabitants of this land. They have heard that You, Jehovah, are in the midst of this people; for You, O Jehovah, are seen in plain sight, and Your cloud stands over them, and You go before them in a pillar of cloud by day and in a pillar of fire by night.

Num. 14:15 Now if You put this people to death as one man, then the nations that have heard the report about You will speak, saying,

Num. 14:16 Because Jehovah was not able to bring this people into the land which He swore to give them, He has therefore slaughtered them in the wilderness.

Num. 14:17 And now, I pray, let the power of the Lord be great, just as You have spoken, saying,

Num. 14:18 Jehovah is slow to anger and abundant in lovingkindness, forgiving iniquity and transgression; but He will by no means clear the guilty, visiting the iniquity of the fathers upon the children to the third and the fourth generations.

Num. 14:19 Pardon, I pray, the iniquity of this people according to the greatness of Your lovingkindness, just as You have forgiven this people from Egypt even until now.

Num. 14:20 Then Jehovah said, I have pardoned them according to your word;

Num. 14:21 But as surely as I live, and as all the earth will be filled with the glory of Jehovah,

Num. 14:22 None of those men who have seen My glory and My signs, which I did in Egypt and in the wilderness, yet have tried Me these ten times and have not listened to My voice,

Num. 14:23 Shall see the land which I swore to give to their fathers, nor shall any of those who despised Me see it.
Only My servant Caleb, because he had a different spirit and has fully followed Me, will I bring into the land which he entered; and his descendants shall take possession of it.

Now since the Amalekites and the Canaanites dwell in the valleys, turn tomorrow, and set out into the wilderness by the way that leads to the Red Sea.

Then Jehovah spoke to Moses and to Aaron, saying,

How long shall I bear with this evil assembly, which murmurs against Me? I have heard the murmurings of the children of Israel, which they are making against Me.

Say to them, As I live, declares Jehovah, just as you have spoken in My ears, so will I do to you.

Your corpses shall fall in this wilderness, and none of you who were numbered, according to the number you counted from twenty years old and upward, who have murmured against Me,

Shall come into the land, in which I swore to settle you, except Caleb the son of Jephunneh and Joshua the son of Nun.

But your little ones, whom you said would become plunder, I will bring in, and they will know the land which you have rejected.

But as for you, your corpses shall fall in this wilderness.

And your children shall wander in the wilderness forty years, and they shall suffer for your unfaithfulness until your corpses have been consumed in the wilderness.

According to the number of the days which you spied out the land, forty days, a year for every day, you shall bear your iniquities, forty years; and you shall know My displeasure.

I, Jehovah, have spoken; surely I will do this to all this evil assembly who are gathered together against Me. In this wilderness they shall be consumed, and there they shall die.

And the men whom Moses sent to spy out the land, who returned and made the whole assembly to murmur against him by bringing up an evil report against the land,

That is, those men who brought up an evil report of the land, died by the plague before Jehovah.

Only Joshua the son of Nun and Caleb the son of Jephunneh remained alive out of those men who went to spy out the land.

And when Moses spoke these words to all the children of Israel, the people mourned greatly.

And they rose up early in the morning to go up to the top of the mountain, saying, Here we are; now we will go up to the place which Jehovah has spoken of, for we have sinned.

But Moses said, Why do you again transgress the commandment of Jehovah? This will not succeed.

Do not go up — for Jehovah is not among you — so that you are not struck down before your enemies.

For the Amalekites and the Canaanites are there before you, and you shall fall by the sword. Because you have turned back from following Jehovah, therefore Jehovah will not be with you.

But they presumed to go up to the top of the mountain, even though neither the Ark of the Covenant of Jehovah nor Moses had departed out of the midst of the camp.

Then the Amalekites and the Canaanites who dwelt in that hill country came down and struck them and beat them back as far as Hormah.

2. If we are going to fully possess Christ as the good land, we must ask the Lord to
save us from having an evil heart of unbelief; to have such a hardened heart is to fall away, to turn away, from the living God—vv. 25-26, 28, 35-39; 9:23; Acts 6:5a; Heb. 3:7-13.

Deut. 1:25 And in their hands they took some of the fruit of the land, and they brought it down to us. And they brought word back to us and said, It is a good land which Jehovah our God is giving us.

Deut. 1:26 Yet you would not go up. Rather you rebelled against the word of Jehovah your God;

Deut. 1:28 Where shall we go up? Our brothers have made our hearts melt, saying, The people are greater and taller than we; the cities are big and fortified up to heaven; and furthermore we have seen the children of the Anakim there.

Deut. 1:35 Not one of these men, this evil generation, shall by any means see the good land which I have sworn to give to your fathers,

Deut. 1:36 Except Caleb the son of Jephunneh; he shall see it. And to him I will give the land on which he has trodden, and to his children, because he has fully followed Jehovah.

Deut. 1:37 With me also Jehovah was angry on your account, saying, You also shall not enter there;

Deut. 1:38 Joshua the son of Nun, who attends to you, he shall enter there. Strengthen him, for it is he who will cause Israel to inherit it.

Deut. 1:39 Moreover your little ones, who you said would be prey, and your children, who this day do not know good and evil, they shall enter there. And to them I will give it, and they will possess it.

Deut. 9:23 And when Jehovah sent you from Kadesh-barnea, saying, Go up and possess the land which I have given you, you rebelled at the word of Jehovah your God and did not believe Him and did not listen to His voice.

Acts 6:5 And the word pleased all the multitude; and they chose Stephen, a man full of faith and of the Holy Spirit, and Philip and Prochorus and Nicanor and Timon and Parmenas and Nicolas, a proselyte of Antioch,

Heb. 3:7 Therefore, even as the Holy Spirit says, "Today if you hear His voice,

Heb. 3:8 Do not harden your hearts as in the provocation, in the day of trial in the wilderness,

Heb. 3:9 Where your fathers tried Me by testing Me and saw My works for forty years.

Heb. 3:10 Therefore I was displeased with this generation, and I said, They always go astray in their heart, and they have not known My ways;

Heb. 3:11 As I swore in My wrath, They shall not enter into My rest!"

Heb. 3:12 Beware, brothers, lest perhaps there be in any one of you an evil heart of unbelief in falling away from the living God.

Heb. 3:13 But exhort one another each day, as long as it is called "today," lest any one of you be hardened by the deceitfulness of sin--

3. Our Christian walk is by faith, not by sight (2 Cor. 5:7); thus, we must continually look away unto Jesus, the Author and Perfecter of our faith (Heb. 12:1-2); our faith is not of ourselves but of Him who imparts Himself as the believing element into us that He may believe for us (Gal. 2:20; 2 Pet. 1:1).

2 Cor. 5:7 (For we walk by faith, not by appearance)-

Heb. 12:1 Therefore let us also, having so great a cloud of witnesses surrounding us, put away every encumbrance and the sin which so easily entangles us and run with endurance the race which is set before us,

Heb. 12:2 Looking away unto Jesus, the Author and Perfecter of our faith, who for the joy set before Him endured the cross, despising the shame, and has sat down on the right hand of the throne of God.
Gal. 2:20 I am crucified with Christ; and it is no longer I who live, but it is Christ who lives in me; and the life which I now live in the flesh I live in faith, the faith of the Son of God, who loved me and gave Himself up for me.
2 Pet. 1:1 Simon Peter, a slave and apostle of Jesus Christ, to those who have been allotted faith equally precious as ours in the righteousness of our God and Savior, Jesus Christ:

4. We need to realize that for a Christian, unbelief is the greatest sin; if we grasp hold of God’s Word and believe His Word, all will be well; when we live by our feelings and do not exercise our spirit of faith and turn our heart to the Lord in order to believe in the divine facts in God’s Word, which is His covenant, His will, to us, we are rebelling against the Word of God, insulting God, and making Him a liar—Deut. 1:25-26; Heb. 3:12, 16-19; 4:2, 6; 11:1; Rom. 3:4.

5. We should not be threatened or frightened by the clouds of our convictions, feelings, and environments; we must live under the new covenant and not believe in any failure, weakness, darkness, or negative thing; we are the covenanted people, and we have a verse of promise to meet every situation—Gen. 9:8-17; Rev. 4:2-3; Lam. 3:22-23; Rom. 8:1; 2 Cor. 12:9; 2 Tim. 1:10; 2:1; Jude 24; 1 John 1:9; 1 Cor. 1:9.
I set My bow in the clouds, and it shall be for a sign of a covenant between Me and the earth.

And when I bring clouds over the earth, and the bow is seen in the clouds,

I will remember My covenant which is between Me and you and every living animal of all flesh, and never again will the waters become a flood to destroy all flesh.

And the bow will be in the clouds, and I will look upon it to remember the everlasting covenant between God and every living animal of all flesh that is upon the earth.

And God said to Noah, This is the sign of the covenant which I have established between Me and all flesh that is upon the earth.

Immediately I was in spirit; and behold, there was a throne set in heaven, and upon the throne there was One sitting;

And He who was sitting was like a jasper stone and a sardius in appearance, and there was a rainbow around the throne like an emerald in appearance.

It is Jehovah's lovingkindness that we are not consumed, / For His compassions do not fail;

They are new every morning; / Great is Your faithfulness.

There is now then no condemnation to those who are in Christ Jesus.

And He has said to me, My grace is sufficient for you, for My power is perfected in weakness. Most gladly therefore I will rather boast in my weaknesses that the power of Christ might tabernacle over me.

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,

You therefore, my child, be empowered in the grace which is in Christ Jesus;

But to Him who is able to guard you from stumbling and to set you before His glory without blemish in exultation,

If we confess our sins, He is faithful and righteous to forgive us our sins and cleanse us from all unrighteousness.

God is faithful, through whom you were called into the fellowship of His Son, Jesus Christ our Lord.

6. Our spirit is the “bank account” of the resurrected, pneumatic Christ as the reality of all the bequests of the new covenant; by the law of the Spirit of life, all these bequests are dispensed into us and made real to us; because the church people are a people under the covenant, we can actually be called the church of the covenant—Isa. 42:6; 49:8; Rom. 8:2, 10, 6, 11, 16; Heb. 8:10; John 16:13.

I am Jehovah; I have called You in righteousness; / I have held You by the hand; / I have kept You and I have given You / As a covenant for the people, as a light for the nations;

Thus says Jehovah, / In an acceptable time I have answered You, / And in a day of salvation I have helped You; / And I will preserve You and give You for a covenant of the people, / To restore the land, to apportion the desolate inheritances,

For the law of the Spirit of life has freed me in Christ Jesus from the law of sin and of death.

But if Christ is in you, though the body is dead because of sin, the spirit is life because of righteousness.

For the mind set on the flesh is death, but the mind set on the spirit is life and peace.

And if the Spirit of the One who raised Jesus from the dead dwells in you, He who raised Christ from the dead will also give life to your mortal bodies through His Spirit who indwells you.

The Spirit Himself witnesses with our spirit that we are children of God.
Heb. 8:10 For this is the covenant which I will covenant with the house of Israel after those
days, says the Lord: I will impart My laws into their mind, and on their hearts I will
inscribe them; and I will be God to them, and they will be a people to Me.
John 16:13 But when He, the Spirit of reality, comes, He will guide you into all the reality; for
He will not speak from Himself, but what He hears He will speak; and He will
declare to you the things that are coming.

II. “No man will be able to stand before you all the days of your life. As
I was with Moses, I will be with you; I will not fail you nor forsake
you. Be strong and take courage, for you will cause this people to
inherit the land which I swore to their fathers to give to them. Only
be strong and very courageous, being certain to do according to all
the law which Moses My servant commanded you. Do not turn away
from it to the right or to the left, that you may have success wherever
you go”—Josh. 1:5-7:

Josh. 1:5 No man will be able to stand before you all the days of your life. As I was with Moses, I will
be with you; I will not fail you nor forsake you.
Josh. 1:6 Be strong and take courage, for you will cause this people to inherit the land which I swore to
their fathers to give to them.
Josh. 1:7 Only be strong and very courageous, being certain to do according to all the law which Moses
My servant commanded you. Do not turn away from it to the right or to the left, that you may
have success wherever you go.

A. For Jehovah to tell Joshua that, as He was with Moses, He would be with
Joshua was a great matter; at one point the Lord told Moses, “My presence shall
go with you, and I will give you rest” (Exo. 33:14); because Moses was a
person very near to God’s heart and according to God’s heart, he had God’s
presence to a full extent.
Exo. 33:14 And He said, My presence shall go with you, and I will give you rest.

B. In the New Testament the presence of Jesus is Emmanuel, meaning “God with
us” (Matt. 1:23; 18:20; 28:20); Christ as the Spirit of reality, the life-giving
Spirit, is Emmanuel, the presence of the Divine Trinity in our spirit (2 Tim.
4:22).
Matt. 1:23 "Behold, the virgin shall be with child and shall bear a son, and they shall call His
name Emmanuel" (which is translated, God with us).
Matt. 18:20 For where there are two or three gathered into My name, there am I in their midst.
Matt. 28:20 Teaching them to observe all that I have commanded you. And behold, I am with
you all the days until the consummation of the age.
2 Tim. 4:22 The Lord be with your spirit. Grace be with you.

C. We should continually exercise our spirit of faith to be strong and very
courageous to enjoy the all-inclusive Christ, signified by the good land, as the
pledge of our inheritance today, which is a sample of our full and eternal
inheritance of the wonderful Christ in the next age and for eternity—2 Cor.
4:13; Eph. 1:14, 18; 2 Cor. 1:22; 5:5-6a.
2 Cor. 4:13  And having the same spirit of faith according to that which is written, "I believed, therefore I spoke," we also believe, therefore we also speak.

Eph. 1:14  Who is the pledge of our inheritance unto the redemption of the acquired possession, to the praise of His glory.

Eph. 1:18  The eyes of your heart having been enlightened, that you may know what is the hope of His calling, and what are the riches of the glory of His inheritance in the saints.

2 Cor. 1:22  He who has also sealed us and given the Spirit in our hearts as a pledge.

2 Cor. 5:5  Now He who has wrought us for this very thing is God, who has given to us the Spirit as a pledge.

2 Cor. 5:6  Therefore being always of good courage and knowing that while we are at home in the body, we are abroad from the Lord

D. We should take the Lord as our strength and our courage to magnify Christ under any circumstances, which is to experience Him with the topmost enjoyment (Phil. 1:20; 4:11-13); we can always declare, “Jehovah is my light and my salvation; / Whom shall I fear? / Jehovah is the strength of my life; / Whom shall I dread?”—Psa. 27:1.

Phil. 1:20  According to my earnest expectation and hope that in nothing I will be put to shame, but with all boldness, as always, even now Christ will be magnified in my body, whether through life or through death.

Phil. 4:11  Not that I speak according to lack, for I have learned, in whatever circumstances I am, to be content.

Phil. 4:12  I know also how to be abased, and I know how to abound; in everything and in all things I have learned the secret both to be filled and to hunger, both to abound and to lack.

Phil. 4:13  I am able to do all things in Him who empowers me.

Psa. 27:1  Jehovah is my light and my salvation; / Whom shall I fear? / Jehovah is the strength of my life; / Whom shall I dread?

E. Death once reigned over us (Rom. 5:14), and we were under its slavery, continually fearing death; since the Lord destroyed the devil and nullified death (Heb. 2:14-15; 2 Tim. 1:10), we now have no more fear of death and are released from its slavery.

Rom. 5:14  But death reigned from Adam until Moses, even over those who had not sinned after the likeness of Adam's transgression, who is a type of Him who was to come.

Heb. 2:14  Since therefore the children have shared in blood and flesh, He also Himself in like manner partook of the same, that through death He might destroy him who has the might of death, that is, the devil.

Heb. 2:15  And might release those who because of the fear of death through all their life were held in slavery.

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,

F. “Jehovah will not abandon His people, / Nor will He forsake His inheritance” (Psa. 94:14); “The Lord is my Helper, and I will not fear. What shall man do to me?” (Heb. 13:6); “If God is for us, who can be against us?” (Rom. 8:31).

Psa. 94:14  For Jehovah will not abandon His people, / Nor will He forsake His inheritance.

Heb. 13:6  So that being of good courage, we say, "The Lord is my Helper, and I will not fear. What shall man do to me?"
Rom. 8:31 What then shall we say to these things? If God is for us, who can be against us?

G. We need to be those who fan into flame our God-given spirit, which is not a spirit of cowardice but of power and of love and of sobermindedness (2 Tim. 1:6-7); our feelings are altogether a lie; we should always believe and declare that we are strong, that we are full of love, and that we are very clear; then we can “be strong and take courage” (Josh. 1:6) to enter into and enjoy the all-inclusive Christ as the reality of the good land.

2 Tim. 1:6 For which cause I remind you to fan into flame the gift of God, which is in you through the laying on of my hands.

2 Tim. 1:7 For God has not given us a spirit of cowardice, but of power and of love and of sobermindedness.

Josh. 1:6 Be strong and take courage, for you will cause this people to inherit the land which I swore to their fathers to give to them.

H. We should not turn away “to the right or to the left” (v. 7) from the holy Word concerning the heavenly vision of God’s eternal economy, so that we may have success wherever we go by walking worthily of the Lord “to please Him in all things” (Col. 1:10); thus, before our translation we can obtain the testimony that we have been “well pleasing to God” by continually believing that God is and we are not (Heb. 11:5-6; Gen. 5:21-24).

Josh. 1:7 Only be strong and very courageous, being certain to do according to all the law which Moses My servant commanded you. Do not turn away from it to the right or to the left, that you may have success wherever you go.

Col. 1:10 To walk worthily of the Lord to please Him in all things, bearing fruit in every good work and growing by the full knowledge of God.

Heb. 11:5 By faith Enoch was translated so that he should not see death; and he was not found, because God had translated him. For before his translation he obtained the testimony that he had been well pleasing to God.

Heb. 11:6 But without faith it is impossible to be well pleasing to Him, for he who comes forward to God must believe that He is and that He is a rewarder of those who diligently seek Him.

Gen. 5:21 And Enoch lived sixty-five years and begot Methuselah.

Gen. 5:22 And Enoch walked with God after he had begotten Methuselah three hundred years, and he begot more sons and daughters.

Gen. 5:23 And all the days of Enoch were three hundred sixty-five years.

Gen. 5:24 And Enoch walked with God, and he was not, for God took him.

III. “This book of the law shall not depart from your mouth, but you shall muse upon it day and night so that you may be certain to do according to all that is written in it. For then you will make your way prosperous and then you will have success. Have I not commanded you? Be strong and take courage; do not be afraid or dismayed. For Jehovah your God is with you wherever you go”—Josh. 1:8-9:

Josh. 1:8 This book of the law shall not depart from your mouth, but you shall muse upon it day and night so that you may be certain to do according to all that is written in it. For then you will make your way prosperous and then you will have success.
Josh. 1:9   Have I not command ed you? Be strong and take courage; do not be afraid or dismayed. For Jehovah your God is with you wherever you go.

A. Joshua was to be occupied with God’s word and let the word occupy him (cf. Col. 3:16); by being occupied and filled with the word, he would have prosperity and success in taking the God-promised land.

Col. 3:16   Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another with psalms and hymns and spiritual songs, singing with grace in your hearts to God.

B. The key to Joshua’s carrying out all that is written in God’s Word and the key to his prosperity, success, strength, and courage in taking the God-promised land were for him to not let God’s word depart from his mouth by musing upon it day and night; the words your mouth show that musing was mainly practiced by speaking aloud:

1. The Hebrew word for muse is rich in meaning; it implies to worship, to converse with oneself, and to speak aloud; to muse on the word is to taste and enjoy it through careful considering—Psa. 119:15, 23, 48, 78, 97-100, 148, cf. vv. 9-11.

Psa. 119:15  I will muse upon Your precepts / And regard Your ways.
Psa. 119:23  Princes as well have sat and spoken against me, / But Your servant mused upon Your statutes.
Psa. 119:48  And I will lift up my hand to Your commandments, which I love; / And I will muse upon Your statutes.
Psa. 119:78  Let the proud be put to shame, for they have subverted my cause with a lie; / But I will muse upon Your precepts.
Psa. 119:97  Oh, how I love Your law! / All day long it is my musing.
Psa. 119:98  Your commandments make me wiser than my enemies, / For they are always with me.
Psa. 119:99  I have more insight than all my teachers, / For Your testimonies are my musing.
Psa. 119:100 I understand more than the aged, / For I have kept Your precepts.
Psa. 119:101 I have withheld my feet from every evil way, / That I might keep Your word.
Psa. 119:102 I have not turned aside from Your ordinances, / For You have taught me.
Psa. 119:103 How sweet are Your words to my taste! / Sweeter than honey to my mouth!
Psa. 119:104 Through Your precepts I gain understanding; / Therefore I hate every false way.
Psa. 119:148 My eyes anticipated the night watches, / That I might muse upon Your word.
Psa. 119:9  With what should a young man keep his way pure? / By guarding it according to Your word.
Psa. 119:10  With all my heart I have sought You; / Do not let me wander from Your commandments.
Psa. 119:11  In my heart I have treasured up Your word / That I might not sin against You.

2. Prayer, speaking to oneself, and praising the Lord may also be included in musing on the word; to muse on the word of God is to enjoy His word as His breath (2 Tim. 3:16) and thus to be infused with God, to breathe God in, and to receive spiritual nourishment.

2 Tim. 3:16   All Scripture is God-breathed and profitable for teaching, for conviction, for correction, for instruction in righteousness,

3. To muse upon the Word is to “chew the cud,” like a cow eating grass (Lev. 11:3);
when we muse upon the word of God, we receive it with much consideration and reconsideration; just as a cow chews its cud, we may do this while we are pray-reading the word early in the morning so that we may receive nourishment by reconsidering what we receive from God’s word.

Lev. 11:3 Whatever has a divided hoof, that is, has its hoof split in two, and chews the cud among the beasts, that you may eat.

C. The psalmist said, “I will muse upon Your precepts / And regard Your ways. / I will take delight in Your statutes; / I will not forget Your word”—Psa. 119:15-16:

Psa. 119:15 I will muse upon Your precepts / And regard Your ways.
Psa. 119:16 I will take delight in Your statutes; / I will not forget Your word.

1. When the psalmist mused upon God’s word, it became his delight, his gladness and joy (Jer. 15:16), and he would not forget God’s word; thus, it became a constant and eternal nourishment to him (Psa. 119:105, 130).

Jer. 15:16 Your words were found and I ate them, / And Your word became to me / The gladness and joy of my heart, / For I am called by Your name, / O Jehovah, God of hosts.
Psa. 119:105 Your word is a lamp to my feet / And a light to my path.
Psa. 119:130 The opening of Your words gives light, / Imparting understanding to the simple.

2. By musing upon God’s word, we remember His word and are enlivened by it—
“Remember the word to Your servant / In which You have made me hope. / This is my comfort in my affliction, / For Your word has enlivened me”—vv. 49-50.

Psa. 119:49 Remember the word to Your servant / In which You have made me hope.
Psa. 119:50 This is my comfort in my affliction, / For Your word has enlivened me.

D. Musing upon the word is even richer, broader, and more inclusive than pray-reading, for it includes prayer, worship, enjoyment, conversation, bowing down, and even lifting up our hand to receive God’s word (v. 48); to lift up our hand unto the word of God is to indicate that we receive it warmly and gladly and that we say Amen to it (Neh. 8:5-6).

Psa. 119:48 And I will lift up my hand to Your commandments, which I love; / And I will muse upon Your statutes.
Neh. 8:5 And Ezra opened the book in the sight of all the people (for he was above all the people); and when he opened it, all the people stood up.
Neh. 8:6 And Ezra blessed Jehovah the great God; and all the people answered, Amen, Amen, lifting up their hands. And they bowed their heads and worshipped Jehovah with their faces to the ground.

E. When we touch the Lord’s word with our spirit in this way and remain in continual fellowship with Him, we should have a feeling of being bathed, warmed, refreshed, moistened, and supplied by the word in the Bible; the one thing, the best thing, we should do is to touch Him, worship Him, believe in Him, absorb Him, enjoy Him, pursue Him, and gain Him—Psa. 27:4; Phil. 3:8, 14.
Psa. 27:4  One thing I have asked from Jehovah; / That do I seek: / To dwell in the house of Jehovah / All the days of my life, / To behold the beauty of Jehovah, / And to inquire in His temple.

Phil. 3:8  But moreover I also count all things to be loss on account of the excellency of the knowledge of Christ Jesus my Lord, on account of whom I have suffered the loss of all things and count them as refuse that I may gain Christ

Phil. 3:14  I pursue toward the goal for the prize to which God in Christ Jesus has called me upward.

F.  When we truly take time to muse upon God’s word, we are being infused with God to glow with God and to shine forth God (2 Cor. 3:15-18); this is why we sing, “Pray to fellowship with Jesus, / Bathing in His countenance; / Saturated with His beauty, / Radiate His excellence” (Hymns, #784, stanza 6).

G.  Because our Lord and our God has commanded us to enter into and enjoy Him as the reality of the all-inclusive good land, we should say Amen to His word to be strong, to take courage, and to not be afraid or dismayed, for Jehovah our God is with us wherever we go, as we disciple all the nations to make them the kingdom people until the end of this age, the time of His coming—Josh. 1:9; Matt. 28:20.

Josh. 1:9  Have I not commanded you? Be strong and take courage; do not be afraid or dismayed. For Jehovah your God is with you wherever you go.

Matt. 28:20  Teaching them to observe all that I have commanded you. And behold, I am with you all the days until the consummation of the age.
CRYSTALLIZATION-STUDY OF JOSHUA

Message Two
Possessing the Land of Canaan
by Defeating the Satanic Forces

Hymns:

Scripture Reading: Josh. 1:2, 6, 11; 5:13-15; 6:1

Josh. 1:2 Moses My servant is dead; now then arise, and cross over this Jordan, you and all this people, into the land which I am giving to them, to the children of Israel.

Josh. 1:6 Be strong and take courage, for you will cause this people to inherit the land which I swore to their fathers to give to them.

Josh. 1:11 Go through the midst of the camp, and command the people, saying, Prepare provisions for yourselves, for in three days you are to cross this Jordan to enter and possess the land which Jehovah your God is giving you to possess.

Josh. 5:13 Now once, when Joshua was by Jericho, he lifted up his eyes and looked; and behold, there was a man standing opposite him, and His sword was drawn in His hand. And Joshua went to Him and said to Him, Are You for us or for our adversaries?

Josh. 5:14 And He said, Neither, but as the Captain of Jehovah's army have I now come. Then Joshua fell to the ground upon his face and worshipped. And he said to Him, What does my Lord speak to His servant?

Josh. 5:15 And the Captain of Jehovah's army said to Joshua, Remove your sandals from your feet, for the place on which you are standing is holy. And Joshua did so.

Josh. 6:1 Now Jericho was shut up so tight because of the children of Israel that no one went out and no one went in.

Josh. 6:2 And Jehovah said to Joshua, See, I have given Jericho and its king and the mighty men of valor into your hand.

Josh. 6:3 And they shall circle the city, all the men of war, going around the city one time. Thus shall you do for six days.

Josh. 6:4 And seven priests shall carry seven trumpets of rams' horns before the Ark. Then on the seventh day you shall circle the city seven times, and the priests shall blow the trumpets.

Josh. 6:5 And when they give off the blast of the ram's horn and you hear the trumpet sound, all the people shall shout with a great shout. And the wall of the city will fall down flat, and the people shall go up, each straight ahead.

Josh. 6:6 So Joshua the son of Nun called the priests and said to them, Take up the Ark of the Covenant, and let seven priests carry seven trumpets of rams' horns before the Ark of Jehovah.

Josh. 6:7 And he said to the people, Pass on and circle the city, and let the armed men pass on before the Ark of Jehovah.

Josh. 6:8 Then when Joshua had spoken to the people, the seven priests carrying the seven trumpets of rams' horns before Jehovah passed on and blew the trumpets; and the Ark of the Covenant of Jehovah went after them.
And the armed men went before the priests who blew the trumpets; and the rearguard went after the Ark, the trumpets continually blowing.

And Joshua commanded the people, saying, You shall not shout, nor let your voice be heard, nor let a word go forth from your mouth, until the day I say to you, Shout! Then you shall shout.

So he had the Ark of Jehovah circle the city, going around it one time. And they came into the camp and lodged in the camp.

And Joshua rose early in the morning, and the priests took up the Ark of Jehovah.

And the seven priests carrying the seven trumpets of rams' horns went before the Ark of Jehovah, continually blowing the trumpets; and the armed men went before them, and the rearguard went after the Ark of Jehovah, the trumpets continually blowing.

And they circled the city on the second day one time and returned to the camp. This they did for six days.

Then on the seventh day they rose early, at the break of dawn, and circled the city in the same manner seven times. Only on that day did they circle the city seven times.

And at the seventh time the priests blew the trumpets, and Joshua said to the people, Shout! For Jehovah has given you the city.

And the city shall be devoted to Jehovah for destruction, it and all that is in it. Only Rahab the harlot shall live, she and all who are with her in her house, because she hid the messengers we sent.

But as for you, keep yourselves from what has been devoted to destruction, lest you devote yourselves to destruction by taking of what has been devoted and you make the camp of Israel something devoted to destruction and bring trouble to it.

But all the silver and the gold and the vessels of bronze and iron, these are holy to Jehovah; they shall come into the treasury of Jehovah.

So the people shouted and the trumpets were blown; and when the people heard the trumpet sound, the people shouted with a great shout, and the wall fell down flat. And the people went up into the city, each straight ahead, and they captured the city.

And they utterly destroyed all that was in the city with the edge of the sword: both men and women, young and old, and oxen and sheep and donkeys.

I. In the Old Testament there is a typology, a set of types, and in the New Testament there is a complete fulfillment of that typology concerning God’s economy—1 Cor. 10:3-4, 1, 11.

And all ate the same spiritual food,

And all drank the same spiritual drink; for they drank of a spiritual rock which followed them, and the rock was Christ.

For I do not want you to be ignorant, brothers, that all our fathers were under the cloud, and all passed through the sea;

Now these things happened to them as an example, and they were written for our admonition, unto whom the ends of the ages have come.


Remember the word which Moses the servant of Jehovah commanded you, saying, Jehovah your God has given you rest and will give you this land.

Unless, when we enter the land, you tie this line of scarlet thread in the window through which you let us down, and gather your father and your mother and your brothers and all your father's house to you in your house.

And they commanded the people, saying, When you see the Ark of the Covenant of Jehovah your God and the Levitical priests bearing it, you shall set out from your place and go after it.

And Joshua said, By this you will know that the living God is in your midst, and that He will
most certainly dispossess before you the Canaanites and the Hittites and the Hivites and the Perizzites and the Girgashites and the Amorites and the Jebusites. (11) The Ark of the Covenant of the Lord of all the earth is now crossing over before you into the Jordan.

Josh. 5:12 And the manna ceased on that day, when they ate of the produce of the land; and there was no longer manna for the children of Israel, but they ate of the yield of the land of Canaan that year.

Josh. 6:6 So Joshua the son of Nun called the priests and said to them, Take up the Ark of the Covenant, and let seven priests carry seven trumpets of rams' horns before the Ark of Jehovah.

III. The intrinsic significance of the book of Joshua is the taking of the land—1:2, 6; 5:12.

Josh. 1:2 Moses My servant is dead; now then arise, and cross over this Jordan, you and all this people, into the land which I am giving to them, to the children of Israel.

Josh. 1:6 Be strong and take courage, for you will cause this people to inherit the land which I swore to their fathers to give to them.

Josh. 5:12 And the manna ceased on that day, when they ate of the produce of the land; and there was no longer manna for the children of Israel, but they ate of the yield of the land of Canaan that year.

IV. In order to understand the significance of the Israelites entering Canaan and the warfare in Canaan, we need to know that Canaan has a twofold significance in typology—Col. 1:12; Eph. 1:3; 2:2; 6:12:

Col. 1:12 Giving thanks to the Father, who has qualified you for a share of the allotted portion of the saints in the light;

Eph. 1:3 Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavenlies in Christ,

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. 6:12 For our wrestling is not against blood and flesh but against the rulers, against the authorities, against the world-rulers of this darkness, against the spiritual forces of evil in the heavenlies.

A. On the positive side, Canaan, a land of riches, typifies the all-inclusive Christ with His unsearchable riches—Deut. 8:7-10; Col. 1:12; Eph. 3:8:

Deut. 8:7 For Jehovah your God is bringing you to a good land, a land of waterbrooks, of springs and of fountains, flowing forth in valleys and in mountains;

Deut. 8:8 A land of wheat and barley and vines and fig trees and pomegranates; a land of olive trees with oil and of honey;

Deut. 8:9 A land in which you will eat bread without scarcity; you will not lack anything in it; a land whose stones are iron, and from whose mountains you can mine copper.

Deut. 8:10 And you shall eat and be satisfied, and you shall bless Jehovah your God for the good land which He has given you.

Col. 1:12 Giving thanks to the Father, who has qualified you for a share of the allotted portion of the saints in the light;

Eph. 3:8 To me, less than the least of all saints, was this grace given to announce to the Gentiles the unsearchable riches of Christ as the gospel

1. The good land is the ultimate type of Christ found in the Scriptures—Deut. 8:7.
Deut. 8:7  For Jehovah your God is bringing you to a good land, a land of waterbrooks, of springs and of fountains, flowing forth in valleys and in mountains;

2. The good land, the land of Canaan, is a type of the Christ who is all and in all and who is everything to us—Eph. 3:8.

Eph. 3:8  To me, less than the least of all saints, was this grace given to announce to the Gentiles the unsearchable riches of Christ as the gospel.

3. In the Bible the land is a figure, a symbol, of Christ—Gen. 1:9; 2 Pet. 3:5:

Gen. 1:9  And God said, Let the waters under the heavens be gathered together into one place, and let the dry land appear; and it was so.

2 Pet. 3:5  For this escapes them by their own choosing, that by the word of God the heavens were of old and the earth was compacted out of water and through water,

a. The land that came out of the death water on the third day in Genesis 1:9-10 and 13 is a type of the resurrected Christ who came out of death on the third day.

Gen. 1:9  And God said, Let the waters under the heavens be gathered together into one place, and let the dry land appear; and it was so.

Gen. 1:10  And God called the dry land Earth, and the gathering together of the waters He called Seas; and God saw that it was good.

Gen. 1:13  And there was evening and there was morning, a third day.

b. Many different kinds of life in Genesis 1:11-12 and 24-25 came out of the land; this signifies that Christ is the source of all kinds of life.

Gen. 1:11  And God said, Let the earth sprout grass, herbs yielding seed, and fruit trees bearing fruit according to their kind with their seed in them upon the earth; and it was so.

Gen. 1:12  And the earth brought forth grass, herbs yielding seed according to their kind, and trees bearing fruit with their seed in them according to their kind; and God saw that it was good.

Gen. 1:24  And God said, Let the earth bring forth living animals according to their kind, cattle and creeping things and animals of the earth according to their kind; and it was so.

Gen. 1:25  And God made the animals of the earth according to their kind and the cattle according to their kind and everything that creeps on the ground according to its kind, and God saw that it was good.

c. God’s intention revealed in the Scriptures is that Christ should be our land—Deut. 8:7-10.

Deut. 8:7  For Jehovah your God is bringing you to a good land, a land of waterbrooks, of springs and of fountains, flowing forth in valleys and in mountains;

Deut. 8:8  A land of wheat and barley and vines and fig trees and pomegranates; a land of olive trees with oil and of honey;

Deut. 8:9  A land in which you will eat bread without scarcity; you will not lack anything in it; a land whose stones are iron, and from whose mountains you can mine copper.

Deut. 8:10  And you shall eat and be satisfied, and you shall bless Jehovah your God for the good land which He has given you.
4. Christ as the good land, the land that came out of the death water, is depicted by the land of Canaan—Gen. 1:9; Josh. 1:13.

Gen. 1:9 And God said, Let the waters under the heavens be gathered together into one place, and let the dry land appear; and it was so.

Josh. 1:13 Remember the word which Moses the servant of Jehovah commanded you, saying, Jehovah your God has given you rest and will give you this land.

B. On the negative side, Canaan signifies the aerial part, the heavenly part, of the dark kingdom of Satan, the heavenlies that are full of Satan’s forces—Eph. 2:2; 6:12:

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. 6:12 For our wrestling is not against blood and flesh but against the rulers, against the authorities, against the world-rulers of this darkness, against the spiritual forces of evil in the heavenlies.

1. Satan has his authority and his angels, who are his subordinates as principalities, powers, and rulers of the darkness of this world; hence, he has his kingdom, the authority of darkness—Acts 26:18; Matt. 12:26; 25:41; Eph. 6:12; Col. 1:13.

Acts 26:18 To open their eyes, to turn them from darkness to light and from the authority of Satan to God, that they may receive forgiveness of sins and an inheritance among those who have been sanctified by faith in Me.

Matt. 12:26 And if Satan casts out Satan, he is divided against himself. How then will his kingdom stand?

Matt. 25:41 Then He will say also to those on the left, Go away from Me, you who are cursed, into the eternal fire prepared for the devil and his angels.

Eph. 6:12 For our wrestling is not against blood and flesh but against the rulers, against the authorities, against the world-rulers of this darkness, against the spiritual forces of evil in the heavenlies.

Col. 1:13 Who delivered us out of the authority of darkness and transferred us into the kingdom of the Son of His love,

2. Satan, the enemy of God, has been doing his utmost to hinder the people of God from enjoying the all-inclusive Christ as the good land; to this day, evil forces are veiling the all-inclusiveness of Christ from God’s people—2:8, 18; 2 Cor. 4:3-4.

Col. 2:8 Beware that no one carries you off as spoil through his philosophy and empty deceit, according to the tradition of men, according to the elements of the world, and not according to Christ;

Col. 2:18 Let no one defraud you by judging you unworthy of your prize, in self-chosen lowliness and the worship of the angels, dwelling on the things which he has seen, vainly puffed up by his mind set on the flesh,

2 Cor. 4:3 And even if our gospel is veiled, it is veiled in those who are perishing,

2 Cor. 4:4 In whom the god of this age has blinded the thoughts of the unbelievers that the illumination of the gospel of the glory of Christ, who is the image of God, might not shine on them.

3. The book of Ephesians indicates that in the heavenlies there are different layers—1:3; 2:2; 6:12:
Eph. 1:3  Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavenlies in Christ,

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. 6:12  For our wrestling is not against blood and flesh but against the rulers, against the authorities, against the world-rulers of this darkness, against the spiritual forces of evil in the heavenlies.

a. Christ is in the highest layer, the third heaven, to be our everything as our good land—Deut. 8:7-10.

Deut. 8:7  For Jehovah your God is bringing you to a good land, a land of waterbrooks, of springs and of fountains, flowing forth in valleys and in mountains;

Deut. 8:8  A land of wheat and barley and vines and fig trees and pomegranates; a land of olive trees with oil and of honey;

Deut. 8:9  A land in which you will eat bread without scarcity; you will not lack anything in it; a land whose stones are iron, and from whose mountains you can mine copper.

Deut. 8:10  And you shall eat and be satisfied, and you shall bless Jehovah your God for the good land which He has given you.

b. There is a lower layer of the heavenlies—the air, where Satan as the ruler of the authority of the air is frustrating the people on earth from contacting God and receiving Christ; this is typified by the Canaanites, who were frustrating Israel from entering into the good land—Eph. 2:2.

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;

4. The Canaanites typify the fallen angels, the rebellious angels who follow Satan, who have become the powers, rulers, and authorities in Satan’s kingdom, the spiritual forces of evil in the heavenlies—Rev. 12:4, 7; Eph. 6:12.

Rev. 12:4  And his tail drags away the third part of the stars of heaven, and he cast them to the earth. And the dragon stood before the woman who was about to bring forth, so that when she brings forth he might devour her child.

Rev. 12:7  And there was war in heaven: Michael and his angels went to war with the dragon. And the dragon warred and his angels.

Eph. 6:12  For our wrestling is not against blood and flesh but against the rulers, against the authorities, against the world-rulers of this darkness, against the spiritual forces of evil in the heavenlies.

C. The two aspects of the significance of Canaan in typology are spoken of in Ephesians; in this sense, the book of Joshua in the Old Testament is comparable to Ephesians because both books are a record of “Canaan”:

1. As soon as the children of Israel entered Canaan, they enjoyed the riches of Christ and engaged in warfare—Josh. 5:12; 6:1-21.
And the manna ceased on that day, when they ate of the produce of the land; and there was no longer manna for the children of Israel, but they ate of the yield of the land of Canaan that year.

Now Jericho was shut up so tight because of the children of Israel that no one went out and no one went in.

And Jehovah said to Joshua, See, I have given Jericho and its king and the mighty men of valor into your hand.

And you shall circle the city, all the men of war, going around the city one time. Thus shall you do for six days.

And seven priests shall carry seven trumpets of rams' horns before the Ark. Then on the seventh day you shall circle the city seven times, and the priests shall blow the trumpets.

And when they give off the blast of the ram's horn and you hear the trumpet sound, all the people shall shout with a great shout. And the wall of the city will fall down flat, and the people shall go up, each straight ahead.

So Joshua the son of Nun called the priests and said to them, Take up the Ark of the Covenant, and let seven priests carry seven trumpets of rams' horns before the Ark of Jehovah.

And he said to the people, Pass on and circle the city, and let the armed men pass on before the Ark of Jehovah.

Then when Joshua had spoken to the people, the seven priests carrying the seven trumpets of rams' horns before Jehovah passed on and blew the trumpets; and the Ark of the Covenant of Jehovah went after them.

And the armed men went before the priests who blew the trumpets; and the rearguard went after the Ark, the trumpets continually blowing.

And Joshua commanded the people, saying, You shall not shout, nor let your voice be heard, nor let a word go forth from your mouth, until the day I say to you, Shout! Then you shall shout.

So he had the Ark of Jehovah circle the city, going around it one time. And they came into the camp and lodged in the camp.

And Joshua rose early in the morning, and the priests took up the Ark of Jehovah.

And the seven priests carrying the seven trumpets of rams' horns went before the Ark of Jehovah, continually blowing the trumpets; and the armed men went before them, and the rearguard went after the Ark of Jehovah, the trumpets continually blowing.

And they circled the city on the second day one time and returned to the camp. This they did for six days.

Then on the seventh day they rose early, at the break of dawn, and circled the city in the same manner seven times. Only on that day did they circle the city seven times.

And at the seventh time the priests blew the trumpets, and Joshua said to the people, Shout! For Jehovah has given you the city.

And the city shall be devoted to Jehovah for destruction, it and all that is in it. Only Rahab the harlot shall live, she and all who are with her in her house, because she hid the messengers we sent.

But as for you, keep yourselves from what has been devoted to destruction, lest you devote yourselves to destruction by taking of what has been devoted and you make the camp of Israel something devoted to destruction and bring trouble to it.

But all the silver and the gold and the vessels of bronze and iron, these are holy to Jehovah; they shall come into the treasury of Jehovah.

So the people shouted and the trumpets were blown; and when the people heard the trumpet sound, the people shouted with a great shout, and the wall fell down flat. And the people went up into the city, each straight ahead, and they captured the city.
Josh. 6:21 And they utterly destroyed all that was in the city with the edge of the sword: both men and women, young and old, and oxen and sheep and donkeys.

2. Ephesians 3:8 speaks of the riches of Christ, and 1:3; 2:6; and 6:12 speak of the heavenlies; this indicates that in the church we should enjoy the riches of Christ and engage in spiritual warfare.

Eph. 3:8 To me, less than the least of all saints, was this grace given to announce to the Gentiles the unsearchable riches of Christ as the gospel
Eph. 1:3 Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavenlies in Christ,
Eph. 2:6 And raised us up together with Him and seated us together with Him in the heavenlies in Christ Jesus,
Eph. 6:12 For our wrestling is not against blood and flesh but against the rulers, against the authorities, against the world-rulers of this darkness, against the spiritual forces of evil in the heavenlies.

3. Without the book of Joshua we cannot fully understand the spiritual warfare in Ephesians 6:10-20.

Eph. 6:10 Finally, be empowered in the Lord and in the might of His strength.
Eph. 6:11 Put on the whole armor of God that you may be able to stand against the stratagems of the devil,
Eph. 6:12 For our wrestling is not against blood and flesh but against the rulers, against the authorities, against the world-rulers of this darkness, against the spiritual forces of evil in the heavenlies.
Eph. 6:13 Therefore take up the whole armor of God that you may be able to withstand in the evil day, and having done all, to stand.
Eph. 6:14 Stand therefore, having girded your loins with truth and having put on the breastplate of righteousness
Eph. 6:15 And having shod your feet with the firm foundation of the gospel of peace;
Eph. 6:16 Besides all these, having taken up the shield of faith, with which you will be able to quench all the flaming darts of the evil one.
Eph. 6:17 And receive the helmet of salvation and the sword of the Spirit, which Spirit is the word of God,
Eph. 6:18 By means of all prayer and petition, praying at every time in spirit and watching unto this in all perseverance and petition concerning all the saints,
Eph. 6:19 And for me, that utterance may be given to me in the opening of my mouth, to make known in boldness the mystery of the gospel,
Eph. 6:20 For which I am an ambassador in a chain, that in it I would speak boldly, as I ought to speak.

V. If we would possess the good land for the fulfillment of God’s purpose, we must engage in spiritual warfare to defeat the satanic forces—Josh. 6:21:

Josh. 6:21 And they utterly destroyed all that was in the city with the edge of the sword: both men and women, young and old, and oxen and sheep and donkeys.

A. We need to realize the necessity of spiritual warfare—a warfare between the kingdom of Satan and the kingdom of God—Matt. 6:10; 7:21; 12:26, 28; Isa. 14:12-14.

Matt. 6:10 Your kingdom come; Your will be done, as in heaven, so also on earth.
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. 12:26 And if Satan casts out Satan, he is divided against himself. How then will his kingdom stand?

Matt. 12:28 But if I, by the Spirit of God, cast out the demons, then the kingdom of God has come upon you.

Isa. 14:12 How you have fallen from heaven, / O Daystar, son of the dawn! / How you have been hewn down to earth, / You who made nations fall prostrate!

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.

B. When Israel was ready to take possession of the land of Canaan, the land was filled with demon-possessed people, idol worshippers, and the Nephilim—Num. 13:33.

Num. 13:33 And there we saw the Nephilim (the descendants of Anak are part of the Nephilim); and we were like grasshoppers in our own sight, and so we were in their sight.

C. Because the Nephilim, a mixture of fallen angels and fallen man, dwelt in the land of Canaan, God commanded the children of Israel to take over this land and to destroy every living being there so that the human race could be cleared up—Deut. 7:1-2:

Deut. 7:1 When Jehovah your God brings you into the land which you are about to enter to possess, and clears away many nations from before you—the Hittites, the Gergashites, the Amorites, the Canaanites, the Perizzites, the Hivites, the Jebusites, seven nations more numerous and mightier than you—

Deut. 7:2 And Jehovah your God delivers them up before you and you defeat them, you shall utterly destroy them; you shall make no covenant with them, nor shall you show them any favor.

1. According to the divine thought, the nations in the land of Canaan had to be exterminated because they were devilish and mingled with demons—v. 2; Josh. 11:21-22; 14:6-14.

Deut. 7:2 And Jehovah your God delivers them up before you and you defeat them, you shall utterly destroy them; you shall make no covenant with them, nor shall you show them any favor.

Josh. 11:21 And Joshua went at that time and cut off the Anakim from the hill country, from Hebron, from Debir, from Anab, and from all the hill country of Judah and all the hill country of Israel; Joshua utterly destroyed them with their cities.

Josh. 11:22 None of the Anakim were left in the land of the children of Israel; only in Gaza, Gath, and Ashdod did some remain.

Josh. 14:6 Then the children of Judah approached Joshua in Gilgal; and Caleb the son of Jephunneh the Kenizzite said to him, You know the word that Jehovah spoke to Moses the man of God concerning me and concerning you in Kadesh-barnea.

Josh. 14:7 I was forty years old when Moses the servant of Jehovah sent me out from Kadesh-barnea to spy out the land; and I returned such a word to him as was genuinely upon my heart.

Josh. 14:8 However my brothers who went up with me made the people's heart melt, but I fully followed Jehovah my God.
Josh. 14:9  And Moses swore on that day, saying, Surely the land on which your foot has trodden will be an inheritance to you and to your children forever, for you have fully followed Jehovah my God.

Josh. 14:10  And now, look, Jehovah has kept me alive, as He said, for these forty-five years, since the time Jehovah spoke this word to Moses while Israel walked through the wilderness. And now, look, today I am eighty-five years old.

Josh. 14:11  Today I am still as strong as I was on the day Moses sent me out; as my strength was then, so my strength is now, for battle and for going out and coming in.

Josh. 14:12  Now therefore give me this hill country, of which Jehovah spoke on that day, for you heard on that day that the Anakim were there with great fortified cities. It may be that Jehovah will be with me, and I will dispossess them, as Jehovah said.

Josh. 14:13  So Joshua blessed him; and he gave Hebron to Caleb the son of Jephunneh as an inheritance.

Josh. 14:14  Therefore Hebron has become the inheritance of Caleb the son of Jephunneh the Kenizzite to this day because he fully followed Jehovah the God of Israel.

2. The Canaanites signify not only the fallen angels but also human beings who have joined themselves to the evil spirits, to the satanic power of darkness in the air—Num. 14:45.

Num. 14:45  Then the Amalekites and the Canaanites who dwelt in that hill country came down and struck them and beat them back as far as Hormah.

D.  Israel’s fighting against the inhabitants of the land portrays the invisible spiritual warfare that is taking place behind the visible scene on earth—Dan. 10:10-21; Eph. 6:10-20:

Dan. 10:10  And at that moment a hand touched me and sent me trembling on my knees and the palms of my hands.

Dan. 10:11  And he said to me, Daniel, man of preciousness, understand the words that I am about to tell you and stand in your place, for I have now been sent to you. And when he had spoken this word to me, I stood up trembling.

Dan. 10:12  And he said to me, Do not be afraid, Daniel, for from the first day that you set your heart to understand this matter and to afflict yourself before your God, your words were heard; and I have come because of your words.

Dan. 10:13  But the prince of the kingdom of Persia withstood me for twenty-one days; but now Michael, one of the chief princes, came to help me, for I remained there alone with the kings of Persia.

Dan. 10:14  Thus I have come to make you understand what will happen to your people in the last days, yet the vision pertains to something many days from now.

Dan. 10:15  And when he had spoken to me according to these words, I turned my face to the ground and was dumb.

Dan. 10:16  And at that moment one who resembled the sons of men touched my lips; and I opened my mouth and spoke, and I said to him who stood before me, Sir, because of the vision my anguish has turned upon me, and I have retained no strength.

Dan. 10:17  For how can such a servant of my lord speak with such as my lord? For as for me, just now there is no strength in me, nor has there been breath left in me.

Dan. 10:18  Then the one who was in appearance like a man touched me again and strengthened me;

Dan. 10:19  And he said, Do not be afraid, man of preciousness. Peace to you. Be strong, yes, be strong. And when he spoke to me, I received strength and said, Speak, sir, for you have strengthened me.
Dan. 10:20  Then he said, Do you know why I have come to you? And now I will return to fight with the prince of Persia; so I go forth, and the prince of Javan is now about to come.

Dan. 10:21  However I will tell you what is inscribed in the writing of truth. Yet there is no one who holds strongly with me against these ones except Michael your prince.

Eph. 6:10  Finally, be empowered in the Lord and in the might of His strength.

Eph. 6:11  Put on the whole armor of God that you may be able to stand against the stratagems of the devil.

Eph. 6:12  For our wrestling is not against blood and flesh but against the rulers, against the authorities, against the world-rulers of this darkness, against the spiritual forces of evil in the heavens.

Eph. 6:13  Therefore take up the whole armor of God that you may be able to withstand in the evil day, and having done all, to stand.

Eph. 6:14  Stand therefore, having girded your loins with truth and having put on the breastplate of righteousness

Eph. 6:15  And having shod your feet with the firm foundation of the gospel of peace;

Eph. 6:16  Besides all these, having taken up the shield of faith, with which you will be able to quench all the flaming darts of the evil one.

Eph. 6:17  And receive the helmet of salvation and the sword of the Spirit, which Spirit is the word of God,

Eph. 6:18  By means of all prayer and petition, praying at every time in spirit and watching unto this in all perseverance and petition concerning all the saints,

Eph. 6:19  And for me, that utterance may be given to me in the opening of my mouth, to make known in boldness the mystery of the gospel,

Eph. 6:20  For which I am an ambassador in a chain, that in it I would speak boldly, as I ought to speak.

1. It is crucial for us to see that behind the scene a spiritual struggle is taking place, a struggle not seen with human eyes.

2. In addition to the war on earth, there is a war between God and the satanic forces in the air—2:2; 6:12.

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. 6:12  For our wrestling is not against blood and flesh but against the rulers, against the authorities, against the world-rulers of this darkness, against the spiritual forces of evil in the heavens.

E. The fighting of the children of Israel against the Canaanites that they might possess and enjoy the good land typifies the spiritual warfare of the church as a whole, including all the members, against “the spiritual forces of evil in the heavens” (v. 12) that the saints may enjoy Christ as the all-inclusive land.

Eph. 6:12  For our wrestling is not against blood and flesh but against the rulers, against the authorities, against the world-rulers of this darkness, against the spiritual forces of evil in the heavens.

F. Christ is our good land, and God wants us to gain Christ, but there is a layer of devilish, demonic forces between us and the good land; if we would take possession of the good land for our enjoyment, we must defeat these satanic forces—Col. 1:12-13; 2:15; Eph. 3:18; 6:11-12:
Col. 1:12 Giving thanks to the Father, who has qualified you for a share of the allotted portion of the saints in the light;
Col. 1:13 Who delivered us out of the authority of darkness and transferred us into the kingdom of the Son of His love,
Col. 2:15 Stripping off the rulers and the authorities, He made a display of them openly, triumphing over them in it.
Eph. 3:18 May be full of strength to apprehend with all the saints what the breadth and length and height and depth are
Eph. 6:11 Put on the whole armor of God that you may be able to stand against the stratagems of the devil,
Eph. 6:12 For our wrestling is not against blood and flesh but against the rulers, against the authorities, against the world-rulers of this darkness, against the spiritual forces of evil in the heavens.

1. There is an exceedingly real spiritual warfare in which we must engage; we must fight the battle to gain the all-inclusive Christ for the building up of the church as the Body of Christ, the new man, and the kingdom of God—vv. 10-12; 1 Tim. 6:12; 2 Tim. 2:3-4; Col. 1:13, 18; 2:19; 3:10-11.

Eph. 6:10 Finally, be empowered in the Lord and in the might of His strength.
Eph. 6:11 Put on the whole armor of God that you may be able to stand against the stratagems of the devil,
Eph. 6:12 For our wrestling is not against blood and flesh but against the rulers, against the authorities, against the world-rulers of this darkness, against the spiritual forces of evil in the heavens.
1 Tim. 6:12 Fight the good fight of the faith; lay hold on the eternal life, to which you were called and have confessed the good confession before many witnesses.
2 Tim. 2:3 Suffer evil with me as a good soldier of Christ Jesus.
2 Tim. 2:4 No one serving as a soldier entangles himself with the affairs of this life, that he may please the one who enlisted him.
Col. 1:13 Who delivered us out of the authority of darkness and transferred us into the kingdom of the Son of His love,
Col. 1:18 And He is the Head of the Body, the church; He is the beginning, the Firstborn from the dead, that He Himself might have the first place in all things;
Col. 2:19 And not holding the Head, out from whom all the Body, being richly supplied and knit together by means of the joints and sinews, grows with the growth of God.
Col. 3:10 And have put on the new man, which is being renewed unto full knowledge according to the image of Him who created him,
Col. 3:11 Where there cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, slave, free man, but Christ is all and in all.

2. If we would take possession of Christ for our enjoyment, we must be a corporate warrior, the church as the Body of Christ, fighting against and defeating the satanic forces so that we can gain more of Christ for the building up of the Body of Christ, setting up and spreading the kingdom of God so that Christ can come back to inherit the earth—Eph. 3:8; 4:16; Matt. 24:14; Rev. 11:15.

Eph. 3:8 To me, less than the least of all saints, was this grace given to announce to the Gentiles the unsearchable riches of Christ as the gospel
Eph. 4:16 Out from whom all the Body, being joined together and being knit together through every joint of the rich supply and through the operation in the measure of each one part, causes the growth of the Body unto the building up of itself in love.
Matt. 24:14 And this gospel of the kingdom will be preached in the whole inhabited earth for a testimony to all the nations, and then the end will come.

Rev. 11:15 And the seventh angel trumpeted; and there were loud voices in heaven, saying, The kingdom of the world has become the kingdom of our Lord and of His Christ, and He will reign forever and ever.

VI. In order to engage in spiritual warfare, we need to see the vision that unveils Christ as the Captain of Jehovah’s army—Josh. 5:13-14:

Josh. 5:13 Now once, when Joshua was by Jericho, he lifted up his eyes and looked; and behold, there was a man standing opposite him, and His sword was drawn in His hand. And Joshua went to Him and said to Him, Are You for us or for our adversaries?

Josh. 5:14 And He said, Neither, but as the Captain of Jehovah's army have I now come. Then Joshua fell to the ground upon his face and worshipped. And he said to Him, What does my Lord speak to His servant?

A. Whereas Joshua was the visible captain of Jehovah’s army, Christ was the invisible Captain to fight against the seven tribes of Canaan for Israel—v. 14.

Josh. 5:14 And He said, Neither, but as the Captain of Jehovah's army have I now come. Then Joshua fell to the ground upon his face and worshipped. And he said to Him, What does my Lord speak to His servant?

B. Because of the vision of Christ as the Captain of Jehovah’s army, Joshua needed to stand on the position of sanctification (holiness) all the time—v. 15:

Josh. 5:15 And the Captain of Jehovah's army said to Joshua, Remove your sandals from your feet, for the place on which you are standing is holy. And Joshua did so.

1. Holiness is the nature and quality of being holy—Rom. 1:2.

Rom. 1:2 Which He promised beforehand through His prophets in the holy Scriptures,

2. Sanctification (to God) is the practical effect, the character in activity, and the consummate state produced by being sanctified—6:19, 22.

Rom. 6:19 I speak in human terms because of the weakness of your flesh. For just as you presenting your members as slaves to uncleanness and lawlessness unto lawlessness, so now present your members as slaves to righteousness unto sanctification.

Rom. 6:22 But now, having been freed from sin and enslaved to God, you have your fruit unto sanctification, and the end, eternal life.

VII. We need to know the vital factors that enabled the people of Israel to be victorious in their first warfare—Josh. 6:1-20:

Josh. 6:1 Now Jericho was shut up so tight because of the children of Israel that no one went out and no one went in.

Josh. 6:2 And Jehovah said to Joshua, See, I have given Jericho and its king and the mighty men of valor into your hand.

Josh. 6:3 And you shall circle the city, all the men of war, going around the city one time. Thus shall you do for six days.

Josh. 6:4 And seven priests shall carry seven trumpets of rams' horns before the Ark. Then on the seventh day you shall circle the city seven times, and the priests shall blow the trumpets.

Josh. 6:5 And when they give off the blast of the ram's horn and you hear the trumpet sound, all the people shall shout with a great shout. And the wall of the city will fall down flat, and the people shall go up, each straight ahead.
Josh. 6:6 So Joshua the son of Nun called the priests and said to them, Take up the Ark of the Covenant, and let seven priests carry seven trumpets of rams' horns before the Ark of Jehovah.

Josh. 6:7 And he said to the people, Pass on and circle the city, and let the armed men pass on before the Ark of Jehovah.

Josh. 6:8 Then when Joshua had spoken to the people, the seven priests carrying the seven trumpets of rams' horns before Jehovah passed on and blew the trumpets; and the Ark of the Covenant of Jehovah went after them.

Josh. 6:9 And the armed men went before the priests who blew the trumpets; and the rearguard went after the Ark, the trumpets continually blowing.

Josh. 6:10 And Joshua commanded the people, saying, You shall not shout, nor let your voice be heard, nor let a word go forth from your mouth, until the day I say to you, Shout! Then you shall shout.

Josh. 6:11 So he had the Ark of Jehovah circle the city, going around it one time. And they came into the camp and lodged in the camp.

Josh. 6:12 And Joshua rose early in the morning, and the priests took up the Ark of Jehovah.

Josh. 6:13 And the seven priests carrying the seven trumpets of rams' horns went before the Ark of Jehovah, continually blowing the trumpets; and the armed men went before them, and the rearguard went after the Ark of Jehovah, the trumpets continually blowing.

Josh. 6:14 And they circled the city on the second day one time and returned to the camp. This they did for six days.

Josh. 6:15 Then on the seventh day they rose early, at the break of dawn, and circled the city in the same manner seven times. Only on that day did they circle the city seven times.

Josh. 6:16 And at the seventh time the priests blew the trumpets, and Joshua said to the people, Shout! For Jehovah has given you the city.

Josh. 6:17 And the city shall be devoted to Jehovah for destruction, it and all that is in it. Only Rahab the harlot shall live, she and all who are with her in her house, because she hid the messengers we sent.

Josh. 6:18 But as for you, keep yourselves from what has been devoted to destruction, lest you devote yourselves to destruction by taking of what has been devoted and you make the camp of Israel something devoted to destruction and bring trouble to it.

Josh. 6:19 But all the silver and the gold and the vessels of bronze and iron, these are holy to Jehovah; they shall come into the treasury of Jehovah.

Josh. 6:20 So the people shouted and the trumpets were blown; and when the people heard the trumpet sound, the people shouted with a great shout, and the wall fell down flat. And the people went up into the city, each straight ahead, and they captured the city.

A. The shutting up of Jericho, with no traffic coming in or going out, signifies that the powers of darkness, the spiritual forces of evil in the heavenlies, were bound—Matt. 12:29; Eph. 6:12.

Matt. 12:29 Or how can anyone enter into the house of the strong man and plunder his goods unless he first binds the strong man? And then he will thoroughly plunder his house.

Eph. 6:12 For our wrestling is not against blood and flesh but against the rulers, against the authorities, against the world-rulers of this darkness, against the spiritual forces of evil in the heavenlies.

B. God’s people did not need to do anything to destroy Jericho.

C. They only needed to believe and trust in God, to listen to the instruction from the Captain of the army of Israel, and to exalt Christ by bearing the Ark—Josh. 6:3-11.
Josh. 6:3  And you shall circle the city, all the men of war, going around the city one time. Thus shall you do for six days.

Josh. 6:4  And seven priests shall carry seven trumpets of rams’ horns before the Ark. Then on the seventh day you shall circle the city seven times, and the priests shall blow the trumpets.

Josh. 6:5  And when they give off the blast of the ram’s horn and you hear the trumpet sound, all the people shall shout with a great shout. And the wall of the city will fall down flat, and the people shall go up, each straight ahead.

Josh. 6:6  So Joshua the son of Nun called the priests and said to them, Take up the Ark of the Covenant, and let seven priests carry seven trumpets of rams' horns before the Ark of Jehovah.

Josh. 6:7  And he said to the people, Pass on and circle the city, and let the armed men pass on before the Ark of Jehovah.

Josh. 6:8  Then when Joshua had spoken to the people, the seven priests carrying the seven trumpets of rams' horns before Jehovah passed on and blew the trumpets; and the Ark of the Covenant of Jehovah went after them.

Josh. 6:9  And the armed men went before the priests who blew the trumpets; and the rearguard went after the Ark, the trumpets continually blowing.

Josh. 6:10  And Joshua commanded the people, saying, You shall not shout, nor let your voice be heard, nor let a word go forth from your mouth, until the day I say to you, Shout! Then you shall shout.

Josh. 6:11  So he had the Ark of Jehovah circle the city, going around it one time. And they came into the camp and lodged in the camp.

D. The bearing of the Ark here by the priests shows that in the spiritual warfare the first thing we should do is exalt Christ, giving Him the first place, the preeminence, in all things—vv. 4, 7-11; Col. 1:18:

Josh. 6:4  And seven priests shall carry seven trumpets of rams’ horns before the Ark. Then on the seventh day you shall circle the city seven times, and the priests shall blow the trumpets.

Josh. 6:7  And he said to the people, Pass on and circle the city, and let the armed men pass on before the Ark of Jehovah.

Josh. 6:8  Then when Joshua had spoken to the people, the seven priests carrying the seven trumpets of rams’ horns before Jehovah passed on and blew the trumpets; and the Ark of the Covenant of Jehovah went after them.

Josh. 6:9  And the armed men went before the priests who blew the trumpets; and the rearguard went after the Ark, the trumpets continually blowing.

Josh. 6:10  And Joshua commanded the people, saying, You shall not shout, nor let your voice be heard, nor let a word go forth from your mouth, until the day I say to you, Shout! Then you shall shout.

Josh. 6:11  So he had the Ark of Jehovah circle the city, going around it one time. And they came into the camp and lodged in the camp.

Col. 1:18  And He is the Head of the Body, the church; He is the beginning, the Firstborn from the dead, that He Himself might have the first place in all things;

1. When the people of Israel attacked Jericho, they did this under the commanding of Christ typified by the Ark—Josh. 5:14; 6:3-11.

Josh. 5:14  And He said, Neither, but as the Captain of Jehovah's army have I now come. Then Joshua fell to the ground upon his face and worshipped. And he said to Him, What does my Lord speak to His servant?

Josh. 6:3  And you shall circle the city, all the men of war, going around the city one time. Thus shall you do for six days.
Josh. 6:4 And seven priests shall carry seven trumpets of rams' horns before the Ark. Then on the seventh day you shall circle the city seven times, and the priests shall blow the trumpets.

Josh. 6:5 And when they give off the blast of the ram's horn and you hear the trumpet sound, all the people shall shout with a great shout. And the wall of the city will fall down flat, and the people shall go up, each straight ahead.

Josh. 6:6 So Joshua the son of Nun called the priests and said to them, Take up the Ark of the Covenant, and let seven priests carry seven trumpets of rams' horns before the Ark of Jehovah.

Josh. 6:7 And he said to the people, Pass on and circle the city, and let the armed men pass on before the Ark of Jehovah.

Josh. 6:8 Then when Joshua had spoken to the people, the seven priests carrying the seven trumpets of rams' horns before Jehovah passed on and blew the trumpets; and the Ark of the Covenant of Jehovah went after them.

Josh. 6:9 And the armed men went before the priests who blew the trumpets; and the rearguard went after the Ark, the trumpets continually blowing.

Josh. 6:10 And Joshua commanded the people, saying, You shall not shout, nor let your voice be heard, nor let a word go forth from your mouth, until the day I say to you, Shout! Then you shall shout.

Josh. 6:11 So he had the Ark of Jehovah circle the city, going around it one time. And they came into the camp and lodged in the camp.

2. The Ark, a type of Christ, who was their Commander in chief, took the lead to attack the enemies—v. 4.

E. To remain silent until the command was given to shout means to carry out the matter in the Lord’s way without expressing any thought, opinion, or feeling—v. 10.

Josh. 6:10 And Joshua commanded the people, saying, You shall not shout, nor let your voice be heard, nor let a word go forth from your mouth, until the day I say to you, Shout! Then you shall shout.

F. The victory over Jericho in Israel’s first battle after crossing the Jordan was won not by Israel’s fighting but by their blowing the trumpets and shouting, signifying the testifying and proclaiming of God with Christ (the Ark) through faith in God’s word of instruction—vv. 2-5.

Josh. 6:2 And Jehovah said to Joshua, See, I have given Jericho and its king and the mighty men of valor into your hand.

Josh. 6:3 And you shall circle the city, all the men of war, going around the city one time. Thus shall you do for six days.

Josh. 6:4 And seven priests shall carry seven trumpets of rams' horns before the Ark. Then on the seventh day you shall circle the city seven times, and the priests shall blow the trumpets.

Josh. 6:5 And when they give off the blast of the ram's horn and you hear the trumpet sound, all the people shall shout with a great shout. And the wall of the city will fall down flat, and the people shall go up, each straight ahead.

VIII. A unique principle is that spiritual victory does not depend on
warfare—it depends on praise—2 Chron. 20:20-22:

2 Chron. 20:20  And they rose up early in the morning and went out to the wilderness of Tekoa. And as they went out, Jehoshaphat stood up and said, Hear me, O Judah and you inhabitants of Jerusalem. Believe in Jehovah your God, and you will be established; believe in His prophets, and you will succeed.

2 Chron. 20:21  And when he had taken counsel with the people, he appointed them to sing to Jehovah and give thanks in holy array as they went out before the army and say, Give thanks to Jehovah, for His lovingkindness endures forever.

2 Chron. 20:22  And when they began to shout in song and to praise, Jehovah set ambushes for the children of Ammon, Moab, and Mount Seir, who were coming out against Judah; and they were struck.

A. We need to learn to overcome Satan by our praise.

B. A person who praises God transcends everything and overcomes continually by his praise; this is a principle, and this is a fact—Heb. 11:30, 33-34; 13:15.

  Heb. 11:30  By faith the walls of Jericho fell, having been encircled for a period of seven days.
  Heb. 11:33  Who through faith overcame kingdoms, worked righteousness, obtained promises, stopped the mouths of lions,
  Heb. 11:34  Quenched the power of fire, escaped the edge of the sword, were made strong in weakness, became mighty in war, routed the armies of foreigners.
  Heb. 13:15  Through Him then let us offer up a sacrifice of praise continually to God, that is, the fruit of lips confessing His name.
CRYSTALLIZATION-STUDY OF JOSHUA

Message Three

Crossing the Jordan River and Being Prepared for Battle

Hymns:

Scripture Reading: Josh. 3:1—4:24; 5:1-10

Josh. 3:1 Then Joshua rose early in the morning; and they set out from Shittim and came to the Jordan, he and all the children of Israel; and they stayed there overnight, before they crossed over.

Josh. 3:2 And at the end of three days the officers went through the midst of the camp,

Josh. 3:3 And they commanded the people, saying, When you see the Ark of the Covenant of Jehovah your God and the Levitical priests bearing it, you shall set out from your place and go after it.

Josh. 3:4 But there shall be a space between you and it of about two thousand cubits by measure. Do not come near it, so that you may know the way by which you must go; for you have not passed this way before.

Josh. 3:5 And Joshua said to the people, Sanctify yourselves, for tomorrow Jehovah will do wondrous things in your midst.

Josh. 3:6 Then Joshua spoke to the priests, saying, Take up the Ark of the Covenant, and cross over before the people. And they took up the Ark of the Covenant and went before the people.

Josh. 3:7 And Jehovah said to Joshua, On this day I will begin to magnify you in the sight of all Israel, that they may know that as I was with Moses, I will be with you.

Josh. 3:8 And you shall command the priests who carry the Ark of the Covenant, saying, When you come to the edge of the waters of the Jordan, you shall stand still in the Jordan.

Josh. 3:9 Then Joshua said to the children of Israel, Come here and hear the words of Jehovah your God.

Josh. 3:10 And Joshua said, By this you will know that the living God is in your midst, and that He will most certainly dispossess before you the Canaanites and the Hittites and the Hivites and the Perizzites and the Girgashites and the Amorites and the Jebusites.

Josh. 3:11 The Ark of the Covenant of the Lord of all the earth is now crossing over before you into the Jordan.

Josh. 3:12 Therefore now take twelve men for yourselves out of the tribes of Israel, one man for each tribe.

Josh. 3:13 And when the soles of the feet of the priests who carry the Ark of Jehovah, the Lord of all the earth, come to rest in the waters of the Jordan; the waters of the Jordan, the waters that flow down from upstream, will be cut off, and they will stand in a heap.

Josh. 3:14 And so it happened that when the people set out from their tents to cross over the Jordan, the priests who carried the Ark of the Covenant were before the people.

Josh. 3:15 And when those who carried the Ark came to the Jordan, and the feet of the priests who carried the Ark dipped into the edge of the water (now the Jordan overflowed all its banks throughout all the days of the harvest),

Josh. 3:16 The waters that flowed down from upstream stood and rose up in a heap a great distance away, at Adam, the city that is beside Zarethan; and those that flowed down toward the sea of the Arabah,
the Salt Sea, were completely cut off. And the people crossed over from opposite Jericho.

Josh. 3:17 And the priests who carried the Ark of the Covenant of Jehovah stood firmly on dry ground in the middle of the Jordan while all Israel was crossing over on dry ground, until all the nation had completely crossed over the Jordan.

Josh. 4:1 And when all the nation had completely crossed over the Jordan, Jehovah spoke to Joshua, saying,

Josh. 4:2 Take for yourselves twelve men from among the people, one man from each tribe;

Josh. 4:3 And command them, saying, Take up for yourselves from here out of the middle of the Jordan, from the place where the priests' feet stood firm, twelve stones; and bring them over with you, and lay them down in the place where you lodge tonight.

Josh. 4:4 So Joshua called the twelve men whom he had appointed from among the children of Israel, one man from each tribe.

Josh. 4:5 And Joshua said to them, Pass on before the Ark of Jehovah your God into the middle of the Jordan, and every one of you lift up one stone upon his shoulder, according to the number of the tribes of the children of Israel,

Josh. 4:6 That this may be a sign among you. When your children ask in time to come, saying, What do these stones mean to you?

Josh. 4:7 You shall tell them that the waters of the Jordan were cut off before the Ark of the Covenant of Jehovah; when it crossed over the Jordan, the waters of the Jordan were cut off. Thus these stones will be for a memorial to the children of Israel forever.

Josh. 4:8 And the children of Israel did as Joshua commanded and took up twelve stones from the middle of the Jordan, as Jehovah told Joshua to do, according to the number of the tribes of the children of Israel. And they brought them over with them to the place where they were to lodge, and they laid them down there.

Josh. 4:9 Then Joshua erected twelve stones in the middle of the Jordan, in the place where the feet of the priests who carried the Ark of the Covenant had stood; and they are there to this day.

Josh. 4:10 And the priests who carried the Ark stood in the middle of the Jordan until everything was completed that Jehovah had commanded Joshua to speak to the people, according to all that Moses had commanded Joshua. And the people hurried and crossed over.

Josh. 4:11 And when all the people had completely crossed over, the Ark of Jehovah with the priests crossed over before the people.

Josh. 4:12 And the sons of Reuben and the sons of Gad and the half-tribe of Manasseh crossed over in battle array before the children of Israel, as Moses had told them to do;

Josh. 4:13 About forty thousand equipped for war crossed over before Jehovah into the plains of Jericho for battle.

Josh. 4:14 On that day Jehovah magnified Joshua in the sight of all Israel, and they revered him as they had revered Moses all the days of his life.

Josh. 4:15 Then Jehovah spoke to Joshua, saying,

Josh. 4:16 Command the priests who carry the Ark of the Testimony to come up out of the Jordan.

Josh. 4:17 And Joshua commanded the priests, saying, Come up out of the Jordan.

Josh. 4:18 And when the priests who carried the Ark of the Covenant of Jehovah came up out from the middle of the Jordan, when the soles of the priests' feet were lifted up onto the dry land, the waters of the Jordan returned to their place and went over all its banks as before.

Josh. 4:19 And the people came up from the Jordan on the tenth day of the first month, and they camped in Gilgal, at the eastern edge of Jericho.

Josh. 4:20 And those twelve stones, which they had taken from the Jordan, Joshua erected in Gilgal.

Josh. 4:21 And he spoke to the children of Israel, saying, When your children ask their fathers in time to come, saying, What do these stones mean?

Josh. 4:22 You shall let your children know, saying, On dry ground Israel crossed over this Jordan.

Josh. 4:23 For Jehovah your God dried up the waters of the Jordan before you until you crossed over, as Jehovah your God did to the Red Sea, which He dried up before us until we crossed over;

Josh. 4:24 That all the peoples of the earth may know the hand of Jehovah, that it is mighty; that you may fear Jehovah your God always.
Josh. 5:1 Now when all the kings of the Amorites, who were beyond the Jordan westward, and all the kings of the Canaanites, who were by the sea, heard that Jehovah had dried up the waters of the Jordan before the children of Israel until they crossed over, their hearts melted, and there was no longer any spirit in them because of the children of Israel.

Josh. 5:2 At that time Jehovah said to Joshua, Make knives of flint, and circumcise again the children of Israel a second time.

Josh. 5:3 And Joshua made knives of flint and circumcised the children of Israel at Gibeath-haaraloth.

Josh. 5:4 And this is the reason Joshua circumcised them: All the people who came out of Egypt who were males, all the men of war, died in the wilderness on the way, after they had come out of Egypt.

Josh. 5:5 Although all the people who came out were circumcised, all the people who were born in the wilderness on the way, after the others had come out of Egypt, had not been circumcised.

Josh. 5:6 For the children of Israel went for forty years through the wilderness until all the nation, the men of war who had come out of Egypt, were consumed, because they did not listen to the voice of Jehovah, they to whom Jehovah swore that they would not see the land that Jehovah had sworn to their fathers to give us, a land flowing with milk and honey.

Josh. 5:7 And their children, whom He had raised up in place of them, these Joshua circumcised; for they were uncircumcised, because they had not circumcised them on the way.

Josh. 5:8 And when they had finished circumcising the whole nation, they remained in their place at the camp until they recovered.

Josh. 5:9 Then Jehovah said to Joshua, Today I have rolled away the reproach of Egypt from off you. So the name of that place has been called Gilgal to this day.

Josh. 5:10 And the children of Israel camped in Gilgal; and they held the Passover on the fourteenth day of the month in the evening on the plains of Jericho.

I. **Joshua 3:1—4:24 is a record of the people of Israel crossing the Jordan River:**

Josh. 3:1—4:24 See the verses listed under *Scripture Reading* of this message.

A. When the people of Israel saw the Ark of the Covenant of their God and the Levitical priests bearing the Ark, they set out from their place and followed it—3:3, 6:

Josh. 3:3 And they commanded the people, saying, When you see the Ark of the Covenant of Jehovah your God and the Levitical priests bearing it, you shall set out from your place and go after it.

Josh. 3:6 Then Joshua spoke to the priests, saying, Take up the Ark of the Covenant, and cross over before the people. And they took up the Ark of the Covenant and went before the people.

1. The Ark was a type of Christ as the embodiment of the Triune God—Exo. 25:10-22.

Exo. 25:10 And they shall make an ark of acacia wood: two and a half cubits shall be its length; and one and a half cubits, its width; and one and a half cubits, its height.

Exo. 25:11 And you shall overlay it with pure gold; inside and outside you shall overlay it; and you shall make a rim of gold upon it all around.

Exo. 25:12 And you shall cast four rings of gold for it, and put them on its four feet; and two rings shall be on one side of it, and two rings on the other side of it.

Exo. 25:13 And you shall make poles of acacia wood and overlay them with gold.

Exo. 25:14 And you shall put the poles into the rings on the sides of the Ark to carry the Ark with them.

Exo. 25:15 The poles shall be in the rings of the Ark; they shall not be taken from it.

Exo. 25:16 And you shall put into the Ark the Testimony which I shall give you.
Exo. 25:17 And you shall make an expiation cover of pure gold: two and a half cubits shall be its length, and one and a half cubits, its width.

Exo. 25:18 And you shall make two cherubim of gold; of beaten work you shall make them, at the two ends of the expiation cover.

Exo. 25:19 And make one cherub at one end and one cherub at the other end; of one piece with the expiation cover you shall make the cherubim on its two ends.

Exo. 25:20 And the cherubim shall spread out their wings above the cover, covering the expiation cover with their wings, with their faces toward one another; the faces of the cherubim shall be toward the expiation cover.

Exo. 25:21 And you shall put the expiation cover upon the Ark above it, and into the Ark you shall put the Testimony that I will give you.

Exo. 25:22 And there I will meet with you, and I will speak with you from above the expiation cover, from between the two cherubim which are upon the Ark of the Testimony, of everything which I will give you in commandment to the children of Israel.

2. When the Ark of God went with the children of Israel, the Triune God went with them, taking the lead and thus being the first to step into the water—Josh. 3:8, 11.

Josh. 3:8 And you shall command the priests who carry the Ark of the Covenant, saying, When you come to the edge of the waters of the Jordan, you shall stand still in the Jordan.

Josh. 3:11 The Ark of the Covenant of the Lord of all the earth is now crossing over before you into the Jordan.

3. That the Ark was on the shoulders of the priests indicates that, in type, the priests who bore the Ark became one entity with the Triune God—v. 3:

Josh. 3:3 And they commanded the people, saying, When you see the Ark of the Covenant of Jehovah your God and the Levitical priests bearing it, you shall set out from your place and go after it.

a. They and God were one corporate person—a corporate God-man.

b. God walked in their walking, and they walked in God’s walking.

B. The Jordan River typifies the death and resurrection of Christ—Acts 2:23-24; 3:15:

Acts 2:23 This man, delivered up by the determined counsel and foreknowledge of God, you, through the hand of lawless men, nailed to a cross and killed;

Acts 2:24 Whom God has raised up, having loosed the pangs of death, since it was not possible for Him to be held by it.

Acts 3:15 And the Author of life you killed, whom God has raised from the dead, of which we are witnesses.

1. The Ark of the Covenant of the Lord crossed over before the people into the Jordan—Josh. 3:11.

Josh. 3:11 The Ark of the Covenant of the Lord of all the earth is now crossing over before you into the Jordan.

2. The Ark’s entering into and coming out of the Jordan indicates Christ’s death and resurrection—v. 15; 4:11.

Josh. 3:15 And when those who carried the Ark came to the Jordan, and the feet of the priests who carried the Ark dipped into the edge of the water (now the Jordan overflowed all its banks throughout all the days of the harvest),
Josh. 4:11 And when all the people had completely crossed over, the Ark of Jehovah with the priests crossed over before the people.

C. Israel’s crossing of the river Jordan typifies not the believers’ physical death but the believers’ experience of the death of Christ, in which the old man is terminated and buried—Rom. 6:3-6; Gal. 2:20:

Rom. 6:3 Or are you ignorant that all of us who have been baptized into Christ Jesus have been baptized into His death?
Rom. 6:4 We have been buried therefore with Him through baptism into His death, in order that just as Christ was raised from the dead through the glory of the Father, so also we might walk in newness of life.
Rom. 6:5 For if we have grown together with Him in the likeness of His death, indeed we will also be in the likeness of His resurrection,
Rom. 6:6 Knowing this, that our old man has been crucified with Him in order that the body of sin might be annulled, that we should no longer serve sin as slaves;
Gal. 2:20 I am crucified with Christ; and it is no longer I who live, but it is Christ who lives in me; and the life which I now live in the flesh I live in faith, the faith of the Son of God, who loved me and gave Himself up for me.

1. According to typology, the Jordan River denotes the death of Christ into which the believers have been baptized—Rom. 6:3-4.

Rom. 6:3 Or are you ignorant that all of us who have been baptized into Christ Jesus have been baptized into His death?
Rom. 6:4 We have been buried therefore with Him through baptism into His death, in order that just as Christ was raised from the dead through the glory of the Father, so also we might walk in newness of life.

2. The children of Israel passed through the death of Christ to bury their old man and become a new man in Christ—2 Cor. 5:17:

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.

a. They were ready to enter into the good land, take the land as their possession, and engage in warfare against the Canaanites; however, in their old man they could not gain the victory.

b. In type, they were buried in the death of Christ, and then they were resurrected in the resurrection of Christ to become a new man in Christ for the fighting of the spiritual warfare—Eph. 6:10-20.

Eph. 6:10 Finally, be empowered in the Lord and in the might of His strength.
Eph. 6:11 Put on the whole armor of God that you may be able to stand against the stratagems of the devil,
Eph. 6:12 For our wrestling is not against blood and flesh but against the rulers, against the authorities, against the world-rulers of this darkness, against the spiritual forces of evil in the heavenlies.
Eph. 6:13 Therefore take up the whole armor of God that you may be able to withstand in the evil day, and having done all, to stand.
Eph. 6:14 Stand therefore, having girded your loins with truth and having put on the breastplate of righteousness
Eph. 6:15 And having shod your feet with the firm foundation of the gospel of peace;
Eph. 6:16 Besides all these, having taken up the shield of faith, with which you will be able to quench all the flaming darts of the evil one.

Eph. 6:17 And receive the helmet of salvation and the sword of the Spirit, which Spirit is the word of God.

Eph. 6:18 By means of all prayer and petition, praying at every time in spirit and watching unto this in all perseverance and petition concerning all the saints,

Eph. 6:19 And for me, that utterance may be given to me in the opening of my mouth, to make known in boldness the mystery of the gospel,

Eph. 6:20 For which I am an ambassador in a chain, that in it I would speak boldly, as I ought to speak.

c. We need to realize that our old man, our natural man, is not qualified to fight the spiritual warfare for the gaining of Christ; in Christ we are no longer the old man but a new man—4:22-24.

Eph. 4:22 That you put off, as regards your former manner of life, the old man, which is being corrupted according to the lusts of the deceit,

Eph. 4:23 And that you be renewed in the spirit of your mind

Eph. 4:24 And put on the new man, which was created according to God in righteousness and holiness of the reality.

3. The believers’ baptism into the death of Christ, as the crossing of the Jordan River, leads the believers into the resurrection of Christ—Rom. 6:3-6; Col. 2:12:

Rom. 6:3 Or are you ignorant that all of us who have been baptized into Christ Jesus have been baptized into His death?

Rom. 6:4 We have been buried therefore with Him through baptism into His death, in order that just as Christ was raised from the dead through the glory of the Father, so also we might walk in newness of life.

Rom. 6:5 For if we have grown together with Him in the likeness of His death, indeed we will also be in the likeness of His resurrection,

Rom. 6:6 Knowing this, that our old man has been crucified with Him in order that the body of sin might be annulled, that we should no longer serve sin as slaves;

Col. 2:12 Buried together with Him in baptism, in which also you were raised together with Him through the faith of the operation of God, who raised Him from the dead.

a. In the aspect of burial, baptism is the termination of our old man.

b. In the aspect of resurrection, baptism is the germination of our spirit so that we may be made alive in Christ with the divine life—John 3:6, 15; Rom. 8:10.

John 3:6 That which is born of the flesh is flesh, and that which is born of the Spirit is spirit.

John 3:15 That everyone who believes into Him may have eternal life.

Rom. 8:10 But if Christ is in you, though the body is dead because of sin, the spirit is life because of righteousness.

c. In the realm of resurrection we enjoy Christ as the all-inclusive good land in which we walk and even are being rooted and built up for the accomplishment of the economy of God—6:4; Col. 2:7.
Rom. 6:4 We have been buried therefore with Him through baptism into His death, in order that just as Christ was raised from the dead through the glory of the Father, so also we might walk in newness of life.

Col. 2:7 Having been rooted and being built up in Him, and being established in the faith even as you were taught, abounding in thanksgiving.

D. Israel’s crossing the Jordan and entering into the good land are related to Israel’s possessing and enjoying the good land, which typifies the believers’ practical experience of the riches of the blessings in Christ as revealed in the book of Ephesians—Josh. 4:1.

Josh. 4:1 And when all the nation had completely crossed over the Jordan, Jehovah spoke to Joshua, saying,

E. Israel’s entering into the good land after crossing the Jordan typifies the believers’ experience of taking over the heavenlies, where Satan and his power of darkness are—Eph. 2:2; 6:12.

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. 6:12 For our wrestling is not against blood and flesh but against the rulers, against the authorities, against the world-rulers of this darkness, against the spiritual forces of evil in the heavenlies.

II. Twelve stones were taken out of the Jordan, and another twelve stones were erected in the Jordan—Josh. 4:3-9:

Josh. 4:3 And command them, saying, Take up for yourselves from here out of the middle of the Jordan, from the place where the priests' feet stood firm, twelve stones; and bring them over with you, and lay them down in the place where you lodge tonight.

Josh. 4:4 So Joshua called the twelve men whom he had appointed from among the children of Israel, one man from each tribe.

Josh. 4:5 And Joshua said to them, Pass on before the Ark of Jehovah your God into the middle of the Jordan, and every one of you lift up one stone upon his shoulder, according to the number of the tribes of the children of Israel,

Josh. 4:6 That this may be a sign among you. When your children ask in time to come, saying, What do these stones mean to you?

Josh. 4:7 You shall tell them that the waters of the Jordan were cut off before the Ark of the Covenant of Jehovah; when it crossed over the Jordan, the waters of the Jordan were cut off. Thus these stones will be for a memorial to the children of Israel forever.

Josh. 4:8 And the children of Israel did as Joshua commanded and took up twelve stones from the middle of the Jordan, as Jehovah told Joshua to do, according to the number of the tribes of the children of Israel. And they brought them over with them to the place where they were to lodge, and they laid them down there.

Josh. 4:9 Then Joshua erected twelve stones in the middle of the Jordan, in the place where the feet of the priests who carried the Ark of the Covenant had stood; and they are there to this day.

A. The twelve stones taken from the Jordan signify the twelve tribes of the new Israel—vv. 3-7.

Josh. 4:3 And command them, saying, Take up for yourselves from here out of the middle of the Jordan, from the place where the priests' feet stood firm, twelve stones; and bring them over with you, and lay them down in the place where you lodge tonight.
Josh. 4:4 So Joshua called the twelve men whom he had appointed from among the children of Israel, one man from each tribe.

Josh. 4:5 And Joshua said to them, Pass on before the Ark of Jehovah your God into the middle of the Jordan, and every one of you lift up one stone upon his shoulder, according to the number of the tribes of the children of Israel,

Josh. 4:6 That this may be a sign among you. When your children ask in time to come, saying, What do these stones mean to you?

Josh. 4:7 You shall tell them that the waters of the Jordan were cut off before the Ark of the Covenant of Jehovah; when it crossed over the Jordan, the waters of the Jordan were cut off. Thus these stones will be for a memorial to the children of Israel forever.

B. The stones’ being raised up from the waters of the Jordan signifies resurrection from death—v. 7:

Josh. 4:7 You shall tell them that the waters of the Jordan were cut off before the Ark of the Covenant of Jehovah; when it crossed over the Jordan, the waters of the Jordan were cut off. Thus these stones will be for a memorial to the children of Israel forever.

1. These twelve stones were a sign, showing that the “resurrected” new Israel would be a testimony of the crossing of the death water—vv. 6-7, 21-24.

Josh. 4:6 That this may be a sign among you. When your children ask in time to come, saying, What do these stones mean to you?

Josh. 4:7 You shall tell them that the waters of the Jordan were cut off before the Ark of the Covenant of Jehovah; when it crossed over the Jordan, the waters of the Jordan were cut off. Thus these stones will be for a memorial to the children of Israel forever.

Josh. 4:21 And he spoke to the children of Israel, saying, When your children ask their fathers in time to come, saying, What do these stones mean?

Josh. 4:22 You shall let your children know, saying, On dry ground Israel crossed over this Jordan.

Josh. 4:23 For Jehovah your God dried up the waters of the Jordan before you until you crossed over, as Jehovah your God did to the Red Sea, which He dried up before us until we crossed over;

Josh. 4:24 That all the peoples of the earth may know the hand of Jehovah, that it is mighty; that you may fear Jehovah your God always.

2. This typifies the believers’ experiencing with Christ the resurrection from death—Rom. 6:3-4.

Rom. 6:3 Or are you ignorant that all of us who have been baptized into Christ Jesus have been baptized into His death?

Rom. 6:4 We have been buried therefore with Him through baptism into His death, in order that just as Christ was raised from the dead through the glory of the Father, so also we might walk in newness of life.

C. The other twelve stones erected in the middle of the Jordan signify the twelve tribes of Israel in their old life and in their old nature—Josh. 4:9:

Josh. 4:9 Then Joshua erected twelve stones in the middle of the Jordan, in the place where the feet of the priests who carried the Ark of the Covenant had stood; and they are there to this day.

1. Joshua erected these twelve stones in the middle of the Jordan where the Ark was, signifying that the Lord wanted Israel in their old nature to remain under the death
water of the Jordan.

2. This typifies that the old man of the believers should remain in the death of Christ—Rom. 6:6; Gal. 2:20; Phil. 3:10.

Rom. 6:6 Knowing this, that our old man has been crucified with Him in order that the body of sin might be annulled, that we should no longer serve sin as slaves;

Gal. 2:20 I am crucified with Christ; and it is no longer I who live, but it is Christ who lives in me; and the life which I now live in the flesh I live in faith, the faith of the Son of God, who loved me and gave Himself up for me.

Phil. 3:10 To know Him and the power of His resurrection and the fellowship of His sufferings, being conformed to His death,

D. The two sets of twelve stones signify that our old man has been buried and our resurrected new man is living and working with the Triune God as one; this corresponds with the revelation in Ephesians 2:1, 4-6, 15, and 10.

Eph. 2:1 And you, though dead in your offenses and sins,
Eph. 2:4 But God, being rich in mercy, because of His great love with which He loved us,
Eph. 2:5 Even when we were dead in offenses, made us alive together with Christ (by grace you have been saved)
Eph. 2:6 And raised us up together with Him and seated us together with Him in the heavenlies in Christ Jesus,
Eph. 2:15 Abolishing in His flesh the law of the commandments in ordinances, that He might create the two in Himself into one new man, so making peace,
Eph. 2:10 For we are His masterpiece, created in Christ Jesus for good works, which God prepared beforehand in order that we would walk in them.

III. The priests carrying the Ark of the Testimony stood firmly on dry ground at the bottom of the river Jordan until all the nation had completely crossed over the Jordan—Josh. 3:8, 13-15, 17; 4:10-11, 15-18:

Josh. 3:8 And you shall command the priests who carry the Ark of the Covenant, saying, When you come to the edge of the waters of the Jordan, you shall stand still in the Jordan.
Josh. 3:13 And when the soles of the feet of the priests who carry the Ark of Jehovah, the Lord of all the earth, come to rest in the waters of the Jordan; the waters of the Jordan, the waters that flow down from upstream, will be cut off, and they will stand in a heap.
Josh. 3:14 And so it happened that when the people set out from their tents to cross over the Jordan, the priests who carried the Ark of the Covenant were before the people.
Josh. 3:15 And when those who carried the Ark came to the Jordan, and the feet of the priests who carried the Ark dipped into the edge of the water (now the Jordan overflowed all its banks throughout all the days of the harvest),
Josh. 3:17 And the priests who carried the Ark of the Covenant of Jehovah stood firmly on dry ground in the middle of the Jordan while all Israel was crossing over on dry ground, until all the nation had completely crossed over the Jordan.
Josh. 4:10 And the priests who carried the Ark stood in the middle of the Jordan until everything was completed that Jehovah had commanded Joshua to speak to the people, according to all that Moses had commanded Joshua. And the people hurried and crossed over.
Josh. 4:11 And when all the people had completely crossed over, the Ark of Jehovah with the priests crossed over before the people.
Josh. 4:15 Then Jehovah spoke to Joshua, saying,
Josh. 4:16 Command the priests who carry the Ark of the Testimony to come up out of the Jordan.
Josh. 4:17 And Joshua commanded the priests, saying, Come up out of the Jordan.
Josh. 4:18 And when the priests who carried the Ark of the Covenant of Jehovah came up out from the middle of the Jordan, when the soles of the priests’ feet were lifted up onto the dry land, the waters of the Jordan returned to their place and went over all its banks as before.

A. The priests bearing the Ark were the first ones to go into the water and the last ones to come up out from the water; they waited at the bottom of the river for all of God’s people to cross over—3:17; 4:15-16.

Josh. 3:17 And the priests who carried the Ark of the Covenant of Jehovah stood firmly on dry ground in the middle of the Jordan while all Israel was crossing over on dry ground, until all the nation had completely crossed over the Jordan.
Josh. 4:15 Then Jehovah spoke to Joshua, saying,
Josh. 4:16 Command the priests who carry the Ark of the Testimony to come up out of the Jordan.

B. God put the priests in the place of death so that the Israelites would have a way to the land of life—v. 10:

Josh. 4:10 And the priests who carried the Ark stood in the middle of the Jordan until everything was completed that Jehovah had commanded Joshua to speak to the people, according to all that Moses had commanded Joshua. And the people hurried and crossed over.

1. The bottom of the river is the position of death; it is not comfortable or attractive.
2. To bear the Ark of the Testimony at the bottom of the river is a great suffering.
3. The Lord is seeking for a group of people who, like the priests in Joshua 3 and 4, step into the water, that is, walk into death first—3:8, 17:

Josh. 3:1 Then Joshua rose early in the morning; and they set out from Shittim and came to the Jordan, he and all the children of Israel; and they stayed there overnight, before they crossed over.
Josh. 3:2 And at the end of three days the officers went through the midst of the camp,
Josh. 3:3 And they commanded the people, saying, When you see the Ark of the Covenant of Jehovah your God and the Levitical priests bearing it, you shall set out from your place and go after it.
Josh. 3:4 But there shall be a space between you and it of about two thousand cubits by measure. Do not come near it, so that you may know the way by which you must go; for you have not passed this way before.
Josh. 3:5 And Joshua said to the people, Sanctify yourselves, for tomorrow Jehovah will do wondrous things in your midst.
Josh. 3:6 Then Joshua spoke to the priests, saying, Take up the Ark of the Covenant, and cross over before the people. And they took up the Ark of the Covenant and went before the people.
Josh. 3:7 And Jehovah said to Joshua, On this day I will begin to magnify you in the sight of all Israel, that they may know that as I was with Moses, I will be with you.
Josh. 3:8 And you shall command the priests who carry the Ark of the Covenant, saying, When you come to the edge of the waters of the Jordan, you shall stand still in the Jordan.
Josh. 3:9 Then Joshua said to the children of Israel, Come here and hear the words of Jehovah your God.
Josh. 3:10 And Joshua said, By this you will know that the living God is in your midst, and that He will most certainly dispossess before you the Canaanites and the Hittites and the Hivites and the Perizzites and the Gergashites and the Amorites and the Jebusites.

Josh. 3:11 The Ark of the Covenant of the Lord of all the earth is now crossing over before you into the Jordan.

Josh. 3:12 Therefore now take twelve men for yourselves out of the tribes of Israel, one man for each tribe.

Josh. 3:13 And when the soles of the feet of the priests who carry the Ark of Jehovah, the Lord of all the earth, come to rest in the waters of the Jordan; the waters of the Jordan, the waters that flow down from upstream, will be cut off, and they will stand in a heap.

Josh. 3:14 And so it happened that when the people set out from their tents to cross over the Jordan, the priests who carried the Ark of the Covenant were before the people.

Josh. 3:15 And when those who carried the Ark came to the Jordan, and the feet of the priests who carried the Ark dipped into the edge of the water (now the Jordan overflowed all its banks throughout all the days of the harvest),

Josh. 3:16 The waters that flowed down from upstream stood and rose up in a heap a great distance away, at Adam, the city that is beside Zarethan; and those that flowed down toward the sea of the Arabah, the Salt Sea, were completely cut off. And the people crossed over from opposite Jericho.

Josh. 3:17 And the priests who carried the Ark of the Covenant of Jehovah stood firmly on dry ground in the middle of the Jordan while all Israel was crossing over on dry ground, until all the nation had completely crossed over the Jordan.

Josh. 4:1 And when all the nation had completely crossed over the Jordan, Jehovah spoke to Joshua, saying,

Josh. 4:2 Take for yourselves twelve men from among the people, one man from each tribe;

Josh. 4:3 And command them, saying, Take up for yourselves from here out of the middle of the Jordan, from the place where the priests' feet stood firm, twelve stones; and bring them over with you, and lay them down in the place where you lodge tonight.

Josh. 4:4 So Joshua called the twelve men whom he had appointed from among the children of Israel, one man from each tribe.

Josh. 4:5 And Joshua said to them, Pass on before the Ark of Jehovah your God into the middle of the Jordan, and every one of you lift up one stone upon his shoulder, according to the number of the tribes of the children of Israel,

Josh. 4:6 That this may be a sign among you. When your children ask in time to come, saying, What do these stones mean to you?

Josh. 4:7 You shall tell them that the waters of the Jordan were cut off before the Ark of the Covenant of Jehovah; when it crossed over the Jordan, the waters of the Jordan were cut off. Thus these stones will be for a memorial to the children of Israel forever.

Josh. 4:8 And the children of Israel did as Joshua commanded and took up twelve stones from the middle of the Jordan, as Jehovah told Joshua to do, according to the number of the tribes of the children of Israel. And they brought them over with them to the place where they were to lodge, and they laid them down there.

Josh. 4:9 Then Joshua erected twelve stones in the middle of the Jordan, in the place where the feet of the priests who carried the Ark of the Covenant had stood; and they are there to this day.

Josh. 4:10 And the priests who carried the Ark stood in the middle of the Jordan until everything was completed that Jehovah had commanded Joshua to speak to the people, according to all that Moses had commanded Joshua. And the people hurried and crossed over.

Josh. 4:11 And when all the people had completely crossed over, the Ark of Jehovah with the priests crossed over before the people.
Josh. 4:12 And the sons of Reuben and the sons of Gad and the half-tribe of Manasseh crossed over in battle array before the children of Israel, as Moses had told them to do;
Josh. 4:13 About forty thousand equipped for war crossed over before Jehovah into the plains of Jericho for battle.
Josh. 4:14 On that day Jehovah magnified Joshua in the sight of all Israel, and they revered him as they had revered Moses all the days of his life.
Josh. 4:15 Then Jehovah spoke to Joshua, saying,
Josh. 4:16 Command the priests who carry the Ark of the Testimony to come up out of the Jordan.
Josh. 4:17 And Joshua commanded the priests, saying, Come up out of the Jordan.
Josh. 4:18 And when the priests who carried the Ark of the Covenant of Jehovah came up out from the middle of the Jordan, when the soles of the priests’ feet were lifted up onto the dry land, the waters of the Jordan returned to their place and went over all its banks as before.
Josh. 4:19 And the people came up from the Jordan on the tenth day of the first month, and they camped in Gilgal, at the eastern edge of Jericho.
Josh. 4:20 And those twelve stones, which they had taken from the Jordan, Joshua erected in Gilgal.
Josh. 4:21 And he spoke to the children of Israel, saying, When your children ask their fathers in time to come, saying, What do these stones mean?
Josh. 4:22 You shall let your children know, saying, On dry ground Israel crossed over this Jordan.
Josh. 4:23 For Jehovah your God dried up the waters of the Jordan before you until you crossed over, as Jehovah your God did to the Red Sea, which He dried up before us until we crossed over;
Josh. 4:24 That all the peoples of the earth may know the hand of Jehovah, that it is mighty; that you may fear Jehovah your God always.

a. They are willing to be dealt with by the cross first, to stand in the place of death in order that the church will find the way of life—2 Cor. 4:10-12.

2 Cor. 4:10 Always bearing about in the body the putting to death of Jesus that the life of Jesus also may be manifested in our body.
2 Cor. 4:11 For we who are alive are always being delivered unto death for Jesus' sake that the life of Jesus also may be manifested in our mortal flesh.
2 Cor. 4:12 So then death operates in us, but life in you.

b. God must first put us in the place of death before others can receive life—John 2:19; 12:24; 1 Cor. 15:36.

John 2:19 Jesus answered and said to them, Destroy this temple, and in three days I will raise it up.
John 12:24 Truly, truly, I say to you, Unless the grain of wheat falls into the ground and dies, it abides alone; but if it dies, it bears much fruit.
1 Cor. 15:36 Foolish man, what you sow is not made alive unless it dies;

C. Because the apostle Paul ministered life by dying, he could testify, saying, “So then death operates in us, but life in you”—2 Cor. 4:12:

2 Cor. 4:12 So then death operates in us, but life in you.

1. The work of the apostles is the work of death operating in them so that life may operate in the believers—vv. 10-12.
2 Cor. 4:10 Always bearing about in the body the putting to death of Jesus that the life of Jesus also may be manifested in our body.

2 Cor. 4:11 For we who are alive are always being delivered unto death for Jesus' sake that the life of Jesus also may be manifested in our mortal flesh.

2 Cor. 4:12 So then death operates in us, but life in you.

2. The issue, the result, of the operation of death in us is wonderful—it is life in others—v. 12.

2 Cor. 4:12 So then death operates in us, but life in you.

3. The real work of the new covenant ministry is not a matter of working; it is a matter of dying—v. 1; 3:8-9; 5:18.

2 Cor. 4:1 Therefore having this ministry as we have been shown mercy, we do not lose heart;
2 Cor. 3:8 How shall the ministry of the Spirit not be more in glory?
2 Cor. 3:9 For if there is glory with the ministry of condemnation, much more the ministry of righteousness abounds with glory.
2 Cor. 5:18 But all things are out from God, who has reconciled us to Himself through Christ and has given to us the ministry of reconciliation;

4. In the Lord’s recovery we need to die so that life may work in others; hence, our dying is our working—4:12.

2 Cor. 4:12 So then death operates in us, but life in you.

5. “The Lord does not need you to accomplish a work for Him. He needs you to die. If you die, life will work in others. You will minister life to others by dying. Therefore, our work is to be put to death”—Life-study of 2 Corinthians, p. 295.

IV. Although the Israelites had been disciplined, trained, and qualified, after crossing the Jordan they still needed further preparation before the attack—Josh. 5:1-10:

Josh. 5:1 Now when all the kings of the Amorites, who were beyond the Jordan westward, and all the kings of the Canaanites, who were by the sea, heard that Jehovah had dried up the waters of the Jordan before the children of Israel until they crossed over, their hearts melted, and there was no longer any spirit in them because of the children of Israel.

Josh. 5:2 At that time Jehovah said to Joshua, Make knives of flint, and circumcise again the children of Israel a second time.

Josh. 5:3 And Joshua made knives of flint and circumcised the children of Israel at Gibeath-haaraloth.

Josh. 5:4 And this is the reason Joshua circumcised them: All the people who came out of Egypt who were males, all the men of war, died in the wilderness on the way, after they had come out of Egypt.

Josh. 5:5 Although all the people who came out were circumcised, all the people who were born in the wilderness on the way, after the others had come out of Egypt, had not been circumcised.

Josh. 5:6 For the children of Israel went for forty years through the wilderness until all the nation, the men of war who had come out of Egypt, were consumed, because they did not listen to the voice of Jehovah, they to whom Jehovah swore that they would not see the land that Jehovah had sworn to their fathers to give us, a land flowing with milk and honey.

Josh. 5:7 And their children, whom He had raised up in place of them, these Joshua circumcised; for they were uncircumcised, because they had not circumcised them on the way.

Josh. 5:8 And when they had finished circumcising the whole nation, they remained in their place at the camp until they recovered.
Josh. 5:9 Then Jehovah said to Joshua, Today I have rolled away the reproach of Egypt from off you. So the name of that place has been called Gilgal to this day.

Josh. 5:10 And the children of Israel camped in Gilgal; and they held the Passover on the fourteenth day of the month in the evening on the plains of Jericho.

A. The crossing of the river Jordan was for war against the seven tribes in Canaan—4:12-13.
Josh. 4:12 And the sons of Reuben and the sons of Gad and the half-tribe of Manasseh crossed over in battle array before the children of Israel, as Moses had told them to do;
Josh. 4:13 About forty thousand equipped for war crossed over before Jehovah into the plains of Jericho for battle.

B. As Joshua was participating in the miracle of crossing the Jordan, he was strengthened to take the lead to war against the demonic Canaanites—3:6-7, 10; 4:14.
Josh. 3:6 Then Joshua spoke to the priests, saying, Take up the Ark of the Covenant, and cross over before the people. And they took up the Ark of the Covenant and went before the people.
Josh. 3:7 And Jehovah said to Joshua, On this day I will begin to magnify you in the sight of all Israel, that they may know that as I was with Moses, I will be with you.
Josh. 3:10 And Joshua said, By this you will know that the living God is in your midst, and that He will most certainly dispossess before you the Canaanites and the Hittites and the Hivites and the Perizzites and the Gergashites and the Amorites and the Jebusites.
Josh. 4:14 On that day Jehovah magnified Joshua in the sight of all Israel, and they revered him as they had revered Moses all the days of his life.

C. Jehovah charged Joshua to “circumcise again the children of Israel a second time”—5:2:
Josh. 5:2 At that time Jehovah said to Joshua, Make knives of flint, and circumcise again the children of Israel a second time.

1. The purpose of circumcision was to make God’s chosen people a new people for the inheriting of God’s promised land—cf. Gen. 17:7-12.
Gen. 17:7 And I will establish My covenant between Me and you and your seed after you throughout their generations for an everlasting covenant, to be God to you and to your seed after you.
Gen. 17:8 And I will give to you and to your seed after you the land of your sojournings, all the land of Canaan, for an everlasting possession; and I will be their God.
Gen. 17:9 And God said to Abraham, And as for you, you shall keep My covenant, you and your seed after you throughout their generations.
Gen. 17:10 This is My covenant, which you shall keep, between Me and you and your seed after you: Every male among you shall be circumcised.
Gen. 17:11 And you shall be circumcised in the flesh of your foreskin, and it shall be a sign of a covenant between Me and you.
Gen. 17:12 And he who is eight days old shall be circumcised among you, every male throughout your generations, he who is born in the house or bought with money from any foreigner who is not of your seed.

2. The circumcising of the new Israel typifies the circumcision of Christ, by His death, applied to the believers in the putting off of the body of the flesh that they may
inherit Christ in resurrection as the portion allotted to them by God—Col. 2:11-12; 1:12.

Col. 2:11 In Him also you were circumcised with a circumcision not made with hands, in the putting off of the body of the flesh, in the circumcision of Christ,

Col. 2:12 Buried together with Him in baptism, in which also you were raised together with Him through the faith of the operation of God, who raised Him from the dead.

Col. 1:12 Giving thanks to the Father, who has qualified you for a share of the allotted portion of the saints in the light;

3. Spiritual circumcision is a continuation of the burial in the death of Christ—Rom. 6:3-4:

Rom. 6:3 Or are you ignorant that all of us who have been baptized into Christ Jesus have been baptized into His death?

Rom. 6:4 We have been buried therefore with Him through baptism into His death, in order that just as Christ was raised from the dead through the glory of the Father, so also we might walk in newness of life.

a. Through the crossing of the river Jordan, the old Israel was buried and a new Israel came forth; this was an objective work done by God.

b. The children of Israel’s being circumcised was their practical application of what God had done in the crossing of the river Jordan—Josh. 5:2-9.

Josh. 5:2 At that time Jehovah said to Joshua, Make knives of flint, and circumcise again the children of Israel a second time.

Josh. 5:3 And Joshua made knives of flint and circumcised the children of Israel at Gibeath-haaraloth.

Josh. 5:4 And this is the reason Joshua circumcised them: All the people who came out of Egypt who were males, all the men of war, died in the wilderness on the way, after they had come out of Egypt.

Josh. 5:5 Although all the people who came out were circumcised, all the people who were born in the wilderness on the way, after the others had come out of Egypt, had not been circumcised.

Josh. 5:6 For the children of Israel went for forty years through the wilderness until all the nation, the men of war who had come out of Egypt, were consumed, because they did not listen to the voice of Jehovah, they to whom Jehovah swore that they would not see the land that Jehovah had sworn to their fathers to give us, a land flowing with milk and honey.

Josh. 5:7 And their children, whom He had raised up in place of them, these Joshua circumcised; for they were uncircumcised, because they had not circumcised them on the way.

Josh. 5:8 And when they had finished circumcising the whole nation, they remained in their place at the camp until they recovered.

Josh. 5:9 Then Jehovah said to Joshua, Today I have rolled away the reproach of Egypt from off you. So the name of that place has been called Gilgal to this day.

4. In the New Testament spiritual circumcision is the constant application of Christ’s death to our flesh—Phil. 3:3; Col. 2:11:
**Phil. 3:3** For we are the circumcision, the ones who serve by the Spirit of God and boast in Christ Jesus and have no confidence in the flesh,

**Col. 2:11** In Him also you were circumcised with a circumcision not made with hands, in the putting off of the body of the flesh, in the circumcision of Christ,

a. Although in fact we have been baptized into the death of Christ and have been buried and raised with Him, in practicality we still must apply the circumcision of the cross to our flesh by the Spirit day by day—Rom. 8:13; Gal. 5:24.

**Rom. 8:13** For if you live according to the flesh, you must die, but if by the Spirit you put to death the practices of the body, you will live.

**Gal. 5:24** But they who are of Christ Jesus have crucified the flesh with its passions and its lusts.

b. This is the reality and practicality of remaining in the death and burial of Christ.

**D. The children of Israel camped in Gilgal and held the Passover on the plains of Jericho—Josh. 5:10:**

**Josh. 5:10** And the children of Israel camped in Gilgal; and they held the Passover on the fourteenth day of the month in the evening on the plains of Jericho.

1. The Feast of the Passover was held to remember Jehovah’s redeeming of Israel from the death-judgment on their firstborn sons and also Jehovah’s saving of Israel from Egypt and from the tyranny of Pharaoh—Exo. 12:3-7, 11-14; 14:13-30.

**Exo. 12:3** Speak to all the assembly of Israel, saying, On the tenth of this month each man shall take a lamb according to his fathers' house, a lamb for a household.

**Exo. 12:4** And if the household is too small for a lamb, then he and his neighbor next to his house shall take one according to the number of the persons in the houses; according to each man's eating you shall make your count for the lamb.

**Exo. 12:5** Your lamb shall be without blemish, a year-old male; you may take it from the sheep or from the goats.

**Exo. 12:6** And you shall keep it until the fourteenth day of this month; then the whole congregation of the assembly of Israel shall kill it at twilight.

**Exo. 12:7** And they shall take some of the blood and put it on the two doorposts and on the lintel of the houses in which they eat it.

**Exo. 12:11** And this is how you shall eat it: with your loins girded, your sandals on your feet, and your staff in your hand; and you shall eat it in haste. It is Jehovah's passover.

**Exo. 12:12** For I will pass through the land of Egypt on that night and will strike all the firstborn in the land of Egypt, both man and beast. Also against all the gods of Egypt I will execute judgments. I am Jehovah.

**Exo. 12:13** And the blood shall be a sign for you upon the houses where you are; and when I see the blood, I will pass over you, and there will be no plague upon you to destroy you when I strike the land of Egypt.

**Exo. 12:14** And this day will be a memorial to you, and you shall keep it as a feast to Jehovah; throughout your generations as a perpetual statute you shall keep it as a feast.

**Exo. 14:13** But Moses said to the people, Do not be afraid; stand firm, and see the salvation of Jehovah, which He will accomplish for you today; for the Egyptians whom you have seen today, you will see no more again forever.

**Exo. 14:14** Jehovah will fight for you, and you will be still.

**Exo. 14:15** And Jehovah said to Moses, Why do you cry out to Me? Tell the children of Israel to move forward.
Exo. 14:16  And you, lift up your staff, and stretch out your hand over the sea, and divide it; and the children of Israel shall go into the midst of the sea on dry ground.

Exo. 14:17  And I will now harden the hearts of the Egyptians, and they will go in after them; and I will glorify Myself through Pharaoh and through all his army, through his chariots and through his horsemen.

Exo. 14:18  Then the Egyptians will know that I am Jehovah when I glorify Myself through Pharaoh, through his chariots and through his horsemen.

Exo. 14:19  And the Angel of God, who went before the camp of Israel, moved and went behind them; and the pillar of cloud moved from before them and stood behind them.

Exo. 14:20  And it came between the camp of the Egyptians and the camp of Israel. And the cloud was there with the darkness, yet it gave light by night to them. Thus one did not come near the other all night.

Exo. 14:21  And when Moses stretched out his hand over the sea, Jehovah caused the sea to go back by a strong east wind all the night and made the sea dry land; and the waters were divided.

Exo. 14:22  And the children of Israel went into the midst of the sea upon the dry ground, and the waters were a wall to them on their right hand and on their left.

Exo. 14:23  Then the Egyptians pursued; and all Pharaoh's horses, his chariots, and his horsemen went in after them into the midst of the sea.

Exo. 14:24  And at the morning watch Jehovah looked down upon the camp of the Egyptians from within the pillar of fire and of cloud and threw the camp of the Egyptians into confusion.

Exo. 14:25  And He caused their chariot wheels to swerve and made them drive with difficulty, so that the Egyptians said, Let us flee from Israel, for Jehovah is fighting for them against the Egyptians.

Exo. 14:26  And Jehovah said to Moses, Stretch out your hand over the sea so that the waters come back over the Egyptians, over their chariots and over their horsemen.

Exo. 14:27  And Moses stretched out his hand over the sea, and the sea returned to its level when the morning appeared. And the Egyptians fled against it, and Jehovah cast the Egyptians off into the midst of the sea.

Exo. 14:28  And as the waters returned, they covered the chariots and the horsemen, even all the army of Pharaoh that went in after them into the sea; not even one of them was left.

Exo. 14:29  But the children of Israel walked on dry land through the midst of the sea, and the waters were a wall to them on their right hand and on their left.

Exo. 14:30  Thus Jehovah saved Israel that day out of the hand of the Egyptians, and Israel saw the Egyptians dead upon the seashore.

2. The keeping of the Passover indicated that just as Jehovah had saved Israel from Pharaoh and Egypt, so He would destroy the tribes of Canaan and deliver Israel from them—Josh. 5:10.

Josh. 5:10  And the children of Israel camped in Gilgal; and they held the Passover on the fourteenth day of the month in the evening on the plains of Jericho.

3. Israel’s keeping of the Passover typifies the believers’ keeping of the Lord’s table to remember the Lord as their Redeemer and Savior—Matt. 26:26-28.

Matt. 26:26  And as they were eating, Jesus took bread and blessed it, and He broke it and gave it to the disciples and said, Take, eat; this is My body.

Matt. 26:27  And He took a cup and gave thanks, and He gave it to them, saying, Drink of it, all of you,

Matt. 26:28  For this is My blood of the covenant, which is being poured out for many for forgiveness of sins.
CRYSTALLIZATION-STUDY OF JOSHUA

Message Four

The Need for God’s People to Seek the Lord’s Direction and Have the Lord’s Presence to Display His Victory for the Building Up of His Body and the Spreading of His Kingdom

Scripture Reading: Matt. 1:5; Josh. 6:22-26; 7:1-6, 10-15, 20-21; 9:14

Matt. 1:5 And Salmon begot Boaz of Rahab, and Boaz begot Obed of Ruth, and Obed begot Jesse,

Josh. 6:22 And Joshua said to the two men who had spied out the land, Go to the house of the harlot, and bring out from there the woman and all that belongs to her, as you swore to her.

Josh. 6:23 And the young men who had been spies went and brought out Rahab and her father and her mother and her brothers and all that belonged to her; all her family they brought out and set outside the camp of Israel.

Josh. 6:24 And they burned the city with fire and all that was in it; but the silver and the gold and the vessels of bronze and iron, they put in the treasury of the house of Jehovah.

Josh. 6:25 And Joshua preserved Rahab the harlot and her father's house and all that belonged to her, and she has dwelt within Israel to this day; for she hid the messengers whom Joshua had sent to spy out Jericho.

Josh. 6:26 Then at that time Joshua charged the people with an oath, saying, Cursed be the man before Jehovah who rises up to rebuild this city Jericho! At the cost of his firstborn son shall he lay its foundation, and at the cost of his youngest son shall he set up its gates.

Josh. 7:1 But the children of Israel acted unfaithfully in that which was devoted to destruction, for Achan the son of Carmi, the son of Zabdi, the son of Zerah, of the tribe of Judah, took of that which was devoted to destruction; and the anger of Jehovah was kindled against the children of Israel.

Josh. 7:2 Joshua sent men from Jericho to Ai, which is beside Beth-aven, east of Bethel; and he spoke to them, saying, Go up and spy out the land. So the men went up and spied out Ai.

Josh. 7:3 And they returned to Joshua and said to him, Not all the people need go up; let about two or three thousand men go up and strike Ai. Do not make all the people labor there, for the enemies are few.

Josh. 7:4 So about three thousand men from the people went up there, but they fled before the men of Ai.

Josh. 7:5 And the men of Ai struck some of them, about thirty-six men; and they pursued them from before the gate unto Shebarim and struck them on the slope. And the heart of the people melted and became like water.

Josh. 7:6 And Joshua rent his clothes and fell to the ground upon his face before the Ark of Jehovah until the evening, he and the elders of Israel; and they put dust upon their heads.
Josh. 7:10 Then Jehovah said to Joshua, Rise up! Why have you fallen upon your face?

Josh. 7:11 Israel has sinned. Indeed they have trespassed My covenant, which I commanded them; indeed they have taken of that which was devoted to destruction; indeed they have stolen; indeed they have been deceptive; indeed they have put it among their goods.

Josh. 7:12 Thus the children of Israel are not able to stand before their enemies; they turn their backs before their enemies, for they have become something devoted to destruction. I will not be with you anymore unless you destroy that which was devoted to destruction from among you.

Josh. 7:13 Rise up, sanctify the people, and say, Sanctify yourselves for tomorrow; for thus says Jehovah the God of Israel, There is something devoted to destruction among you, O Israel; you will not be able to stand before your enemies until you remove that which was devoted to destruction from among you.

Josh. 7:14 Therefore in the morning you shall be brought near by your tribes; and the tribe which Jehovah takes shall draw near family by family; and the family which Jehovah takes shall draw near house by house; and the house which Jehovah takes shall draw near warrior by warrior.

Josh. 7:15 And he who is taken with that which was devoted to destruction shall be burned with fire, he and all that belongs to him, because he has trespassed the covenant of Jehovah and because he has committed folly in Israel.

Josh. 7:20 Then Achan answered Joshua and said, It is true; I have sinned against Jehovah the God of Israel; and this is what I did:

Josh. 7:21 When I saw among the spoil a beautiful mantle of Shinar and two hundred shekels of silver and a wedge of gold weighing fifty shekels, I coveted them and took them. And now they are hidden in the earth in my tent, with the silver under it.

Josh. 9:14 And the men took some of their provisions, but they did not ask for the counsel of Jehovah.

I. When the two spies came to Jericho, Rahab (who was both a harlot and a Canaanite) contacted them and was willing to receive them, hide them, and deliver them by acts that issued out of her faith (Josh. 2:1b-7, 15-16, 22; James 2:25); she believed in the God of Israel and declared, “Jehovah your God, He is God in heaven above and upon earth beneath” (Josh. 2:11b):

Josh. 2:1 Then Joshua the son of Nun secretly sent out from Shittim two men as spies, saying, Go, view the land, especially Jericho. And they went and entered the house of a woman who was a harlot, whose name was Rahab; and they lay down there.

Josh. 2:2 And the king of Jericho was told, saying, There are some men who have now come here tonight from the children of Israel to search out the land.

Josh. 2:3 Then the king of Jericho sent word to Rahab, saying, Bring out the men who have come to you and who entered your house, for they have come to search out all the land.

Josh. 2:4 And the woman took the two men and hid them. And she said, Yes, the men came to me, but I did not know where they were from.

Josh. 2:5 And when it was time to shut the gate at dark, the men went out; I do not know where the men have gone. Pursue quickly after them, for you can overtake them.

Josh. 2:6 But she had taken them up to the roof and hidden them among stalks of flax that she had laid out on the roof.

Josh. 2:7 So the men pursued after them on the way toward the Jordan as far as the fords. And as soon as those who pursued after them went out, the gate was shut.

Josh. 2:15 Then she let them down by a rope through the window, for her house was on the wall of the city and she dwelt on the wall.

Josh. 2:16 And she said to them, Go to the mountain, so that your pursuers do not come upon you; and hide yourselves there for three days, until your pursuers return; then afterward you can go on your way.
Josh. 2:22 And they left and came to the mountain, and they remained there for three days, until their pursuers returned. And although their pursuers searched the entire way, they could not find them.

James 2:25 And in like manner was not also Rahab the harlot justified by works in that she received the messengers and sent them out by a different way?

Josh. 2:11 When we heard, our hearts melted; and there no longer remained any spirit in any man because of you; for Jehovah your God, He is God in heaven above and upon earth beneath.

A. Jehovah provided Rahab the harlot to Joshua for the gaining of the land; because of her faith in God, she “did not perish with those who were disobedient” (Heb. 11:31); she turned to Israel and their God, and she trusted in Him and His people (Josh. 2:12-13).

Heb. 11:31 By faith Rahab the harlot did not perish with those who were disobedient, since she had received the spies with peace.

Josh. 2:12 So now, swear to me by Jehovah, I beg you, since I have dealt kindly with you, that you also will deal kindly with my father's house; and give me some token of trust,

Josh. 2:13 That you will preserve my father and my mother and my brothers and my sisters and all that they have, and will deliver our lives from death.

B. The sign for Rahab and her house to be saved was for her to hang a line of scarlet thread in the window of her house (vv. 18, 21); the scarlet thread tied in the window typifies an open confession of the redeeming blood of Christ (1 Pet. 1:18-19); she believed that by this sign she and her household would be delivered.

Josh. 2:18 Unless, when we enter the land, you tie this line of scarlet thread in the window through which you let us down, and gather your father and your mother and your brothers and all your father's house to you in your house.

Josh. 2:21 And she said, According to your words, so shall it be. Then she sent them away, and they left. And she tied the scarlet line in the window.

1 Pet. 1:18 Knowing that it was not with corruptible things, with silver or gold, that you were redeemed from your vain manner of life handed down from your fathers,

1 Pet. 1:19 But with precious blood, as of a Lamb without blemish and without spot, the blood of Christ;

C. Although Rahab was a condemned Canaanite and a prostitute in Jericho (Josh. 2:1), a place cursed by God for eternity (6:26), after she turned to God and to God’s people (vv. 22-25; Heb. 11:30-31), she married Salmon (Matt. 1:5), the son of a leader of Judah, a leading tribe of Israel (1 Chron. 2:10-11), and probably one of the two spies; then she brought forth Boaz, a godly man, out of whom Christ came, and she became associated with Christ in His incarnation for the fulfillment of God’s eternal economy (Matt. 1:5).

Josh. 2:1 Then Joshua the son of Nun secretly sent out from Shittim two men as spies, saying, Go, view the land, especially Jericho. And they went and entered the house of a woman who was a harlot, whose name was Rahab; and they lay down there.

Josh. 6:26 Then at that time Joshua charged the people with an oath, saying, Cursed be the man before Jehovah who rises up to rebuild this city Jericho! At the cost of his firstborn son shall he lay its foundation, and at the cost of his youngest son shall he set up its gates.
Josh. 6:22 And Joshua said to the two men who had spied out the land, Go to the house of the harlot, and bring out from there the woman and all that belongs to her, as you swore to her.

Josh. 6:23 And the young men who had been spies went and brought out Rahab and her father and her mother and her brothers and all that belonged to her; all her family they brought out and set outside the camp of Israel.

Josh. 6:24 And they burned the city with fire and all that was in it; but the silver and the gold and the vessels of bronze and iron, they put in the treasury of the house of Jehovah.

Josh. 6:25 And Joshua preserved Rahab the harlot and her father's house and all that belonged to her, and she has dwelt within Israel to this day; for she hid the messengers whom Joshua had sent to spy out Jericho.

Heb. 11:30 By faith the walls of Jericho fell, having been encircled for a period of seven days.

Heb. 11:31 By faith Rahab the harlot did not perish with those who were disobedient, since she had received the spies with peace.

Matt. 1:5 And Salmon begot Boaz of Rahab, and Boaz begot Obed of Ruth, and Obed begot Jesse.

1 Chron. 2:10 And Ram begot Amminadab, and Amminadab begot Nahshon, the prince of the children of Judah;

1 Chron. 2:11 And Nahshon begot Salma, and Salma begot Boaz,

D. This shows that regardless of our background, if we turn to God and His people and are joined to the proper person among God’s people (not in a physical sense but in a spiritual sense), we will bring forth proper fruit and participate in the enjoyment of the birthright of Christ—Exo. 24:13; 33:11; Num. 27:18; Deut. 34:9; Josh. 1:1; 2 Kings 2:2-15; Phil. 2:19-23; 1 Cor. 4:17.

Exo. 24:13 And Moses rose up with Joshua his attendant, and Moses went up to the top of the mountain of God.

Exo. 33:11 And Jehovah would speak to Moses face to face, just as a man speaks to his companion. And Moses would return to the camp, but his attendant Joshua the son of Nun, a young man, would not depart out of the tent.

Num. 27:18 And Jehovah said to Moses, Take Joshua the son of Nun, a man in whom is the Spirit, and lay your hand upon him;

Deut. 34:9 And Joshua the son of Nun was filled with the spirit of wisdom, for Moses had laid his hands upon him; and the children of Israel listened to him and did as Jehovah had commanded Moses.

Josh. 1:1 After the death of Moses the servant of Jehovah, Jehovah spoke to Joshua the son of Nun, Moses' attendant, saying,

2 Kings 2:2 And Elijah said to Elisha, Stay here, for Jehovah has sent me as far as Bethel. And Elisha said, As Jehovah lives and as your soul lives, I will not leave you. So they went down to Bethel.

2 Kings 2:3 Then the sons of the prophets who were in Bethel came out to Elisha and said to him, Do you know that Jehovah will take away your master from over your head today? And he said, I too know it; be silent.

2 Kings 2:4 And Elijah said to him, Elisha, stay here, for Jehovah has sent me to Jericho. And he said, As Jehovah lives and as your soul lives, I will not leave you. And they came to Jericho.

2 Kings 2:5 And the sons of the prophets who were at Jericho approached Elisha and said to him, Do you know that Jehovah will take away your master from over your head today? And he said, I too know it; be silent.
2 Kings 2:6 And Elijah said to him, Stay here, for Jehovah has sent me to the Jordan. And he said, As Jehovah lives and as your soul lives, I will not leave you. So the two of them went on.

2 Kings 2:7 And fifty men from the sons of the prophets went and stood opposite them at a distance, while the two of them stood by the Jordan.

2 Kings 2:8 And Elijah took his mantle and wrapped it together and struck the water; and it parted to this side and that, so that the two of them crossed over on dry ground.

2 Kings 2:9 And when they had crossed over, Elijah said to Elisha, Ask what I should do for you before I am taken from you. And Elisha said, Let a double portion of your spirit be upon me.

2 Kings 2:10 And he said, You have asked a hard thing. If you see me when I am taken from you, so will it be to you; but if not, it will not be so.

2 Kings 2:11 And as they went on and talked, suddenly a chariot of fire and horses of fire appeared; and they separated the two of them. And Elijah went up by a whirlwind into heaven.

2 Kings 2:12 And Elisha saw it and cried, My father, my father, the chariot of Israel and its horsemen! And he did not see him anymore. And he grasped his clothes and tore them in two pieces.

2 Kings 2:13 And he picked up Elijah's mantle, which had fallen from him, and returned and stood by the bank of the Jordan.

2 Kings 2:14 And he took Elijah's mantle, which had fallen from him, and struck the water and said, Where is Jehovah, the God of Elijah? And when he also struck the water, it parted to this side and that, and Elisha crossed over.

2 Kings 2:15 And when the sons of the prophets who were at Jericho opposite him saw him, they said, The spirit of Elijah rests on Elisha. And they came to meet him and bowed themselves to the ground before him.

Phil. 2:19 But I hope in the Lord Jesus to send Timothy to you shortly, that I also may be encouraged by knowing the things concerning you.

Phil. 2:20 For I have no one like-souled who will genuinely care for what concerns you;

Phil. 2:21 For all seek their own things, not the things of Christ Jesus.

Phil. 2:22 But you know his approvedness, that as a child with a father he has served with me unto the gospel.

Phil. 2:23 Him therefore I hope to send immediately, as soon as I see how things go with me.

1 Cor. 4:17 Because of this I have sent Timothy to you, who is my beloved and faithful child in the Lord, who will remind you of my ways which are in Christ, even as I teach everywhere in every church.

II. After the destruction of Jericho, Israel was defeated at Ai; at Jericho, according to God’s economy, Joshua sent out spies, not for fighting but to gain Rahab; but at Ai, because Israel had lost the presence of the Lord (Josh. 7:12c), Joshua sent out spies for fighting (vv. 2-3):

Josh. 7:12 Thus the children of Israel are not able to stand before their enemies; they turn their backs before their enemies, for they have become something devoted to destruction. I will not be with you anymore unless you destroy that which was devoted to destruction from among you.

Josh. 7:2 Joshua sent men from Jericho to Ai, which is beside Beth-aven, east of Bethel; and he spoke to them, saying, Go up and spy out the land. So the men went up and spied out Ai.

Josh. 7:3 And they returned to Joshua and said to him, Not all the people need go up; let about two or three thousand men go up and strike Ai. Do not make all the people labor there, for the enemies are few.
A. The report of the spies to Joshua concerning Ai indicates that Israel had set God aside; instead of asking God what they should do against Ai, they forgot God and cared only for themselves; at that time they were not one with God but acted on their own, without seeking the Lord’s direction and without having the Lord’s presence; Israel was separated from God because of their sin—vv. 1-5, 12c:

Josh. 7:1 But the children of Israel acted unfaithfully in that which was devoted to destruction, for Achan the son of Carmi, the son of Zabdi, the son of Zerah, of the tribe of Judah, took of that which was devoted to destruction; and the anger of Jehovah was kindled against the children of Israel.

Josh. 7:2 Joshua sent men from Jericho to Ai, which is beside Beth-aven, east of Bethel; and he spoke to them, saying, Go up and spy out the land. So the men went up and spied out Ai.

Josh. 7:3 And they returned to Joshua and said to him, Not all the people need go up; let about two or three thousand men go up and strike Ai. Do not make all the people labor there, for the enemies are few.

Josh. 7:4 So about three thousand men from the people went up there, but they fled before the men of Ai.

Josh. 7:5 And the men of Ai struck some of them, about thirty-six men; and they pursued them from before the gate unto Shebarim and struck them on the slope. And the heart of the people melted and became like water.

Josh. 7:12 Thus the children of Israel are not able to stand before their enemies; they turn their backs before their enemies, for they have become something devoted to destruction. I will not be with you anymore unless you destroy that which was devoted to destruction from among you.

1. The secret of Israel’s defeat at Ai was that they had lost God’s presence and were no longer one with God; after this defeat Joshua learned the lesson of staying with the Lord before the Ark (v. 6); eventually, the Lord came in to speak to him and to tell him what to do (vv. 10-15).

Josh. 7:6 And Joshua rent his clothes and fell to the ground upon his face before the Ark of Jehovah until the evening, he and the elders of Israel; and they put dust upon their heads.

Josh. 7:10 Then Jehovah said to Joshua, Rise up! Why have you fallen upon your face?

Josh. 7:11 Israel has sinned. Indeed they have trespassed My covenant, which I commanded them; indeed they have taken of that which was devoted to destruction; indeed they have stolen; indeed they have been deceptive; indeed they have put it among their goods.

Josh. 7:12 Thus the children of Israel are not able to stand before their enemies; they turn their backs before their enemies, for they have become something devoted to destruction. I will not be with you anymore unless you destroy that which was devoted to destruction from among you.

Josh. 7:13 Rise up, sanctify the people, and say, Sanctify yourselves for tomorrow; for thus says Jehovah the God of Israel, There is something devoted to destruction among you, O Israel; you will not be able to stand before your enemies until you remove that which was devoted to destruction from among you.

Josh. 7:14 Therefore in the morning you shall be brought near by your tribes; and the tribe which Jehovah takes shall draw near family by family; and the family which Jehovah takes shall draw near house by house; and the house which Jehovah takes shall draw near warrior by warrior.
Josh. 7:15  And he who is taken with that which was devoted to destruction shall be burned with fire, he and all that belongs to him, because he has trespassed the covenant of Jehovah and because he has committed folly in Israel.

2. The spiritual lesson to be learned from this account is that we, the people of God, should always be one with our God, who is not only among us but also in us, making us men with God—God-men.

3. As God-men, we should practice being one with the Lord, walking with Him, living with Him, and having our entire being with Him; this is the way to walk as a Christian, to fight as a child of God, and to build up the Body of Christ.

4. If we have the Lord’s presence, we have wisdom, insight, foresight, and the inner knowledge concerning things; the Lord’s presence is everything to us—2 Cor. 2:10; 4:6-7; Gal. 5:25; Gen. 5:22-24; Heb. 11:5-6.

2 Cor. 2:10  But whom you forgive anything, I also forgive; for also what I have forgiven, if I have forgiven anything, it is for your sake in the person of Christ;

2 Cor. 4:6  Because the God who said, Out of darkness light shall shine, is the One who shined in our hearts to illuminate the knowledge of the glory of God in the face of Jesus Christ.

2 Cor. 4:7  But we have this treasure in earthen vessels that the excellency of the power may be of God and not out of us.

Gal. 5:25  If we live by the Spirit, let us also walk by the Spirit.

Gen. 5:22  And Enoch walked with God after he had begotten Methuselah three hundred years, and he begot more sons and daughters.

Gen. 5:23  And all the days of Enoch were three hundred sixty-five years.

Gen. 5:24  And Enoch walked with God, and he was not, for God took him.

Heb. 11:5  By faith Enoch was translated so that he should not see death; and he was not found, because God had translated him. For before his translation he obtained the testimony that he had been well pleasing to God.

Heb. 11:6  But without faith it is impossible to be well pleasing to Him, for he who comes forward to God must believe that He is and that He is a rewarder of those who diligently seek Him.

B. If we would enter, possess, and enjoy the all-inclusive Christ as the reality of the good land, we must do so by the presence of the Lord; the Lord promised Moses, “My presence shall go with you, and I will give you rest” (Exo. 33:14); God’s presence is His way, the “map” that shows His people the way they should take:

Exo. 33:14  And He said, My presence shall go with you, and I will give you rest.

1. In order for us to fully gain and possess Christ as the all-inclusive land for God’s building, we must hold on to this principle: God’s presence is the criterion for every matter; regardless of what we do, we must pay attention to whether or not we have God’s presence; if we have God’s presence, we have everything, but if we lose God’s presence, we lose every-thing—Matt. 1:23; 2 Tim. 4:22; Gal. 6:18; Psa. 27:4, 8; 51:11; 2 Cor. 2:10; Ezek. 48:35.

Matt. 1:23  "Behold, the virgin shall be with child and shall bear a son, and they shall call His name Emmanuel" (which is translated, God with us).

2 Tim. 4:22  The Lord be with your spirit. Grace be with you.
Gal. 6:18 The grace of our Lord Jesus Christ be with your spirit, brothers. Amen.
Psa. 27:4 One thing I have asked from Jehovah; / That do I seek: / To dwell in the house of Jehovah / All the days of my life, / To behold the beauty of Jehovah, / And to inquire in His temple.
Psa. 27:8 When You say, Seek My face, / To You my heart says, Your face, O Jehovah, will I seek.
Psa. 51:11 Do not cast me from Your presence, / And do not take the Spirit of Your holiness away from me.
2 Cor. 2:10 But whom you forgive anything, I also forgive; for also what I have forgiven, if I have forgiven anything, it is for your sake in the person of Christ;
Ezek. 48:35 It shall be eighteen thousand reeds all around, and the name of the city from that day shall be, Jehovah Is There.

2. The presence of the Lord, the smile of the Lord, is the governing principle; we must learn to be kept, to be ruled, to be governed, and to be guided, not by His secondhand presence but by the direct, firsthand presence of the Lord; His precious presence is the power for us to possess the all-inclusive Christ as the reality of the good land flowing with milk and honey—Exo. 3:8; 25:30; Deut. 26:9; Ezek. 20:6.

Exo. 3:8 And I have come down to deliver them out of the hand of the Egyptians and to bring them up out of that land to a good and spacious land, to a land flowing with milk and honey, to the place of the Canaanites and the Hittites and the Amorites and the Perizzites and the Hivites and the Jebusites.
Exo. 25:30 And you shall set the bread of the Presence upon the table before Me always.
Deut. 26:9 And He has brought us to this place and has given us this land, a land flowing with milk and honey.
Ezek. 20:6 On that day I lifted up My hand to them to bring them out of the land of Egypt to a land that I had spied out for them, flowing with milk and honey, which is the glory of all the lands.

3. “In my youth I was taught various ways to overcome, to be victorious, to be holy, and to be spiritual. However, not any of these ways worked. Eventually, through more than sixty-eight years of experience, I have found out that nothing works but the Lord’s presence. His being with us is everything”—Life-study of Joshua, p. 48.

C. When the Israelites entered into the land of Canaan and gained the victory over Jericho, the first person to commit sin was Achan; the intrinsic, spiritual significance and divine view of Achan’s serious sin was his coveting a beautiful Babylonian garment (Shinar is the area that was later called Babylon) in his seeking to improve himself, to make himself look better for the sake of appearance—Josh. 7:21:

Josh. 7:21 When I saw among the spoil a beautiful mantle of Shinar and two hundred shekels of silver and a wedge of gold weighing fifty shekels, I coveted them and took them. And now they are hidden in the earth in my tent, with the silver under it.

1. Ananias and Sapphira, who lied to the Holy Spirit, sinned in the same principle—this is the principle of Babylon, which is hypocrisy—Acts 5:1-11; Rev. 17:4, 6; Matt. 23:13-36:

Acts 5:1 But a certain man named Ananias, with Sapphira his wife, sold a piece of property
Acts 5:2 And put aside for himself some of the proceeds, his wife also being aware of it. And he brought some part of it and laid it at the feet of the apostles.

Acts 5:3 But Peter said, Ananias, why has Satan filled your heart to deceive the Holy Spirit and to put aside for yourself some of the proceeds of the land?

Acts 5:4 While it remained, was it not your own? And when it was sold, was it not under your authority? Why is it that you have contrived this thing in your heart? You have not lied to men but to God.

Acts 5:5 And when Ananias heard these words, he fell down and expired; and great fear came upon all those who heard this.

Acts 5:6 And the young men arose and wrapped him up; and carrying him out, they buried him.

Acts 5:7 And it happened that after an interval of about three hours, his wife, not knowing what had happened, came in.

Acts 5:8 And Peter answered her, Tell me whether you have sold the land for this much? And she said, Yes, for this much.

Acts 5:9 And Peter said to her, Why is it that it was agreed between you two to test the Spirit of the Lord? Behold, the feet of those who have buried your husband are at the door, and they will carry you out.

Acts 5:10 And she fell down instantly at his feet and expired. And the young men came in and found her dead; and carrying her out, they buried her with her husband.

Acts 5:11 And great fear came upon the whole church and upon all those who heard these things.

Rev. 17:4 And the woman was clothed in purple and scarlet, and gilded with gold and precious stone and pearls, having in her hand a golden cup full of abominations and the unclean things of her fornication.

Rev. 17:6 And I saw the woman drunk with the blood of the saints and with the blood of the witnesses of Jesus. And I marveled with great marvel when I saw her.

Matt. 23:13 But woe to you, scribes and Pharisees, hypocrites! For you close off the kingdom of the heavens in the face of men; for you do not enter in yourselves, nor do you allow those who are entering to enter.

Matt. 23:14 But woe to you, scribes and Pharisees, hypocrites! For you devour the widows' houses, even while for a pretense you make long prayers. For this reason you shall receive greater judgment.

Matt. 23:15 Woe to you, scribes and Pharisees, hypocrites! For you go about the sea and the dry land to make one proselyte; and when he becomes one, you make him twice as much a son of Gehenna as yourselves.

Matt. 23:16 Woe to you, blind guides, who say, Whoever swears by the temple, it is nothing; but whoever swears by the gold of the temple, he is bound.

Matt. 23:17 Fools and blind men, which is greater, the gold or the temple which sanctifies the gold?

Matt. 23:18 And, Whoever swears by the altar, it is nothing; but whoever swears by the gift which is upon it, he is bound.

Matt. 23:19 Blind men, which is greater, the gift or the altar which sanctifies the gift?

Matt. 23:20 Therefore he who swears by the altar swears by it and by all the things upon it;

Matt. 23:21 And he who swears by the temple swears by it and by Him who dwells in it;

Matt. 23:22 And he who swears by heaven swears by the throne of God and by Him who sits upon it.

Matt. 23:23 Woe to you, scribes and Pharisees, hypocrites! For you give a tenth of the mint and the anise and the cummin, and have neglected the weightier matters of the law—justice and mercy and faithfulness. But these you should have done and not neglected the others.

Matt. 23:24 Blind guides, who strain out the gnat but swallow the camel!
Matt. 23:25 Woe to you, scribes and Pharisees, hypocrites! For you cleanse the outside of the cup and the dish, but inwardly they are full of extortion and self-indulgence.

Matt. 23:26 Blind Pharisee, cleanse first the inside of the cup and the dish so that their outside also may become clean.

Matt. 23:27 Woe to you, scribes and Pharisees, hypocrites! For you resemble white-washed graves, which outwardly appear beautiful but inwardly are full of dead men’s bones and all uncleanness.

Matt. 23:28 So you also outwardly appear righteous to men, but inwardly you are full of hypocrisy and lawlessness.

Matt. 23:29 Woe to you, scribes and Pharisees, hypocrites! For you build up the graves of the prophets and adorn the tombs of the righteous,

Matt. 23:30 And say, If we had been there in the days of our fathers, we would not have been partakers with them in the blood of the prophets.

Matt. 23:31 So then you testify against yourselves that you are the sons of those who murdered the prophets.

Matt. 23:32 And you, fill up the measure of your fathers!

Matt. 23:33 Serpents! Brood of vipers! How shall you escape the judgment of Gehenna?

Matt. 23:34 Therefore, behold, I send to you prophets and wise men and scribes. Some of them you will kill and crucify, and some of them you will scourge in your synagogues and persecute from city to city,

Matt. 23:35 So that upon you may come all the righteous blood shed on the earth, from the blood of righteous Abel to the blood of Zachariah, son of Barachiah, whom you murdered between the temple and the altar.

Matt. 23:36 Truly I say to you, All these things shall come upon this generation.

a. They did not love the Lord very much, but they wanted to be looked upon as those who greatly loved the Lord; they were just pretending; God’s children need to be delivered from pretending before men.

b. They were not willing to offer everything cheerfully to God, but before man they acted as if they had offered all; whenever we put on a garment that does not match our actual condition, we are in the principle of Babylon—6:1-6; 15:7-8.

Matt. 6:1 But take care not to do your righteousness before men in order to be gazed at by them; otherwise, you have no reward with your Father who is in the heavens.

Matt. 6:2 Therefore when you give alms, do not sound a trumpet before you as the hypocrites do in the synagogues and in the streets, so that they may be glorified by men. Truly I say to you, They have their reward in full.

Matt. 6:3 But you, when you give alms, do not let your left hand know what your right hand is doing.

Matt. 6:4 So that your alms may be in secret; and your Father who sees in secret will repay you.

Matt. 6:5 And when you pray, you shall not be like the hypocrites, because they love to pray standing in the synagogues and on the street corners, so that they may be seen by men. Truly I say to you, They have their reward in full.

Matt. 6:6 But you, when you pray, enter into your private room, and shut your door and pray to your Father who is in secret; and your Father who sees in secret will repay you.

Matt. 15:7 Hypocrites! Well has Isaiah prophesied concerning you, saying,

Matt. 15:8 "This people honors Me with their lips, but their heart stays far away from Me;
2. Everything done in falsehood to receive glory from man is done in the principle of the harlot, not in the principle of the bride; false consecration and spirituality are sins, but true worship is in spirit and truthfulness; may God make us true men—Rev. 17:4-5; 19:7-9; Luke 12:1; 1 Cor. 2:9-10; 2 Cor. 2:10; 5:14-15; John 4:23-24.

Rev. 17:4 And the woman was clothed in purple and scarlet, and gilded with gold and precious stone and pearls, having in her hand a golden cup full of abominations and the unclean things of her fornication.

Rev. 17:5 And on her forehead there was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF THE HARLOTS AND THE ABOMINATIONS OF THE EARTH.

Rev. 19:7 Let us rejoice and exult, and let us give the glory to Him, for the marriage of the Lamb has come, and His wife has made herself ready.

Rev. 19:8 And it was given to her that she should be clothed in fine linen, bright and clean; for the fine linen is the righteousnesses of the saints.

Rev. 19:9 And he said to me, Write, Blessed are they who are called to the marriage dinner of the Lamb. And he said to me, These are the true words of God.

Luke 12:1 Meanwhile, when the myriads of the crowd were gathered together so that they trampled on one another, He began to say to His disciples first, Beware of the leaven of the Pharisees, which is hypocrisy.

1 Cor. 2:9 But as it is written, "Things which eye has not seen and ear has not heard and which have not come up in man's heart; things which God has prepared for those who love Him."

1 Cor. 2:10 But to us God has revealed them through the Spirit, for the Spirit searches all things, even the depths of God.

2 Cor. 2:10 But whom you forgive anything, I also forgive; for also what I have forgiven, if I have forgiven anything, it is for your sake in the person of Christ;

2 Cor. 5:14 For the love of Christ constrains us because we have judged this, that One died for all, therefore all died;

2 Cor. 5:15 And He died for all that those who live may no longer live to themselves but to Him who died for them and has been raised.

John 4:23 But an hour is coming, and it is now, when the true worshippers will worship the Father in spirit and truthfulness, for the Father also seeks such to worship Him.

John 4:24 God is Spirit, and those who worship Him must worship in spirit and truthfulness.

3. “It is not how man sees that matters; for man looks on the outward appearance, but Jehovah looks on the heart” (1 Sam. 16:7); if we treasure up God’s word in our heart (Psa. 119:11) and allow Christ to make His home in our heart (Eph. 3:16-17), He will become the good treasure of our heart, and out of the abundance of our heart we can dispense Him as this wonderful, good treasure into others (Luke 6:44-45).

1 Sam. 16:7 But Jehovah said to Samuel, Do not regard his appearance and the height of his stature, because I have rejected him. For it is not how man sees that matters; for man looks on the outward appearance, but Jehovah looks on the heart.

Psa. 119:11 In my heart I have treasured up Your word / That I might not sin against You.

Eph. 3:16 That He would grant you, according to the riches of His glory, to be strengthened with power through His Spirit into the inner man,

Eph. 3:17 That Christ may make His home in your hearts through faith, that you, being rooted and grounded in love,

Luke 6:44 For each tree is known by its own fruit. For men do not collect figs from thorns, nor do they pick grapes from a thornbush.
Luke 6:45  The good man, out of the good treasure of his heart, brings forth that which is good, and the evil man, out of the evil treasure of his heart, brings forth that which is evil; for out of the abundance of his heart his mouth speaks.

III. After Israel dealt with their sin, the sin of Achan (Josh. 7:11-12, 20-21), they were victorious over Ai (8:1-35), but then there is a record of how the children of Israel were deceived by the Gibeonites (9:1-27):

Josh. 7:11  Israel has sinned. Indeed they have trespassed My covenant, which I commanded them; indeed they have taken of that which was devoted to destruction; indeed they have stolen; indeed they have been deceptive; indeed they have put it among their goods.

Josh. 7:12  Thus the children of Israel are not able to stand before their enemies; they turn their backs before their enemies, for they have become something devoted to destruction. I will not be with you anymore unless you destroy that which was devoted to destruction from among you.

Josh. 7:20  Then Achan answered Joshua and said, It is true; I have sinned against Jehovah the God of Israel; and this is what I did:

Josh. 7:21  When I saw among the spoil a beautiful mantle of Shinar and two hundred shekels of silver and a wedge of gold weighing fifty shekels, I coveted them and took them. And now they are hidden in the earth in my tent, with the silver under it.

Josh. 8:1  Then Jehovah said to Joshua, Do not be afraid or dismayed. Take all the people of war with you, and rise and go up to Ai. See, I have given the king of Ai and his people and his city and his land into your hand.

Josh. 8:2  And you shall do to Ai and to its king as you did to Jericho and to its king; except its spoil and its cattle you shall take for your plunder. Set an ambush for the city behind it.

Josh. 8:3  So Joshua rose up with all the people of war to go up to Ai. And Joshua chose thirty thousand men, mighty men of valor, and sent them out by night.

Josh. 8:4  And he commanded them, saying, See, you shall lie in ambush for the city behind the city. Do not go very far from the city, and all of you be ready.

Josh. 8:5  And I and all the people who are with me will draw near to the city. Then when they come forth to meet us, as it was the first time, we will flee before them.

Josh. 8:6  And they will come out after us until we have drawn them out from the city, for they will say, They are fleeing before us as they did the first time. Thus we will flee before them.

Josh. 8:7  Then you shall rise up from the ambush and take possession of the city, for Jehovah your God will give it into your hand.

Josh. 8:8  And when you capture the city, you shall set the city on fire. You shall do according to the word of Jehovah. See, I have commanded you.

Josh. 8:9  Then Joshua sent them forth; and they went to the place of ambush, and they stayed between Bethel and Ai, to the west of Ai. And Joshua spent that night among the people.

Josh. 8:10  And Joshua rose early in the morning and mustered the people; and he and the elders of Israel went up before the people to Ai.

Josh. 8:11  And all the people of war who were with him went up and drew near and came before the city. And they camped to the north of Ai, so that the valley was between them and Ai.

Josh. 8:12  Now he had taken about five thousand men and set them in ambush between Bethel and Ai, to the west of the city.

Josh. 8:13  So they set the people, the whole camp, which was north of the city, and the rearguard to the west of the city. And Joshua went into the valley that night.

Josh. 8:14  Now when the king of Ai saw this, the men of the city hurried and rose up early and went to meet Israel in battle, he and all his people, at the assigned place, facing the Arabah; for he did not know that there was an ambush set for him behind the city.

Josh. 8:15  And Joshua and all Israel pretended to be beaten before them, and they fled by the way of the wilderness.
Josh. 8:16 Then all the people who were in the city were called together to pursue after them; and they pursued after Joshua and thus were drawn out of the city.

Josh. 8:17 And not a man was left in Ai or in Bethel who did not go forth after Israel, but they abandoned the city, leaving it open, and pursued after Israel.

Josh. 8:18 Then Jehovah said to Joshua, Stretch out the javelin that is in your hand toward Ai, for I will give it into your hand. And Joshua stretched out the javelin that was in his hand toward the city.

Josh. 8:19 And the ambush rose up quickly from their place and ran as soon as he had stretched out his hand, and they entered the city and captured it; and they hurried and set the city on fire.

Josh. 8:20 And when the men of Ai turned to see behind them, they looked, and there it was—the smoke of the city going up to heaven; and they had no way to flee this way or that way when the people who had fled into the wilderness turned back upon the pursuers.

Josh. 8:21 When Joshua and all Israel saw that the ambush had taken the city and that the smoke of the city was rising, they turned and slew the men of Ai.

Josh. 8:22 And the others came out from the city to meet them, so that they were in the midst of Israel, some on this side and some on that side. And they struck them, so that no one was left to survive or escape.

Josh. 8:23 But they took the king of Ai alive and brought him to Joshua.

Josh. 8:24 And when Israel had finished slaying all the inhabitants of Ai in the field, in the wilderness where they had pursued them, and all of them had fallen by the edge of the sword until they were consumed, all Israel returned to Ai and struck it with the edge of the sword.

Josh. 8:25 And all those who fell that day, both of men and of women, were twelve thousand, all the people of Ai.

Josh. 8:26 And Joshua did not withdraw his hand with which he stretched out the javelin until he had utterly destroyed all the inhabitants of Ai.

Josh. 8:27 Only the cattle and the spoil of that city Israel took for themselves as plunder, according to the word of Jehovah, which He commanded Joshua.

Josh. 8:28 So Joshua burned Ai and made it a heap forever; it is a desolation to this day.

Josh. 8:29 And he hanged the king of Ai on a tree until evening time. And when the sun set, Joshua commanded, and they took his corpse down from the tree and threw it at the entrance of the city gate, and they erected over him a great heap of stones, which is there to this day.

Josh. 8:30 Then Joshua built an altar to Jehovah the God of Israel on Mount Ebal,

Josh. 8:31 As Moses the servant of Jehovah had commanded the children of Israel, as it is written in the book of the law of Moses, an altar of unhewn stones upon which no one had lifted up an iron tool. And they offered upon it burnt offerings to Jehovah, and they sacrificed peace offerings.

Josh. 8:32 And there he wrote upon the stones a copy of the law of Moses, which he had written in the presence of the children of Israel.

Josh. 8:33 And all Israel and their elders and their officers and their judges stood on either side of the Ark in front of the Levitical priests who carried the Ark of the Covenant of Jehovah, both sojourner and native alike: half of them in front of Mount Gerizim and half of them in front of Mount Ebal, as Moses the servant of Jehovah had first commanded, to bless the people of Israel.

Josh. 8:34 And afterward he read all the words of the law, the blessing and the curse, according to all that was written in the book of the law.

Josh. 8:35 There was not a word of all that Moses had commanded that Joshua did not read before all the congregation of Israel and the women and the little ones and the sojourners who went among them.

Josh. 9:1 And when all the kings who were across the Jordan in the hill country and in the lowland and on all the shore of the Great Sea toward Lebanon, the Hittites and the Amorites, the Canaanites, the Perizzites, the Hivites, and the Jebusites, heard of this,

Josh. 9:2 They gathered themselves together to fight with Joshua and Israel with one accord.

Josh. 9:3 But the inhabitants of Gibeon heard what Joshua had done to Jericho and to Ai,
Josh. 9:4 And so they too acted craftily. And they went out as though they were envoys; and they took old sacks upon their donkeys, and old torn up and bound up wineskins,

Josh. 9:5 And old patched sandals on their feet, and old garments upon themselves; and all the bread of their provisions was dry and had become moldy.

Josh. 9:6 And they went to Joshua at the camp of Gilgal and said to him and to the men of Israel, From a faraway land we have come; now therefore make a covenant with us.

Josh. 9:7 And the men of Israel said unto the Hivites, Perhaps you dwell among us. How then can we make a covenant with you?

Josh. 9:8 And they said to Joshua, We will be your servants. And Joshua said to them, Who are you, and where are you coming from?

Josh. 9:9 And they said to him, From a very far land your servants have come because of the name of Jehovah your God, for we have heard reports of Him and all that He did in Egypt

Josh. 9:10 And all that He did to the two kings of the Amorites who were across the Jordan, to Sihon the king of Heshbon and to Og the king of Bashan, who was in Ashtaroth.

Josh. 9:11 So our elders and all the inhabitants of our land spoke to us, saying, Take provisions in your hand for the journey, and go to meet them; and you shall say to them, We will be your servants; make then a covenant with us.

Josh. 9:12 This bread of ours was hot when we took it for our provisions from our houses on the day we went forth to come to you; and here it now is: it is dry and has become moldy.

Josh. 9:13 And these wineskins, which we filled, were new; and here they are: they are torn up. And these clothes and sandals of ours have become old because of the very long journey.

Josh. 9:14 And the men took some of their provisions, but they did not ask for the counsel of Jehovah.

Josh. 9:15 And Joshua made peace with them and made a covenant with them to let them live, and the leaders of the assembly swore an oath to them.

Josh. 9:16 Then at the end of three days, after they had made the covenant with them, they heard that they were their neighbors and that they dwelt among them.

Josh. 9:17 And the children of Israel set out and came to their cities on the third day. Now their cities were Gibeon and Chephirah, Beeroth, and Kiriath-jearim.

Josh. 9:18 And the children of Israel did not strike them, for the leaders of the assembly had sworn to them by Jehovah the God of Israel; and all the assembly murmured against the leaders.

Josh. 9:19 Then all the leaders said to all the assembly, We have sworn to them by Jehovah the God of Israel; therefore now we cannot touch them.

Josh. 9:20 This we will do with them and let them live, so that wrath does not come upon us because of the oath that we swore to them.

Josh. 9:21 And the leaders said to them, Let them live. So they became woodcutters and drawers of water for all the assembly, as the leaders had said concerning them.

Josh. 9:22 Then Joshua called for them and spoke to them, saying, Why have you deceived us, saying, We are very far from you; when you dwell among us?

Josh. 9:23 Now therefore you shall be cursed; and there shall never fail to be slaves from among you, woodcutters and drawers of water for the house of my God.

Josh. 9:24 And they answered Joshua and said, Because it had been told to your servants for certain that Jehovah your God had commanded Moses His servant to give you all the land and to destroy all the inhabitants of the land from before you. Therefore we were very afraid for our lives because of you, and we did this thing.

Josh. 9:25 And now here we are in your hand: Do as it seems good and upright in your sight to do to us.

Josh. 9:26 And he did so to them and delivered them from the hand of the children of Israel, and they did not slay them.

Josh. 9:27 And that day Joshua made them woodcutters and drawers of water for the assembly and for the altar of Jehovah, as they are to this day, in the place that He would choose.

A. The Gibeonites were Hivites (vv. 3, 7; 11:18-19)—one of the nations in the land of Canaan that had to be exterminated by Israel because they were devilish and
mingled with demons (Deut. 7:2; 9:4-5; 18:9-14); the inhabitants of Gibeon deceived Israel with their craftiness (Josh. 9:3-14).

Josh. 9:3 But the inhabitants of Gibeon heard what Joshua had done to Jericho and to Ai,
Josh. 9:7 And the men of Israel said unto the Hivites, Perhaps you dwell among us. How then can we make a covenant with you?
Josh. 11:18 Joshua made war with all these kings a long time.
Josh. 11:19 There was not a city that made peace with the children of Israel except the Hivites, the inhabitants of Gibeon; they took all in battle.
Deut. 7:2 And Jehovah your God delivers them up before you and you defeat them, you shall utterly destroy them; you shall make no covenant with them, nor shall you show them any favor.
Deut. 9:4 Do not say in your heart when Jehovah your God drives them out from before you, Because of my righteousness, Jehovah has brought me in to possess this land. Rather, it is because of the wickedness of these nations that Jehovah is about to dispossess them from before you.
Deut. 9:5 It is not because of your righteousness nor because of the uprightness of your heart that you are entering in to possess their land, but Jehovah your God is about to dispossess them from before you because of the wickedness of these nations and so that Jehovah may establish the word that He swore to your fathers, to Abraham, to Isaac, and to Jacob.
Deut. 18:9 When you enter the land which Jehovah your God is giving you, you shall not learn to do things according to the abominations of those nations.
Deut. 18:10 There shall not be found among you anyone who makes his son or daughter pass through fire; anyone who performs divination, practices soothsaying, or interprets omens; or anyone who employs sorcery
Deut. 18:11 Or casts spells; or anyone who consults a spirit of the dead or a familiar spirit or inquires of the dead;
Deut. 18:12 For everyone who does these things is an abomination to Jehovah; and on account of these abominations Jehovah your God is dispossessing them from before you.
Deut. 18:13 You shall be blameless toward Jehovah your God.
Deut. 18:14 For these nations whom you are dispossessing listen to those who practice soothsaying and to those who perform divination, but Jehovah your God has not allowed you to do so.
Josh. 9:3 But the inhabitants of Gibeon heard what Joshua had done to Jericho and to Ai,
Josh. 9:4 And so they too acted craftily. And they went out as though they were envoys; and they took old sacks upon their donkeys, and old torn up and bound up wineskins,
Josh. 9:5 And old patched sandals on their feet, and old garments upon themselves; and all the bread of their provisions was dry and had become moldy.
Josh. 9:6 And they went to Joshua at the camp of Gilgal and said to him and to the men of Israel, From a faraway land we have come; now therefore make a covenant with us.
Josh. 9:7 And the men of Israel said unto the Hivites, Perhaps you dwell among us. How then can we make a covenant with you?
Josh. 9:8 And they said to Joshua, We will be your servants. And Joshua said to them, Who are you, and where are you coming from?
Josh. 9:9 And they said to him, From a very far land your servants have come because of the name of Jehovah your God, for we have heard reports of Him and all that He did in Egypt
Josh. 9:10 And all that He did to the two kings of the Amorites who were across the Jordan, to Sihon the king of Heshbon and to Og the king of Bashan, who was in Ashtaroth.
Josh. 9:11 So our elders and all the inhabitants of our land spoke to us, saying, Take provisions in your hand for the journey, and go to meet them; and you shall say to them, We will be your servants; make then a covenant with us.
Josh. 9:12 This bread of ours was hot when we took it for our provisions from our houses on the day we went forth to come to you; and here it now is: it is dry and has become moldy.

Josh. 9:13 And these wineskins, which we filled, were new; and here they are: they are torn up. And these clothes and sandals of ours have become old because of the very long journey.

Josh. 9:14 And the men took some of their provisions, but they did not ask for the counsel of Jehovah.

B. Because they had heard of Israel’s defeating both Jericho and Ai, they wanted to make peace and a covenant with Israel so that Israel would let them live; they went out as though they were envoys and pretended to have come from afar; they went to Joshua at the camp of Gilgal and said to him and to the men of Israel, “From a faraway land we have come...We will be your servants; make then a covenant with us” (vv. 6, 11).

Josh. 9:6 And they went to Joshua at the camp of Gilgal and said to him and to the men of Israel, From a faraway land we have come; now therefore make a covenant with us.

Josh. 9:11 So our elders and all the inhabitants of our land spoke to us, saying, Take provisions in your hand for the journey, and go to meet them; and you shall say to them, We will be your servants; make then a covenant with us.

C. Joshua 9:14 is a very powerful portion of the Scriptures that shows us why the children of Israel were deceived by the Gibeonites—“they did not ask for the counsel of Jehovah”; thus, Joshua made peace with them and made a covenant with them to let them live (v. 15):

Josh. 9:14 And the men took some of their provisions, but they did not ask for the counsel of Jehovah.

Josh. 9:15 And Joshua made peace with them and made a covenant with them to let them live, and the leaders of the assembly swore an oath to them.

1. The children of Israel were deceived because they were like a wife who forgot her husband; the entire Bible is a divine romance, a record of how God courts His chosen people and eventually marries them (Gen. 2:21-24; S. S. 1:2-4; Isa. 54:5; 62:5; Jer. 2:2; 3:1, 14; 31:32; Ezek. 16:8; 23:5; Hosea 2:7, 19; Matt. 9:15; John 3:29; 2 Cor. 11:2; Eph. 5:25-32; Rev. 19:7; 21:2, 9-10; 22:17a).

Gen. 2:21 And Jehovah God caused a deep sleep to fall upon the man, and he slept; and He took one of his ribs and closed up the flesh in its place.

Gen. 2:22 And Jehovah God built the rib, which He had taken from the man, into a woman and brought her to the man.

Gen. 2:23 And the man said, This time this is bone of my bones / And flesh of my flesh; / This one shall be called Woman / Because out of Man this one was taken.

Gen. 2:24 Therefore a man shall leave his father and his mother and shall cleave to his wife, and they shall become one flesh.

S.S. 1:2 Let him kiss me with the kisses of his mouth! / For your love is better than wine.

S.S. 1:3 Your anointing oils have a pleasant fragrance; / Your name is like ointment poured forth; / Therefore the virgins love you.

S.S. 1:4 Draw me; we will run after you - The king has brought me into his chambers - / We will be glad and rejoice in you; / We will extol your love more than wine. / Rightly do they love you.
Isa. 54:5 For your Maker is your Husband; / Jehovah of hosts is His name. / And the Holy One of Israel is your Redeemer; / He is called the God of all the earth.

Isa. 62:5 For as a young man marries a virgin, / Your sons will marry you; / And with the joy of the bridegroom over the bride / Your God will rejoice over you.

Jer. 2:2 Go and cry in the ears of Jerusalem, saying, Thus says Jehovah: / I remember concerning you the kindness of your youth, / The love of your bridal days, / When you followed after Me in the wilderness, / In a land that was not sown.

Jer. 3:1 It is said, / If a man divorces his wife / And she goes from him / And becomes another man's wife, / Will he return to her again? / Will not that land be / Utterly polluted? / But you have committed fornication with many lovers. / Yet return to Me, declares Jehovah.

Jer. 3:14 Return, O apostate children, declares Jehovah, for I am a Husband to you; and I will take you, one from a city and two from a family, and will bring you to Zion.

Jer. 31:32 Not like the covenant which I made with their fathers in the day I took them by their hand to bring them out from the land of Egypt, My covenant which they broke, although I was their Husband, declares Jehovah.

Ezek. 16:8 Then I passed by you and saw you; and then was your time a time of love. And I spread My skirt over you and covered your nakedness; indeed I swore unto you and entered into a covenant with you, declares the Lord Jehovah, and you became Mine.

Ezek. 23:5 And Oholah committed fornication instead of remaining with Me, and she lusted after her lovers, after the Assyrians, who were close to her,

Hosea 2:7 And she will pursue her lovers / But will not overtake them; / And she will seek them but not find them; / And she will say, I will go / And return to my first Husband, / For it was better for me then than now.

Hosea 2:19 And I will betroth you to Myself forever; / Indeed I will betroth you to Myself / In righteousness and justice / And in lovingkindness and compassions;

Matt. 9:15 And Jesus said to them, The sons of the bridechamber cannot mourn as long as the bridegroom is with them, can they? But days will come when the bridegroom will be taken away from them, and then they will fast.

John 3:29 He who has the bride is the bridegroom; but the friend of the bridegroom, who stands and hears him, rejoices with joy because of the bridegroom's voice. This joy of mine therefore is made full.

2 Cor. 11:2 For I am jealous over you with a jealousy of God; for I betrothed you to one husband to present you as a pure virgin to Christ.

Eph. 5:25 Husbands, love your wives even as Christ also loved the church and gave Himself up for her

Eph. 5:26 That He might sanctify her, cleansing her by the washing of the water in the word,

Eph. 5:27 That He might present the church to Himself glorious, not having spot or wrinkle or any such things, but that she would be holy and without blemish.

Eph. 5:28 In the same way the husbands also ought to love their own wives as their own bodies; he who loves his own wife loves himself.

Eph. 5:29 For no one ever hated his own flesh, but nourishes and cherishes it, even as Christ also the church,

Eph. 5:30 Because we are members of His Body.

Eph. 5:31 For this cause a man shall leave his father and mother and shall be joined to his wife, and the two shall be one flesh.

Eph. 5:32 This mystery is great, but I speak with regard to Christ and the church.

Rev. 19:7 Let us rejoice and exult, and let us give the glory to Him, for the marriage of the Lamb has come, and His wife has made herself ready.

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. 21:9 And one of the seven angels who had the seven bowls full of the seven last plagues came and spoke with me, saying, Come here; I will show you the bride, the wife of the Lamb.

Rev. 21:10 And he carried me away in spirit onto a great and high mountain and showed me the holy city, Jerusalem, coming down out of heaven from God,

Rev. 22:17 And the Spirit and the bride say, Come! And let him who hears say, Come! And let him who is thirsty come; let him who wills take the water of life freely.

2. The Bible shows us that we, as God’s elect, are His wife and that between Him and us there must be a marriage union of mutual love; the universe, therefore, is a wedding place, the place where the Husband, the processed and consummated Triune God, is being joined in marriage to the redeemed, regenerated, sanctified, renewed, transformed, and glorified tripartite man; eventually, the Bible ends with the New Jerusalem as the ultimate consummation of God’s elect in the new heaven and new earth, as the universal wife for eternity—21:9-10; 22:17a.

3. A wife should never leave her husband; rather, she should always rely upon him and be one with him; when the Gibeonites came to Israel, as the wife Israel should have gone to her Husband and checked with Him about what to do—Josh. 9:14.

Josh. 9:14 And the men took some of their provisions, but they did not ask for the counsel of Jehovah.

4. As believers who love the Lord and aspire to be the constituents of His overcoming bride, we should consult God related to every problem that we encounter; we need to bring every matter to the Lord and to consider, examine, and determine things before Him and in fellowship with Him:

a. In this respect, every believer needs to be weak to the extent that he does not have his own ideas, make his own decisions, or take any action related to what he encounters without contacting the Lord and consulting with Him, allowing Him to make the decisions; this is the sweetest living of a Christian—2 Cor. 12:9-10.

2 Cor. 12:9 And He has said to me, My grace is sufficient for you, for My power is perfected in weakness. Most gladly therefore I will rather boast in my weaknesses that the power of Christ might tabernacle over me.

2 Cor. 12:10 Therefore I am well pleased in weaknesses, in insults, in necessities, in persecutions and distresses, on behalf of Christ; for when I am weak, then I am powerful.

b. We have no alternative but to fellowship with God in all things, discuss all things with Him, and allow Him to handle all things, speak in all things, and make every decision; it is glorious for a Christian to be dependent on another One—God—at every moment and in every matter—Phil. 4:6-7; Prov. 3:5-6; Jer. 17:7-8; 2 Cor. 1:8-9; Psa. 62:8; Psa. 102, title and v. 7.
Phil. 4:6 In nothing be anxious, but in everything, by prayer and petition with thanksgiving, let your requests be made known to God;

Phil. 4:7 And the peace of God, which surpasses every man's understanding, will guard your hearts and your thoughts in Christ Jesus.

Prov. 3:5 Trust in Jehovah with all your heart, / And do not rely on your own understanding;

Prov. 3:6 In all your ways acknowledge Him, / And He will make your paths straight.

Jer. 17:7 Blessed is the man who trusts in Jehovah / And whose trust Jehovah is.

Jer. 17:8 And he will be like a tree transplanted beside water, / Which sends out its roots by a stream, / And will not be afraid when heat comes; / For its leaves remain flourishing, / And it will not be anxious in the year of drought / And will not cease to bear fruit.

2 Cor. 1:8 For we do not want you to be ignorant, brothers, of our affliction which befell us in Asia, that we were excessively burdened, beyond our power, so that we despaired even of living.

2 Cor. 1:9 Indeed we ourselves had the response of death in ourselves, that we should not base our confidence on ourselves but on God, who raises the dead;

Psa. 62:8 Trust in Him at all times, O people; / Pour out your heart before Him; / God is a refuge to us. Selah.

Psa. 102 title A prayer of an afflicted one, when he is fainting and pouring out his complaint before Jehovah

Psa. 102:7 I watch, and I am like / A lone sparrow on a housetop.

5. If God leads you to take a way that you do not know, “this forces you to have hundreds and thousands of conversations with Him, resulting in a journey that is an everlasting memorial between you and Him”—The Collected Works of Watchman Nee, vol. 7, p. 1144.

6. The result of Israel’s not seeking the counsel of her Husband was that this independent and individualistic wife was deceived, and she had no protection, no safeguard; from this record in the Scriptures, we need to learn that, as the Lord’s wife, we should co-live with Him, always relying on Him and being one with Him all the time; this is the intrinsic significance of Joshua 9.

Josh. 9 See the verses listed under Scripture Reading of this message.
CRYSTALLIZATION-STUDY OF JOSHUA

Message Five

The Produce of the Land of Canaan and the Intrinsic Significance of the Allotment of the Good Land

Hymns:

Scripture Reading: Josh. 5:12; 13:1—22:34;
Col. 1:12; Acts 26:18

Josh. 5:12 And the manna ceased on that day, when they ate of the produce of the land; and there was no longer manna for the children of Israel, but they ate of the yield of the land of Canaan that year.

Josh. 13:1 Now Joshua was old and advanced in age; and Jehovah said to him, You are old and advanced in age, and very much of the land remains to be possessed.

Josh. 13:2 This is the land that remains: all the regions of the Philistines and all that of the Geshurites, from the Shihor, which is before Egypt, unto the border of Ekron on the north (this is considered to be Canaanite), with five lords of the Philistines: the Gazite and the Ashdodite, the Ashkelonite, the Gittite, and the Ekronite; and that of the Avvim.

Josh. 13:3 In the south; all the land of the Canaanites, and Mearah, which belongs to the Sidonians, unto Aphek at the border of the Amorites;

Josh. 13:4 And the land of the Gebalites and all Lebanon toward the rising of the sun, from Baal-gad under Mount Hermon to the entrance of Hamath;

Josh. 13:5 All the inhabitants of the hill country from Lebanon to Misrephoth-maim, all the Sidonians. I Myself will drive them out before the children of Israel; nevertheless allot it to Israel as an inheritance as I have commanded you.

Josh. 13:6 And now divide this land as an inheritance to the nine tribes and the half-tribe of Manasseh.

Josh. 13:7 With the other half-tribe of Manasseh the Reubenites and the Gadites received their inheritance, which Moses gave to them across the Jordan on the east, as Moses the servant of Jehovah gave to them:

Josh. 13:8 From Aroer, which is on the edge of the river Arnon, and from the city, which is in the middle of the river valley, and all the tableland from Medeba to Dibon;

Josh. 13:9 And all the cities of Sihon the king of the Amorites, who reigned in Heshbon, unto the border of the children of Ammon;

Josh. 13:10 And Gilead with the territory of the Geshurites and the Maacathites, and all Mount Hermon and all Bashan unto Salecah;

Josh. 13:11 All the kingdom of Og in Bashan, who reigned in Ashtaroth and in Edrei (he was left of the remnant of the Rephaim); and Moses struck them and dispossessed them.

Josh. 13:12 Yet the children of Israel did not dispossess the Geshurites and the Maacathites, but Geshur and Maacath dwell in the midst of Israel to this day.
Josh. 13:14 However to the tribe of Levi he did not give an inheritance; the offerings of Jehovah the God of Israel by fire are their inheritance, as He had spoken to him.

Josh. 13:15 And Moses gave an inheritance to the tribe of the children of Reuben according to their families.

Josh. 13:16 And for them the border was from Aroer, which is on the edge of the river Arnon, and from the city, which is in the middle of the river valley, and all the tableland by Medeba;

Josh. 13:17 Heshbon and all its cities which are in the tableland: Dibon and Bamoth-baal and Beth-baal-meon

Josh. 13:18 And Jahaz and Kedemoth and Mephaath

Josh. 13:19 And Kiriathaim and Sibmah and Zereth-shahar on the mountain of the valley

Josh. 13:20 And Beth-peor and the slopes of Pisgah and Beth-jeshimoth;

Josh. 13:21 That is, all the cities of the tableland and all the kingdom of Sihon the king of the Amorites, who reigned in Heshbon and whom Moses struck with the leaders of Midian: Evi and Rekem and Zur and Hur and Reba, the princes of Sihon who inhabited the land.

Josh. 13:22 And Balaam the son of Beor, who practiced divination, the children of Israel slew with the sword with those of them who were already slain.

Josh. 13:23 And the border of the children of Reuben was the Jordan and its border. This is the inheritance of the children of Reuben according to their families, the cities with their villages.

Josh. 13:24 And Moses gave an inheritance to the tribe of Gad, to the children of Gad, according to their families.

Josh. 13:25 And for them the border was Jazer and all the cities of Gilead, and half the land of the children of Ammon to Aroer, which is before Rabbah;

Josh. 13:26 And from Heshbon to Ramath-mizpeh and Betonim; and from Mahanaim to the border of Debir;

Josh. 13:27 And in the valley Beth-haram and Beth-nimrah and Succoth and Zaphon, the rest of the kingdom of Sihon the king of Heshbon; the Jordan and its border to the end of the Sea of Chinnereth, across the Jordan on the east.

Josh. 13:28 This is the inheritance of the children of Gad according to their families, the cities with their villages.

Josh. 13:29 And Moses gave an inheritance to the half-tribe of Manasseh; and it was for the half-tribe of the children of Manasseh according to their families.

Josh. 13:30 And their border was from Mahanaim and all Bashan, all the kingdom of Og the king of Bashan, and all the tent villages of Jair, which are in Bashan, sixty cities;

Josh. 13:31 And half of Gilead, and Ashtaroth and Edrei, cities of the kingdom of Og in Bashan, were for the children of Machir the son of Manasseh, for half of the children of Machir, according to their families.

Josh. 13:32 These are what Moses gave as inheritances in the plains of Moab across the Jordan at Jericho to the east.

Josh. 13:33 But to the tribe of Levi Moses did not give an inheritance; Jehovah the God of Israel is their inheritance, as He had spoken to them.

Josh. 14:1 And these are what the children of Israel received as inheritances in the land of Canaan, which Eleazar the priest and Joshua the son of Nun and the heads of the fathers' houses of the tribes of the children of Israel gave to them as inheritances,

Josh. 14:2 By the lot of their inheritance, as Jehovah commanded through Moses for the nine tribes and the half-tribe.

Josh. 14:3 For Moses had given the inheritance of the two tribes and the half-tribe across the Jordan; but to the Levites he did not give an inheritance among them.

Josh. 14:4 For the children of Joseph were two tribes, Manasseh and Ephraim; and they gave no portion to the Levites in the land, but only cities to dwell in with their pasture lands for their cattle and their substance.

Josh. 14:5 As Jehovah had commanded Moses, so the children of Israel did; thus they divided the land.

Josh. 14:6 Then the children of Judah approached Joshua in Gilgal; and Caleb the son of Jephunneh the Kenizzite said to him, You know the word that Jehovah spoke to Moses the man of God concerning me and concerning you in Kadesh-barnea.

Josh. 14:7 I was forty years old when Moses the servant of Jehovah sent me out from Kadesh-barnea to spy
out the land; and I returned such a word to him as was genuinely upon my heart.

Josh. 14:8 However my brothers who went up with me made the people's heart melt, but I fully followed Jehovah my God.

Josh. 14:9 And Moses swore on that day, saying, Surely the land on which your foot has trodden will be an inheritance to you and to your children forever, for you have fully followed Jehovah my God.

Josh. 14:10 And now, look, Jehovah has kept me alive, as He said, for these forty-five years, since the time Jehovah spoke this word to Moses while Israel walked through the wilderness. And now, look, today I am eighty-five years old.

Josh. 14:11 Today I am still as strong as I was on the day Moses sent me out; as my strength was then, so my strength is now, for battle and for going out and coming in.

Josh. 14:12 Now therefore give me this hill country, of which Jehovah spoke on that day, for you heard on that day that the Anakim were there with great fortified cities. It may be that Jehovah will be with me, and I will dispossess them, as Jehovah said.

Josh. 14:13 So Joshua blessed him; and he gave Hebron to Caleb the son of Jephunneh as an inheritance.

Josh. 14:14 Therefore Hebron has become the inheritance of Caleb the son of Jephunneh the Kenizzite to this day because he fully followed Jehovah the God of Israel.

Josh. 14:15 And the name of Hebron was formerly Kiriat-arba. (This Arba was the greatest man among the Anakim.) And the land had rest from war.

Josh. 15:1 And the lot for the tribe of the children of Judah according to their families was unto the border of Edom, to the wilderness of Zin at the south; this was the southern extreme.

Josh. 15:2 And their southern border was from the end of the Salt Sea, from the tongue-shaped bay that faces south;

Josh. 15:3 And it went southward to the ascent of Akrabbim, and passed on to Zin, and went up south of Kadesh-barnea, and passed on to Hezron, and went up to Addar, and went around Karka,

Josh. 15:4 And passed on to Azmon, and went out to the brook of Egypt; and the end of the border was at the sea. This shall be your southern border.

Josh. 15:5 And the eastern border was the Salt Sea to the end of the Jordan. And the border on the northern side was from the bay of the sea at the end of the Jordan.

Josh. 15:6 And the border went up to Beth-hoglah, and passed on to the north of Beth-arabah; and the border went up to the stone of Bohan the son of Reuben;

Josh. 15:7 And the border went up to Debir from the Valley of Achor, and turned northward toward Gilgal, which is opposite the ascent of Adummim, which is south of the river valley; and the border passed on to the waters of En-shemesh; and its end was at En-rogel;

Josh. 15:8 Then the border went up by the Valley of Ben-hinnom to the south of the Jebusite slope (this is Jerusalem); and the border went to the top of the mountain that is before the Valley of Hinnom on the west, which is the northern end of the Valley of Rephaim;

Josh. 15:9 And the border turned from the top of the mountain to the spring of the waters of Nephtoah and went to the cities of Mount Ephron; then the border turned toward Baalah (this is Kiriat-jearim);

Josh. 15:10 And the border went around west of Baalah to Mount Seir, and passed by the northern slope of Mount Jearim (this is Chesalon), and went down to Beth-shemesh, and passed on to Timnah;

Josh. 15:11 And the border went to the slope of Ekron northward; and the border turned toward Shikkeron, and passed by Mount Baalah, and went to Jabneel; and the end of the border was at the sea.

Josh. 15:12 And the western border was the Great Sea and its coast. This is the border of the children of Judah all around according to their families.

Josh. 15:13 And to Caleb the son of Jephunneh he gave a portion in the midst of the children of Judah according to the commandment of Jehovah to Joshua, that is, Kiriat-arba (Arba was the father of Anak); this is Hebron.

Josh. 15:14 And Caleb drove out the three sons of Anak from there: Sheshai and Ahiman and Talmai, the children of Anak.

Josh. 15:15 And he went up from there to the inhabitants of Debir. (Now the name of Debir was formerly Kiriat-sepher.)

Josh. 15:16 And Caleb said, Whoever strikes Kiriat-sepher and takes it, I will give to him Achsah my daughter
Josh. 15:17 Then Othniel the son of Kenaz, Caleb's brother, took it; and he gave him Achsah his daughter as wife.

Josh. 15:18 And when she came to him, she urged him to ask her father for a field. And she alighted from her donkey, and Caleb said to her, What do you want?

Josh. 15:19 And she said, Give me a blessing, for you have given me land in the Negev; give me also springs of water. So he gave her the upper springs and the lower springs.

Josh. 15:20 This is the inheritance of the tribe of the children of Judah according to their families.

Josh. 15:21 And the uttermost cities of the tribe of the children of Judah toward the border of Edom on the south were Kabbzeel and Eder and Jagur

Josh. 15:22 And Kinah and Dimonah and Adadah

Josh. 15:23 And Kedeash and Hazor and Ithnan;

Josh. 15:24 Ziph and Telem and Bealoth

Josh. 15:25 And Hazor-hadattah and Kerioth-hezron (this is Hazor);

Josh. 15:26 Amam and Shema and Moladah

Josh. 15:27 And Hazar-gaddah and Heshmon and Beth-pelet

Josh. 15:28 And Hazar-shual and Beer-sheba and Biziothiah;

Josh. 15:29 Baalah and Im and Ezem

Josh. 15:30 And Eltolad and Chesil and Hormah

Josh. 15:31 And Ziklag and Madmannah and Sansannah

Josh. 15:32 And Lebaoth and Shilhim and Ain and Rimmon: in all twenty-nine cities with their villages.

Josh. 15:33 In the lowland: Eshtaol and Zorah and Ashnah

Josh. 15:34 And Zanoah and En-gannim; Tappuah and Enam;

Josh. 15:35 Jarmuth and Adullam; Socoh and Azekah

Josh. 15:36 And Shaaraim and Adithaim and Gederah and Gederathaim: fourteen cities with their villages.

Josh. 15:37 Zenan and Hadashah and Migdal-gad

Josh. 15:38 And Dilean and Mizpeh and Joktheel;

Josh. 15:39 Lachish and Bozkath and Eglon

Josh. 15:40 And Cabbon and Lahmas and Chitlish

Josh. 15:41 And Gederoth; Beth-dagon and Naamah and Makkedah: sixteen cities with their villages.

Josh. 15:42 Libnah and Ether and Ashan

Josh. 15:43 And Iphthah and Ashnah and Nezib

Josh. 15:44 And Keilah and Achzib and Mareshah: nine cities with their villages.

Josh. 15:45 Ekron, with its towns and its villages;

Josh. 15:46 From Ekron even to the sea, all that were near Ashdod, with their villages.

Josh. 15:47 Ashdod, with its towns and its villages; Gaza, with its towns and its villages, unto the brook of Egypt and the Great Sea and its border.

Josh. 15:48 And in the hill country: Shamir and Jattir and Socoh

Josh. 15:49 And Dannah and Kiriath-sannah (this is Debir)

Josh. 15:50 And Anab and Eshtemoah and Anim

Josh. 15:51 And Goshen and Holon and Giloh: eleven cities with their villages.

Josh. 15:52 Arab and Dumah and Eshan

Josh. 15:53 And Janum and Beth-tappuah and Aphekah

Josh. 15:54 And Humtah and Kiriath-arba (this is Hebron) and Zior: nine cities with their villages.

Josh. 15:55 Maon, Carmel, and Ziph; and Juttah

Josh. 15:56 And Jezerchel and Jokdeam and Zanoah;

Josh. 15:57 Kain, Gibeah, and Timnah: ten cities with their villages.

Josh. 15:58 Halhul, Beth-zur, and Gedor;

Josh. 15:59 And Maarath and Beth-anoth and Eltekon: six cities with their villages.

Josh. 15:60 Kiriath-baal (this is Kiriath-jearim) and Rabbah: two cities with their villages.

Josh. 15:61 In the wilderness: Beth-arabah, Middin, and Secacah;

Josh. 15:62 And Nibshan and the City of Salt and En-gedi: six cities with their villages.
Josh. 15:63  But as for the Jebusites, the inhabitants of Jerusalem, the children of Judah could not dispossess them; thus the Jebusites dwell with the children of Judah in Jerusalem to this day.

Josh. 16:1  And the lot for the children of Joseph went from the Jordan at Jericho, east of the waters of Jericho, to the wilderness, going up from Jericho into the hill country to Bethel,

Josh. 16:2  And went from Bethel to Luz, and passed on to the border of the Archites at Ataroth,

Josh. 16:3  And went down westward to the border of the Japhletites, to the border of Lower Beth-horon and to Gezer; and its end was the sea.

Josh. 16:4  And the children of Joseph, Manasseh and Ephraim, received their inheritance.

Josh. 16:5  And the border of the children of Ephraim according to their families was thus: The border for their inheritance on the east was from Ataroth-addar to Upper Beth-horon;

Josh. 16:6  And the border went to the sea. On the north was Michmethath, and the border went around eastward to Taanath-shiloh, and passed by it to the east of Janoah,

Josh. 16:7  And went down from Janoah to Ataroth, then to Naarah, and reached Jericho, and went to the Jordan.

Josh. 16:8  From Tappuah the border went westward to the brook of Kanah; and its end was the sea. This is the inheritance of the tribe of the children of Ephraim according to their families,

Josh. 16:9  Together with the cities that were set apart for the children of Ephraim in the midst of the inheritance of the children of Manasseh, all the cities with their villages.

Josh. 16:10  Yet they did not dispossess the Canaanites who dwelt in Gezer, but the Canaanites dwell in the midst of Ephraim to this day and have become forced labor.

Josh. 17:1  And this was the lot for the tribe of Manasseh, for he was Joseph's firstborn. To Machir, the firstborn of Manasseh, the father of Gilead, Gilead and Bashan had been given, since he was a man of war.

Josh. 17:2  Therefore the lot was for the rest of the children of Manasseh according to their families: for the children of Abiezer and for the children of Helek and for the children of Asriel and for the children of Shechem and for the children of Hepher and for the children of Shemida; these were the male children of Manasseh the son of Joseph according to their families.

Josh. 17:3  But Zelophehad the son of Hefer, the son of Gilead, the son of Machir, the son of Manasseh, had no sons, but daughters. And these are the names of his daughters: Mahlah and Noah, Hoglah, Milcah, and Tirzah.

Josh. 17:4  And they came before Eleazar the priest and before Joshua the son of Nun and before the leaders, saying, Jehovah commanded Moses to give us an inheritance among our brothers. Therefore he gave them an inheritance among their father's brothers according to the commandment of Jehovah.

Josh. 17:5  And ten portions fell to Manasseh, besides the land of Gilead and Bashan, which is across the Jordan,

Josh. 17:6  Because the daughters of Manasseh received an inheritance among his sons. And the land of Gilead belonged to the rest of the children of Manasseh.

Josh. 17:7  And the border of Manasseh was from Asher to Michmethath, which was opposite Shechem; and the border went south to the inhabitants of En-tappuah.

Josh. 17:8  The land of Tappuah belonged to Manasseh, but Tappuah, on the border of Manasseh, belonged to the children of Ephraim.

Josh. 17:9  And the border went down to the brook of Kanah. These cities to the south of the brook belonged to Ephraim, among the cities of Manasseh; and the border of Manasseh was to the north of the brook, and its end was the sea.

Josh. 17:10  To the south was Ephraim's, and to the north was Manasseh's, and the sea was his border. And they touched Asher on the north and Issachar on the east.

Josh. 17:11  And to Manasseh there belonged in Issachar and Asher, Beth-shean and its towns, and Ibleam and its towns, and the inhabitants of Dor and its towns, and the inhabitants of En-dor and its towns, and the inhabitants of Taanach and its towns, and the inhabitants of Megiddo and its towns (the third is Napheth).

Josh. 17:12  Yet the children of Manasseh could not dispossess these cities, but the Canaanites persisted in dwelling in this land.
Josh. 17:13 And when the children of Israel became strong, they made the Canaanites forced labor; but they did not utterly dispossess them.

Josh. 17:14 Then the children of Joseph spoke to Joshua, saying, Why have you given me an inheritance of only one lot and one portion, although I am still a numerous people, whom Jehovah has thus far blessed?

Josh. 17:15 And Joshua said to them, If you are a numerous people, go up to the forest, and cut out land there for yourself in the land of the Perizzites and the Rephaim; since the hill country of Ephraim is too narrow for you.

Josh. 17:16 And the children of Joseph said, The hill country is not enough for us; and all the Canaanites who dwell in the land of the valley have chariots of iron, both those of Beth-shean and its towns and those in the Valley of Jezreel.

Josh. 17:17 And Joshua spoke to the house of Joseph, to Ephraim and Manasseh, saying, You are a numerous people, and you have great strength; you shall not have one lot only,

Josh. 17:18 But the hill country shall be yours. Though it is a forest, you shall cut it down, and its end will be yours; for you shall dispossess the Canaanites, though they have chariots of iron and though they are strong.

Josh. 18:1 And the whole assembly of the children of Israel gathered together at Shiloh, and they set up the Tent of Meeting there; and the land was subdued before them.

Josh. 18:2 And among the children of Israel there remained seven tribes whose inheritance had not been divided to them.

Josh. 18:3 And Joshua said to the children of Israel, How long will you be slack about going to take possession of the land that Jehovah, the God of your fathers, has given you?

Josh. 18:4 Appoint three men for each tribe, and I will send them out. And they shall rise up and go through the land, and write a description of it with a view to its being their inheritance; and they shall come to me.

Josh. 18:5 And they shall divide it into seven portions: Judah shall stay at his border on the south, and the house of Joseph shall stay at their border on the north.

Josh. 18:6 And you shall describe the land in seven portions and bring the description here to me; then I will cast lots for you here before Jehovah our God.

Josh. 18:7 But the Levites shall have no portion among you, for the priesthood of Jehovah is their inheritance.

Josh. 18:8 And Gad and Reuben and the half-tribe of Manasseh received their inheritance across the Jordan eastward, which Moses the servant of Jehovah had given to them.

Josh. 18:9 So the men went, and they passed through the land and described it by cities into seven portions in a book. Then they came to Joshua at the camp at Shiloh.

Josh. 18:10 And Joshua cast lots for them in Shiloh before Jehovah. And there Joshua divided the land to the children of Israel according to their divisions.

Josh. 18:11 And the lot of the tribe of the children of Benjamin came out, according to their families. And the border of their lot went between the children of Judah and the children of Joseph.

Josh. 18:12 And their border on the northern side was from the Jordan, and the border went up alongside Jericho on the north, and went up through the hill country westward, and its end was at the wilderness of Beth-aven.

Josh. 18:13 And from there the border passed to Luz, on the southern side of Luz (this is Bethel); and the border went down to Ataroth-addar, at the mountain which is south of Lower Beth-horon.

Josh. 18:14 And the border turned from there and went around the west side southward, from the mountain that is to the south of Beth-horon; and its end was at Kiriath-baal (this is Kiriath-jearim), a city of the children of Judah. This was the west side.

Josh. 18:15 The south side was from the limit of Kiriath-jearim, and the border went from the west and went to the fountain of the waters of Nephtoah;

Josh. 18:16 And the border went down to the limit of the mountain that is before the Valley of Ben-hinnom, which is north of the valley of the Rephaim; and it went down into the Valley of Hinnom, to the
southern side of the Jebusite slope, and went down to En-rogel,

Josh. 18:17 And turned north, and went to En-shemesh, and went to Geliloth, which is opposite the ascent of Adummim; and it went down to the stone of Bohan the son of Reuben;

Josh. 18:18 And it passed by the side before the Arabah northward, and went down to the Arabah;

Josh. 18:19 And the border passed by the northern side of Beth-hoglah, and the end of the border was at the northern bay of the Salt Sea at the south end of the Jordan. This was the southern border.

Josh. 18:20 And the Jordan borders it on the east side. This was the inheritance of the children of Benjamin according to their families, according to its borders all around.

Josh. 18:21 And the cities of the tribe of the children of Benjamin according to their families were Jericho and Beth-hoglah and Emek-keziz

Josh. 18:22 And Beth-arabah and Zemaraim and Bethel

Josh. 18:23 And Avvim and Parah and Ophrah

Josh. 18:24 And Chephar-ammoni and Ophni and Geba: twelve cities with their villages.

Josh. 18:25 Gibeon and Ramah and Beerohoth

Josh. 18:26 And Mizpeh and Chephirah and Mozah

Josh. 18:27 And Rekem and Irpeel and Taralah

Josh. 18:28 And Zelah, Haeleph, and that of the Jebusite (this is Jerusalem), Gibeah, Kiriath: fourteen cities with their villages. This was the inheritance of the children of Benjamin according to their families.

Josh. 19:1 And the second lot came out for Simeon, for the tribe of the children of Simeon, according to their families. And their inheritance was in the midst of the inheritance of the children of Judah.

Josh. 19:2 And they had for their inheritance Beer-sheba, or Sheba, and Moladah

Josh. 19:3 And Hazar-shual and Balah and Ezem

Josh. 19:4 And Eltolad and Bethul and Hormah

Josh. 19:5 And Ziklag and Beth-marcaboth and Hazar-susah

Josh. 19:6 And Beth-lebaoth and Sharuhen: thirteen cities with their villages.

Josh. 19:7 Ain, Rimmon, and Ether, and Ashan: four cities with their villages.

Josh. 19:8 And all the villages which were around these cities as far as Baalath-beer, that is, Ramah of the Negev. This was the inheritance of the tribe of the children of Simeon according to their families.

Josh. 19:9 Out of the portion of the children of Judah was the inheritance of the children of Simeon because the portion of the children of Judah was too large for them; thus the children of Simeon received an inheritance in the midst of their inheritance.

Josh. 19:10 And the third lot came up for the children of Zebulun according to their families. And the border of their inheritance was as far as Sarid;

Josh. 19:11 And their border went up to the west, even to Maralah, and reached Dabbesheth; and it reached the brook that is before Jokneam.

Josh. 19:12 And it turned from Sarid eastward toward the rising of the sun to the border of Chisloth-tabor, and went to Daberath and up to Japhia;

Josh. 19:13 And from there it passed eastward toward the rising of the sun to Gath-hepher, to Eth-kazin, and went to Rimmon, where it turned to Neah;

Josh. 19:14 And the border went around from the north to Hannathon; and its end was the valley of Iphtahel,

Josh. 19:15 With Kattath and Nahalal and Shimron and Idalah and Bethlehem: twelve cities with their villages.

Josh. 19:16 This was the inheritance of the children of Zebulun according to their families, these cities with their villages.

Josh. 19:17 For Issachar the fourth lot came out, for the children of Issachar according to their families.

Josh. 19:18 And their territory was Jezer and Chesulloth and Shunem

Josh. 19:19 And Hapharaim and Shion and Anaharath

Josh. 19:20 And Rabbith and Kishion and Ebez

Josh. 19:21 And Remeth and En-gannim and En-haddah and Beth-pazzaz;

Josh. 19:22 And the border reached Tabor and Shahazumah and Beth-shemesh; and the end of their border was at the Jordan: sixteen cities with their villages.

Josh. 19:23 This was the inheritance of the tribe of the children of Issachar according to their families, the cities with their villages.
Josh. 19:24 And the fifth lot came out for the tribe of the children of Asher according to their families.
Josh. 19:25 And their territory was Helkath and Hali and Beten and Achshaph
Josh. 19:26 And Allammelech and Amad and Mishal; and it reached Carmel on the west and Shihor-libnath;
Josh. 19:27 And it turned toward the rising of the sun to Beth-dagon, and reached Zebulun and the valley of
Iphathel northward to Beth-emek and Neiel, and went to Cabul on the north
Josh. 19:28 And Ebron and Rehob and Hammon and Kanah as far as Great Sidon;
Josh. 19:29 And the border turned to Ramah and as far as the fortified city of Tyre; and the border turned to
Hosah; and its end was at the sea at the region of Achzib;
Josh. 19:30 And Ummah and Aphek and Rehob: twenty-two cities with their villages.
Josh. 19:31 This was the inheritance of the tribe of the children of Asher according to their families, these cities
with their villages.
Josh. 19:32 For the children of Naphtali the sixth lot came out, for the children of Naphtali according to their
families.
Josh. 19:33 And their border was from Heleph, from the oak in Zaanannim, and Adami-nekeb and Jabneel unto
Lakkum; and its end was the Jordan;
Josh. 19:34 And the border turned westward to Aznoth-tabor, and went from there to Hukkok, and reached
Zebulun on the south, and reached Asher on the west and Judah at the Jordan toward the rising of
the sun;
Josh. 19:35 And the fortified cities were Ziddim, Zer, and Hammath, Rakkath and Chinnereth
Josh. 19:36 And Adamah and Ramah and Hazor
Josh. 19:37 And Kedesh and Edrei and En-hazor
Josh. 19:38 And Iron and Migdal-el, Horem and Beth-anath and Beth-shemesh: nineteen cities with their
villages.
Josh. 19:39 This was the inheritance of the tribe of the children of Naphtali according to their families, the cities
with their villages.
Josh. 19:40 The seventh lot came out for the tribe of the children of Dan according to their families.
Josh. 19:41 And the territory of their inheritance was Zorah and Eshtaol and Ir-shemesh
Josh. 19:42 And Shaalabbin and Aijalon and Ithlah
Josh. 19:43 And Elon and Timnah and Ekron
Josh. 19:44 And Eltekeh and Gibbethon and Baalath
Josh. 19:45 And Jehud and Bene-berak and Gath-rimmon
Josh. 19:46 And Mc-jarkon and Rakkon with the border opposite Japho.
Josh. 19:47 When the territory of the children of Dan was lost to them, the children of Dan went up and fought
against Leshem; and they took it and struck it with the edge of the sword; and they took possession
of it and inhabited it; and they called Leshem Dan, according to the name of Dan their father.
Josh. 19:48 This was the inheritance of the tribe of the children of Dan according to their families, these cities
with their villages.
Josh. 19:49 So they finished distributing the land as inheritances according to its borders. And the children of
Israel gave Joshua the son of Nun an inheritance in the midst of them;
Josh. 19:50 According to the commandment of Jehovah they gave him the city that he asked for, that is,
Timnath-serah in the hill country of Ephraim. And he built up the city and dwelt in it.
Josh. 19:51 These are the inheritances that Eleazar the priest and Joshua the son of Nun and the heads of the
fathers' houses of the tribes of the children of Israel gave as inheritances by lot in Shiloh before
Jehovah at the entrance of the Tent of Meeting. So they finished dividing the land.
Josh. 20:1 Then Jehovah spoke to Joshua, saying,
Josh. 20:2 Speak to the children of Israel, saying, Designate the cities of refuge, concerning which I spoke to
you through Moses,
Josh. 20:3 So that the manslayer who kills a person by mistake and unwittingly may flee there. And they will
be to you as a refuge from the avenger of blood.
Josh. 20:4 And he shall flee to one of these cities and stand at the entrance of the gate of the city and declare
his cause in the ears of the elders of that city. And they shall take him into the city to themselves
and give him a place; and he shall dwell among them.
Josh. 20:5 And if the avenger of blood pursues after him, they shall not deliver the manslayer into his hand, for he struck his neighbor unwittingly and had not hated him previously.

Josh. 20:6 And he shall dwell in that city until he can stand before the assembly for a judgment, until the death of the high priest who is at that time; then the manslayer shall return and enter into his own city and into his own house, into the city from which he fled.

Josh. 20:7 And they set apart Kedesh in Galilee in the hill country of Naphtali and Shechem in the hill country of Ephraim and Kiriath-arba (this is Hebron) in the hill country of Judah.

Josh. 20:8 And across the Jordan at Jericho, to the east, they designated Bezer in the wilderness on the plain out of the tribe of Reuben and Ramoth in Gilead out of the tribe of Gad and Golan in Bashan out of the tribe of Manasseh.

Josh. 20:9 These were the appointed cities for all the children of Israel and for the sojourner who sojourned among them, so that anyone who killed a person by mistake might flee there and not die at the hand of the avenger of blood until he stood before the assembly.

Josh. 21:1 Then the heads of the fathers' houses of the Levites approached Eleazar the priest and Joshua the son of Nun and the heads of the fathers' houses of the tribes of the children of Israel,

Josh. 21:2 And they spoke to them in Shiloh in the land of Canaan, saying, Jehovah commanded through Moses that we be given cities to dwell in with their pasture lands for our cattle.

Josh. 21:3 So the children of Israel gave the Levites, according to the commandment of Jehovah, these cities with their pasture lands out of their inheritance:

Josh. 21:4 And the lot came out for the families of the Kohathites. And to the children of Aaron the priest who were of the Levites there went by lot thirteen cities out of the tribe of Judah and out of the tribe of the Simeonites and out of the tribe of Benjamin.

Josh. 21:5 And to the rest of the children of Kohath there went by lot ten cities out of the families of the tribe of Ephraim and out of the tribe of Dan and out of the half-tribe of Manasseh.

Josh. 21:6 And to the children of Gershon there went by lot thirteen cities out of the families of the tribe of Issachar and out of the tribe of Asher and out of the tribe of Naphtali and out of the half-tribe of Manasseh in Bashan.

Josh. 21:7 To the children of Merari according to their families there went twelve cities out of the tribe of Reuben and out of the tribe of Gad and out of the tribe of Zebulun.

Josh. 21:8 So the children of Israel gave by lot to the Levites these cities with their pasture lands, as Jehovah had commanded through Moses.

Josh. 21:9 And out of the tribe of the children of Judah and out of the tribe of the children of Simeon they gave these cities, which are here mentioned by name;

Josh. 21:10 And they went to the children of Aaron, one of the families of the Kohathites, of the children of Levi; for the first lot was theirs.

Josh. 21:11 And they gave them Kiriath-arba (Arba was the father of Anak), which is Hebron, in the hill country of Judah, with its pasture lands around it.

Josh. 21:12 But the fields of the city and its villages they gave to Caleb the son of Jephunneh for his possession.

Josh. 21:13 And to the children of Aaron the priest they gave Hebron with its pasture lands, the city of refuge for the manslayer; and Libnah with its pasture lands

Josh. 21:14 And Jattir with its pasture lands and Eshtemoa with its pasture lands

Josh. 21:15 And Holon with its pasture lands and Debir with its pasture lands

Josh. 21:16 And Ain with its pasture lands and Juttah with its pasture lands and Beth-shemesh with its pasture lands: nine cities out of those two tribes.

Josh. 21:17 And out of the tribe of Benjamin, Gibeon with its pasture lands, Geba with its pasture lands, Anathoth with its pasture lands, and Almon with its pasture lands: four cities.

Josh. 21:18 And as for the families of the children of Kohath, the Levites who remained of the children of Kohath, the cities of their lot out of the tribe of Ephraim were given.

Josh. 21:19 And they gave them Shechem with its pasture lands in the hill country of Ephraim, the city of refuge for the manslayer; and Gezer with its pasture lands

Josh. 21:20 And Kibzaim with its pasture lands and Beth-horon with its pasture lands: four cities.
Josh. 21:23 And out of the tribe of Dan: Eltekeh with its pasture lands, Gibbethon with its pasture lands,
Josh. 21:24 Aijalon with its pasture lands, Gath-rimmon with its pasture lands: four cities.
Josh. 21:25 And out of the half-tribe of Manasseh: Taanach with its pasture lands and Gath-rimmon with its
pasture lands: two cities.
Josh. 21:26 All the cities for the families of the children of Kohath who remained were ten, with their pasture
lands.
Josh. 21:27 And to the children of Gershon, one of the families of the Levites, they gave, out of the half-tribe of
Manasseh, Golan in Bashan with its pasture lands, the city of refuge for the manslayer; and Be-
eshterah with its pasture lands: two cities.
Josh. 21:28 And out of the tribe of Issachar: Kishion with its pasture lands, Daberath with its pasture lands,
Josh. 21:29 Jarmuth with its pasture lands, En-gannim with its pasture lands: four cities.
Josh. 21:30 And out of the tribe of Asher: Mishal with its pasture lands, Abdon with its pasture lands,
Josh. 21:31 Helkath with its pasture lands, and Rehob with its pasture lands: four cities.
Josh. 21:32 And out of the tribe of Naphtali: Kedesh in Galilee with its pasture lands, the city of refuge for the
manslayer; and Hammoth-dor with its pasture lands and Kartan with its pasture lands: three cities.
Josh. 21:33 All the cities of the Gershonites according to their families were thirteen cities, with their pasture
lands.
Josh. 21:34 And to the families of the children of Merari, the rest of the Levites, out of the tribe of Zebulun,
they gave, Jokneam with its pasture lands and Kartah with its pasture lands,
Josh. 21:35 Dimnah with its pasture lands, Nahalal with its pasture lands: four cities.
Josh. 21:36 And out of the tribe of Reuben: Bezer with its pasture lands and Jahaz with its pasture lands,
Josh. 21:37 Kedemoth with its pasture lands and Mephaath with its pasture lands: four cities.
Josh. 21:38 And out of the tribe of Gad: Ramoth in Gilead with its pasture lands, the city of refuge for the
manslayer; and Mahanaim with its pasture lands,
Josh. 21:39 Heshbon with its pasture lands, Jazer with its pasture lands: four cities in all.
Josh. 21:40 These were all the cities for the children of Merari according to their families, which remained of
the families of the Levites; and their lot was twelve cities.
Josh. 21:41 All the cities of the Levites in the midst of the possession of the children of Israel were forty-eight
cities with their pasture lands.
Josh. 21:42 Each of these cities had its pasture lands around it; so it was with all these cities.
Josh. 21:43 So Jehovah gave Israel all the land that He had sworn to give to their fathers, and they possessed it
and dwelt in it.
Josh. 21:44 And Jehovah gave them rest all around, according to all that He had sworn to their fathers. And no
one among all their enemies could stand before them; Jehovah delivered all their enemies into their
hand.
Josh. 21:45 Not a word failed of all the good things that Jehovah had spoken to the house of Israel; all came to
pass.
Josh. 22:1 Then Joshua called the Reubenites and the Gadites and the half-tribe of Manasseh.
Josh. 22:2 And he said to them, You have kept all that Moses the servant of Jehovah commanded you, and you
have listened to my voice in all that I have commanded you.
Josh. 22:3 You have not forsaken your brothers these many days unto this day, but have kept the charge of the
commandment of Jehovah your God.
Josh. 22:4 And now Jehovah your God has given your brothers rest as He promised them. And now turn and
go to your tents, to the land of your possession, which Moses the servant of Jehovah gave you
across the Jordan.
Josh. 22:5 However be very careful to perform the commandment and the law which Moses the servant of
Jehovah commanded you, to love Jehovah your God and to walk in all His ways and to keep His
commandments and to cling to Him and to serve Him with all your heart and with all your soul.
Josh. 22:6 And Joshua blessed them and sent them away; and they went to their tents.
Josh. 22:7 Now to the one half-tribe of Manasseh Moses had given an inheritance in Bashan, and to the other
half of it Joshua gave an inheritance with their brothers across the Jordan on the west. Furthermore,
when Joshua sent them away to their tents and blessed them,
Josh. 22:8 He spoke to them, saying, Return with many riches to your tents and with very many cattle, with silver and with gold and with bronze and with iron and with very much clothing; divide the spoil of your enemies with your brothers.

Josh. 22:9 So the children of Reuben and the children of Gad and the half-tribe of Manasseh went; and they departed from among the children of Israel out of Shiloh, which was in the land of Canaan, to go to the land of Gilead, to the land of their possession, which they had taken possession of according to the commandment of Jehovah through Moses.

Josh. 22:10 And when they came into the region of the Jordan that is in the land of Canaan, the children of Reuben and the children of Gad and the half-tribe of Manasseh built an altar there at the Jordan, an altar great in appearance.

Josh. 22:11 And the children of Israel heard the report, which said, Now the children of Reuben and the children of Gad and the half-tribe of Manasseh have built an altar out in front of the land of Canaan, in the region of the Jordan, on the side of the children of Israel.

Josh. 22:12 And when the children of Israel heard this, all the assembly of the children of Israel gathered together at Shiloh to go up in battle against them.

Josh. 22:13 And the children of Israel sent Phinehas the son of Eleazar the priest to the children of Reuben and the children of Gad and the half-tribe of Manasseh in the land of Gilead,

Josh. 22:14 And with him ten leaders, one leader each to a fathers' house of all the tribes of Israel; and they were each the head of their fathers' houses among the thousands of Israel.

Josh. 22:15 And they went to the children of Reuben and the children of Gad and the half-tribe of Manasseh in the land of Gilead and spoke to them, saying,

Josh. 22:16 Thus says all the assembly of Jehovah, What is this trespass that you have committed against the God of Israel in turning this day from following after Jehovah by building yourselves an altar besides the altar of Jehovah our God.

Josh. 22:17 Did not Achan the son of Zerah commit a trespass in the matter of the devoted thing? But there was wrath upon the whole assembly of Israel, and that one man did not perish alone for his iniquity.

Josh. 22:18 Then the children of Reuben and the children of Gad and the half-tribe of Manasseh answered and said to the heads of the thousands of Israel,

Josh. 22:19 That you have turned this day from following after Jehovah? And now, if you rebel against Jehovah this day, tomorrow He will be angry with the whole assembly of Israel.

Josh. 22:20 But if the land of your possession is unclean, cross over into the land of the possession of Jehovah, where Jehovah's tabernacle dwells, and take a possession in the midst of us. But do not rebel against Jehovah, nor rebel against us, by building yourselves an altar besides the altar of Jehovah our God.

Josh. 22:21 The Mighty One, God Jehovah; the Mighty One, God Jehovah; He knows, and may Israel itself know, whether it was in rebellion, or whether it was in trespass against Jehovah-may You not save us today—

Josh. 22:22 That we built an altar for ourselves to turn away from following after Jehovah; or if we did so to offer burnt offerings and meal offerings upon it or to make sacrifices of peace offerings upon it, may Jehovah Himself require it.

Josh. 22:23 But truly we have done this for a reason and out of a concern that in the future your children might speak to our children, saying, What have you to do with Jehovah the God of Israel?

Josh. 22:24 For Jehovah has made the Jordan a border between us and you, O children of Reuben and children of Gad. You have no portion in Jehovah. Thus your children would cause our children to cease fearing Jehovah.

Josh. 22:25 Therefore we said, Let us now take action to build the altar, though not for burnt offering or for sacrifice;

Josh. 22:26 But it will be a witness between us and between you, and between our generations after us, that we may do the service of Jehovah before Him with our burnt offerings and our sacrifices and our peace offerings, and that your children may not say in the future to our children, You have no portion in Jehovah.
Josh. 22:28 And we said, When they say this to us and to our generations in the future, we will say, Look at the copy of the altar of Jehovah that our fathers made, though not for burnt offering or for sacrifice; but it is a witness between us and you.
Josh. 22:29 Far be it from us that we would rebel against Jehovah and turn away today from following after Jehovah by building an altar for burnt offering, for meal offering, or for sacrifice, besides the altar of Jehovah our God, which is before His tabernacle!
Josh. 22:30 And when Phinehas the priest and the leaders of the assembly and the heads of the thousands of Israel who were with him heard the words that the children of Reuben and the children of Gad and the children of Manasseh spoke, it seemed good in their sight.
Josh. 22:31 And Phinehas the son of Eleazar the priest said to the children of Reuben and the children of Gad and the children of Manasseh, Today we know that Jehovah is in the midst of us, because you have not committed this trespass against Jehovah. Now you have delivered the children of Israel out of the hand of Jehovah.
Josh. 22:32 So Phinehas the son of Eleazar the priest and the leaders returned from the children of Reuben and the children of Gad, from the land of Gilead, to the land of Canaan, to the children of Israel; and they brought back word to them.
Josh. 22:33 And the matter seemed good in the sight of the children of Israel; and the children of Israel blessed God and never spoke again of going up in battle against them to destroy the land in which the children of Reuben and the children of Gad dwelt.
Josh. 22:34 And the children of Reuben and the children of Gad named the altar; for, they said, it is a witness between us that Jehovah is God.
Col. 1:12 Giving thanks to the Father, who has qualified you for a share of the allotted portion of the saints in the light;
Acts 26:18 To open their eyes, to turn them from darkness to light and from the authority of Satan to God, that they may receive forgiveness of sins and an inheritance among those who have been sanctified by faith in Me.

I. After the children of Israel entered the land of Canaan, the manna ceased; there was no longer manna, but they ate of the yield of the land of Canaan—Josh. 5:12:

Josh. 5:12 And the manna ceased on that day, when they ate of the produce of the land; and there was no longer manna for the children of Israel, but they ate of the yield of the land of Canaan that year.

A. The ceasing of the manna when the people began to eat the produce of the land indicates that the produce of the land was the continuation of the manna.

B. The manna eaten by Israel in their wandering in the wilderness (Exo. 16) typifies Christ as the heavenly food given directly by God to His chosen people, which requires no labor on the part of the eaters.

Exo. 16:1 And they journeyed from Elim, and all the assembly of the children of Israel came to the wilderness of Sin, which is between Elim and Sinai, on the fifteenth day of the second month after their departure out of the land of Egypt.
Exo. 16:2 And the whole assembly of the children of Israel murmured against Moses and against Aaron in the wilderness.
Exo. 16:3 And the children of Israel said to them, If only we had died by the hand of Jehovah in the land of Egypt, when we sat by the fleshpots, when we ate bread to the full; for you have brought us out into this wilderness to kill this whole congregation with hunger.
Exo. 16:4 Then Jehovah said to Moses, I will now rain bread from heaven for you; and the people shall go out and gather a day's portion every day, that I may test them, whether or not they will walk in My law.

Exo. 16:5 And on the sixth day when they prepare what they bring in, it will be twice as much as they gather daily.

Exo. 16:6 So Moses and Aaron said to all the children of Israel, In the evening you will know that Jehovah has brought you out from the land of Egypt;

Exo. 16:7 And in the morning you will see the glory of Jehovah, for He hears your murmurings against Jehovah. And what are we, that you murmur against us?

Exo. 16:8 And Moses said, This you will see when Jehovah gives you flesh to eat in the evening, and bread to the full in the morning; for Jehovah hears your murmurings which you murmur against Him. And what are we? Your murmurings are not against us but against Jehovah.

Exo. 16:9 And Moses said to Aaron, Say to all the assembly of the children of Israel, Come near before Jehovah, for He has heard your murmurings.

Exo. 16:10 And as Aaron spoke to the whole assembly of the children of Israel, they looked toward the wilderness, and there the glory of Jehovah appeared in the cloud.

Exo. 16:11 And Jehovah spoke to Moses, saying,

Exo. 16:12 I have heard the murmurings of the children of Israel. Speak to them, saying, At twilight you will eat flesh, and in the morning you will be filled with bread; and you shall know that I am Jehovah your God.

Exo. 16:13 And at evening quails came up and covered the camp, and in the morning there was a layer of dew around the camp.

Exo. 16:14 And when the layer of dew lifted, there upon the surface of the wilderness were fine round flakes, fine as the frost on the earth.

Exo. 16:15 And when the children of Israel saw it, they said to one another, What is it? For they did not know what it was. And Moses said to them, It is the bread which Jehovah has given you to eat.

Exo. 16:16 This is what Jehovah has commanded, Gather of it, each one according to his eating; you shall take an omer a head, according to the number of your persons, each one for those who are in his tent.

Exo. 16:17 And the children of Israel did so; and some gathered much, and some little.

Exo. 16:18 And when they measured it with an omer, he who gathered much had no excess, and he who gathered little had no lack; each of them gathered according to his eating.

Exo. 16:19 And Moses said to them, Let no man leave any of it until the morning.

Exo. 16:20 But they did not listen to Moses, and some men left part of it until the morning; and it bred worms and stank. And Moses was indignant with them.

Exo. 16:21 And they gathered it morning by morning, each one according to his eating; and when the sun became hot, it melted.

Exo. 16:22 And on the sixth day they gathered twice as much bread, two omers for each one; and all the leaders of the assembly came and told Moses.

Exo. 16:23 And he said to them, This is what Jehovah has spoken, Tomorrow is a Sabbath of complete rest, a holy Sabbath to Jehovah. Bake what you will bake, and boil what you will boil, and all that is left over put aside for yourselves to be kept until the morning.

Exo. 16:24 And they put it aside until the morning, as Moses commanded; and it did not stink, nor was there any worm in it.

Exo. 16:25 And Moses said, Eat it today, for today is a Sabbath to Jehovah; today you will not find it in the field.

Exo. 16:26 Six days you shall gather it, but on the seventh day is the Sabbath; on it there will be none.
And on the seventh day some of the people went out to gather, and they found none.

And Jehovah said to Moses, How long do you refuse to keep My commandments and My laws?

See, Jehovah has given you the Sabbath, therefore He gives you bread for two days on the sixth day. Let each of you stay in his place; let no man go out of his place on the seventh day.

So the people rested on the seventh day.

And the house of Israel called its name manna, and it was like coriander seed, white; and its taste was like wafers made with honey.

And Moses said, This is what Jehovah has commanded, Let an omerful of it be kept throughout your generations, that they may see the bread which I fed you in the wilderness, when I brought you out from the land of Egypt.

And Moses said to Aaron, Take a pot, and put an omerful of manna in it, and place it before Jehovah, to be kept throughout your generations.

As Jehovah commanded Moses, so Aaron placed it before the Testimony to be kept.

The children of Israel ate the manna forty years, until they came to the border of the land of Canaan.

Now an omer is a tenth of an ephah.

The rich produce of the promised land given by God to Israel in their fighting in Canaan typifies Christ as the consummated life supply given to the believers, which requires them to labor on Him—Deut. 8:7-10:

For Jehovah your God is bringing you to a good land, a land of waterbrooks, of springs and of fountains, flowing forth in valleys and in mountains;

A land of wheat and barley and vines and fig trees and pomegranates; a land of olive trees with oil and of honey;

A land in which you will eat bread without scarcity; you will not lack anything in it; a land whose stones are iron, and from whose mountains you can mine copper.

And you shall eat and be satisfied, and you shall bless Jehovah your God for the good land which He has given you.

1. As portrayed in the typology here, after possessing Christ as the land, we need to labor on Him to produce something of Him that will become our food, our life supply.

2. As we eat Christ and enjoy Him as the produce of the good land, we are constituted with Him, being made the same as Christ in life, nature, and expression—John 6:57; Phil. 1:19-21a.

As the living Father has sent Me and I live because of the Father, so he who eats Me, he also shall live because of Me.

For I know that for me this will turn out to salvation through your petition and the bountiful supply of the Spirit of Jesus Christ,

According to my earnest expectation and hope that in nothing I will be put to shame, but with all boldness, as always, even now Christ will be magnified in my body, whether through life or through death.

For to me, to live is Christ and to die is gain.

3. Ultimately, our enjoying of Christ as our inheritance, our possession, will constitute us to be God’s inheritance, God’s treasure and possession—Eph. 1:11-14, 18b; cf. Exo. 19:5.
Eph. 1:11 In whom also we were designated as an inheritance, having been predestinated according to the purpose of the One who works all things according to the counsel of His will,

Eph. 1:12 That we would be to the praise of His glory who have first hoped in Christ,

Eph. 1:13 In whom you also, having heard the word of the truth, the gospel of your salvation, in Him also believing, you were sealed with the Holy Spirit of the promise,

Eph. 1:14 Who is the pledge of our inheritance unto the redemption of the acquired possession, to the praise of His glory.

Eph. 1:18 The eyes of your heart having been enlightened, that you may know what is the hope of His calling, and what are the riches of the glory of His inheritance in the saints,

Exo. 19:5 Now therefore if you will indeed obey My voice and keep My covenant, then you shall be My personal treasure from among all peoples, for all the earth is Mine.

D. In Egypt, the wilderness, and the good land, the people of Israel experienced three stages of eating:

1. In Egypt the people of Israel ate the passover lamb—12:3, 8-9:

   Exo. 12:3 Speak to all the assembly of Israel, saying, On the tenth of this month each man shall take a lamb according to his fathers’ house, a lamb for a household.

   Exo. 12:8 And they shall eat the flesh in that night, roasted with fire, and they shall eat it with unleavened bread with bitter herbs.

   Exo. 12:9 Do not eat any of it raw or boiled at all with water, but roasted with fire-its head with its legs and with its inward parts.

   a. Just as the roasted flesh of the passover lamb was to be eaten for life supply, so we need to eat Christ for our life supply—vv. 8-10; John 6:53, 55-57:

      Exo. 12:8 And they shall eat the flesh in that night, roasted with fire, and they shall eat it with unleavened bread with bitter herbs.

      Exo. 12:9 Do not eat any of it raw or boiled at all with water, but roasted with fire-its head with its legs and with its inward parts.

      Exo. 12:10 And you shall not let any of it remain until the morning, but any of it that remains until the morning you shall burn with fire.

      John 6:53 Jesus therefore said to them, Truly, truly, I say to you, Unless you eat the flesh of the Son of Man and drink His blood, you do not have life within yourselves.

      John 6:55 For My flesh is true food, and My blood is true drink.

      John 6:56 He who eats My flesh and drinks My blood abides in Me and I in him.

      John 6:57 As the living Father has sent Me and I live because of the Father, so he who eats Me, he also shall live because of Me.

   1) To solve the problem of the fall of man and to accomplish God’s original intention, both life and redemption are needed.

   2) God’s judicial redemption through the blood of Christ is the procedure to reach God’s goal of dispensing Christ as life into us for our organic salvation—Rom. 5:10.

      Rom. 5:10 For if we, being enemies, were reconciled to God through the death of His Son, much more we will be saved in His life, having been reconciled,

   b. The children of Israel were to eat the passover lamb with its head, legs, and inward parts—Exo. 12:9:

      Exo. 12:9 Do not eat any of it raw or boiled at all with water, but roasted with fire-its head with its legs and with its inward parts.
1) The head signifies wisdom, the legs signify activity and move, and the inward parts signify the inward parts of Christ’s being, including His mind, emotion, will, and heart with all their functions.

2) Eating the passover lamb with the head, legs, and inward parts signifies taking Christ in His entirety with His wisdom, His activity and move, and His inward parts—John 6:57; 1 Cor. 1:24; Rev. 14:4b; Phil. 1:8.

   - John 6:57 As the living Father has sent Me and I live because of the Father, so he who eats Me, he also shall live because of Me.
   - 1 Cor. 1:24 But to those who are called, both Jews and Greeks, Christ the power of God and the wisdom of God.
   - Rev. 14:4 These are they who have not been defiled with women, for they are virgins. These are they who follow the Lamb wherever He may go. These were purchased from among men as firstfruits to God and to the Lamb.
   - Phil. 1:8 For God is my witness how I long after you all in the inward parts of Christ Jesus.

2. In the wilderness the people of Israel ate manna—Exo. 16:14-16, 31; Num. 11:7:

   - Exo. 16:14 And when the layer of dew lifted, there upon the surface of the wilderness were fine round flakes, fine as the frost on the earth.
   - Exo. 16:15 And when the children of Israel saw it, they said to one another, What is it? For they did not know what it was. And Moses said to them, It is the bread which Jehovah has given you to eat.
   - Exo. 16:16 This is what Jehovah has commanded, Gather of it, each one according to his eating; you shall take an omer a head, according to the number of your persons, each one for those who are in his tent.
   - Exo. 16:31 And the house of Israel called its name manna, and it was like coriander seed, white; and its taste was like wafers made with honey.
   - Num. 11:7 Now the manna was like coriander seed, and its appearance like the appearance of bdellium.

   a. By giving His people manna to eat, God indicated that His intention was to change their constitution by changing their diet—Exo. 16:14-15:

      - Exo. 16:14 And when the layer of dew lifted, there upon the surface of the wilderness were fine round flakes, fine as the frost on the earth.
      - Exo. 16:15 And when the children of Israel saw it, they said to one another, What is it? For they did not know what it was. And Moses said to them, It is the bread which Jehovah has given you to eat.

1) In name the children of Israel were not Egyptian, but in nature and in constitution they did not differ from the Egyptians in the least—v. 3.

   - Exo. 16:3 And the children of Israel said to them, If only we had died by the hand of Jehovah in the land of Egypt, when we sat by the fleshpots, when we ate bread to the full; for you have brought us out into this wilderness to kill this whole congregation with hunger.

2) The Egyptian diet denotes all the things we desire to feed on in order to find satisfaction—Num. 11:4-6.

   - Num. 11:4 And the mixed multitude that was among them lusted exceedingly; and the children of Israel also wept again and said, Who shall give us meat to eat?
   - Num. 11:5 We remember the fish which we used to eat in Egypt for nothing, the cucumbers and the melons and the leeks and the onions and the garlic;
   - Num. 11:6 But now our appetite has gone; there is nothing at all but this manna to look at.
b. God wanted His redeemed people to forget the Egyptian diet and to partake of heavenly food—Deut. 8:3:

Deut. 8:3 And He humbled you and let you go hungry and fed you the manna, which you had never known nor your fathers had ever known, so that He might make you know that man lives not by bread alone, but that man lives by everything that proceeds out from the mouth of Jehovah.

1) The more manna we eat, the more we correspond to God, are identified with Him, and live and walk according to what He is.

2) What helps us most in our daily living with the Lord is eating Christ as the heavenly food; by eating Christ, we become Christ; that is, Christ becomes our constituent—John 6:56-58.

   John 6:56 He who eats My flesh and drinks My blood abides in Me and I in him.
   John 6:57 As the living Father has sent Me and I live because of the Father, so he who eats Me, he also shall live because of Me.
   John 6:58 This is the bread which came down out of heaven, not as the fathers ate and died; he who eats this bread shall live forever.

3. In Canaan the people of Israel ate the produce of the good land—Josh. 5:11-12:

   Josh. 5:11 And on the day after the Passover, on that very day, they ate of the produce of the land, unleavened cakes and parched grain.
   Josh. 5:12 And the manna ceased on that day, when they ate of the produce of the land; and there was no longer manna for the children of Israel, but they ate of the yield of the land of Canaan that year.

a. In the third stage of eating, they ate the rich supply of the good land, which constituted them further to be an overcoming people.

b. The good land was a land of wheat, barley, vines, fig trees, pomegranates, olive trees with oil, and honey, all of which typify the unsearchable riches of Christ—Deut. 8:8; Eph. 3:8.

   Deut. 8:8 A land of wheat and barley and vines and fig trees and pomegranates; a land of olive trees with oil and of honey;
   Eph. 3:8 To me, less than the least of all saints, was this grace given to announce to the Gentiles the unsearchable riches of Christ as the gospel

c. By enjoying the riches of the good land, the people of Israel conquered the tribes in the land, established the kingdom of God, and built up the temple as God’s dwelling place on earth—Josh. 5:11-12.

   Josh. 5:11 And on the day after the Passover, on that very day, they ate of the produce of the land, unleavened cakes and parched grain.
   Josh. 5:12 And the manna ceased on that day, when they ate of the produce of the land; and there was no longer manna for the children of Israel, but they ate of the yield of the land of Canaan that year.

4. These three stages typify the three stages of the believers’ enjoyment of Christ by eating Him—John 6:51-57; 1 Cor. 5:7-8; 10:3-4; Phil. 1:19:

   John 6:51 I am the living bread which came down out of heaven; if anyone eats of this bread, he shall live forever; and the bread which I will give is My flesh, given for the life of the world.
John 6:52 The Jews then contended with one another, saying, How can this man give us His flesh to eat?
John 6:53 Jesus therefore said to them, Truly, truly, I say to you, Unless you eat the flesh of the Son of Man and drink His blood, you do not have life within yourselves.
John 6:54 He who eats My flesh and drinks My blood has eternal life, and I will raise him up in the last day.
John 6:55 For My flesh is true food, and My blood is true drink.
John 6:56 He who eats My flesh and drinks My blood abides in Me and I in him.
John 6:57 As the living Father has sent Me and I live because of the Father, so he who eats Me, he also shall live because of Me.
1 Cor. 5:7 Purge out the old leaven that you may be a new lump, even as you are unleavened; for our Passover, Christ, also has been sacrificed.
1 Cor. 5:8 So then let us keep the feast, not with old leaven, neither with the leaven of malice and evil, but with the unleavened bread of sincerity and truth.
1 Cor. 10:3 And all ate the same spiritual food,
1 Cor. 10:4 And all drank the same spiritual drink; for they drank of a spiritual rock which followed them, and the rock was Christ.
Phil. 1:19 For I know that for me this will turn out to salvation through your petition and the bountiful supply of the Spirit of Jesus Christ,

a. By their eating in the first two stages, the believers are energized to leave the world and are constituted with Christ as the heavenly element—John 6:51-57; 1 Cor. 5:7-8; 10:3-4.

John 6:51 I am the living bread which came down out of heaven; if anyone eats of this bread, he shall live forever; and the bread which I will give is My flesh, given for the life of the world.
John 6:52 The Jews then contended with one another, saying, How can this man give us His flesh to eat?
John 6:53 Jesus therefore said to them, Truly, truly, I say to you, Unless you eat the flesh of the Son of Man and drink His blood, you do not have life within yourselves.
John 6:54 He who eats My flesh and drinks My blood has eternal life, and I will raise him up in the last day.
John 6:55 For My flesh is true food, and My blood is true drink.
John 6:56 He who eats My flesh and drinks My blood abides in Me and I in him.
John 6:57 As the living Father has sent Me and I live because of the Father, so he who eats Me, he also shall live because of Me.
1 Cor. 5:7 Purge out the old leaven that you may be a new lump, even as you are unleavened; for our Passover, Christ, also has been sacrificed.
1 Cor. 5:8 So then let us keep the feast, not with old leaven, neither with the leaven of malice and evil, but with the unleavened bread of sincerity and truth.
1 Cor. 10:3 And all ate the same spiritual food,
1 Cor. 10:4 And all drank the same spiritual drink; for they drank of a spiritual rock which followed them, and the rock was Christ.

b. To reach the goal of God’s economy, we need to progress until we enter into the highest stage of eating Christ as the rich produce of the good land so that we may overcome the spiritual enemies, be built up to be God’s dwelling place, and establish God’s kingdom on earth.

c. As we eat Christ as the produce of the good land, we are constituted with Him and are made the same as Christ in life, nature, and expression for the building up of the church
as the Body of Christ—Eph. 4:16.

Eph. 4:16 Out from whom all the Body, being joined together and being knit together through every joint of the rich supply and through the operation in the measure of each one part, causes the growth of the Body unto the building up of itself in love.

II. The intrinsic significance of the allotment of the good land is that we, the possessors of the land, experience the one Christ in different ways—Josh. 13:1—22:34:

Josh. 13:1—22:34 See the verses listed under Scripture Reading of this message.

A. Within God’s economy there is something called the allotment of the land—Col. 1:12.

Col. 1:12 Giving thanks to the Father, who has qualified you for a share of the allotted portion of the saints in the light;

B. After Joshua took possession of the land, God commanded him to allot the land that had been possessed and even the land that had not yet been possessed, because in God’s eyes all the land was for Israel—Josh. 13:6:

Josh. 13:6 All the inhabitants of the hill country from Lebanon to Misrephoth-maim, all the Sidonians. I Myself will drive them out before the children of Israel; nevertheless allot it to Israel as an inheritance as I have commanded you.

1. In His wisdom, God did not allot the good land as a whole to all the children of Israel; rather, He allotted that land, that is, Christ, to the different tribes—v. 7.

Josh. 13:7 And now divide this land as an inheritance to the nine tribes and the half-tribe of Manasseh.

2. Because the tribes were different, God could not give the same land in the same way to every tribe.

3. All the tribes were possessors of the land, but the tribes possessed particular portions of the land according to what they were—14:6-15; 18:1—19:27.

Josh. 14:6 Then the children of Judah approached Joshua in Gilgal; and Caleb the son of Jephunneh the Kenizzite said to him, You know the word that Jehovah spoke to Moses the man of God concerning me and concerning you in Kadesh-barnea.

Josh. 14:7 I was forty years old when Moses the servant of Jehovah sent me out from Kadesh-barnea to spy out the land; and I returned such a word to him as was genuinely upon my heart.

Josh. 14:8 However my brothers who went up with me made the people's heart melt, but I fully followed Jehovah my God.

Josh. 14:9 And Moses swore on that day, saying, Surely the land on which your foot has trodden will be an inheritance to you and to your children forever, for you have fully followed Jehovah my God.

Josh. 14:10 And now, look, Jehovah has kept me alive, as He said, for these forty-five years, since the time Jehovah spoke this word to Moses while Israel walked through the wilderness. And now, look, today I am eighty-five years old.

Josh. 14:11 Today I am still as strong as I was on the day Moses sent me out; as my strength was then, so my strength is now, for battle and for going out and coming in.
Josh. 14:12 Now therefore give me this hill country, of which Jehovah spoke on that day, for you heard on that day that the Anakim were there with great fortified cities. It may be that Jehovah will be with me, and I will dispossess them, as Jehovah said.

Josh. 14:13 So Joshua blessed him; and he gave Hebron to Caleb the son of Jephunneh as an inheritance.

Josh. 14:14 Therefore Hebron has become the inheritance of Caleb the son of Jephunneh the Kenizzite to this day because he fully followed Jehovah the God of Israel.

Josh. 14:15 And the name of Hebron was formerly Kiriath-arba. (This Arba was the greatest man among the Anakim.) And the land had rest from war.

Josh. 18:1 And the whole assembly of the children of Israel gathered together at Shiloh, and they set up the Tent of Meeting there; and the land was subdued before them.

Josh. 18:2 And among the children of Israel there remained seven tribes whose inheritance had not been divided to them.

Josh. 18:3 And Joshua said to the children of Israel, How long will you be slack about going to take possession of the land that Jehovah, the God of your fathers, has given you?

Josh. 18:4 Appoint three men for each tribe, and I will send them out. And they shall rise up and go through the land, and write a description of it with a view to its being their inheritance; and they shall come to me.

Josh. 18:5 And they shall divide it into seven portions: Judah shall stay at his border on the south, and the house of Joseph shall stay at their border on the north.

Josh. 18:6 And you shall describe the land in seven portions and bring the description here to me; then I will cast lots for you here before Jehovah our God.

Josh. 18:7 But the Levites shall have no portion among you, for the priesthood of Jehovah is their inheritance. And Gad and Reuben and the half-tribe of Manasseh received their inheritance across the Jordan eastward, which Moses the servant of Jehovah had given to them.

Josh. 18:8 And the men rose up and went; and Joshua commanded those who went to describe the land, saying, Go and walk through the land, and describe it; then return to me, and I will cast lots for you here before Jehovah here in Shiloh.

Josh. 18:9 So the men went, and they passed through the land and described it by cities into seven portions in a book. Then they came to Joshua at the camp at Shiloh.

Josh. 18:10 And Joshua cast lots for them in Shiloh before Jehovah. And there Joshua divided the land to the children of Israel according to their divisions.

Josh. 18:11 And the lot of the tribe of the children of Benjamin came out, according to their families. And the border of their lot went between the children of Judah and the children of Joseph.

Josh. 18:12 And their border on the northern side was from the Jordan, and the border went up alongside Jericho on the north, and went up through the hill country westward, and its end was at the wilderness of Beth-aven.

Josh. 18:13 And from there the border passed to Luz, on the southern side of Luz (this is Bethel); and the border went down to Ataroth-addar, at the mountain which is south of Lower Beth-horon.

Josh. 18:14 And the border turned from there and went around the west side southward, from the mountain that is to the south of Beth-horon; and its end was at Kiriath-jearim, a city of the children of Judah. This was the west side.

Josh. 18:15 The south side was from the limit of Kiriath-jearim, and the border went from the west and went to the fountain of the waters of Nephtoah;

Josh. 18:16 And the border went down to the limit of the mountain that is before the Valley of Ben-hinnom, which is north of the valley of the Rephaim; and it went down into the Valley of Hinnom, to the southern side of the Jebusite slope, and went down to En-rogel,
Josh. 18:17 And turned north, and went to En-shemesh, and went to Geliloth, which is opposite the ascent of Adummim; and it went down to the stone of Bohan the son of Reuben;

Josh. 18:18 And it passed by the side before the Arabah northward, and went down to the Arabah;

Josh. 18:19 And the border passed by the northern side of Beth-hoglah, and the end of the border was at the northern bay of the Salt Sea at the south end of the Jordan. This was the southern border.

Josh. 18:20 And the Jordan borders it on the east side. This was the inheritance of the children of Benjamin according to their families, according to its borders all around.

Josh. 18:21 And the cities of the tribe of the children of Benjamin according to their families were Jericho and Beth-hoglah and Emek-keziz

Josh. 18:22 And Beth-arabah and Zemaraim and Bethel

Josh. 18:23 And Avvim and Parah and Ophrah

Josh. 18:24 And Chephar-ammoni and Ophni and Geba: twelve cities with their villages.

Josh. 18:25 Gibeon and Ramah and Beeroh

Josh. 18:26 And Mizpeh and Chephirah and Mozah

Josh. 18:27 And Rekem and Irpeel and Taralah

Josh. 18:28 And Zelah, Haeleph, and that of the Jebusite (this is Jerusalem), Gibea, Kiriath: fourteen cities with their villages. This was the inheritance of the children of Benjamin according to their families.

Josh. 19:1 And the second lot came out for Simeon, for the tribe of the children of Simeon, according to their families. And their inheritance was in the midst of the inheritance of the children of Judah.

Josh. 19:2 And they had for their inheritance Beer-sheba, or Sheba, and Moladah

Josh. 19:3 And Hazar-shual and Balah and Ezem

Josh. 19:4 And Eltolad and Bethul and Hormah

Josh. 19:5 And Ziklag and Beth-marcah. and Hazar-susah

Josh. 19:6 And Beth-lebaoth and Sharuhen: thirteen cities with their villages.

Josh. 19:7 Ain, Rimmon, and Ether, and Ashan: four cities with their villages.

Josh. 19:8 And all the villages which were around these cities as far as Baalath-beer, that is, Ramah of the Negev. This was the inheritance of the children of Simeon according to their families.

Josh. 19:9 Out of the portion of the children of Judah was the inheritance of the children of Simeon because the portion of the children of Judah was too large for them; thus the children of Simeon received an inheritance in the midst of their inheritance.

Josh. 19:10 And the third lot came up for the children of Zebulun according to their families. And the border of their inheritance was as far as Sarid;

Josh. 19:11 And their border went up to the west, even to Maralah, and reached Dabbesheth; and it reached the brook that is before Jokneam.

Josh. 19:12 And it turned from Sarid eastward toward the rising of the sun to the border of Chisloth-tabor, and went to Daberath and up to Japhia;

Josh. 19:13 And from there it passed eastward toward the rising of the sun to Gath-hepher, to Eth-kazin, and went to Rimmon, where it turned to Neah;

Josh. 19:14 And the border went around from the north to Hannathon; and its end was the valley of Iphtahel,

Josh. 19:15 With Kattath and Nahalal and Shimron and Idalah and Bethlehem: twelve cities with their villages.

Josh. 19:16 This was the inheritance of the children of Zebulun according to their families, these cities with their villages.

Josh. 19:17 For Issachar the fourth lot came out, for the children of Issachar according to their families.

Josh. 19:18 And their territory was Jezreel and Chesulloth and Shunem
Josh. 19:19 And Hapharaim and Shion and Anaharath
Josh. 19:20 And Rabbith and Kishion and Ebez
Josh. 19:21 And Remeth and En-gannim and En-haddah and Beth-pazzez;
Josh. 19:22 And the border reached Tabor and Shahazumah and Beth-shemesh; and the end of their border was at the Jordan: sixteen cities with their villages.
Josh. 19:23 This was the inheritance of the tribe of the children of Issachar according to their families, the cities with their villages.
Josh. 19:24 And the fifth lot came out for the tribe of the children of Asher according to their families.
Josh. 19:25 And their territory was Helkath and Hali and Beten and Achshaph
Josh. 19:26 And Allammelech and Amad and Mishal; and it reached Carmel on the west and Shihor-libnath;
Josh. 19:27 And it turned toward the rising of the sun to Beth-dagon, and reached Zebulun and the valley of Iphtahel northward to Beth-emek and Neiel, and went to Cabul on the north

4. The fulfillment of this type of the allotment of the land is among us today—Col. 1:12:

Col. 1:12 Giving thanks to the Father, who has qualified you for a share of the allotted portion of the saints in the light;

a. We all have the same Christ, but we experience Christ in different ways—1 Cor. 1:2.

1 Cor. 1:2 To the church of God which is in Corinth, to those who have been sanctified in Christ Jesus, the called saints, with all those who call upon the name of our Lord Jesus Christ in every place, who is theirs and ours:

b. The land (Christ) we possess is according to what we are—Rom. 12:3; Eph. 4:7.

Rom. 12:3 For I say, through the grace given to me, to everyone who is among you, not to think more highly of himself than he ought to think, but to think so as to be sober-minded, as God has apportioned to each a measure of faith.

Eph. 4:7 But to each one of us grace was given according to the measure of the gift of Christ.

C. In Colossians 1:12 Paul employs the concept of the all-inclusive land, speaking of “the allotted portion of the saints”:

Col. 1:12 Giving thanks to the Father, who has qualified you for a share of the allotted portion of the saints in the light;

1. The Greek word rendered “portion” can also be rendered “lot,” referring to an allotment.

2. When Paul was writing the Epistle to the Colossians, he had in mind the picture of the allotting of the good land to the children of Israel; he used the word portion with the Old Testament record of the land as the background—Josh. 14:2:

Josh. 14:2 By the lot of their inheritance, as Jehovah commanded through Moses for the nine tribes and the half-tribe.

a. In Colossians Christ is revealed as our portion, our lot—1:15-19; 2:6-15.

Col. 1:15 Who is the image of the invisible God, the Firstborn of all creation,
Col. 1:16 Because in Him all things were created, in the heavens and on the earth, the visible and the invisible, whether thrones or lordships or rulers or authorities; all things have been created through Him and unto Him.

Col. 1:17 And He is before all things, and all things cohere in Him;

Col. 1:18 And He is the Head of the Body, the church; He is the beginning, the Firstborn from the dead, that He Himself might have the first place in all things;

Col. 1:19 For in Him all the fullness was pleased to dwell

Col. 2:6 As therefore you have received the Christ, Jesus the Lord, walk in Him,

Col. 2:7 Having been rooted and being built up in Him, and being established in the faith even as you were taught, abounding in thanksgiving.

Col. 2:8 Beware that no one carries you off as spoil through his philosophy and empty deceit, according to the tradition of men, according to the elements of the world, and not according to Christ;

Col. 2:9 For in Him dwells all the fullness of the Godhead bodily,

Col. 2:10 And you have been made full in Him, who is the Head of all rule and authority.

Col. 2:11 In Him also you were circumcised with a circumcision not made with hands, in the putting off of the body of the flesh, in the circumcision of Christ,

Col. 2:12 Buried together with Him in baptism, in which also you were raised together with Him through the faith of the operation of God, who raised Him from the dead.

Col. 2:13 And you, though dead in your offenses and in the uncircumcision of your flesh, He made alive together with Him, having forgiven us all our offenses;

Col. 2:14 Wiping out the handwriting in ordinances, which was against us, which was contrary to us; and He has taken it out of the way, nailing it to the cross.

Col. 2:15 Stripping off the rulers and the authorities, He made a display of them openly, triumphing over them in it.

b. Just as the land of Canaan was everything to the children of Israel, so Christ, the reality of the type of the good land, is everything to us—1:12.

Col. 1:12 Giving thanks to the Father, who has qualified you for a share of the allotted portion of the saints in the light;

3. Christ as the preeminent and all-inclusive One is the allotted portion of the saints—v. 12.

Col. 1:12 Giving thanks to the Father, who has qualified you for a share of the allotted portion of the saints in the light;

4. The New Testament believers’ allotted portion is not a physical land; it is the all-inclusive Christ as the life-giving Spirit—2:6-7; Gal. 3:14:

Col. 2:6 As therefore you have received the Christ, Jesus the Lord, walk in Him,

Col. 2:7 Having been rooted and being built up in Him, and being established in the faith even as you were taught, abounding in thanksgiving.

Gal. 3:14 In order that the blessing of Abraham might come to the Gentiles in Christ Jesus, that we might receive the promise of the Spirit through faith.
a. The riches of the good land typify the unsearchable riches of Christ in different aspects as the bountiful supply to His believers in His Spirit—Deut. 8:7-10; Eph. 3:8; Phil. 1:19.

Deut. 8:7 For Jehovah your God is bringing you to a good land, a land of waterbrooks, of springs and of fountains, flowing forth in valleys and in mountains;

Deut. 8:8 A land of wheat and barley and vines and fig trees and pomegranates; a land of olive trees with oil and of honey;

Deut. 8:9 A land in which you will eat bread without scarcity; you will not lack anything in it; a land whose stones are iron, and from whose mountains you can mine copper.

Deut. 8:10 And you shall eat and be satisfied, and you shall bless Jehovah your God for the good land which He has given you.

Eph. 3:8 To me, less than the least of all saints, was this grace given to announce to the Gentiles the unsearchable riches of Christ as the gospel

Phil. 1:19 For I know that for me this will turn out to salvation through your petition and the bountiful supply of the Spirit of Jesus Christ,

b. By enjoying the riches of the land, the believers in Christ are built up to be His Body as the house of God and the kingdom of God—Eph. 1:22-23; 2:21-22; 1 Tim. 3:15; Matt. 16:18-19; Rom. 14:17.

Eph. 1:22 And He subjected all things under His feet and gave Him to be Head over all things to the church,

Eph. 1:23 Which is His Body, the fullness of the One who fills all in all.

Eph. 2:21 In whom all the building, being fitted together, is growing into a holy temple in the Lord;

Eph. 2:22 In whom you also are being built together into a dwelling place of God in spirit.

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.

Matt. 16:18 And I also say to you that you are Peter, and upon this rock I will build My church, and the gates of Hades shall not prevail against it.

Matt. 16:19 I will give to you the keys of the kingdom of the heavens, and whatever you bind on the earth shall have been bound in the heavens, and whatever you loose on the earth shall have been loosed in the heavens.

Rom. 14:17 For the kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit.

D. In Acts 26:18 Paul refers to the all-inclusive Christ as our inheritance:

Acts 26:18 To open their eyes, to turn them from darkness to light and from the authority of Satan to God, that they may receive forgiveness of sins and an inheritance among those who have been sanctified by faith in Me.

1. As the result of having our eyes opened and of being transferred from the authority of Satan to God, we not only have the forgiveness of sins, but we also receive a divine inheritance.

2. This inheritance is the Triune God Himself with all that He has, all that He has done, and all that He will do for His redeemed people; this Triune God is embodied.
in the all-inclusive Christ, who is the portion allotted to the saints as their inheritance—Col. 2:9.

Col. 2:9 For in Him dwells all the fullness of the Godhead bodily,

3. The good land truly is a type of the all-inclusive Christ, the embodiment of the processed and consummated Triune God, who has been given to us as our inheritance—1:12.

Col. 1:12 Giving thanks to the Father, who has qualified you for a share of the allotted portion of the saints in the light;
CRYSTALLIZATION-STUDY OF JUDGES

Message Six

The Intrinsic Significance of the Book of Judges and the Apostasy of Israel in the Worshipping of God

Hymns:

Scripture Reading: Judg. 1:1; 2:1; 17:1-5; 18:1, 30-31;
  2 Thes. 2:2-3; 2 Pet. 1:3-21; 2:1, 15

Judg. 1:1 And after the death of Joshua, the children of Israel inquired of Jehovah, saying, Who will go up for us first against the Canaanites, in order to fight against them?

Judg. 2:1 Then the Angel of Jehovah went up from Gilgal to Bochim. And He said, I caused you to go up out from Egypt, and I brought you into the land that I swore to your fathers. And I said, I will never break My covenant with you,

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. 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.

2 Thes. 2:2 That you be not quickly shaken in mind nor alarmed, neither by a spirit nor by word nor by a letter as if by us, to the effect that the day of the Lord has come.

2 Thes. 2:3 Let no one deceive you in any way, because it will not come unless the apostasy comes first and the man of lawlessness is revealed, the son of perdition,
2 Pet. 1:3 Seeing that His divine power has granted to us all things which relate to life and godliness, through the full knowledge of Him who has called us by His own glory and virtue,
2 Pet. 1:4 Through which He has granted to us precious and exceedingly great promises that through these you might become partakers of the divine nature, having escaped the corruption which is in the world by lust.
2 Pet. 1:5 And for this very reason also, adding all diligence, supply bountifully in your faith virtue; and in virtue, knowledge;
2 Pet. 1:6 And in knowledge, self-control; and in self-control, endurance; and in endurance, godliness;
2 Pet. 1:7 And in godliness, brotherly love; and in brotherly love, love.
2 Pet. 1:8 For these things, existing in you and abounding, constitute you neither idle nor unfruitful unto the full knowledge of our Lord Jesus Christ.
2 Pet. 1:9 For he in whom these things are not present is blind, being shortsighted, having forgotten the cleansing of his past sins.
2 Pet. 1:10 Therefore, brothers, be the more diligent to make your calling and selection firm, for doing these things you shall by no means ever stumble.
2 Pet. 1:11 For in this way the entrance into the eternal kingdom of our Lord and Savior Jesus Christ will be richly and bountifully supplied to you.
2 Pet. 1:12 Therefore I will be ready always to remind you concerning these things, even though you know them and have been established in the present truth.
2 Pet. 1:13 And I consider it right, as long as I am in this tabernacle, to stir you up by a reminder,
2 Pet. 1:14 Knowing that the putting off of my tabernacle is imminent, even as also our Lord Jesus Christ has made clear to me.
2 Pet. 1:15 Moreover I will also be diligent that you may be able, after my exodus, to bring these things to mind at all times.
2 Pet. 1:16 For we did not follow cleverly devised myths when we made known to you the power and coming of our Lord Jesus Christ, but we became eyewitnesses of that One's majesty.
2 Pet. 1:17 For He received from God the Father honor and glory, a voice such as this being borne to Him by the magnificent glory: This is My Son, My Beloved, in whom I delight.
2 Pet. 1:18 And this voice we heard being borne out of heaven while we were with Him in the holy mountain.
2 Pet. 1:19 And we have the prophetic word made more firm, to which you do well to give heed as to a lamp shining in a dark place, until the day dawns and the morning star rises in your hearts;
2 Pet. 1:20 Knowing this first, that no prophecy of Scripture is of one's own interpretation;
2 Pet. 1:21 For no prophecy was ever borne by the will of man, but men spoke from God while being borne by the Holy Spirit.
2 Pet. 2:1 But there arose also false prophets among the people, as also among you there will be false teachers, who will secretly bring in destructive heresies, even denying the Master who bought them, bringing upon themselves swift destruction.
2 Pet. 2:15 Forsaking the straight way, they have gone astray, following the way of Balaam, the son of Beor, who loved the wages of unrighteousness

I. We need to know the intrinsic significance of the book of Judges:

A. Israel’s inquiring of Jehovah in Judges 1:1-20 describes the beautiful scene of Israel’s trusting in God; this marvelous picture of oneness with the Lord, prefiguring the organic union of God with His people, is a continuation of the oneness in the book of Joshua when the people of Israel first entered into the good land as described in Joshua 6—Num. 27:21; 1 Sam. 22:10; 23:9-10; 2 Sam. 2:1.

Judg. 1:1 And after the death of Joshua, the children of Israel inquired of Jehovah, saying,
Who will go up for us first against the Canaanites, in order to fight against them?
Judg. 1:2 And Jehovah said, Judah shall go up. I have now given the land into his hand.
Judg. 1:3 And Judah said to Simeon his brother, Come up with me into my lot, and we will fight against the Canaanites; and I will go also with you into your lot. And Simeon went with him.

Judg. 1:4 So Judah went up, and Jehovah gave the Canaanites and the Perizzites into their hand; and they struck ten thousand of their men in Bezek.

Judg. 1:5 And they found Adoni-bezek in Bezek and fought with him; and they struck the Canaanites and the Perizzites.

Judg. 1:6 And Adoni-bezek fled; and they pursued after him and caught him, and they cut off his thumbs and his big toes.

Judg. 1:7 And Adoni-bezek said, Seventy kings with their thumbs and their big toes cut off gleaned scraps under my table. As I have done, so God has repaid me. And they brought him to Jerusalem, and he died there.

Judg. 1:8 And the children of Judah fought against Jerusalem, and they took it and struck it with the edge of the sword; and they set the city on fire.

Judg. 1:9 And afterward the children of Judah went down to fight against the Canaanites who inhabited the hill country and the Negev and the lowland.

Judg. 1:10 Then Judah went against the Canaanites who dwelt in Hebron. (Now the name of Hebron was formerly Kiriath-arba.) And they struck Sheshai and Ahiman and Talmai.

Judg. 1:11 And he went up from there to the inhabitants of Debir. (Now the name of Debir was formerly Kiriath-sepher.)

Judg. 1:12 And Caleb said, Whoever strikes Kiriath-sepher and takes it, I will give to him Achsah my daughter as wife.

Judg. 1:13 Then Othniel the son of Kenaz, Caleb's younger brother, took it; and he gave him Achsah his daughter as wife.

Judg. 1:14 And when she came to him, she urged him to ask her father for the field. And she alighted from her donkey, and Caleb said to her, What do you want?

Judg. 1:15 And she said to him, Give me a blessing, for you have given me land in the Negev; give me also springs of water. So Caleb gave her the upper springs and the lower springs.

Judg. 1:16 And the children of the Kenite, Moses' father-in-law, went up from the city of palms with the children of Judah into the wilderness of Judah, which is to the south of Arad. And they went and dwelt with the people.

Judg. 1:17 Then Judah went with Simeon his brother and struck the Canaanites who inhabited Zephath; and they utterly destroyed it. And they called the name of the city Hormah.

Judg. 1:18 And Judah took Gaza and its territory and Ashkelon and its territory and Ekron and its territory.

Judg. 1:19 And Jehovah was with Judah. And they took possession of the hill country, but they could not dispossess the inhabitants of the valley, for they had chariots of iron.

Judg. 1:20 And they gave Hebron to Caleb, as Moses had spoken; and he dispossessed the three sons of Anak from there.

Josh. 6:1 Now Jericho was shut up so tight because of the children of Israel that no one went out and no one went in.

Josh. 6:2 And Jehovah said to Joshua, See, I have given Jericho and its king and the mighty men of valor into your hand.

Josh. 6:3 And you shall circle the city, all the men of war, going around the city one time. Thus shall you do for six days.

Josh. 6:4 And seven priests shall carry seven trumpets of rams' horns before the Ark. Then on the seventh day you shall circle the city seven times, and the priests shall blow the trumpets.
Josh. 6:5 And when they give off the blast of the ram's horn and you hear the trumpet sound, all the people shall shout with a great shout. And the wall of the city will fall down flat, and the people shall go up, each straight ahead.

Josh. 6:6 So Joshua the son of Nun called the priests and said to them, Take up the Ark of the Covenant, and let seven priests carry seven trumpets of rams' horns before the Ark of Jehovah.

Josh. 6:7 And he said to the people, Pass on and circle the city, and let the armed men pass on before the Ark of Jehovah.

Josh. 6:8 Then when Joshua had spoken to the people, the seven priests carrying the seven trumpets of rams' horns before Jehovah passed on and blew the trumpets; and the Ark of the Covenant of Jehovah went after them.

Josh. 6:9 And the armed men went before the priests who blew the trumpets; and the rearguard went after the Ark, the trumpets continually blowing.

Josh. 6:10 And Joshua commanded the people, saying, You shall not shout, nor let your voice be heard, nor let a word go forth from your mouth, until the day I say to you, Shout! Then you shall shout.

Josh. 6:11 So he had the Ark of Jehovah circle the city, going around it one time. And they came into the camp and lodged in the camp.

Josh. 6:12 And Joshua rose early in the morning, and the priests took up the Ark of Jehovah.

Josh. 6:13 And the seven priests carrying the seven trumpets of rams' horns went before the Ark of Jehovah, continually blowing the trumpets; and the armed men went before them, and the rearguard went after the Ark of Jehovah, the trumpets continually blowing.

Josh. 6:14 And they circled the city on the second day one time and returned to the camp. This they did for six days.

Josh. 6:15 Then on the seventh day they rose early, at the break of dawn, and circled the city in the same manner seven times. Only on that day did they circle the city seven times.

Josh. 6:16 And at the seventh time the priests blew the trumpets, and Joshua said to the people, Shout! For Jehovah has given you the city.

Josh. 6:17 And the city shall be devoted to Jehovah for destruction, it and all that is in it. Only Rahab the harlot shall live, she and all who are with her in her house, because she hid the messengers we sent.

Josh. 6:18 But as for you, keep yourselves from what has been devoted to destruction, lest you devote yourselves to destruction by taking of what has been devoted and you make the camp of Israel something devoted to destruction and bring trouble to it.

Josh. 6:19 But all the silver and the gold and the vessels of bronze and iron, these are holy to Jehovah; they shall come into the treasury of Jehovah.

Josh. 6:20 So the people shouted and the trumpets were blown; and when the people heard the trumpet sound, the people shouted with a great shout, and the wall fell down flat. And the people went up into the city, each straight ahead, and they captured the city.

Josh. 6:21 And they utterly destroyed all that was in the city with the edge of the sword: both men and women, young and old, and oxen and sheep and donkeys.

Josh. 6:22 And Joshua said to the two men who had spied out the land, Go to the house of the harlot, and bring out from there the woman and all that belongs to her, as you swore to her.

Josh. 6:23 And the young men who had been spies went and brought out Rahab and her father and her mother and her brothers and all that belonged to her; all her family they brought out and set outside the camp of Israel.

Josh. 6:24 And they burned the city with fire and all that was in it; but the silver and the gold and the vessels of bronze and iron, they put in the treasury of the house of Jehovah.
Josh. 6:25 And Joshua preserved Rahab the harlot and her father's house and all that belonged to her, and she has dwelt within Israel to this day; for she hid the messengers whom Joshua had sent to spy out Jericho.

Josh. 6:26 Then at that time Joshua charged the people with an oath, saying, Cursed be the man before Jehovah who rises up to rebuild this city Jericho! At the cost of his firstborn son shall he lay its foundation, and at the cost of his youngest son shall he set up its gates.

Josh. 6:27 So Jehovah was with Joshua, and reports of him were in all the land.

Num. 27:21 And he shall stand before Eleazar the priest, and he shall inquire for him by the judgment of the Urim before Jehovah. At his word they shall go out and at his word they shall come in, both he and all the children of Israel with him, even the whole assembly.

1 Sam. 22:10 And he inquired of Jehovah for him and gave him provisions, and he gave him the sword of Goliath the Philistine.

1 Sam. 23:9 But when David learned that Saul was planning evil against him, he said to Abiathar the priest, Bring the ephod here.

1 Sam. 23:10 And David said, O Jehovah the God of Israel, Your servant has heard for certain that Saul is seeking to come to Keilah in order to destroy the city on my account.

2 Sam. 2:1 And after this David inquired of Jehovah, saying, Shall I go up into one of the cities of Judah? And Jehovah said, Go up. And David said, Where shall I go up? And He said, To Hebron.

B. According to the full scope of the Old Testament, at Mount Sinai God married Israel—Exo. 20:6, footnote 2:

Exo. 20:6 Yet showing lovingkindness to thousands of generations of those who love Me and keep My commandments.

Exo. 20:6 footnote 2: The mentioning of love here indicates that God’s intention in giving His law to His chosen people was that they become His lovers (Deut. 6:5; Matt. 22:35-38; Mark 12:28-30). In bringing His people out of Egypt and giving His law to them, God was courting them, wooing them, and seeking to win their affection. Jeremiah 2:2; 31:32; and Ezek. 16:6 indicate that the covenant enacted at the mountain of God through the giving of the law (24:7-8; 34:27-28) was an engagement covenant, in which God betrothed the children of Israel to Himself (cf. 2 Cor. 11:2). The Ten Commandments, especially the first five, gave the terms of the engagement between God and His people. The highest function of the law is to bring God’s chosen people into oneness with Him, as a wife is brought into oneness with her husband (cf. Gen. 2:24; Rev. 22:17). In order for God and His people to be one, there must be a mutual love between them (John 14:21, 23). The love between God and His people unfolded in the Bible is primarily like the affectionate love between a man and a woman (Jer. 2:2; 31:3). As God’s people love God and spend time to fellowship with Him in His word, God infuses them with His divine element, making them one with Him as His spouse, the same as He is in life, nature, and expression (Gen. 2:18-25 and notes). See note 8; pars. 2 and 3, in ch. 19.

The entire Bible is a divine romance, a record of how God courts His chosen people and eventually marries them (Gen. 2:21-24; S.S. 1:2-4; Isa. 54:5; 62:5; Jer. 2:2; 3:1, 14; 31:32; Ezek. 16:8; 23:5; Hosea 2:7, 19; Matt. 9:15; John 3:29; 2 Cor. 11:2; Eph. 5:25-32; Rev. 19:7; 21:2, 9-10; 22:17). When we as God’s people enter into a love relationship with God, we receive His life, just as Eve received the life of Adam (Gen. 2:21-22). It is this life that enables us to become one with God and makes Him one with us. We keep the law not by exercising our mind and will (cf. Rom. 7:18-25) but by loving the Lord as our Husband and thereby partaking of His life and nature to become one with Him as His enlargement and expression.
1. In His concept and desire, God wanted to be a Husband to Israel, and He wanted Israel to be a wife to Him, living in the most intimate contact with Him in this marvelous marriage union.

2. In writing the books of history, Samuel put Judges after Joshua to show us the kind of life Israel lived toward her Husband.

3. As unveiled in Judges, Israel did not have a heart to be the wife of Jehovah; rather, she forsook God as her Husband and went about as a harlot after other gods and worshipped them—2:11-13, 17; 3:7; 8:33; 10:6; cf. Jer. 11:13; Ezek. 16:25-26; Hosea 1:2; 2:2.

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. 2:17 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. 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. 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. 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.

Jer. 11:13 For according to the number of your cities are your gods, O Judah, and according to the number of the streets of Jerusalem you have set up altars to that shameful thing, altars to burn incense to Baal.

Ezek. 16:25 At the head of every street you built your elevation and caused your beauty to be abhorred; and you spread your legs to everyone who passed by and multiplied your fornications.

Ezek. 16:26 You also committed fornication with the sons of Egypt, your neighbors, great of flesh, and multiplied your fornications to provoke Me to anger.

Hosea 1:2 At the beginning of Jehovah's speaking to Hosea, Jehovah said to Hosea, Go, take to yourself a wife of harlotries / And children of harlotries, / For the land is entirely given over to harlotry, / And thus departs from Jehovah.

Hosea 2:2 Contend with your mother; contend. / For she is not My wife, / And I am not her Husband. / And let her turn away her harlotries from her face, / And her adulteries from between her breasts,

C. After the account of Judah and Caleb in Judges 1:1-20, Israel’s history as recorded in this book is full of the rottenness and corruption of a harlot:

Judg. 1:1 And after the death of Joshua, the children of Israel inquired of Jehovah, saying, Who will go up for us first against the Canaanites, in order to fight against them?

Judg. 1:2 And Jehovah said, Judah shall go up. I have now given the land into his hand.
Judg. 1:3 And Judah said to Simeon his brother, Come up with me into my lot, and we will fight against the Canaanites; and I will go also with you into your lot. And Simeon went with him.

Judg. 1:4 So Judah went up, and Jehovah gave the Canaanites and the Perizzites into their hand; and they struck ten thousand of their men in Bezek.

Judg. 1:5 And they found Adoni-bezek in Bezek and fought with him; and they struck the Canaanites and the Perizzites.

Judg. 1:6 And Adoni-bezek fled; and they pursued after him and caught him, and they cut off his thumbs and his big toes.

Judg. 1:7 And Adoni-bezek said, Seventy kings with their thumbs and their big toes cut off gleaned scraps under my table. As I have done, so God has repaid me. And they brought him to Jerusalem, and he died there.

Judg. 1:8 And the children of Judah fought against Jerusalem, and they took it and struck it with the edge of the sword; and they set the city on fire.

Judg. 1:9 And afterward the children of Judah went down to fight against the Canaanites who inhabited the hill country and the Negev and the lowland.

Judg. 1:10 Then Judah went against the Canaanites who dwelt in Hebron. (Now the name of Hebron was formerly Kiriath-arba.) And they struck Sheshai and Ahiman and Talmai.

Judg. 1:11 And he went up from there to the inhabitants of Debir. (Now the name of Debir was formerly Kiriath-sepher.)

Judg. 1:12 And Caleb said, Whoever strikes Kiriath-sepher and takes it, I will give to him Achsah my daughter as wife.

Judg. 1:13 Then Othniel the son of Kenaz, Caleb's younger brother, took it; and he gave him Achsah his daughter as wife.

Judg. 1:14 And when she came to him, she urged him to ask her father for the field. And she alighted from her donkey, and Caleb said to her, What do you want?

Judg. 1:15 And she said to him, Give me a blessing, for you have given me land in the Negev; give me also springs of water. So Caleb gave her the upper springs and the lower springs.

Judg. 1:16 And the children of the Kenite, Moses' father-in-law, went up from the city of palms with the children of Judah into the wilderness of Judah, which is to the south of Arad. And they went and dwelt with the people.

Judg. 1:17 Then Judah went with Simeon his brother and struck the Canaanites who inhabited Zepham; and they utterly destroyed it. And they called the name of the city Hormah.

Judg. 1:18 And Judah took Gaza and its territory and Ashkelon and its territory and Ekron and its territory.

Judg. 1:19 And Jehovah was with Judah. And they took possession of the hill country, but they could not dispossess the inhabitants of the valley, for they had chariots of iron.

Judg. 1:20 And they gave Hebron to Caleb, as Moses had spoken; and he dispossessed the three sons of Anak from there.

1. Whereas Joshua is the book of Israel’s history full of marvelous victories over the inhabitants of Canaan in the presence of Jehovah, Judges is the book of Israel’s history full of miserable defeats under their enemies in the forsaking of Jehovah.

2. This is the intrinsic significance of the book of Judges.

D. The content of Judges consists of the children of Israel trusting in God, forsaking God, being defeated by their enemies, repenting to God in their misery, being delivered through the judges, and again becoming corrupted; this
became a cycle repeated seven times in Judges—1:1-2; 2:11—3:11.

Judg. 1:1 And after the death of Joshua, the children of Israel inquired of Jehovah, saying, Who will go up for us first against the Canaanites, in order to fight against them?

Judg. 1:2 And Jehovah said, Judah shall go up. I have now given the land into his hand.

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. 2:19 But when the judge died, they turned and acted more corruptly than their fathers by following after other gods in order to serve them and worship them; they did not cease from any of their practices or from their stubborn way.

Judg. 2:20 And the anger of Jehovah burned against Israel; and He said, Because this nation has transgressed My covenant which I commanded their fathers through Moses.

Judg. 2:21 I for My part will no longer dispossess from before them any of the nations that Joshua left when he died,

Judg. 2:22 In order to test Israel through them as to whether or not they will keep the way of Jehovah by walking in it, as their fathers kept it.

Judg. 2:23 So Jehovah left these nations, not dispossessing them quickly, and did not deliver them into the hand of Joshua.

Judg. 3:1 And these are the nations that Jehovah left in order that through them He might test Israel (that is, all who had not known all the battles of Canaan)

Judg. 3:2 But only so that the generations of the children of Israel might learn to know war, at least those who had not previously known the battles:

Judg. 3:3 The five lords of the Philistines and all the Canaanites and the Sidonians and the Hivites who dwelt on Mount Lebanon, from Mount Baal-hermon to the entrance of Hamath.

Judg. 3:4 And they were for the testing of Israel, to know whether they would listen to the commandments of Jehovah, which He commanded their fathers through Moses.

Judg. 3:5 And the children of Israel dwelt among the Canaanites, the Hittites and the Amorites and the Perizzites and the Hivites and the Jebusites.

Judg. 3:6 And they took their daughters as their wives and gave their own daughters to their sons, and they served their gods.
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.

II. Judges 2:1 speaks of the Angel of Jehovah—5:23; Num. 22:22:

Judg. 2:1 Then the Angel of Jehovah went up from Gilgal to Bochim. And He said, I caused you to go up out from Egypt, and I brought you into the land that I swore to your fathers. And I said, I will never break My covenant with you,

Judg. 5:23 Curse Meroz, says the Angel of Jehovah; / Bitterly curse its inhabitants. / For they did not come to the aid of Jehovah, / To the aid of Jehovah against the mighty.

Num. 22:22 And God's anger was kindled because he was going, and the Angel of Jehovah took His stand in the way as an adversary against him. Now he was riding on his donkey, and his two servants were with him.

A. The Angel of Jehovah is God Himself in His Divine Trinity serving His elect as a Servant—cf. Heb. 1:14.

Heb. 1:14 Are they not all ministering spirits, sent forth for service for the sake of those who are to inherit salvation?

B. The embodiment of the Triune God is Christ, and Christ is the Angel of Jehovah, who took care of Israel as Jehovah in action in the Old Testament—Exo. 3:2, footnote 1.

Exo. 3:2 And the Angel of Jehovah 1 appeared to him in a flame of fire out of the midst of a thornbush. And when he looked, there was the thornbush, burning with fire; but the thornbush was not consumed.

Exo. 3:2 footnote 1: The title the Angel of Jehovah refers mainly to Christ, the Son of God, as the One sent by God (cf. John 8:42) to save His people from their situation of suffering (cf. Judg. 6:12-22; 13:3-22). According to vv. 2 and 6, the Angel of Jehovah, the sent One, was Jehovah Himself, the sending One (cf. Zech. 2:6-11), and Jehovah is the Triune God (vv. 6, 15). For the purpose of calling and sending Moses, God, the sending One, appeared to him as the sent One (cf. John 20:21). See Acts 7:30-31 and notes.

C. For Christ to be the Angel of Jehovah means that God has appointed and commissioned Himself in His Divine Trinity to act in caring for His people.

D. Because Israel did not act as a proper wife, the very Jehovah who was the Husband, the Head, and the King of Israel became a Servant to His wife:

1. Jehovah came to her not as a Husband, Head, or King but as the Angel of Jehovah, who was sent by Jehovah—Zech. 2:9-11.
Zech. 2:9  For I am now waving My hand over them, and they will be plunder for those who served them; and you will know that Jehovah of hosts has sent Me.

Zech. 2:10  Give a ringing shout and rejoice, O daughter of Zion, for now I am coming, and I will dwell in your midst, declares Jehovah.

Zech. 2:11  And many nations will join themselves to Jehovah in that day and will become My people; and I will dwell in your midst, and you will know that Jehovah of hosts has sent Me to you.

2. Since Israel did not regard Jehovah as the Head, He became a Servant to serve her; His word to Israel in Judges 2:1-3 was not a rebuke or a command but the admonition of a servant.

Judg. 2:1  Then the Angel of Jehovah went up from Gilgal to Bochim. And He said, I caused you to go up out from Egypt, and I brought you into the land that I swore to your fathers. And I said, I will never break My covenant with you,

Judg. 2:2  And you shall not make a covenant with the inhabitants of this land; you shall tear down their altars. But you did not listen to My voice. What is this that you have done?

Judg. 2:3  Therefore I also said, I will not drive them out from before you; but they will be like thorns in your sides, and their gods will be a snare to you.

III. Judges 17 and 18 reveal the apostasy of Israel in the worshipping of God:

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.

A. Apostasy means to leave the way of God and to take another way to follow things other than God, and it is to do things for the self under the name of Jesus Christ and under the cloak of worshipping God—Acts 9:2; 18:26; 2 Pet. 2:2, 15, 21; Jude 11; Judg. 18:30-31.

Acts 9:2 And asked for letters from him to Damascus for the synagogues, so that if he found any who were of the Way, both men and women, he might bring them bound to Jerusalem.

Acts 18:26 And this man began to speak boldly in the synagogue. And when Priscilla and Aquila heard him, they took him to themselves and expounded the way of God to him more accurately.

2 Pet. 2:2 And many will follow their licentiousness, because of whom the way of the truth will be reviled.

2 Pet. 2:15 Forsaking the straight way, they have gone astray, following the way of Balaam, the son of Beor, who loved the wages of unrighteousness

2 Pet. 2:21 For it would be better for them not to have known the way of righteousness than, knowing it, to turn back from the holy commandment delivered to them.

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.

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.

B. “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”—17:5:

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.

1. The house of Micah as a house of gods, with its idols (as replacements of Christ), its ephod (representing the authority of God), and its hired priest (representing the
clergy-laity system, vv. 7-13), portrays the apostate situation related to the worship of God among Christians today.

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.

2. Micah’s mother offered something to God, but her offering was mixed with the leaven of idolatry (vv. 1-4); the same mixture and apostate situation exists in Christianity.

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.

3. We may apply the picture of Micah’s “house of gods” (v. 5) to the situation of Christianity.

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.

4. Today’s Christianity has many “houses of Micah”; the Roman Catholic Church, the state churches, the denominations, and many of the independent groups are “houses of Micah,” full of idols as replacements of Christ.

C. “The children of Dan erected for themselves the sculptured idol,” and they “set up the sculptured idol that Micah had made the whole time that the house of God was in Shiloh”—18:30-31:

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.

1. The apostasy with Dan was the setting up of a divisive center of worship—17:9-10; 18:27-31; 1 Kings 12:26-31.

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. 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.

1 Kings 12:26 And Jeroboam said in his heart, Now the kingdom will return to the house of David.

1 Kings 12:27 If this people go up to make sacrifices in the house of Jehovah at Jerusalem, the heart of this people will return to their lord, to Rehoboam the king of Judah; and they will slay me and return to Rehoboam the king of Judah.

1 Kings 12:28 And he took counsel and made two calves of gold. And he said to them, It is too much for you to go up to Jerusalem. Behold your gods, O Israel, who brought you up out of the land of Egypt!

1 Kings 12:29 And he set one in Bethel, and he put the other one in Dan.

1 Kings 12:30 And this thing became a sin; and the people went to worship the one as far as Dan.

1 Kings 12:31 And he made a house of high places and appointed priests from among the people who were not from the sons of Levi.

2. Dan fought as a young lion to gain more land (signifying Christ), but after being successful and victorious, he became proud, individualistic, and independent—Deut. 33:22; Josh. 19:47; Judg. 18:27-31.

Deut. 33:22 And concerning Dan he said, Dan is a lion's whelp / That leaps forth from Bashan.

Josh. 19:47 When the territory of the children of Dan was lost to them, the children of Dan went up and fought against Leshem; and they took it and struck it with the edge of the sword; and they took possession of it and inhabited it; and they called Leshem Dan, according to the name of Dan their father.

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.
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.

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

3. What the Danites gained made them proud and independent, unwilling to submit to what the Lord had ordained—vv. 1-31; Deut. 12:5, 8:

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.

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.

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?

And he said to them, Such and such has Micah done for me; and he has hired me to be his priest.

And they said to him, Inquire now of God that we may know if our way on which we are going will be prosperous.

And the priest said to them, Go in peace; your way on which you are going is before Jehovah.

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.

And they came to their brothers at Zorah and Eshtaol; and their brothers said to them, What can you say?

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.

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.

So six hundred men girded with weapons of war set out from there, from the family of Dan, from Zorah and Eshtaol.

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.

And they passed from there into the hill country of Ephraim and came to the house of Micah.

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.

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.

And the six hundred men of the children of Dan, girded with their weapons of war, stood at the entrance of the gate.

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.

Deut. 12:5 But to the place which Jehovah your God will choose out of all your tribes to put His name, to His habitation, shall you seek, and there shall you go.

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;

a. Because Dan was successful, he became proud and individualistic; he cared only for himself, not for others—33:22; Judg. 18:27-31.

Deut. 33:22 And concerning Dan he said, Dan is a lion's whelp / That leaps forth from Bashan.

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.

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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.

b. The source of Dan’s apostasy was in not caring for the other tribes; not caring for other parts of the Body is the source of apostasy.

4. Nothing throughout the history of Israel was more sinful or more damaging to God’s people than Dan’s apostasy in setting up a divisive center of worship—Gen. 49:16-18; Deut. 33:22; Judg. 18:1, 30-31.

Gen. 49:16 Dan will judge his people, / As one of the tribes of Israel.
Gen. 49:17 Dan will be a serpent in the way, / A viper on the path, / That bites the horse's heels, / So that his rider falls backward.
Gen. 49:18 I have waited for Your salvation, O Jehovah.
Deut. 33:22 And concerning Dan he said, Dan is a lion's whelp / That leaps forth from Bashan.
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.

5. Every divisive center is set up for someone’s self-interest; such a practice causes not only division but also competition—vv. 1, 13-31; Gen. 49:16-18; Deut. 33:22:

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. 18:13 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?
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?

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.

And they turned and departed; and they put the little ones and the livestock and the goods before them.

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.

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?

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?

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.

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.

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.

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.

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.

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

Dan will judge his people, / As one of the tribes of Israel.

Dan will be a serpent in the way, / A viper on the path, / That bites the horse's heels, / So that his rider falls backward.

I have waited for Your salvation, O Jehovah.

And concerning Dan he said, Dan is a lion's whelp / That leaps forth from Bashan.

a. The tabernacle was in Shiloh, and the graven image was in Dan—Josh. 18:1.

Josh. 18:1 And the whole assembly of the children of Israel gathered together at Shiloh, and they set up the Tent of Meeting there; and the land was subdued before them.

b. “They set up the sculptured idol...the whole time that the house of God was in Shiloh”—Judg. 18:31; 1 Sam. 1:3.

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.

1 Sam. 1:3 And this man went up from his city year by year to worship and to sacrifice to Jehovah of hosts in Shiloh. And the two sons of Eli, Hophni and Phinehas, priests of Jehovah, were there.

6. In the history of Christianity there have been many “Dans,” who were not willing to
submit to others but set up another center of worship—Judg. 18:1, 13-31.

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. 18:13 And they passed from there into the hill country of Ephraim and came to the house of Micah.

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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.

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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.
7. The best way to be safeguarded from falling into apostasy is to care for the entire Body and the Lord’s unique testimony in the Lord’s one work—1 Cor. 10:17; 12:12, 27.

1 Cor. 10:17 Seeing that there is one bread, we who are many are one Body; for we all partake of the one bread.
1 Cor. 12:12 For even as the body is one and has many members, yet all the members of the body, being many, are one body, so also is the Christ.
1 Cor. 12:27 Now you are the Body of Christ, and members individually.

D. There is a strong prophecy in the Bible that before the Lord’s coming back there will be a great apostasy among His people—2 Thes. 2:3:

2 Thes. 2:3 Let no one deceive you in any way, because it will not come unless the apostasy comes first and the man of lawlessness is revealed, the son of perdition,

1. The day of the Lord’s coming will not come unless the apostasy comes first—vv. 2-3.

2 Thes. 2:2 That you be not quickly shaken in mind nor alarmed, neither by a spirit nor by word nor by a letter as if by us, to the effect that the day of the Lord has come.
2 Thes. 2:3 Let no one deceive you in any way, because it will not come unless the apostasy comes first and the man of lawlessness is revealed, the son of perdition,

2. This apostasy will be a falling away from the straight way of God’s economy as revealed in the Scriptures—1 Tim. 1:4; Eph. 1:10; 3:9.

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,

3. Even today there is a tendency among some Christians to leave the straight way of the New Testament—2 Pet. 2:15.

2 Pet. 2:15 Forsaking the straight way, they have gone astray, following the way of Balaam, the son of Beor, who loved the wages of unrighteousness

E. The background and burden of 2 Peter is apostasy—a deviation from the right track of God’s truth—2:1:

2 Pet. 2:1 But there arose also false prophets among the people, as also among you there will be false teachers, who will secretly bring in destructive heresies, even denying the Master who bought them, bringing upon themselves swift destruction.

1. The apostasy distracted the believers from the economy of God by leading them into the human logic of puzzling philosophies—Col. 2:8.

Col. 2:8 Beware that no one carries you off as spoil through his philosophy and empty deceit, according to the tradition of men, according to the elements of the world, and not according to Christ;

2. The teachings of the apostates did not lead the believers to partake of the tree of life, which gives life, but to participate in the tree of knowledge, which brings in death—Gen. 2:9, 16-17; 2 Cor. 11:2-3, 12-15.
Gen. 2:9  And out of the ground Jehovah God caused to grow every tree that is pleasant to the sight and good for food, as well as the tree of life in the middle of the garden and the tree of the knowledge of good and evil.

Gen. 2:16  And Jehovah God commanded the man, saying, Of every tree of the garden you may eat freely,

Gen. 2:17  But of the tree of the knowledge of good and evil, of it you shall not eat; for in the day that you eat of it you shall surely die.

2 Cor. 11:2  For I am jealous over you with a jealousy of God; for I betrothed you to one husband to present you as a pure virgin to Christ.

2 Cor. 11:3  But I fear lest somehow, as the serpent deceived Eve by his craftiness, your thoughts would be corrupted from the simplicity and the purity toward Christ.

2 Cor. 11:12  But what I do, I also will do, that I may cut off the opportunity of those desiring an opportunity, that in the thing in which they boast, they may be found even as we.

2 Cor. 11:13  For such ones are false apostles, deceitful workers, transfiguring themselves into apostles of Christ.

2 Cor. 11:14  And no wonder, for Satan himself transfigures himself into an angel of light.

2 Cor. 11:15  Therefore it is no great thing if also his ministers transfigure themselves into ministers of righteousness, whose end will be according to their works.

3. The antidotes used by Peter in dealing with apostasy are the provision of life and the revelation of truth—2 Pet. 1:3-21:

2 Pet. 1:3  Seeing that His divine power has granted to us all things which relate to life and godliness, through the full knowledge of Him who has called us by His own glory and virtue,

2 Pet. 1:4  Through which He has granted to us precious and exceedingly great promises that through these you might become partakers of the divine nature, having escaped the corruption which is in the world by lust.

2 Pet. 1:5  And for this very reason also, adding all diligence, supply bountifully in your faith virtue;

2 Pet. 1:6  And in knowledge, self-control; and in self-control, endurance; and in endurance, godliness;

2 Pet. 1:7  And in godliness, brotherly love; and in brotherly love, love.

2 Pet. 1:8  For these things, existing in you and abounding, constitute you neither idle nor unfruitful unto the full knowledge of our Lord Jesus Christ.

2 Pet. 1:9  For he in whom these things are not present is blind, being shortsighted, having forgotten the cleansing of his past sins.

2 Pet. 1:10  Therefore, brothers, be the more diligent to make your calling and selection firm, for doing these things you shall by no means ever stumble.

2 Pet. 1:11  For in this way the entrance into the eternal kingdom of our Lord and Savior Jesus Christ will be richly and bountifully supplied to you.

2 Pet. 1:12  Therefore I will be ready always to remind you concerning these things, even though you know them and have been established in the present truth.

2 Pet. 1:13  And I consider it right, as long as I am in this tabernacle, to stir you up by a reminder,

2 Pet. 1:14  Knowing that the putting off of my tabernacle is imminent, even as also our Lord Jesus Christ has made clear to me.

2 Pet. 1:15  Moreover I will also be diligent that you may be able, after my exodus, to bring these things to mind at all times.

2 Pet. 1:16  For we did not follow cleverly devised myths when we made known to you the power and coming of our Lord Jesus Christ, but we became eyewitnesses of that One's majesty.
2 Pet. 1:17 For He received from God the Father honor and glory, a voice such as this being borne to Him by the magnificent glory: This is My Son, My Beloved, in whom I delight.

2 Pet. 1:18 And this voice we heard being borne out of heaven while we were with Him in the holy mountain.

2 Pet. 1:19 And we have the prophetic word made more firm, to which you do well to give heed as to a lamp shining in a dark place, until the day dawns and the morning star rises in your hearts;

2 Pet. 1:20 Knowing this first, that no prophecy of Scripture is of one's own interpretation;

2 Pet. 1:21 For no prophecy was ever borne by the will of man, but men spoke from God while being borne by the Holy Spirit.

a. In verses 3 through 11 Peter used the provision of the divine life for the proper Christian life to inoculate against the apostasy.

2 Pet. 1:3 Seeing that His divine power has granted to us all things which relate to life and godliness, through the full knowledge of Him who has called us by His own glory and virtue,

2 Pet. 1:4 Through which He has granted to us precious and exceedingly great promises that through these you might become partakers of the divine nature, having escaped the corruption which is in the world by lust.

2 Pet. 1:5 And for this very reason also, adding all diligence, supply bountifully in your faith virtue; and in virtue, knowledge;

2 Pet. 1:6 And in knowledge, self-control; and in self-control, endurance; and in endurance, godliness;

2 Pet. 1:7 And in godliness, brotherly love; and in brotherly love, love.

2 Pet. 1:8 For these things, existing in you and abounding, constitute you neither idle nor unfruitful unto the full knowledge of our Lord Jesus Christ.

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2 Pet. 1:10 Therefore, brothers, be the more diligent to make your calling and selection firm, for doing these things you shall by no means ever stumble.

2 Pet. 1:11 For in this way the entrance into the eternal kingdom of our Lord and Savior Jesus Christ will be richly and bountifully supplied to you.

b. In verses 12 through 21 he used the revelation of the divine truth to inoculate against the heresy in the apostasy—2:1, footnote 3.

2 Pet. 1:12 Therefore I will be ready always to remind you concerning these things, even though you know them and have been established in the present truth.

2 Pet. 1:13 And I consider it right, as long as I am in this tabernacle, to stir you up by a reminder,

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2 Pet. 1:15 Moreover I will also be diligent that you may be able, after my exodus, to bring these things to mind at all times.

2 Pet. 1:16 For we did not follow cleverly devised myths when we made known to you the power and coming of our Lord Jesus Christ, but we became eyewitnesses of that One's majesty.
2 Pet. 1:17 For He received from God the Father honor and glory, a voice such as this being borne to Him by the magnificent glory: This is My Son, My Beloved, in whom I delight.

2 Pet. 1:18 And this voice we heard being borne out of heaven while we were with Him in the holy mountain.

2 Pet. 1:19 And we have the prophetic word made more firm, to which you do well to give heed as to a lamp shining in a dark place, until the day dawns and the morning star rises in your hearts;

2 Pet. 1:20 Knowing this first, that no prophecy of Scripture is of one's own interpretation;

2 Pet. 1:21 For no prophecy was ever borne by the will of man, but men spoke from God while being borne by the Holy Spirit.

2 Pet. 2:1 But there arose also false prophets among the people, as also among you there will be false teachers, who will secretly bring in destructive heresies, even denying the Master who bought them, bringing upon themselves swift destruction.

2:1 footnote 3: The Greek word means choices of opinion (of doctrine) different from that usually accepted, “self-chosen doctrines, alien from the truth” (Alford). Such doctrines cause division and produce sects. This word is used also in Acts 5:17; 15:5; 24:5, 14; 26:5; 28:22; 1 Cor. 11:19; and Gal. 5:20; and in Titus 3:10 in the adjective form, heretical (there rendered factious). Here it denotes the false and heretical doctrines brought in by the false teachers, the heretics. Such doctrines are like those of today’s modernism.

4. Because today’s Christianity is filled with apostasy, the Lord needs a recovery—the recovery of life and truth—John 1:4; 8:12; 10:10b; 14:6; Rev. 2:4, 15.

   John 1:4 In Him was life, and the life was the light of men.
   John 8:12 Again therefore Jesus spoke to them, saying, I am the light of the world; he who follows Me shall by no means walk in darkness, but shall have the light of life.
   John 10:10 The thief does not come except to steal and kill and destroy; I have come that they may have life and may have it abundantly.
   John 14:6 Jesus said to him, I am the way and the reality and the life; no one comes to the Father except through Me.
   Rev. 2:4 But I have one thing against you, that you have left your first love.
   Rev. 2:15 In the same way you also have some who hold in like manner the teaching of the Nicolaitans.

F. Today, in a time of apostasy, we need to testify the full revelation of the pure Word of God and to fight for the deeper truths revealed in the Word of God, including:

   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,
2. The revelation concerning the Divine Trinity—2 Cor. 13:14; Rev. 1:4-5.

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.

Rev. 1:4 John to the seven churches which are in Asia: Grace to you and peace from Him who is and who was and who is coming, and from the seven Spirits who are before His throne,

Rev. 1:5 And from Jesus Christ, the faithful Witness, the Firstborn of the dead, and the Ruler of the kings of the earth. To Him who loves us and has released us from our sins by His blood

3. The revelation concerning the person and work of the all-inclusive Christ—Col. 2:9, 16-17; 3:11.

Col. 2:9 For in Him dwells all the fullness of the Godhead bodily,

Col. 2:16 Let no one therefore judge you in eating and in drinking or in respect of a feast or of a new moon or of the Sabbath,

Col. 2:17 Which are a shadow of the things to come, but the body is of Christ.

Col. 3:11 Where there cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, slave, free man, but Christ is all and in all.

4. The revelation concerning the consummated life-giving Spirit—John 7:39; 1 Cor. 15:45b; Rev. 22:17.

John 7:39 But this He said concerning the Spirit, whom those who believed into Him were about to receive; for the Spirit was not yet, because Jesus had not yet been glorified.

1 Cor. 15:45 So also it is written, "The first man, Adam, became a living soul"; the last Adam became a life-giving Spirit.

Rev. 22:17 And the Spirit and the bride say, Come! And let him who hears say, Come! And let him who is thirsty come; let him who wills take the water of life freely.

5. The revelation concerning the eternal life of God—John 3:15-16.

John 3:15 That everyone who believes into Him may have eternal life.

John 3:16 For God so loved the world that He gave His only begotten Son, that everyone who believes into Him would not perish, but would have eternal life.

6. The revelation concerning the Body of Christ, which is the church of God—Eph. 1:22-23; 1 Cor. 12:12-13, 27; 10:32.

Eph. 1:22 And He subjected all things under His feet and gave Him to be Head over all things to the church,

Eph. 1:23 Which is His Body, the fullness of the One who fills all in all.

1 Cor. 12:12 For even as the body is one and has many members, yet all the members of the body, being many, are one body, so also is the Christ.

1 Cor. 12:13 For also in one Spirit we were all baptized into one body, whether Jews or Greeks, whether slaves or free, and were all given to drink one Spirit.

1 Cor. 12:27 Now you are the Body of Christ, and members individually.

1 Cor. 10:32 Do not become a stumbling block, both to Jews and to Greeks and to the church of God;
Message Seven
God’s Raising Up of Deborah as a Judge of Israel and as a Mother in Israel
Who Practiced the Female Submission to the Man
in Order to Keep God’s Ordination
and Bring All of Israel into a Proper Order under God’s Kingship and Headship

Scripture Reading: Judg. 4—5

Judg. 4:1 Then the children of Israel again did that which was evil in the sight of Jehovah after Ehud died.
Judg. 4:2 And Jehovah sold them into the hand of Jabin the king of Canaan, who reigned in Hazor. And the captain of his army was Sisera, who dwelt at Harosheth-hagoyim.
Judg. 4:3 And the children of Israel cried out to Jehovah, for he had nine hundred iron chariots, and he oppressed the children of Israel severely twenty years.
Judg. 4:4 Now Deborah was a prophetess, the wife of Lappidoth. She judged Israel at that time.
Judg. 4:5 And she would sit under the palm of Deborah, between Ramah and Bethel in the hill country of Ephraim. And the children of Israel went up to her for judgment.
Judg. 4:6 And she sent word and called to Barak the son of Abinoam from Kedesh-naphtali and said to him, Jehovah the God of Israel has indeed commanded: Go and deploy your forces on Mount Tabor; and take with you ten thousand men from the children of Naphtali and from the children of Zebulun.
Judg. 4:7 And I will draw out Sisera, the captain of Jabin’s army, with his chariots and his throng, toward you at the river Kishon; and I will deliver him into your hand.
Judg. 4:8 And Barak said to her, If you will go with me, I will go; but if you do not go with me, I will not go.
Judg. 4:9 And she said, I will surely go with you. However there will be no glory for you on the journey you are taking, for Jehovah will sell Sisera into the hand of a woman. And Deborah rose up and went with Barak to Kedesh.
Judg. 4:10 And Barak called Zebulun and Naphtali to Kedesh, and ten thousand men went up behind him; and Deborah went up with him.
Judg. 4:11 Now Heber the Kenite had separated himself from the Kenites, from the children of Hobab the father-in-law of Moses. And he pitched his tent at the terebinth in Zaanannim, which is near Kedesh.
And they told Sisera that Barak the son of Abinoam went up to Mount Tabor.

And Sisera called all his chariots-nine hundred iron chariots—and all the people who were with him from Harosheth-hagoyim to the river Kishon.

And Deborah said to Barak, Rise up, for this is the day when Jehovah will deliver Sisera into your hand. Jehovah has indeed gone out before you. So Barak went down from Mount Tabor with ten thousand men after him.

And Jehovah threw Sisera and all his chariots and all his army into confusion with the edge of the sword before Barak, and Sisera got down from his chariot and fled on foot.

But Barak pursued after the chariots and the army as far as Harosheth-hagoyim. And all the army of Sisera fell by the edge of the sword; not even one was left.

Meanwhile, Sisera had fled on foot to the tent of Jael the wife of Heber the Kenite; for there had been peace between Jabin the king of Hazor and the house of Heber the Kenite.

And he said to him, Turn here, my lord; turn here to me; do not be afraid. So he turned to her into her tent, and she covered him with a rug.

And he said to her, Give me please a little water to drink, for I am thirsty. And she opened a skin of milk and gave him a drink; then she covered him.

And he said to her, Stand at the entrance of the tent; and if anyone comes and asks you, saying, Is there a man here? you shall say, No.

Then Jael the wife of Heber took a tent peg and put a hammer in her hand and went quietly to him. And she drove the peg into his temple, and it pierced through to the ground; for he was sound asleep and exhausted. And he died.

And Barak was at that moment pursuing Sisera when Jael came out to meet him. And she said to him, Come, and I will show you the man you are seeking. And he went with her; and there was Sisera, fallen dead with the peg in his temple.

So on that day God subdued Jabin the king of Canaan before the children of Israel.

And the hand of the children of Israel became heavier and heavier upon Jabin the king of Canaan until they destroyed Jabin the king of Canaan.

Then Deborah and Barak the son of Abinoam sang on that day, saying:

That the leaders took the lead in Israel, / That the people have willingly offered themselves, / Bless Jehovah.

Hear, O kings; give ear, O princes! / I will sing; I, to Jehovah. / I will sing praise to Jehovah / The God of Israel.

O Jehovah, when You went forth from Seir, / When You marched from the field of Edom, / The earth trembled, the heavens also dripped, / Indeed the clouds dripped water.

The mountains quaked at the presence of Jehovah, / Sinai there, at the presence of Jehovah the God of Israel.

In the days of Shamgar the son of Anath, / In the days of Jael, the highways were not used; / And travelers went / On the roundabout paths.

The villages ceased to act; / They ceased in Israel; / Until I, Deborah, rose up; / Until I rose up as a mother in Israel.

They chose new gods; / Then there was war in their gates. / Was a shield or a spear seen / Among forty thousand in Israel?

My heart is with the commanders of Israel, / Those who offered themselves willingly among the people. / Bless Jehovah!

Tell of it, you who ride on white donkeys, / You who sit on rich carpets, / And you who go upon the way.

Louder than the voice of those who distribute water among the watering places, / There they recount the righteous deeds of Jehovah, / His righteous acts toward His villages in Israel. / Then the people of Jehovah went down to the gates.

Awake! Awake, Deborah! / Awake! Awake, speak forth a song! / Arise, Barak; / And lead captive your captives, son of Abinoam.

Then a remnant of the nobles went down; / The people of Jehovah went down with me against the
mighty:
Judg. 5:14 From Ephraim, those who took root in Amalek; / Following you, Benjamin, with your peoples; / From Machir commanders came down, / And from Zebulun those who wielded the staff of him who marshals.
Judg. 5:15 And the princes in Issachar were with Deborah; / And Issachar was true to Barak; / Into the valley they were sent behind him. / Among the divisions of Reuben / There were great resolutions of heart.
Judg. 5:16 Why did you sit among the sheepfolds / Listening to the pipings for the flocks? / In the divisions of Reuben / There were great searchings of heart.
Judg. 5:17 Gilead stayed across the Jordan. / And as for Dan, why did he remain with the ships? / Asher sat at the shore of the sea / And stayed at his landings.
Judg. 5:18 Zebulun was a people that despised their own lives even unto death; / And Naphtali, on the heights of the field.
Judg. 5:19 The kings came; they fought. / At that time the kings of Canaan fought / In Taanach by the waters of Megiddo; / They took no gain of silver.
Judg. 5:20 From heaven the stars fought; / From their courses they fought with Sisera.
Judg. 5:21 The river Kishon swept them away, / The ancient river, the river Kishon. / March on, O my soul, with strength!
Judg. 5:22 At that time the horse hooves stamped / With the prancing, the prancing of their mighty steeds.
Judg. 5:23 Curse Meroz, says the Angel of Jehovah; / Bitterly curse its inhabitants. / For they did not come to the aid of Jehovah, / To the aid of Jehovah against the mighty.
Judg. 5:24 Blessed among women shall Jael be, / The wife of Heber the Kenite; / Blessed among the women in the tent shall she be.
Judg. 5:25 He asked for water; she gave him milk. / In a bowl for nobles she presented him with cream.
Judg. 5:26 She put her hand to the tent peg, / And her right hand to the workman’s hammer; / Then she struck Sisera; she smashed his head; / Indeed she shattered and pierced his temples.
Judg. 5:27 At her feet he bowed; he fell; he lay down. / At her feet he bowed; he fell. / Where he bowed, there he fell, destroyed.
Judg. 5:28 Through the window one looks forth and cries shrilly; / The mother of Sisera, through the lattice: / Why is his chariot so long in coming? / Why do the tracks of his chariots delay?
Judg. 5:29 The wisest of her ladies answer her, / And she herself returns an answer to herself:
Judg. 5:30 Have they not found and divided the spoil? / A girl, two girls, to each mighty man. / The spoil of dyed garments to Sisera, / The spoil of embroidered, dyed garments; / A dyed embroidery, two embroideries, / For the neck of the spoiler.
Judg. 5:31 May all Your enemies so perish, O Jehovah. / But may those who love Him be like the sun / When it rises in its might. And the land had rest forty years.

I. The book of Judges shows that Israel had offended God by rejecting Him as their King; it is a great wickedness, a great evil, in the sight of God if we reject Him as our King, our Lord, our Head, and our Husband—1 Sam. 8:7; 12:17, 19; Judg. 21:25; 17:6; Luke 19:11-14; Jer. 11:13; Ezek. 16:24:

1 Sam. 8:7 And Jehovah said to Samuel, Listen to the voice of the people according to all that they have said to you; for it is not you whom they have rejected, but they have rejected Me from being King over them.
1 Sam. 12:17 Is it not the wheat harvest today? I will call to Jehovah, that He send thunder and rain; and you will know and see that your wickedness which you have done in the sight of Jehovah by asking for a king for yourselves is great.
1 Sam. 12:19 Then all the people said to Samuel, Pray to Jehovah your God for your servants that we would not die, for we have added to all our sins the evil of asking for a king for ourselves.
Judg. 21:25 In those days there was no king in Israel; everyone did what was right in his own eyes.
Judg. 17:6 In those days there was no king in Israel; everyone did that which was right in his own eyes.
Luke 19:11 And as they were listening to these things, He spoke further a parable, because He was near Jerusalem and they supposed that the kingdom of God was to appear immediately.
Luke 19:12 He said therefore, A certain man of noble birth went to a distant country to receive for himself a kingdom and to return.
Luke 19:13 And he called ten of his own slaves and gave them ten minas, and he said to them, Do business until I come.
Luke 19:14 But his citizens hated him and sent an envoy after him, saying, We do not want this man to reign over us.
Jer. 11:13 For according to the number of your cities are your gods, O Judah, and according to the number of the streets of Jerusalem you have set up altars to that shameful thing, altars to burn incense to Baal.
Ezek. 16:24 You built yourself a mound and made yourself an elevation in every open square.

A. We should continually take, experience, and enjoy Christ as our King, our Lord, our Head, and our Husband so that He can be our blessing to make us a channel of blessing to the saints and all the churches—Matt. 2:2; John 1:49; Heb. 7:2; Isa. 32:1-2; 33:22; Phil. 2:9-11; Rom. 14:6-9; 2 Cor. 4:5; Col. 2:19; Eph. 1:22-23; 2 Cor. 11:2-3; Hosea 2:19-20; Num. 6:23-27; Psa. 128:5; 48:2.
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.
John 1:49 Nathanael answered Him, Rabbi, You are the Son of God; You are the King of Israel.
Heb. 7:2 To whom also Abraham apportioned a tenth part of all; first being interpreted king of righteousness, and then also king of Salem, which is king of peace;
Isa. 32:1 Indeed a King will reign according to righteousness, / And the rulers will rule according to justice.
Isa. 32:2 And a man will be like a refuge from the wind / And a covering from the tempest, / Like streams of water in a dry place, / Like the shadow of a massive rock in a wasted land.
Isa. 33:22 For Jehovah is our Judge, / Jehovah is our Lawmaker, / Jehovah is our King; He will save us.
Phil. 2:9 Therefore also God highly exalted Him and bestowed on Him the name which is above every name,
Phil. 2:10 That in the name of Jesus every knee should bow, of those who are in heaven and on earth and under the earth,
Phil. 2:11 And every tongue should openly confess that Jesus Christ is Lord to the glory of God the Father.
Rom. 14:6 He who regards that day, regards it to the Lord; and he who eats, eats to the Lord, for he gives thanks to God; and he who does not eat, does not eat to the Lord, and he gives thanks to God.
Rom. 14:7 For none of us lives to himself, and none dies to himself;
Rom. 14:8 For whether we live, we live to the Lord, and whether we die, we die to the Lord. Therefore whether we live or we die, we are the Lord’s.
Rom. 14:9 For Christ died and lived again for this, that He might be Lord both of the dead and of the living.
2 Cor. 4:5 For we do not preach ourselves but Christ Jesus as Lord, and ourselves as your slaves for Jesus’ sake.
Col. 2:19 And not holding the Head, out from whom all the Body, being richly supplied and knit together by means of the joints and sinews, grows with the growth of God.
Eph. 1:22 And He subjected all things under His feet and gave Him to be Head over all things to the church.
Eph. 1:23 Which is His Body, the fullness of the One who fills all in all.
2 Cor. 11:2 For I am jealous over you with a jealousy of God; for I betrothed you to one husband to present you as a pure virgin to Christ.
2 Cor. 11:3 But I fear lest somehow, as the serpent deceived Eve by his craftiness, your thoughts would be corrupted from the simplicity and the purity toward Christ.
Hosea 2:19 And I will betroth you to Myself forever; / Indeed I will betroth you to Myself / In righteousness and justice / And in lovingkindness and compassions;
Hosea 2:20 Indeed I will betroth you to Myself in faithfulness, / And you will know Jehovah.
Num. 6:23 Speak to Aaron and to his sons, saying, Thus you shall bless the children of Israel; you shall say to them,
Num. 6:24 Jehovah bless you and keep you;
Num. 6:25 Jehovah make His face shine upon you and be gracious to you;
Num. 6:26 Jehovah lift up His countenance upon you and give you peace.
Num. 6:27 So shall they put My name upon the children of Israel, that I Myself may bless them.
Psa. 128:5 Jehovah bless you from Zion; / And may you see the prosperity of Jerusalem / All the days of your life.
Psa. 48:2 Beautiful in elevation, / The joy of the whole earth, / Is Mount Zion, the sides of the north, / The city of the great King.

B. Matthew 1:1 speaks of Christ as “the son of David, the son of Abraham”:
Matt. 1:1 The book of the generation of Jesus Christ, the son of David, the son of Abraham:

1. Because we are rebels, we need to repent and receive Christ as the son of David, that is, as our authority, as our Sovereign and King, so that He may rule in us and over us in God’s kingdom.

2. If we have Christ as the son of David, the greater Solomon, we will also have Him as the son of Abraham, the real Isaac; this means that the more we take Christ as our King (the son of David), the more we are under His ruling, and the more we are under His ruling, the more we enjoy Him as our blessing (the son of Abraham); this is the blessing of the processed Triune God consummated as the all-inclusive Spirit—v. 1; Gal. 3:14, 16, 29.

Matt. 1:1 The book of the generation of Jesus Christ, the son of David, the son of Abraham:
Gal. 3:14 In order that the blessing of Abraham might come to the Gentiles in Christ Jesus, that we might receive the promise of the Spirit through faith.
Gal. 3:16 But to Abraham were the promises spoken and to his seed. He does not say, And to the seeds, as concerning many, but as concerning one: “And to your seed,” who is Christ.
Gal. 3:29 And if you are of Christ, then you are Abraham’s seed, heirs according to promise.

3. This will cause us to become channels of blessing for the saints’ progress (their growth in life) and for their joy of the faith (their enjoyment of Christ); we have been called to bless others, so we, as a blessed people, should always bless others that we may inherit blessing—Phil. 1:25; 1 Pet. 3:9.

Phil. 1:25 And being confident of this, I know that I will remain and continue with you all for your progress and joy of the faith,
1 Pet. 3:9 Not rendering evil for evil or reviling for reviling, but on the contrary blessing one another, because you were called to this, that you might inherit blessing.
II. God raised up Deborah as a judge of Israel who practiced the female submission to the man in order to keep God’s ordination and bring all of Israel into a proper order under God’s kingship and headship—Judg. 4—5:

Judg. 4—5 See the verses listed under Scripture Reading of this message.

A. The children of Israel again did that which was evil in the sight of Jehovah after Ehud died (4:1), so Jehovah sold Israel into the hand of Jabin the king of Canaan, the captain of whose army was Sisera; he had nine hundred iron chariots, and he oppressed Israel severely for twenty years—vv. 2, 3b.

Judg. 4:1 Then the children of Israel again did that which was evil in the sight of Jehovah after Ehud died.

Judg. 4:2 And Jehovah sold them into the hand of Jabin the king of Canaan, who reigned in Hazor. And the captain of his army was Sisera, who dwelt at Haroseth-hagoyim.

Judg. 4:3 And the children of Israel cried out to Jehovah, for he had nine hundred iron chariots, and he oppressed the children of Israel severely twenty years.

B. At the time of Judges 4, the men of Israel had failed in their God-ordained function of leadership; this forced God to do something extraordinary and unusual in raising up a female, Deborah, as a judge of Israel; the raising up of such a female changed the entire condition of Israel—vv. 4-5.

Judg. 4:4 Now Deborah was a prophetess, the wife of Lappidoth. She judged Israel at that time.

Judg. 4:5 And she would sit under the palm of Deborah, between Ramah and Bethel in the hill country of Ephraim. And the children of Israel went up to her for judgment.

C. The children of Israel cried out to Jehovah (v. 3a), and Deborah, a prophetess, was raised up as a judge of Israel; she would sit under the palm of Deborah, and the children of Israel went up to her for judgment (vv. 4-5).

Judg. 4:3 And the children of Israel cried out to Jehovah, for he had nine hundred iron chariots, and he oppressed the children of Israel severely twenty years.

Judg. 4:4 Now Deborah was a prophetess, the wife of Lappidoth. She judged Israel at that time.

Judg. 4:5 And she would sit under the palm of Deborah, between Ramah and Bethel in the hill country of Ephraim. And the children of Israel went up to her for judgment.

D. In the Bible a proper female indicates one who is in submission to God, one who keeps God’s ordination; this is the position that Israel should have taken before God as her King, her Lord, her Head, and her Husband, but Israel violated God’s ordination, leaving her position as God’s wife and forsaking Him for hundreds of idols; this brought Israel into a miserable situation and condition:

1. Samson was a Nazarite from his mother’s womb for the full course of his life; the Nazarite was to let his hair grow long, signifying that he was to remain in subjection to the Lord’s headship, wherein is power—Num. 6:5; Judg. 16:17; 1 Cor. 11:3-6, 10, 15.
Num. 6:5 All the days of his vow of separation no razor shall pass over his head. He shall be holy until the days are fulfilled for which he separated himself to Jehovah; he shall let the locks of the hair of his head grow long.

Judg. 16:17 And he told her all his heart and said to her, No razor has ever come upon my head, for I have been a Nazarite to God from my mother’s womb. If I were shaved, my strength would leave me, and I would become weak and be like all men.

1 Cor. 11:3 But I want you to know that Christ is the head of every man, and the man is the head of the woman, and God is the head of Christ.

1 Cor. 11:4 Every man praying or prophesying with his head covered disgraces his head.

1 Cor. 11:5 But every woman praying or prophesying with her head uncovered disgraces her head; for it is one and the same as she who is shaved.

1 Cor. 11:6 For if a woman is not covered, let her hair also be cut off; but if it is shameful for a woman to have her hair cut off or to be shaved, let her be covered.

1 Cor. 11:10 Therefore the woman ought to have a sign of submission to authority on her head for the sake of the angels.

1 Cor. 11:15 But if a woman has long hair, it is a glory to her, because her long hair has been given to her for a covering.

2. But Delilah pressed him with her words every day and urged him to tell her the secret of his power until “his soul was tired to death” (Judg. 16:16); because of Satan’s wearing-out tactics, Samson fell into Satan’s snare, his hair was shaved by Delilah, and he was captured by the Philistines, losing his Nazarite consecration, his power, his testimony of sanctification, and God’s presence (Dan. 7:25).

Judg. 16:16 And after she pressed him with her words every day and urged him, his soul was tired to death.

Dan. 7:25 And he will speak things against the Most High and wear out the saints of the Most High; and his intention will be to change the times and the law; and they will be given into his hand for a time and times and half a time.

3. Those who accept the different and wrong teaching that the believers should not submit to deputy authorities appointed by God will be spoiled by this teaching; with us (especially with the married sisters—Eph. 5:22-24), there should be a submissive spirit, standing, atmosphere, and intention; if you are such a person, there will be a great blessing for you and for your future.

Eph. 5:22 Wives, be subject to your own husbands as to the Lord;

Eph. 5:23 For a husband is head of the wife as also Christ is Head of the church, He Himself being the Savior of the Body.

Eph. 5:24 But as the church is subject to Christ, so also let the wives be subject to their husbands in everything.

E. By reading Deborah’s song in Judges 5, we can see that she was full of ability, capacity, insight, and foresight, but such an excellent and capable person was very submissive; God made her the leader, yet she kept the proper order and took Barak as her covering—4:6-9; cf. 1 Cor. 11:3-6, 10.

Judg. 5 See the verses listed under Scripture Reading of this message.

Judg. 4:6 And she sent word and called to Barak the son of Abinoam from Kedesh-naphtali and said to him, Jehovah the God of Israel has indeed commanded: Go and deploy your forces on Mount Tabor; and take with you ten thousand men from the children of Naphtali and from the children of Zebulun.
Judg. 4:7 And I will draw out Sisera, the captain of Jabin’s army, with his chariots and his throng, toward you at the river Kishon; and I will deliver him into your hand.

Judg. 4:8 And Barak said to her, If you will go with me, I will go; but if you do not go with me, I will not go.

Judg. 4:9 And she said, I will surely go with you. However there will be no glory for you on the journey you are taking, for Jehovah will sell Sisera into the hand of a woman. And Deborah rose up and went with Barak to Kedesh.

1 Cor. 11:3 But I want you to know that Christ is the head of every man, and the man is the head of the woman, and God is the head of Christ.

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1 Cor. 11:5 But every woman praying or prophesying with her head uncovered disgraces her head; for it is one and the same as she who is shaved.

1 Cor. 11:6 For if a woman is not covered, let her hair also be cut off; but if it is shameful for a woman to have her hair cut off or to be shaved, let her be covered.

1 Cor. 11:10 Therefore the woman ought to have a sign of submission to authority on her head for the sake of the angels.

F. Deborah realized that she needed a man to be her covering; as Paul says in 1 Corinthians 11:3: “Christ is the head of every man, and the man is the head of the woman, and God is the head of Christ.”

1 Cor. 11:3 But I want you to know that Christ is the head of every man, and the man is the head of the woman, and God is the head of Christ.

G. When this excellent, extraordinary woman took the lead to practice the female submission to the man, the entire country came into an excellent and proper order; all the leaders took the lead, all the people followed, and the army was formed; everyone returned to his or her proper position before Jehovah.

H. Thus, Deborah could say in her song, “That the leaders took the lead in Israel, / That the people have willingly offered themselves, / Bless Jehovah... / Then a remnant of the nobles went down; / The people of Jehovah went down with me against the mighty”—Judg. 5:2, 13.

Judg. 5:2 That the leaders took the lead in Israel, / That the people have willingly offered themselves, / Bless Jehovah.

Judg. 5:13 Then a remnant of the nobles went down; / The people of Jehovah went down with me against the mighty.

I. The first and greatest function of the sisters in the church is to be submissive; if the sisters can learn this lesson, the church will be strong, enriched, and renewed:

1. To be submissive requires the supply of life, the enjoyment of grace, the working of the cross, and the denial of the self.

2. Those who are filled with Christ are filled with submission; the Lord, who was submissive throughout His life, has given us His life of submission and obedience—Phil. 2:5-11; Heb. 5:7-9.

Phil. 2:5 Let this mind be in you, which was also in Christ Jesus,

Phil. 2:6 Who, existing in the form of God, did not consider being equal with God a treasure to be grasped,
Phil. 2:7 But emptied Himself, taking the form of a slave, becoming in the likeness of men;
Phil. 2:8 And being found in fashion as a man, He humbled Himself, becoming obedient even unto death, and that the death of a cross,
Phil. 2:9 Therefore also God highly exalted Him and bestowed on Him the name which is above every name,
Phil. 2:10 That in the name of Jesus every knee should bow, of those who are in heaven and on earth and under the earth,
Phil. 2:11 And every tongue should openly confess that Jesus Christ is Lord to the glory of God the Father.
Heb. 5:7 This One, in the days of His flesh, having offered up both petitions and supplications with strong crying and tears to Him who was able to save Him out of death and having been heard because of His piety,
Heb. 5:8 Even though He was a Son, learned obedience from the things which He suffered.
Heb. 5:9 And having been perfected, He became to all those who obey Him the source of eternal salvation,

3. For a sister to marry a brother means that she is willing to offer herself up and say, “I am willing to submit”; if a sister has never intended in her heart to submit to the one whom she intends to marry, she should not be his wife and should not marry him—Eph. 5:22-23; 1 Pet. 3:1-6.

Eph. 5:22 Wives, be subject to your own husbands as to the Lord;
Eph. 5:23 For a husband is head of the wife as also Christ is Head of the church, He Himself being the Savior of the Body.
1 Pet. 3:1 In like manner, wives, be subject to your own husbands, that even if any disobey the word, they will be gained without the word through the manner of life of their wives,
1 Pet. 3:2 Seeing with their own eyes your pure manner of life in fear.
1 Pet. 3:3 Let your adorning not be the outward plaiting of hair and putting on of gold or clothing with garments,
1 Pet. 3:4 But the hidden man of the heart in the incorruptible adornment of a meek and quiet spirit, which is very costly in the sight of God.
1 Pet. 3:5 For in this manner formerly the holy women also, who hoped in God, adorned themselves, being subject to their own husbands,
1 Pet. 3:6 As Sarah obeyed Abraham, calling him lord; whose children you have become, if you do good and do not fear any terror.

III. Deborah rose up not only as a judge of Israel but also as a mother in Israel—Judg. 5:7:

Judg. 5:7 The villages ceased to act; / They ceased in Israel; / Until I, Deborah, rose up; / Until I rose up as a mother in Israel.

A. When the church life in practicality reaches a peak, there should be some real mothers in every church; in Romans 16:13 Paul says, “Greet Rufus, chosen in the Lord, and his mother as well as mine”:

Rom. 16:13 Greet Rufus, chosen in the Lord, and his mother as well as mine.

1. The apostle Paul needed a mother; without a sister as a mother to take care of them, all of those who bear the burden for the Lord’s service would be sorrowful; we all need the care of spiritual mothers, whose care is our real nourishment and our real protection.

2. Paul’s having a spiritual mother indicates that the saints in the church life in Rome
had a life transfer through the crucifixion and resurrection of Christ; the best way to have a life transfer is by following the pattern of Paul, who did not determine to know anything but the all-inclusive Christ, and this One crucified—1 Cor. 2:2.

1 Cor. 2:2 For I did not determine to know anything among you except Jesus Christ, and this One crucified.

B. The Gospel of John is a book on life, not on the natural life but on the transferred and transformed life; originally, John was not Mary’s son, and Mary was not John’s mother, but by Christ’s life-releasing death, by His life-dispensing resurrection, and by His life union with them, His beloved disciple could be one with Him and become the son of His mother, and she could become the mother of His beloved disciple—19:26-27.

John 19:26 Then Jesus, seeing His mother and the disciple whom He loved standing by, said to His mother, Woman, behold, your son.
John 19:27 Then He said to the disciple, Behold, your mother. And from that hour the disciple took her into his own home.

C. Our first relationship is in the flesh, but the second is in the spirit, that is, in the transferred life; because we have the second birth (3:6), surely we have the second relationship, the second family relationship with the real sisters and the real mothers.

John 3:6 That which is born of the flesh is flesh, and that which is born of the Spirit is spirit.

D. If the sisters exercise their spirit of prayer and faith to be real mothers (2 Cor. 4:13), they will realize how selfish they are and how much they are in themselves; having good children in the spirit will expose them to the uttermost; furthermore, the sisters will grow and mature in life by taking care of some spiritual children.

2 Cor. 4:13 And having the same spirit of faith according to that which is written, “I believed, therefore I spoke,” we also believe, therefore we also speak,

E. If the sisters love the Lord and mean business to be for the church life in the Lord’s recovery, they need to consider themselves as serving nurses, as church nurses, who give nursing care in the church as a true hospital; all the sisters need to be serving sisters by prayer and loving mothers by the most excellent way of love in order to help the needy ones and the younger ones in their spiritual life and church life; this is the best way to receive the blessing, the growth, the spirituality, and the real enjoyment of the Lord—Rom. 16:1-2, 13; Isa. 66:12-13; 1 Cor. 12:31b; 13:4-7.

Rom. 16:1 I commend to you Phoebe our sister, who is a deaconess of the church which is in Cenchrea,
Rom. 16:2 That you receive her in the Lord in a manner worthy of the saints and assist her in whatever matter she may have need of you; for she herself has also been the patroness of many, of myself as well.
Rom. 16:13 Greet Rufus, chosen in the Lord, and his mother as well as mine.
Isa. 66:12  For thus says Jehovah, / I now am extending to her / Peace like a river, / And the glory of the nations / Like an overflowing stream; / And you will nurse, you will be carried on the hip, / And you will be bounced on the knees.

Isa. 66:13  As one whom his mother comforts, / So will I comfort you; / And you will be comforted in Jerusalem.

1 Cor. 12:31  But earnestly desire the greater gifts. And moreover I show to you a most excellent way.

1 Cor. 13:4  Love suffers long. Love is kind; it is not jealous. Love does not brag and is not puffed up;

1 Cor. 13:5  It does not behave unbecomingly and does not seek its own things; it is not provoked and does not take account of evil;

1 Cor. 13:6  It does not rejoice because of unrighteousness, but rejoices with the truth;

1 Cor. 13:7  It covers all things, believes all things, hopes all things, endures all things.

IV. The Bible says that at that time among God’s people, there were “great resolutions in heart,” and there were “great searchings of heart”—Judg. 5:15-16:

Judg. 5:15  And the princes in Issachar were with Deborah; / And Issachar was true to Barak; / Into the valley they were sent behind him. / Among the divisions of Reuben / There were great resolutions in heart.

Judg. 5:16  Why did you sit among the sheepfolds / Listening to the pipings for the flocks? / In the divisions of Reuben / There were great searchings of heart.

A. To have a great resolve is to make a firm decision, and to have a great searching is to devise a plan to live to the Lord and to live out the Lord for His up-to-date recovery in the building up of His Body, the preparation of His bride, and the ushering in of His kingdom in its manifestation—2 Cor. 5:14-15; Rom. 14:7-9; Rev. 19:7-9.

2 Cor. 5:14  For the love of Christ constrains us because we have judged this, that One died for all, therefore all died;

2 Cor. 5:15  And He died for all that those who live may no longer live to themselves but to Him who died for them and has been raised.

Rom. 14:7  For none of us lives to himself, and none dies to himself;

Rom. 14:8  For whether we live, we live to the Lord, and whether we die, we die to the Lord. Therefore whether we live or we die, we are the Lord’s.

Rom. 14:9  For Christ died and lived again for this, that He might be Lord both of the dead and of the living.

Rev. 19:7  Let us rejoice and exult, and let us give the glory to Him, for the marriage of the Lamb has come, and His wife has made herself ready.

Rev. 19:8  And it was given to her that she should be clothed in fine linen, bright and clean; for the fine linen is the righteousnesses of the saints.

Rev. 19:9  And he said to me, Write, Blessed are they who are called to the marriage dinner of the Lamb. And he said to me, These are the true words of God.

B. As Brother Lee was in the process of being oppressed by the Japanese military police in 1943, the Lord gave him a dream in which he saw the day dawn, like the dawning in the morning, with a broad highway, very bright, very straight, and stretching on boundlessly; this is the broad highway, the rising sun, and the boundless future of the Lord’s recovery—cf. Prov. 4:18.
But the path of the righteous is like the light of dawn, / Which shines brighter and brighter until the full day.

C. We need to aspire and pray to be like those whom Deborah describes at the end of her song, which concludes in a glorious way: “May those who love Him be like the sun / When it rises in its might”—Judg. 5:31:

May all Your enemies so perish, O Jehovah. / But may those who love Him be like the sun / When it rises in its might. And the land had rest forty years.

1. For the sun to rise in its might means that it shines brightly, brilliantly, and gloriously; if all the churches would experience the resolutions, the searchings, and the rising up to shine like the sun, they surely would enjoy the Lord as their victory.

2. The overcomers who are reconstituted with the healing Christ as the Sun of righteousness will shine forth like the sun in the kingdom of their Father—Mal. 4:2; Luke 1:78-79; Matt. 13:43.

But unto you who fear My name will the Sun of righteousness arise with healing in His wings, and you will go forth and leap about like well-fed calves.

Because of the merciful compassions of our God, in which the rising sun will visit us from on high,

To shine upon those sitting in darkness and in the shadow of death, to guide our feet into the way of peace.

Then the righteous will shine forth like the sun in the kingdom of their Father. He who has ears to hear, let him hear.
CRYSTALLIZATION- STUDY OF JUDGES

Message Eight
The Intrinsic Significance of Gideon
as God’s Valiant Warrior

Hymns:

Scripture Reading: Judg. 6—9

Judg. 6:1 Then the children of Israel did that which was evil in the sight of Jehovah, and Jehovah delivered them into the hand of Midian for seven years.

Judg. 6:2 And the hand of Midian prevailed against Israel. Because of Midian the children of Israel made for themselves the dens which are in the mountains as well as the caves and the strongholds.

Judg. 6:3 And whenever Israel sowed its seed, Midian rose up with Amalek and the children of the east, and went up against them.

Judg. 6:4 And they encamped against them and destroyed the produce of the land until you come to Gaza, and they left no sustenance in Israel, or sheep or ox or donkey.

Judg. 6:5 For they went up with their cattle and their tents and came in like a locust swarm in number; both they and their camels were without number. And they came into the land to destroy it.

Judg. 6:6 And Israel was greatly impoverished because of Midian. And the children of Israel cried out to Jehovah.

Judg. 6:7 And when the children of Israel cried out to Jehovah because of Midian,

Judg. 6:8 Jehovah sent a man who was a prophet to the children of Israel. And he said to them, Thus says Jehovah the God of Israel, It was I who brought you up out of Egypt and brought you out from the slave house;

Judg. 6:9 And I delivered you from the hand of the Egyptians and out of the hand of all who oppressed you. And I drove them out before you and gave you their land.

Judg. 6:10 And I said to you, I am Jehovah your God; you shall not fear the gods of the Amorites, in whose land you dwell. But you did not listen to My voice.

Judg. 6:11 And the Angel of Jehovah came and sat under the terebinth that was in Ophrah, which belonged to Joash the Abiezrite, while Gideon his son was beating out the wheat in the winepress in order to hide it from the Midianites.

Judg. 6:12 And the Angel of Jehovah appeared to him and said to him, Jehovah is with you, valiant warrior.

Judg. 6:13 And Gideon said to Him, Please, my lord, if Jehovah is with us, then why has all this happened to us? And where are all His wondrous deeds that our fathers recount to us, saying, Did not Jehovah bring us up out of Egypt? But now Jehovah has abandoned us and delivered us into the hand of Midian.

Judg. 6:14 Then Jehovah turned to him and said, Go in this strength of yours, and save Israel from the hand of Midian. Indeed I have sent you.

Judg. 6:15 And he said to Him, Please, Lord, by what way can I save Israel? My clan here is the poorest in Manasseh, and I am the least in my father’s house.

Judg. 6:16 And Jehovah said to him, Surely I will be with you, and you will strike the Midianites as one man.
Judg. 6:17 And he said to Him, If now I have found favor in Your sight, perform a sign for me that it is You who are speaking with me.

Judg. 6:18 Do not depart from here until I come to You and bring my present and set it before You. And He said, I will remain until you return.

Judg. 6:19 So Gideon went and prepared a kid and an ephah of flour in unleavened cakes. He put the flesh in a basket and put the broth in a pot, and he brought it out to Him under the terebinth. And he presented it.

Judg. 6:20 And the Angel of God said to him, Take the flesh and the unleavened cakes, and put them on this rock; and pour out the broth. And he did so.

Judg. 6:21 And the Angel of Jehovah put forth the end of the staff that was in His hand and touched the flesh and the unleavened cakes. And fire came up from the rock and consumed the flesh and the unleavened cakes. And the Angel of Jehovah went from his sight.

Judg. 6:22 And Gideon saw that He was the Angel of Jehovah. And Gideon said, Alas, O Lord Jehovah! For I have seen the Angel of Jehovah face to face.

Judg. 6:23 And Jehovah said to him, Peace be with you. Do not be afraid; you shall not die.

Judg. 6:24 Then Gideon built an altar there to Jehovah, and he called it Jehovah-shalom. To this day it is still in Ophrah of the Abiezrites.

Judg. 6:25 And that night Jehovah said to him, Take your father’s bull, that is, the second bull, seven years old; and tear down the altar of Baal that belongs to your father, and cut down the Asherah that is beside it.

Judg. 6:26 And build an altar to Jehovah your God upon the top of this stronghold in the ordered manner. Then take that second bull, and offer a burnt offering with the wood of the Asherah that you will cut down.

Judg. 6:27 So Gideon took ten men from among his servants and did as Jehovah had told him. But because he was too afraid of his father’s house and the men of the city to do it by day, he did it at night.

Judg. 6:28 And when the men of the city rose up early in the morning, there was the altar of Baal, broken down; and the Asherah beside it was cut down. And the second bull had been offered upon the altar that had been built.

Judg. 6:29 And they said to one another, Who has done this thing? And after they inquired and sought about, they said, Gideon the son of Joash has done this thing.

Judg. 6:30 Then the men of the city said to Joash, Bring out your son that he may die, for he has broken down the altar of Baal and cut down the Asherah beside it.

Judg. 6:31 And Joash said to all who stood against him, Will you contend for Baal? Or will you save him? Whoever contends for him will be put to death while it is still morning. If he is a god, let him contend for himself; for his altar has been broken down.

Judg. 6:32 Therefore on that day he named Gideon Jerubbaal, saying, Let Baal contend against him, for he has broken down his altar.

Judg. 6:33 Then all the Midianites and the Amalekites and the children of the east gathered together, and they crossed over and encamped in the valley of Jezreel.

Judg. 6:34 And the Spirit of Jehovah clothed Gideon; and he blew the trumpet, and the Abiezrites were called up behind him.

Judg. 6:35 And he sent messengers throughout all Manasseh, and they were also called up behind him. And he sent messengers throughout Asher and Zebulun and Naphtali, and they went up to meet them.

Judg. 6:36 And Gideon said to God, If indeed You will save Israel through my hand, as You have said,

Judg. 6:37 I am laying here a fleece of wool on the threshing floor: If there is dew on the fleece alone and it is dry on all the ground, I will know that You will save Israel through my hand, as You have said.

Judg. 6:38 And so it happened. When he rose up early the next morning and squeezed the fleece, he wrung dew from the fleece, a bowlful of water.

Judg. 6:39 Then Gideon said to God, May Your anger not burn against me, but allow me to speak only this one time. Allow me to make this test with the fleece only this one time. Let it be dry on the fleece only, and let there be dew on all the ground.

Judg. 6:40 And God did so that night, so that it was dry on the fleece only and there was dew on all the ground.
Then Jerubbaal (that is, Gideon) and all the people who were with him rose early and encamped beside the spring of Harod. And the camp of Midian was to their north, by the hill of Moreh, in the valley.

And Jehovah said to Gideon, The people with you are too many for Me to deliver Midian into their hand; Israel might vaunt himself against Me, saying, My own hand has saved me.

Now then proclaim in the hearing of the people, saying, Whoever is afraid and trembling should return and depart from here. And twenty-two thousand of the people returned, and ten thousand remained.

Then Jehovah said to Gideon, The people are still too many. Bring them down to the water, and I will test them for you there. And he of whom I say to you, This one shall go with you, he shall go with you. And every one of whom I say to you, This one shall not go with you, he shall not go.

So he brought the people down to the water. And Jehovah said to Gideon, Everyone who laps from the water with his tongue, as a dog laps, you shall set apart; likewise everyone who bows down on his knees to drink.

And the number of those who lapped the water into their mouth with their hand was three hundred men, but the rest of the people bowed down on their knees to drink water.

And Jehovah said to Gideon, Through the three hundred men who lapped I will save you, and I will deliver Midian into your hand. But let all the other people go, each to his own place.

And Jehovah said to Gideon, Through the three hundred men who lapped I will save you, and I will deliver Midian into your hand. But let all the other people go, each to his own place.

And the Midianites and the Amalekites and all the children of the east lay in the valley like a locust swarm in multitude; and their camels were without number, as the sand on the seashore is in multitude.

And when Gideon came, at that moment a man was recounting a dream to his companion; and he said, I have just had a dream. There was this round loaf of barley bread tumbling through the camp of Midian. And it came to the tent and struck it so that it fell, and it turned it upside down. And the tent collapsed.

And his companion answered and said, This is nothing else but the sword of Gideon the son of Joash, a man of Israel. God has delivered Midian and all the camp into his hand.

And when Gideon heard the account of the dream and its interpretation, he worshipped. And he returned to the camp of Israel and said, Arise, for Jehovah has delivered the camp of Midian into your hand.

And he divided the three hundred men into three companies; and he put trumpets into the hands of them all, as well as empty pitchers, with torches inside the pitchers.

And he said to them, Look at me, and do as I do. Right when I come to the edge of the camp, you shall do just as I do.

When I and all who are with me blow the trumpet, you also blow the trumpets around all the camp and say, For Jehovah and for Gideon!

So Gideon and the hundred men who were with him came to the edge of the camp at the beginning of the middle watch. They had just then posted the watch. And they blew the trumpets and broke the pitchers that were in their hands.

And the three companies blew the trumpets and shattered the pitchers; and they held the torches in their left hands, and the trumpets were in their right hands to blow. And they cried out, A sword for Jehovah and for Gideon!

And each man stood in his place around the camp. Then the whole camp ran off, and they shouted...
and fled.

Judg. 7:22 And they blew the three hundred trumpets, and Jehovah set each man’s sword against his companion and against the whole camp. And the camp fled as far as Beth-shittah toward Zererah, as far as the edge of Abel-meholah, by Tabbath.

Judg. 7:23 And the men of Israel were called up from Naphtali and from Asher and from all of Manasseh, and they pursued after Midian.

Judg. 7:24 Then Gideon sent messengers throughout all the hill country of Ephraim, saying, Come down against Midian, and seize the waters against them as far as Beth-barah and the Jordan. And every man of Ephraim was called up, and they seized the waters as far as Beth-barah and the Jordan.

Judg. 7:25 And they captured two princes of Midian, Oreb and Zeeb. And they slew Oreb at the rock of Oreb, and Zeeb they slew at the wine press of Zeeb; and they pursued Midian. And they brought the heads of Oreb and Zeeb to Gideon across the Jordan.

Judg. 8:1 Then the men of Ephraim said to him, Why have you done this thing to us, that you did not call us when you went to battle against Midian? And they contended with him sharply.

Judg. 8:2 And he said to them, What have I done now to compare with you? Are not the gleanings of the grapes of Ephraim better than the vintage of Abiezer?

Judg. 8:3 It was into your hand that God gave the princes of Midian, Oreb and Zeeb. And what was I able to do in comparison with you? Then their hostile spirit toward him subsided when he said this word.

Judg. 8:4 Then Gideon came to the Jordan and crossed over, he and the three hundred men with him, weary yet pursuing.

Judg. 8:5 And he said to the men of Succoth, Please give us loaves of bread for the people behind me, for they are weary and I am pursuing after Zebah and Zalmunna, the kings of Midian.

Judg. 8:6 But the princes of Succoth said, Are the hands of Zebah and Zalmunna in your hand now, that we should give bread to your army?

Judg. 8:7 And Gideon said, Because of this, when Jehovah does deliver Zebah and Zalmunna into my hand, I will trample your flesh on the thorns of the wilderness and the briers.

Judg. 8:8 Then he went up from there to Penuel and spoke to them in the same way; and the men of Penuel answered him as the men of Succoth had answered.

Judg. 8:9 And he spoke also to the men of Penuel, saying, When I return in peace, I will break down this tower.

Judg. 8:10 Now Zebah and Zalmunna were in Karkor, and their camps were with them, about fifteen thousand men, all who were left of the entire camp of the children of the east; for there had fallen one hundred and twenty thousand men who drew the sword.

Judg. 8:11 And Gideon went up by way of the tent dwellers, east of Nobah and Jogbehah; and he struck the camp when the camp was off guard.

Judg. 8:12 And Zebah and Zalmunna fled, and he pursued after them. And he captured the two kings of Midian, Zebah and Zalmunna, and threw all the camp into confusion.

Judg. 8:13 And when Gideon the son of Joash returned from battle from the ascent of Heres,

Judg. 8:14 He captured a young man from among the men of Succoth and questioned him. And he wrote down for him the princes of Succoth and its elders, seventy-seven men.

Judg. 8:15 Then he came to the men of Succoth and said, Here are Zebah and Zalmunna, concerning whom you taunted me, saying, Are the hands of Zebah and Zalmunna in your hand now, that we should give bread to your men who are weary?

Judg. 8:16 And he took the elders of the city and the thorns of the wilderness and the briers, and with them he trampled the men of Succoth.

Judg. 8:17 And he broke down the tower of Penuel and slew the men of the city.

Judg. 8:18 Then he said to Zebah and Zalmunna, What were the men whom you slew in Tabor like? And they said, As you are, so were they. Each one was like the children of a king in form.

Judg. 8:19 And he said, They were my brothers, the sons of my mother. As Jehovah lives, if you had kept them alive, I would not slay you.

Judg. 8:20 And he said to Jether his firstborn, Rise up; slay them. But the youth would not draw his sword, because he was fearful; for he was still a youth.
Judg. 8:21 Then Zebah and Zalmunna said, You rise up, and fall on us; for there is as much strength as there is man. And Gideon rose up and slew Zebah and Zalmunna. And he took the crescents that were on their camels’ necks.

Judg. 8:22 And the men of Israel said to Gideon, Rule over us, you and your son and your grandson as well; for you have saved us from the hand of Midian.

Judg. 8:23 But Gideon said to them, I will not rule over you, nor will my son rule over you. Jehovah will rule over you.

Judg. 8:24 And Gideon said to them, Let me make a request of you, that each of you give me an earring from his spoil. (The Midianites had golden earrings, for they were Ishmaelites.)

Judg. 8:25 And they said, We will willingly give it. And they spread out a garment, and each of them threw an earring from his spoil there.

Judg. 8:26 And the weight of the golden earrings that he requested was one thousand seven hundred shekels of gold. This was besides the crescents and the pendants and the purple garments that were upon the kings of Midian and besides the chains that were on their camels’ necks.

Judg. 8:27 And Gideon made an ephod with it and placed it in his city, in Ophrah. And all Israel went as harlots to it there, and it became a snare to Gideon and his house.

Judg. 8:28 So Midian was subdued before the children of Israel, and they lifted up their heads no more. And the land had rest forty years in the days of Gideon.

Judg. 8:29 Then Jerubbaal the son of Joash 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.
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.

I. Gideon was raised up by God as His valiant warrior and sent by God to save Israel (Judg. 6:12-14; cf. John 8:29) from the oppression of the Midianites (Judg. 6:1—8:32); we must see the intrinsic significance of Gideon’s success:

Judg. 6:12 And the Angel of Jehovah appeared to him and said to him, Jehovah is with you, valiant warrior.
Judg. 6:13 And Gideon said to Him, Please, my lord, if Jehovah is with us, then why has all this happened to us? And where are all His wondrous deeds that our fathers recount to us, saying, Did not Jehovah bring us up out of Egypt? But now Jehovah has abandoned us and delivered us into the hand of Midian.
Judg. 6:14 Then Jehovah turned to him and said, Go in this strength of yours, and save Israel from the
hand of Midian. Indeed I have sent you.

John 8:29 And He who sent Me is with Me; He has not left Me alone, for I always do the things that are pleasing to Him.

Judg. 6:1—8:32 See the verses listed under Scripture Reading of this message.

A. Gideon listened carefully to the word of God, something that was rare among the children of Israel at that time:

1. The Lord always wants to open our ears to hear His voice so that we may see things according to His economy—Rev. 1:10, 12; Job 33:14-16; Isa. 50:4-5; Exo. 21:6.

Rev. 1:10 I was in spirit on the Lord’s Day and heard behind me a loud voice like a trumpet,
Rev. 1:12 And I turned to see the voice that spoke with me; and when I turned, I saw seven golden lampstands,
Job 33:14 For God speaks in one way, / Indeed in two ways, without any perceiving it—
Job 33:15 In a dream, a night vision, / When deep sleep falls upon men / In the slumberings upon their beds—
Job 33:16 Then He opens the ears of men / And seals up their instruction,
Isa. 50:4 The Lord Jehovah has given me / The tongue of the instructed, / That I should know how to sustain the weary with a word. / He awakens me morning by morning; / He awakens my ear / To hear as an instructed one.
Isa. 50:5 The Lord Jehovah has opened my ear; / And I was not rebellious, / Nor did I turn back.
Exo. 21:6 Then his master shall bring him to God and shall bring him to the door or to the doorpost, and his master shall bore his ear through with an awl; and he shall serve him forever.

2. As the Spirit is speaking to the churches (Rev. 2:7a), we all need an opened, circumcised (Jer. 6:10; Acts 7:51), cleansed (Exo. 29:20; Lev. 8:23-24; 14:14), and anointed ear (vv. 17, 28) to hear the Spirit’s speaking.

Rev. 2:7 He who has an ear, let him hear what the Spirit says to the churches. To him who overcomes, to him I will give to eat of the tree of life, which is in the Paradise of God.
Jer. 6:10 To whom shall I speak and testify, / That they may hear? / Indeed, their ear is uncircumcised, / And they are unable to listen. / See, the word of Jehovah has become a reproach to them; / They have no delight in it.
Acts 7:51 You stiff-necked and uncircumcised in hearts and ears, you always oppose the Holy Spirit; as your fathers did, you also do.
Exo. 29:20 Then you shall slaughter the ram and take some of its blood and put it on the lobe of Aaron’s right ear and on the lobe of the right ear of his sons and on the thumb of their right hand and on the big toe of their right foot, and sprinkle the rest of the blood on and around the altar.
Lev. 8:23 And Moses slaughtered it and took some of its blood and put it on the lobe of Aaron’s right ear and on the thumb of his right hand and on the big toe of his right foot.
Lev. 8:24 And he brought Aaron’s sons near, and Moses put some of the blood on the lobe of their right ear and on the thumb of their right hand and on the big toe of their right foot; and Moses sprinkled the rest of the blood on and around the altar.
Lev. 14:14 And the priest shall take some of the blood of the trespass offering, and the priest shall put it on the lobe of the right ear of the one who is to be cleansed and on the thumb of his right hand and on the big toe of his right foot.
Lev. 14:17 And from the rest of the oil that is in the palm of his hand the priest shall put some on the lobe of the right ear of the one who is to be cleansed and some on the thumb
of his right hand and some on the big toe of his right foot, upon the blood of the trespass offering.

Lev. 14:28 And the priest shall put some of the oil that is in the palm of his hand on the lobe of the right ear of the one who is to be cleansed and on the thumb of his right hand and on the big toe of his right foot, upon the place of the blood of the trespass offering.

B. Gideon obeyed God’s word and acted on it—cf. Heb. 11:32-33a:

Heb. 11:32 And what more shall I say? For time will fail me if I tell of Gideon, Barak, Samson, Jephthah, of David and Samuel and the prophets,

Heb. 11:33 Who through faith overcame kingdoms, worked righteousness, obtained promises, stopped the mouths of lions,

1. In the New Testament we have Christ’s life of obedience and submission, and if we walk according to the spirit, we will spontaneously fulfill the righteous requirement of the law—Phil. 2:5-11; Rom. 8:4.

Phil. 2:5 Let this mind be in you, which was also in Christ Jesus,
Phil. 2:6 Who, existing in the form of God, did not consider being equal with God a treasure to be grasped,
Phil. 2:7 But emptied Himself, taking the form of a slave, becoming in the likeness of men;
Phil. 2:8 And being found in fashion as a man, He humbled Himself, becoming obedient even unto death, and that the death of a cross.
Phil. 2:9 Therefore also God highly exalted Him and bestowed on Him the name which is above every name,
Phil. 2:10 That in the name of Jesus every knee should bow, of those who are in heaven and on earth and under the earth,
Phil. 2:11 And every tongue should openly confess that Jesus Christ is Lord to the glory of God the Father.
Rom. 8:4 That the righteous requirement of the law might be fulfilled in us, who do not walk according to the flesh but according to the spirit.

2. If our attitude in coming to the law is to care only for the commandments in letters, we will have the law in the aspect of the killing letter; however, if we take every part of the law as the word breathed out by the God whom we love, we will have the law in the aspect of the life-giving Spirit; then the law will function to dispense God Himself as life into us as His loving seekers—Psa. 119:25, 116, 130; 2 Cor. 3:6; 2 Tim. 3:16-17.

Psa. 119:25 My soul clings to the dust; / Enliven me according to Your word.
Psa. 119:116 Uphold me according to Your word that I may live, / And do not let me be ashamed of my hope.
Psa. 119:130 The opening of Your words gives light, / Imparting understanding to the simple.
2 Cor. 3:6 Who has also made us sufficient as ministers of a new covenant, ministers not of the letter but of the Spirit; for the letter kills, but the Spirit gives life.
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.

3. To be vital is to be living and active by being filled with the Spirit inwardly and outwardly and by preaching the gospel and teaching the truths at any time and in any place by diving into the Word for the increase and propagation of the Lord—Dan. 11:32b; Acts 13:52; 4:8, 31; 13:9; 2:38; 5:32b; 2 Tim. 4:1-2.
Dan. 11:32 And with his smooth words he will cause those who act wickedly toward the covenant to be profane. But the people who know their God will show strength and take action.

Acts 13:52 And the disciples were filled with joy and with the Holy Spirit.

Acts 4:8 Then Peter, filled with the Holy Spirit, said to them, Rulers of the people and elders,

Acts 4:31 And when they had so besought, the place in which they were gathered was shaken, and they were all filled with the Holy Spirit and began to speak the word of God with boldness.

Acts 13:9 But Saul, who is also Paul, filled with the Holy Spirit, looked intently at him

Acts 2:38 And Peter said to them, Repent and each one of you be baptized upon the name of Jesus Christ for the forgiveness of your sins, and you will receive the gift of the Holy Spirit.

Acts 5:32 And we are witnesses of these things, and so is the Holy Spirit, whom God has given to those who obey Him.

2 Tim. 4:1 I solemnly charge you before God and Christ Jesus, who is to judge the living and the dead, and by His appearing and His kingdom:

2 Tim. 4:2 Proclaim the word; be ready in season and out of season; convict, rebuke, exhort with all long-suffering and teaching.

C. Gideon tore down the altar of Baal (the chief male god of the Canaanites) and cut down the Asherah (the chief female goddess); this touched God’s heart because God hated the idols, which He regarded as men with whom His wife Israel had committed harlotry; intrinsically, an idol is anything within us that we love more than the Lord and that replaces the Lord in our life—Judg. 6:25-28; Ezek. 14:1-3.

Judg. 6:25 And that night Jehovah said to him, Take your father’s bull, that is, the second bull, seven years old; and tear down the altar of Baal that belongs to your father, and cut down the Asherah that is beside it.

Judg. 6:26 And build an altar to Jehovah your God upon the top of this stronghold in the ordered manner. Then take that second bull, and offer a burnt offering with the wood of the Asherah that you will cut down.

Judg. 6:27 So Gideon took ten men from among his servants and did as Jehovah had told him. But because he was too afraid of his father’s house and the men of the city to do it by day, he did it at night.

Judg. 6:28 And when the men of the city rose up early in the morning, there was the altar of Baal, broken down; and the Asherah beside it was cut down. And the second bull had been offered upon the altar that had been built.

Ezek. 14:1 Then some of the elders of Israel came to me and sat before me.

Ezek. 14:2 And the word of Jehovah came to me, saying,

Ezek. 14:3 Son of man, these men have set up their idols in their hearts and have put the stumbling block of their iniquity before their faces. Should I be inquired of at all by them?

D. By tearing down the altar of Baal and cutting down the Asherah that belonged to his father, Gideon sacrificed his relationship with his father and his enjoyment of society to follow Jehovah; for Gideon to do such a thing required that he sacrifice his own interests, and his sacrifice was a strong factor of his success—Judg. 6:28-32.
Judg. 6:28 And when the men of the city rose up early in the morning, there was the altar of Baal, broken down; and the Asherah beside it was cut down. And the second bull had been offered upon the altar that had been built.

Judg. 6:29 And they said to one another, Who has done this thing? And after they inquired and sought about, they said, Gideon the son of Joash has done this thing.

Judg. 6:30 Then the men of the city said to Joash, Bring out your son that he may die, for he has broken down the altar of Baal and cut down the Asherah beside it.

Judg. 6:31 And Joash said to all who stood against him, Will you contend for Baal? Or will you save him? Whoever contends for him will be put to death while it is still morning. If he is a god, let him contend for himself; for his altar has been broken down.

Judg. 6:32 Therefore on that day he named Gideon Jerubbaal, saying, Let Baal contend against him, for he has broken down his altar.

E. As a result of the above four factors, Gideon received a reward—the economical Spirit came upon him (v. 34); hence, he became powerful and with only three hundred men defeated two princes and two kings, who had people “like a locust swarm in number” and “camels...without number” (v. 5; 7:25; 8:10-12); with Gideon we have a picture of a man who lived in union with God, a God-man, to fulfill God’s word and to carry out God’s economy.

Judg. 6:34 And the Spirit of Jehovah clothed Gideon; and he blew the trumpet, and the Abiezrites were called up behind him.

Judg. 6:5 For they went up with their cattle and their tents and came in like a locust swarm in number; both they and their camels were without number. And they came into the land to destroy it.

Judg. 7:25 And they captured two princes of Midian, Oreb and Zeeb. And they slew Oreb at the rock of Oreb, and Zeeb they slew at the wine press of Zeeb; and they pursued Midian. And they brought the heads of Oreb and Zeeb to Gideon across the Jordan.

Judg. 8:10 Now Zebah and Zalmunna were in Karkor, and their camps were with them, about fifteen thousand men, all who were left of the entire camp of the children of the east; for there had fallen one hundred and twenty thousand men who drew the sword.

Judg. 8:11 And Gideon went up by way of the tent dwellers, east of Nobah and Jogbehah; and he struck the camp when the camp was off guard.

Judg. 8:12 And Zebah and Zalmunna fled, and he pursued after them. And he captured the two kings of Midian, Zebah and Zalmunna, and threw all the camp into confusion.

II. The selection of the overcomers is seen with God’s selection of Gideon and the three hundred men to fight with him to defeat the Midianites—6:1-6, 11-35; 7:1-8, 19-25; 8:1-4:

Judg. 6:1 Then the children of Israel did that which was evil in the sight of Jehovah, and Jehovah delivered them into the hand of Midian for seven years.

Judg. 6:2 And the hand of Midian prevailed against Israel. Because of Midian the children of Israel made for themselves the dens which are in the mountains as well as the caves and the strongholds.

Judg. 6:3 And whenever Israel sowed its seed, Midian rose up with Amalek and the children of the east, and went up against them.

Judg. 6:4 And they encamped against them and destroyed the produce of the land until you come to Gaza, and they left no sustenance in Israel, or sheep or ox or donkey.

Judg. 6:5 For they went up with their cattle and their tents and came in like a locust swarm in number;
both they and their camels were without number. And they came into the land to destroy it.

Judg. 6:6 And Israel was greatly impoverished because of Midian. And the children of Israel cried out to Jehovah.

Judg. 6:11 And the Angel of Jehovah came and sat under the terebinth that was in Ophrah, which belonged to Joash the Abiezrite, while Gideon his son was beating out the wheat in the winepress in order to hide it from the Midianites.

Judg. 6:12 And the Angel of Jehovah appeared to him and said to him, Jehovah is with you, valiant warrior.

Judg. 6:13 And Gideon said to Him, Please, my lord, if Jehovah is with us, then why has all this happened to us? And where are all His wondrous deeds that our fathers recount to us, saying, Did not Jehovah bring us up out of Egypt? But now Jehovah has abandoned us and delivered us into the hand of Midian.

Judg. 6:14 Then Jehovah turned to him and said, Go in this strength of yours, and save Israel from the hand of Midian. Indeed I have sent you.

Judg. 6:15 And he said to Him, Please, Lord, by what way can I save Israel? My clan here is the poorest in Manasseh, and I am the least in my father’s house.

Judg. 6:16 And Jehovah said to him, Surely I will be with you, and you will strike the Midianites as one man.

Judg. 6:17 And he said to Him, If now I have found favor in Your sight, perform a sign for me that it is You who are speaking with me.

Judg. 6:18 Do not depart from here until I come to You and bring my present and set it before You. And He said, I will remain until you return.

Judg. 6:19 So Gideon went and prepared a kid and an ephah of flour in unleavened cakes. He put the flesh in a basket and put the broth in a pot, and he brought it out to Him under the terebinth. And he presented it.

Judg. 6:20 And the Angel of God said to him, Take the flesh and the unleavened cakes, and put them on this rock; and pour out the broth. And he did so.

Judg. 6:21 And the Angel of Jehovah put forth the end of the staff that was in His hand and touched the flesh and the unleavened cakes. And fire came up from the rock and consumed the flesh and the unleavened cakes. And the Angel of Jehovah went from his sight.

Judg. 6:22 And Gideon saw that He was the Angel of Jehovah. And Gideon said, Alas, O Lord Jehovah! For I have seen the Angel of Jehovah face to face.

Judg. 6:23 And Jehovah said to him, Peace be with you. Do not be afraid; you shall not die.

Judg. 6:24 Then Gideon built an altar there to Jehovah, and he called it Jehovah-shalom. To this day it is still in Ophrah of the Abiezrites.

Judg. 6:25 And that night Jehovah said to him, Take your father’s bull, that is, the second bull, seven years old; and tear down the altar of Baal that belongs to your father, and cut down the Asherah that is beside it.

Judg. 6:26 And build an altar to Jehovah your God upon the top of this stronghold in the ordered manner. Then take that second bull, and offer a burnt offering with the wood of the Asherah that you will cut down.

Judg. 6:27 So Gideon took ten men from among his servants and did as Jehovah had told him. But because he was too afraid of his father’s house and the men of the city to do it by day, he did it at night.

Judg. 6:28 And when the men of the city rose up early in the morning, there was the altar of Baal, broken down; and the Asherah beside it was cut down. And the second bull had been offered upon the altar that had been built.

Judg. 6:29 And they said to one another, Who has done this thing? And after they inquired and sought about, they said, Gideon the son of Joash has done this thing.

Judg. 6:30 Then the men of the city said to Joash, Bring out your son that he may die, for he has broken down the altar of Baal and cut down the Asherah beside it.

Judg. 6:31 And Joash said to all who stood against him, Will you contend for Baal? Or will you save
he? Whoever contends for him will be put to death while it is still morning. If he is a god, let him contend for himself; for his altar has been broken down.

Judg. 6:32 Therefore on that day he named Gideon Jerubbaal, saying, Let Baal contend against him, for he has broken down his altar.

Judg. 6:33 Then all the Midianites and the Amalekites and the children of the east gathered together, and they crossed over and encamped in the valley of Jezreel.

Judg. 6:34 And the Spirit of Jehovah clothed Gideon; and he blew the trumpet, and the Abiezrites were called up behind him.

Judg. 6:35 And he sent messengers throughout all Manasseh, and they were also called up behind him. And he sent messengers throughout Asher and Zebulun and Naphtali, and they went up to meet them.

Judg. 7:1 Then Jerubbaal (that is, Gideon) and all the people who were with him rose early and encamped beside the spring of Harod. And the camp of Midian was to their north, by the hill of Moreh, in the valley.

Judg. 7:2 And Jehovah said to Gideon, The people with you are too many for Me to deliver Midian into their hand; Israel might vaunt himself against Me, saying, My own hand has saved me.

Judg. 7:3 Now then proclaim in the hearing of the people, saying, Whoever is afraid and trembling should return and depart from here. And twenty-two thousand of the people returned, and ten thousand remained.

Judg. 7:4 Then Jehovah said to Gideon, The people are still too many. Bring them down to the water, and I will test them for you there. And he of whom I say to you, This one shall go with you, he shall go with you. And every one of whom I say to you, This one shall not go with you, he shall not go.

Judg. 7:5 So he brought the people down to the water. And Jehovah said to Gideon, Everyone who laps from the water with his tongue, as a dog laps, you shall set apart; likewise everyone who bows down on his knees to drink.

Judg. 7:6 And the number of those who lapped the water into their mouth with their hand was three hundred men, but the rest of the people bowed down on their knees to drink water.

Judg. 7:7 And Jehovah said to Gideon, Through the three hundred men who lapped I will save you, and I will deliver Midian into your hand. But let all the other people go, each to his own place.

Judg. 7:8 Then the people took provisions in their hand and their trumpets; and he sent all the men of Israel away, each to his own tent, but retained the three hundred men. And the camp of Midian was below him in the valley.

Judg. 7:19 So Gideon and the hundred men who were with him came to the edge of the camp at the beginning of the middle watch. They had just then posted the watch. And they blew the trumpets and broke the pitchers that were in their hands.

Judg. 7:20 And the three companies blew the trumpets and shattered the pitchers; and they held the torches in their left hands, and the trumpets were in their right hands to blow. And they cried out, A sword for Jehovah and for Gideon!

Judg. 7:21 And each man stood in his place around the camp. Then the whole camp ran off, and they shouted and fled.

Judg. 7:22 And they blew the three hundred trumpets, and Jehovah set each man’s sword against his companion and against the whole camp. And the camp fled as far as Beth-shittah toward Zererah, as far as the edge of Abel-meholah, by Tabbath.

Judg. 7:23 And the men of Israel were called up from Naphtali and from Asher and from all of Manasseh, and they pursued after Midian.

Judg. 7:24 Then Gideon sent messengers throughout all the hill country of Ephraim, saying, Come down against Midian, and seize the waters against them as far as Beth-barah and the Jordan. And every man of Ephraim was called up, and they seized the waters as far as Beth-barah and the Jordan.

Judg. 7:25 And they captured two princes of Midian, Oreb and Zeeb. And they slew Oreb at the rock of Oreb, and Zeeb they slew at the wine press of Zeeb; and they pursued Midian. And they
Judg. 8:1 Then the men of Ephraim said to him, Why have you done this thing to us, that you did not call us when you went to battle against Midian? And they contended with him sharply.

Judg. 8:2 And he said to them, What have I done now to compare with you? Are not the gleanings of the grapes of Ephraim better than the vintage of Abiezer?

Judg. 8:3 It was into your hand that God gave the princes of Midian, Oreb and Zeeb. And what was I able to do in comparison with you? Then their hostile spirit toward him subsided when he said this word.

Judg. 8:4 Then Gideon came to the Jordan and crossed over, he and the three hundred men with him, weary yet pursuing.

A. The account of Gideon shows us how to be an overcomer:

1. We must know the self, realizing ourselves to be the least—6:15; Eph. 3:8; Matt. 20:27-28; Gal. 6:3.

Judg. 6:15 And he said to Him, Please, Lord, by what way can I save Israel? My clan here is the poorest in Manasseh, and I am the least in my father’s house.

Eph. 3:8 To me, less than the least of all saints, was this grace given to announce to the Gentiles the unsearchable riches of Christ as the gospel

Matt. 20:27 And whoever wants to be first among you shall be your slave;

Matt. 20:28 Just as the Son of Man did not come to be served, but to serve and to give His life as a ransom for many.

Gal. 6:3 For if anyone thinks he is something when he is nothing, he deceives himself.

2. We must see the heavenly vision of Christ as the centrality and universality of God’s eternal economy—Judg. 6:12; Acts 26:16-22; Col. 1:17b, 18b; 1 Tim. 1:3-4; Phil. 3:8, 10.

Judg. 6:12 And the Angel of Jehovah appeared to him and said to him, Jehovah is with you, valiant warrior.

Acts 26:16 But rise up and stand on your feet; for I have appeared to you for this purpose, to appoint you as a minister and a witness both of the things in which you have seen Me and of the things in which I will appear to you;

Acts 26:17 Delivering you from the people and from the Gentiles, to whom I send you,

Acts 26:18 To open their eyes, to turn them from darkness to light and from the authority of Satan to God, that they may receive forgiveness of sins and an inheritance among those who have been sanctified by faith in Me.

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

Acts 26:20 But declared both to those in Damascus first and in Jerusalem and throughout all the country of Judea and to the Gentiles that they should repent and turn to God, doing works worthy of repentance.

Acts 26:21 Because of these things certain Jews seized me while I was in the temple and tried to slay me.

Acts 26:22 Having therefore obtained the help which is from God, I have stood unto this day, testifying both to small and great, saying nothing apart from the things which both the prophets and Moses have said would take place,

Col. 1:17 And He is before all things, and all things cohere in Him;

Col. 1:18 And He is the Head of the Body, the church; He is the beginning, the Firstborn from the dead, that He Himself might have the first place in all things;

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.
Phil. 3:8 But moreover I also count all things to be loss on account of the excellency of the knowledge of Christ Jesus my Lord, on account of whom I have suffered the loss of all things and count them as refuse that I may gain Christ.

Phil. 3:10 To know Him and the power of His resurrection and the fellowship of His sufferings, being conformed to His death,

3. We must offer up ourselves to God as a living sacrifice according to His good, well-pleasing, and perfect will to have the reality and living of the Body of Christ (Rom. 12:1-5; cf. Judg. 6:21-24); we must be those who hear and answer the Lord’s call in Revelation 2 and 3 for the overcomers—2:7, 11, 17, 26-28; 3:5, 12, 20-21; Hymns, #894.

Rom. 12:1 I exhort you therefore, brothers, through the compassions of God to present your bodies a living sacrifice, holy, well pleasing to God, which is your reasonable service.

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.

Rom. 12:3 For I say, through the grace given to me, to everyone who is among you, not to think more highly of himself than he ought to think, but to think so as to be sober-minded, as God has apportioned to each a measure of faith.

Rom. 12:4 For just as in one body we have many members, and all the members do not have the same function,

Rom. 12:5 So we who are many are one body in Christ, and individually members one of another.

Judg. 6:21 And the Angel of Jehovah put forth the end of the staff that was in His hand and touched the flesh and the unleavened cakes. And fire came up from the rock and consumed the flesh and the unleavened cakes. And the Angel of Jehovah went from his sight.

Judg. 6:22 And Gideon saw that He was the Angel of Jehovah. And Gideon said, Alas, O Lord Jehovah! For I have seen the Angel of Jehovah face to face.

Judg. 6:23 And Jehovah said to him, Peace be with you. Do not be afraid; you shall not die.

Judg. 6:24 Then Gideon built an altar there to Jehovah, and he called it Jehovah-shalom. To this day it is still in Ophrah of the Abiezrites.

Rev. 2:7 He who has an ear, let him hear what the Spirit says to the churches. To him who overcomes, to him I will give to eat of the tree of life, which is in the Paradise of God.

Rev. 2:11 He who has an ear, let him hear what the Spirit says to the churches. He who overcomes shall by no means be hurt of the second death.

Rev. 2:17 He who has an ear, let him hear what the Spirit says to the churches. To him who overcomes, to him I will give of the hidden manna, and to him I will give a white stone, and upon the stone a new name written, which no one knows except him who receives it.

Rev. 2:26 And he who overcomes and he who keeps My works until the end, to him I will give authority over the nations;

Rev. 2:27 And he will shepherd them with an iron rod, as vessels of pottery are broken in pieces, as I also have received from My Father;

Rev. 2:28 And to him I will give the morning star.

Rev. 3:5 He who overcomes will be clothed thus, in white garments, and I shall by no means erase his name out of the book of life, and I will confess his name before My Father and before His angels.

Rev. 3:12 He who overcomes, him I will make a pillar in the temple of My God, and he shall by no means go out anymore, and I will write upon him the name of My God and the
name of the city of My God, the New Jerusalem, which descends out of heaven from My God, and My new name.

Rev. 3:20 Behold, I stand at the door and knock; if anyone hears My voice and opens the door, then I will come in to him and dine with him and he with Me.

Rev. 3:21 He who overcomes, to him I will give to sit with Me on My throne, as I also overcame and sat with My Father on His throne.

Hymns, #894

(1) Will you be an overcomer? Christ is calling now!
Will you then be such a follower,
Though you know not how?
(Chorus) Will you be an overcomer?
Christ is calling, Christ is calling,
Will you make this choice?
Listen to His voice!
(2) Will you be an overcomer?
Keep the “first love,” never leave it,
To the Lord be drawn!
Till the break of dawn.
(3) Will you be an overcomer?
On His life depend!
Dare to suffer persecution,
Faithful to the end.
(4) Will you be an overcomer?
Testimony bear!
Keep away from false religion,
"Hidden manna” share.
(5) Will you be an overcomer,
Overcome all evil mixture,
Simple, real, and pure?
Ruling pow’r secure.
(6) Will you be an overcomer?
Keep your “garments” from the deadness,
Trust the living Lord!
Win the life-reward.
(7) Will you be an overcomer?
Never lukewarm be,
Ne’er content with what you’ve gotten,
More you need to see.
(8) Will you be an overcomer?
Christ is calling still!
Will you now be loyal to Him,
His demand fulfill.

4. We must tear down the idols in our heart, in our life, and in our work for the Lord’s testimony, realizing that on the one hand, God leads us into the enjoyment of Christ as life, light, and power, and on the other hand, God is faithful to allow us to have financial difficulties, emotional sufferings, physical sufferings, and the loss of natural goodness in order that we would take Christ as our satisfaction, be filled with Christ, and allow Him to have the first place in all things—Judg. 6:25-28; John 10:10; 8:12; 2 Tim. 2:1; Col. 1:17b, 18b; 1 John 5:21; Job 22:24-26; Matt. 10:35-39; 2 Cor. 12:7-9; Job 1:1, 22; 2:9-10; 3:1, 11; 2 Cor. 4:5; 1 Cor. 2:2.

Judg. 6:25 And that night Jehovah said to him, Take your father’s bull, that is, the second bull, seven years old; and tear down the altar of Baal that belongs to your father, and cut down the Asherah that is beside it.

Judg. 6:26 And build an altar to Jehovah your God upon the top of this stronghold in the ordered manner. Then take that second bull, and offer a burnt offering with the wood of the Asherah that you will cut down.

Judg. 6:27 So Gideon took ten men from among his servants and did as Jehovah had told him. But because he was too afraid of his father’s house and the men of the city to do it by day, he did it at night.

Judg. 6:28 And when the men of the city rose up early in the morning, there was the altar of Baal, broken down; and the Asherah beside it was cut down. And the second bull had been offered upon the altar that had been built.

John 10:10 The thief does not come except to steal and kill and destroy; I have come that they may have life and may have it abundantly.

John 8:12 Again therefore Jesus spoke to them, saying, I am the light of the world; he who follows Me shall by no means walk in darkness, but shall have the light of life.

2 Tim. 2:1 You therefore, my child, be empowered in the grace which is in Christ Jesus;
Col. 1:17 And He is before all things, and all things cohere in Him;
Col. 1:18 And He is the Head of the Body, the church; He is the beginning, the Firstborn from the dead, that He Himself might have the first place in all things;
1 John 5:21 Little children, guard yourselves from idols.
Job 22:24 And place your gold nuggets in the dust / And your gold of Ophir in the stones of the brooks,
Job 22:25 Then the Almighty will be your gold nuggets / And precious silver to you.
Job 22:26 For then you will delight yourself in the Almighty, / And you will lift up your countenance to God.
Matt. 10:35 For I have come to set men at variance: a man against his father, and a daughter against her mother, and a daughter-in-law against her mother-in-law;
Matt. 10:36 And a man’s enemies will be those of his household.
Matt. 10:37 He who loves father or mother above Me is not worthy of Me; and he who loves son or daughter above Me is not worthy of Me;
Matt. 10:38 And he who does not take his cross and follow after Me is not worthy of Me.
Matt. 10:39 He who finds his soul-life shall lose it, and he who loses his soul-life for My sake shall find it.
2 Cor. 12:7 And because of the transcendence of the revelations, in order that I might not be exceedingly lifted up, there was given to me a thorn in the flesh, a messenger of Satan, that he might buffet me, in order that I might not be exceedingly lifted up.
2 Cor. 12:8 Concerning this I entreated the Lord three times that it might depart from me.
2 Cor. 12:9 And He has said to me, My grace is sufficient for you, for My power is perfected in weakness. Most gladly therefore I will rather boast in my weaknesses that the power of Christ might tabernacle over me.
Job 1:1 There was a man in the land of Uz whose name was Job; and this man was perfect and upright, and he feared God and turned away from evil.
Job 1:22 In all this Job did not sin, nor did he charge God with unseemliness.
Job 2:9 Then his wife said to him, Do you still hold fast your integrity? Curse God and die.
Job 2:10 But he said to her, You speak as one of the foolish women speaks. Should we receive the good from God but not receive the ill? In all this Job did not sin with his lips.
Job 3:1 After this Job opened his mouth and cursed the day of his birth.
Job 3:11 Why did I not die at birth, / Come forth from the womb and expire?
2 Cor. 4:5 For we do not preach ourselves but Christ Jesus as Lord, and ourselves as your slaves for Jesus’ sake.
1 Cor. 2:2 For I did not determine to know anything among you except Jesus Christ, and this One crucified.

B. How the overcomers are selected is seen with the selection of the three hundred; by telling Gideon that he had too many people, God was indicating that He would fight for Israel; the first selection resulted in twenty-two thousand leaving:

1. Those who left wanted to glorify themselves—Judg. 7:1-2; John 5:41, 44.
   
   Judg. 7:1 Then Jerubbaal (that is, Gideon) and all the people who were with him rose early and encamped beside the spring of Harod. And the camp of Midian was to their north, by the hill of Moreh, in the valley.
   
   Judg. 7:2 And Jehovah said to Gideon, The people with you are too many for Me to deliver Midian into their hand; Israel might vaunt himself against Me, saying, My own hand has saved me.
   
   John 5:41 I do not receive glory from men.
   
   John 5:44 How can you believe when you receive glory from one another and do not seek the glory that is from the only God?
2. Those who left were fearful and afraid—Judg. 7:3; Matt. 25:25; cf. Deut. 20:5-8.

Judg. 7:3 Now then proclaim in the hearing of the people, saying, Whoever is afraid and trembling should return and depart from here. And twenty-two thousand of the people returned, and ten thousand remained.

Matt. 25:25 And I was afraid and went off and hid your talent in the earth; behold, you have what is yours.

Deut. 20:5 And the officers shall speak to the people, saying, Is there any man who has built a new house and has not dedicated it? Let him go and return to his house, lest he die in the battle and another man dedicate it.

Deut. 20:6 Is there any man who has planted a vineyard and has not partaken of it? Let him go and return to his house, lest he die in the battle and another man partake of it.

Deut. 20:7 Is there any man who has gotten engaged to a woman and has not taken her to himself? Let him go and return to his house, lest he die in the battle and another man take her to himself.

Deut. 20:8 And the officers shall speak further to the people and say, Is there any man who is afraid and whose heart fails? Let him go and return to his house, so that the heart of his brothers does not melt like his heart.

C. The second selection was determined by how the people drank; those who drank directly with their mouth were eliminated by God; those who drank by bringing water in their hand to their mouth were selected by God because they were self-denying persons; by drinking in this way, they were able to watch diligently for any attack by the enemy—Judg. 7:4-6:

Judg. 7:4 Then Jehovah said to Gideon, The people are still too many. Bring them down to the water, and I will test them for you there. And he of whom I say to you, This one shall go with you, he shall go with you. And every one of whom I say to you, This one shall not go with you, he shall not go.

Judg. 7:5 So he brought the people down to the water. And Jehovah said to Gideon, Everyone who laps from the water with his tongue, as a dog laps, you shall set apart; likewise everyone who bows down on his knees to drink.

Judg. 7:6 And the number of those who lapped the water into their mouth with their hand was three hundred men, but the rest of the people bowed down on their knees to drink water.

1. Those who have the chance to indulge themselves but will not do so are self-denying persons who have been dealt with by the cross, sacrificing their personal rest and comfort for the sake of God’s purpose in the day of His warfare—v. 7; Psa. 110:3.

Judg. 7:7 And Jehovah said to Gideon, Through the three hundred men who lapped I will save you, and I will deliver Midian into your hand. But let all the other people go, each to his own place.

Psa. 110:3 Your people will offer themselves willingly / In the day of Your warfare, / In the splendor of their consecration. / Your young men will be to You / Like the dew from the womb of the dawn.

2. The overcomers are absolute for God’s glory and are afraid of nothing except offending the Lord and losing His presence (Exo. 33:14-16); they allow the cross to deal with the self (1 John 3:8; Heb. 2:14; Rom. 6:23; Gal. 2:20).

Exo. 33:14 And He said, My presence shall go with you, and I will give you rest.
Exo. 33:15  And he said to Him, If Your presence does not go with us, do not bring us up from here.

Exo. 33:16  For how then shall it be known that I have found favor in Your sight, I and Your people? Is it not by Your going with us, so that we, I and Your people, are distinct from all the other people who are on the face of the earth?

1 John 3:8  He who practices sin is of the devil, because the devil has sinned from the beginning. For this purpose the Son of God was manifested, that He might destroy the works of the devil.

Heb. 2:14  Since therefore the children have shared in blood and flesh, He also Himself in like manner partook of the same, that through death He might destroy him who has the might of death, that is, the devil,

Rom. 6:23  For the wages of sin is death, but the gift of God is eternal life in Christ Jesus our Lord.

Gal. 2:20  I am crucified with Christ; and it is no longer I who live, but it is Christ who lives in me; and the life which I now live in the flesh I live in faith, the faith of the Son of God, who loved me and gave Himself up for me.

D. God gave Gideon three hundred men and made them one body, signified by a “round loaf of barley bread” tumbling through the camp of the Midianites for their defeat and God’s victory—Judg. 7:9-25:

Judg. 7:9  And that night Jehovah said to him, Arise; go down against the camp, for I have delivered it into your hand.

Judg. 7:10  But if you are afraid to go down, go down with Purah your young man into the camp;

Judg. 7:11  And you will hear what they are saying. Then afterward your hands will be strengthened so that you can go down against the camp. So he went down with Purah his young man to the edge of the battle array that was in the camp.

Judg. 7:12  Now the Midianites and the Amalekites and all the children of the east lay in the valley like a locust swarm in multitude; and their camels were without number, as the sand on the seashore is in multitude.

Judg. 7:13  And when Gideon came, at that moment a man was recounting a dream to his companion; and he said, I have just had a dream. There was this round loaf of barley bread tumbling through the camp of Midian. And it came to the tent and struck it so that it fell, and it turned it upside down. And the tent collapsed.

Judg. 7:14  And his companion answered and said, This is nothing else but the sword of Gideon the son of Joash, a man of Israel. God has delivered Midian and all the camp into his hand.

Judg. 7:15  And when Gideon heard the account of the dream and its interpretation, he worshipped. And he returned to the camp of Israel and said, Arise, for Jehovah has delivered the camp of Midian into your hand.

Judg. 7:16  And he divided the three hundred men into three companies; and he put trumpets into the hands of them all, as well as empty pitchers, with torches inside the pitchers.

Judg. 7:17  And he said to them, Look at me, and do as I do. Right when I come to the edge of the camp, you shall do just as I do.

Judg. 7:18  When I and all who are with me blow the trumpet, you also blow the trumpets around all the camp and say, For Jehovah and for Gideon!

Judg. 7:19  So Gideon and the hundred men who were with him came to the edge of the camp at the beginning of the middle watch. They had just then posted the watch. And they blew the trumpets and broke the pitchers that were in their hands.
Judg. 7:20 And the three companies blew the trumpets and shattered the pitchers; and they held the torches in their left hands, and the trumpets were in their right hands to blow. And they cried out, A sword for Jehovah and for Gideon!

Judg. 7:21 And each man stood in his place around the camp. Then the whole camp ran off, and they shouted and fled.

Judg. 7:22 And they blew the three hundred trumpets, and Jehovah set each man’s sword against his companion and against the whole camp. And the camp fled as far as Beth-shittah toward Zererah, as far as the edge of Abel-meholah, by Tabbath.

Judg. 7:23 And the men of Israel were called up from Naphtali and from Asher and from all of Manasseh, and they pursued after Midian.

Judg. 7:24 Then Gideon sent messengers throughout all the hill country of Ephraim, saying, Come down against Midian, and seize the waters against them as far as Beth-barah and the Jordan. And every man of Ephraim was called up, and they seized the waters as far as Beth-barah and the Jordan.

Judg. 7:25 And they captured two princes of Midian, Oreb and Zeeb. And they slew Oreb at the rock of Oreb, and Zeeb they slew at the wine press of Zeeb; and they pursued Midian. And they brought the heads of Oreb and Zeeb to Gideon across the Jordan.

1. Gideon and his men moved and acted together in one accord as one man, signifying the oneness in the Spirit and the living in the Body; they were blended together in resurrection, signified by barley, the first-ripe grain (6:16; 2 Sam. 21:9; Lev. 23:10; 1 Cor. 15:20), to be one bread, signifying the church (10:17).

Judg. 6:16 And Jehovah said to him, Surely I will be with you, and you will strike the Midianites as one man.

2 Sam. 21:9 And he delivered them into the hands of the Gibeonites. And they hanged them on the mountain before Jehovah, and the seven perished together. And they were put to death in the days of harvest, in the first days, at the beginning of the barley harvest.

Lev. 23:10 Speak to the children of Israel, and say to them, When you come into the land which I am giving you, and reap its harvest, then you shall bring the sheaf of the firstfruits of your harvest to the priest;

1 Cor. 15:20 But now Christ has been raised from the dead, the firstfruits of those who have fallen asleep.

1 Cor. 10:17 Seeing that there is one bread, we who are many are one Body; for we all partake of the one bread.

2. Paul’s thought of the church being one bread was taken from the Old Testament with the meal offering (Lev. 2:4-5); we are the many grains (John 12:24) so that we may be ground into fine flour mingled with oil for making the cake, the bread, of the church (1 Cor. 12:24-25).

Lev. 2:4 And when you present an offering of a meal offering baked in the oven, it shall be of fine flour, unleavened cakes mingled with oil or unleavened wafers anointed with oil.

Lev. 2:5 And if your offering is a meal offering baked on a flat plate, it shall be of fine flour mingled with oil, unleavened.

John 12:24 Truly, truly, I say to you, Unless the grain of wheat falls into the ground and dies, it abides alone; but if it dies, it bears much fruit.

1 Cor. 12:24 But our comely members have no need. But God has blended the body together, giving more abundant honor to the member that lacked,

1 Cor. 12:25 That there would be no division in the body, but that the members would have the same care for one another.
3. All the co-workers and elders should shepherd one another and love one another to be a model of the Body life, a model of those who are learning to be tempered, blended, and crossed out in order to do everything by the Spirit to dispense Christ into one another for the practical Body life—Rom. 12:1-5; cf. 2 Chron. 1:10.

Rom. 12:1 I exhort you therefore, brothers, through the compassions of God to present your bodies a living sacrifice, holy, well pleasing to God, which is your reasonable service.

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.

Rom. 12:3 For I say, through the grace given to me, to everyone who is among you, not to think more highly of himself than he ought to think, but to think so as to be sober-minded, as God has apportioned to each a measure of faith.

Rom. 12:4 For just as in one body we have many members, and all the members do not have the same function,

Rom. 12:5 So we who are many are one body in Christ, and individually members one of another.

2 Chron. 1:10 Now give me wisdom and knowledge, that I may go out and come in before this people; for who can judge this great people of Yours?

E. Gideon and his three hundred men fought the battle and labored, yet the whole congregation chased the enemy and reaped the harvest, signifying that when we overcome, the whole Body is revived until Jehovah as peace, Jehovah-shalom (Judg. 6:24), reigns on the earth—7:22-25; 8:1-4; Col. 1:24; Psa. 128:5; Isa. 32:17; 66:12.

Judg. 6:24 Then Gideon built an altar there to Jehovah, and he called it Jehovah-shalom. To this day it is still in Ophrah of the Abiezrites.

Judg. 7:22 And they blew the three hundred trumpets, and Jehovah set each man’s sword against his companion and against the whole camp. And the camp fled as far as Beth-shittah toward Zererah, as far as the edge of Abel-meholah, by Tabbath.

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Judg. 8:1 Then the men of Ephraim said to him, Why have you done this thing to us, that you did not call us when you went to battle against Midian? And they contended with him sharply.

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Judg. 8:3 It was into your hand that God gave the princes of Midian, Oreb and Zeeb. And what was I able to do in comparison with you? Then their hostile spirit toward him subsided when he said this word.

Judg. 8:4 Then Gideon came to the Jordan and crossed over, he and the three hundred men with him, weary yet pursuing.
Col. 1:24 I now rejoice in my sufferings on your behalf and fill up on my part that which is lacking of the afflictions of Christ in my flesh for His Body, which is the church;

Psa. 128:5 Jehovah bless you from Zion; / And may you see the prosperity of Jerusalem / All the days of your life.

Isa. 32:17 And the work of righteousness will be peace, / And the result of righteousness, quietness and assurance forever.

Isa. 66:12 For thus says Jehovah, / I now am extending to her / Peace like a river, / And the glory of the nations / Like an overflowing stream; / And you will nurse, you will be carried on the hip, / And you will be bounced on the knees.

F. As Gideon and his men were pursuing the kings of Midian, they were “weary yet pursuing” (Judg. 8:4b); because we have received God’s mercy to minister and live in the reality of God’s eternal economy, we do not lose heart (2 Cor. 4:1, 16-18); we may labor to the point of exhaustion, but our labor is according to God’s operation, which operates in us in power (Col. 1:28-29; 1 Cor. 15:58).

Judg. 8:4 Then Gideon came to the Jordan and crossed over, he and the three hundred men with him, weary yet pursuing.

2 Cor. 4:1 Therefore having this ministry as we have been shown mercy, we do not lose heart;

2 Cor. 4:16 Therefore we do not lose heart; but though our outer man is decaying, yet our inner man is being renewed day by day.

2 Cor. 4:17 For our momentary lightness of affliction works out for us, more and more surpassingly, an eternal weight of glory,

2 Cor. 4:18 Because we do not regard the things which are seen but the things which are not seen; for the things which are seen are temporary, but the things which are not seen are eternal.

Col. 1:28 Whom we announce, admonishing every man and teaching every man in all wisdom that we may present every man full-grown in Christ;

Col. 1:29 For which also I labor, struggling according to His operation which operates in me in power.

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.

III. We must see the intrinsic significance of the secret of Gideon’s failure:

A. First, Gideon was not kind; he killed those countrymen who did not support him (Judg. 8:16-17), breaking the sixth commandment of God (Exo. 20:13); Christ as the kindness of God led us to repentance (Rom. 2:4; Titus 3:4; Eph. 2:7).

Judg. 8:16 And he took the elders of the city and the thorns of the wilderness and the briers, and with them he trampled the men of Succoth.

Judg. 8:17 And he broke down the tower of Penuel and slew the men of the city.

Exo. 20:13 You shall not kill.

Rom. 2:4 Or do you despise the riches of His kindness and forbearance and long-suffering, not knowing that God’s kindness is leading you to repentance?

Titus 3:4 But when the kindness and the love to man of our Savior God appeared,

Eph. 2:7 That He might display in the ages to come the surpassing riches of His grace in kindness toward us in Christ Jesus.

B. Second, he indulged in the lust of the flesh (cf. Gal. 5:16; Rom. 8:4), not exercising any restriction over his fleshly lust; this is indicated by Judges 8:30,
which tells us that Gideon had seventy sons, “for he had many wives”; in addition, his concubine who was in Shechem also bore him a son (v. 31); by this Gideon broke the seventh commandment (Exo. 20:14).

Gal. 5:16 But I say, Walk by the Spirit and you shall by no means fulfill the lust of the flesh.
Rom. 8:4 That the righteous requirement of the law might be fulfilled in us, who do not walk according to the flesh but according to the spirit.
Judg. 8:30 And Gideon had seventy sons, the issue of his loins, for he had many wives.
Judg. 8:31 And his concubine who was in Shechem also bore him a son, and he named him Abimelech.
Exo. 20:14 You shall not commit adultery.

C. Third, although Gideon did a good thing in refusing to rule over the people (Judg. 8:22-23), he coveted the spoil of his people (their golden earrings), thereby breaking the tenth commandment, and they surrendered it to him; Gideon made an ephod with the gold he had taken from the people, and this ephod became an idol to the children of Israel (vv. 24-27; Exo. 32:1-4 and footnote 1 on v. 2); as a result, Gideon’s family and the entire society of Israel were corrupted.

Judg. 8:22 And the men of Israel said to Gideon, Rule over us, you and your son and your grandson as well; for you have saved us from the hand of Midian.
Judg. 8:23 But Gideon said to them, I will not rule over you, nor will my son rule over you. Jehovah will rule over you.
Judg. 8:24 And Gideon said to them, Let me make a request of you, that each of you give me an earring from his spoil. (The Midianites had golden earrings, for they were Ishmaelites.)
Judg. 8:25 And they said, We will willingly give it. And they spread out a garment, and each of them threw an earring from his spoil there.
Judg. 8:26 And the weight of the golden earrings that he requested was one thousand seven hundred shekels of gold. This was besides the crescents and the pendants and the purple garments that were upon the kings of Midian and besides the chains that were on their camels’ necks.
Judg. 8:27 And Gideon made an ephod with it and placed it in his city, in Ophrah. And all Israel went as harlots to it there, and it became a snare to Gideon and his house.
Exo. 32:1 And when the people saw that Moses delayed to come down from the mountain, the people gathered against Aaron and said to him, Come, make a god for us who will go before us; for as for this Moses, the man who brought us up out of the land of Egypt, we do not know what has become of him.
Exo. 32:2 And Aaron said to them, Tear off the gold rings1, which are in the ears of your wives, your sons, and your daughters, and bring them to me.
Exo. 32:3 And all the people tore off the golden rings which were in their ears and brought them to Aaron.
Exo. 32:4 And he took the gold from their hand and fashioned it with an engraving tool and made it into a molten calf; and they said, This is your god, O Israel, who brought you up out of the land of Egypt!

32:2 footnote 1: The gold earrings were worn by the people for self-beautification. This indicates that self-beautification leads to idolatry (cf. Gen. 35:4 and note). Furthermore, the gold in the earrings was given to the children of Israel by God before their exodus from Egypt (12:35-36) and was to be used for the building of the tabernacle (25:3; 35:5). However, before the gold could be used for God’s purpose, it was usurped by Satan and used by God’s people to make an idol. Hence, idolatry is Satan’s
D. Judges is a book concerning the enjoyment of the good land, which is a type of Christ; Gideon’s success indicates the gaining of an excellent opportunity to enjoy Christ, but his failure indicates the losing of the opportunity to enjoy Christ.

IV. Gideon’s indulgence in sex and his greediness for gold led to idolatry; greediness is idolatry (Col. 3:5), and both fornication and greediness are linked to idol worship (Eph. 5:5); his failure shows us that we need to exercise strict control in dealing with the matters of sex and wealth:

Col. 3:5 Put to death therefore your members which are on the earth: fornication, uncleanness, passion, evil desire, and greediness, which is idolatry;

Eph. 5:5 For this you realize, knowing that every fornicator or unclean person or greedy person (who is an idolater) has no inheritance in the kingdom of Christ and of God.

A. Even King Solomon, who was glorified in the kingdom of Israel with the splendor of that kingdom at its highest peak (1 Kings 4:34; 8:10-11) and began as a God-fearing and God-loving person, eventually became an idol worshipper through his many foreign wives (11:1-13; see footnote 1 on v. 43).

1 Kings 4:34 And they came from all the peoples to hear the wisdom of Solomon, from all the kings of the earth who had heard of his wisdom.

1 Kings 8:10 And when the priests came out of the Holy Place, the cloud filled the house of Jehovah;

1 Kings 8:11 And the priests were not able to stand and minister because of the cloud, for the glory of Jehovah filled the house of Jehovah.

1 Kings 11:1 But King Solomon loved many foreign women in addition to Pharaoh’s daughter-Moabite, Ammonite, Edomite, Sidonian, and Hittite women,

1 Kings 11:2 From among the nations concerning which Jehovah had said to the children of Israel, You shall not go among them, nor shall they come among you, for they will surely turn your heart after their gods. Solomon clung to these in love.

1 Kings 11:3 And he had seven hundred princess wives and three hundred concubines, and his wives turned his heart away.

1 Kings 11:4 And when Solomon was old, his wives turned his heart after other gods; and his heart was not perfect toward Jehovah his God like the heart of David his father.

1 Kings 11:5 And Solomon went after Ashtoreth the goddess of the Sidonians and after Milcom the detestable thing of the Ammonites.

1 Kings 11:6 And Solomon did what was evil in the sight of Jehovah and did not fully follow Jehovah as David his father had done.

1 Kings 11:7 Then Solomon built a high place to Chemosh the detestable thing of Moab in the mountain that is before Jerusalem and to Molech the detestable thing of the children of Ammon.

1 Kings 11:8 And so he did for all his foreign wives, who burned incense and offered sacrifices to their gods.

1 Kings 11:9 So Jehovah became angry with Solomon because his heart turned away from Jehovah the God of Israel, who had appeared to him twice,
1 Kings 11:10 And who had commanded him concerning this very matter, not to go after other
gods; but he did not keep that which Jehovah had commanded.

1 Kings 11:11 And Jehovah said to Solomon, Because you have done this and have not kept My
covenant and My statutes, which I commanded you, I will surely tear the kingdom
away from you and give it to your servant.

1 Kings 11:12 However I will not do it in your days, because of David your father; I will tear it out
of your son’s hand.

1 Kings 11:13 But I will not tear the whole kingdom away from you; I will give one tribe to your
son because of David My servant and because of Jerusalem, which I have chosen.

1 Kings 11:43 And Solomon slept1 with his fathers and was buried in the city of David his father.
And Rehoboam his son reigned in his place.

1 Kings 11:43 footnote 1: Solomon’s decease (vv. 41-43) was in gloomy disappointment. His
glory fell off like the flower of grass (Matt. 6:29; 1 Pet. 1:24), and his splendid
career became “vanity of vanities,” as he had preached (Eccl. 1:2). However, what
God did through him as a type of Christ remains forever (see note 11 in ch. 2).
Under the light of the spiritual life, it is clear that Solomon was a wise man but not
a spiritual man; a man of capability, not a man of life; a man whose wisdom was a
gift, not a measure of life. The careers he accomplished were evidences of his
capacity from his God-given gift of wisdom, not manifestations of the ability of the
maturity of the divine life. Capability apart from life is like a snake, poisoning
God’s people; life is like a dove, supplying God’s people with life. Cf. note 181 in
Ruth 4.

Solomon’s enjoyment of the God-given good land reached the highest level through
his God-given gift. However, because of his small measure in the maturity of the
spiritual life, he was cut off from the enjoyment of the good land in God’s economy
because of his unbridled indulgence of his lust. His father David, a man according
to God’s heart, failed in this same gross and ugly sin (2 Sam. 11). Solomon’s failure
in this satanic temptation was much greater than his father’s. This caused his
descendants to lose more than ninety percent of their kingdom and caused the
people of God’s elect to suffer division and confusion among themselves
throughout many generations. Eventually, they lost the God-given land and became
captives in the foreign lands of idol worship. The nation of Israel is still suffering
because of Solomon’s failure. What a warning and an alarm this should be to us!
We must be careful. Even a little failure in the indulgence of lust can damage the
church and kill the splendid aspects of the church life.

B. After Gideon died, Israel’s degradation was initiated in their forsaking of
Jehovah their God and their worshipping the idols of the Canaanites, which
issued in their indulgence in fleshly lust; also, the son of Gideon’s concubine,
Abimelech, slew seventy of Gideon’s other sons, whereas Jotham, another son,
escaped—Judg. 8:33—9:57.

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. 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.
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.

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.

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.

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 Jerubaal, and is not Zebul his officer? Serve the men of Hamor, the father of Shechem; but why should we serve this man?

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!

When Zebul the ruler of the city heard the words of Gaal the son of Ebed, his anger burned.

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.

And now rise up at night, you and the people with you, and wait in ambush in the field;

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.

And Abimelech and all the people with him rose up at night and waited in ambush against Shechem in four companies.

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.

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.

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.

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.

So Gaal went out before the lords of Shechem and fought with Abimelech.

And Abimelech pursued him, and Gaal fled from before him. And many wounded fell, up to the entrance of the gate.

And Abimelech dwelt in Arumah. And Zebul drove out Gaal and his brothers, so that they could not dwell in Shechem.

Then on the next day the people went out into the field, and Abimelech was told.

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.

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.

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.

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.

C. Jotham boldly declared a parable of Abimelech’s reign as the reign of the bramble versus those who are like olive trees, fig trees, and vine trees, who reject ambition and become a channel of supply to God’s people (vv. 8-13); God repaid the evil of Abimelech (vv. 14-55), which he had done to his father by slaying his seventy brothers; 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 (Gideon—6:32) came upon them (9:56-57).

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?

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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!
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—

(For my father fought for you and risked his life, and he delivered you from the hand of Midian.

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.)

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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.

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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.

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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.

D. In Gideon’s success he joined himself to God, but in his failure he joined himself to Satan; to forsake God and join with Satan is to enter into the intrinsic
ambition within this evil one—Isa. 14:13-14.

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.

E. We have no right to divorce the Lord and no reason to forsake Him; we must take Him, love Him, honor Him, respect Him, regard Him, exalt Him, and cling to Him, rejecting Satan to the uttermost; then we will be blessed; blessed is everyone—nation, society, group, and individual—whose Lord, Head, King, and Husband is Jehovah—Psa. 33:12.

Psa. 33:12 Blessed is the nation whose God is Jehovah, / The people whom He has chosen as His own possession.
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:

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 Benjamite, 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; and he made an ephod and teraphim, and consecrated one of his sons to become his 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. 18:30 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 strengthened Eglon the king of Moab against Israel because they did that which was evil in the sight of Jehovah.

Judg. 3:16 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.

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Judg. 3:18 Then the children of Israel cried out to Jehovah, and Jehovah strengthened Eglon the king of Moab against Israel because they did that which was evil in the sight of Jehovah.

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.
But the vine said to them, Shall I leave my new wine, which cheers God and men, and go to wave over the trees?

So all the trees said to the bramble, You come and reign over us.

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!

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—

(For my father fought for you and risked his life, and he delivered you from the hand of Midian.)

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.)

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.

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!

And Jotham ran off and fled, and he came to Beer and remained there because of Abimelech his brother.

And Abimelech was prince over Israel three years.

And God sent an evil spirit between Abimelech and the lords of Shechem, and the lords of Shechem dealt treacherously with Abimelech, so that the violence done to the seventy sons of Jerubbaal might be avenged and so 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.

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.

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.

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.

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?

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!

When Zebul the ruler of the city heard the words of Gaal the son of Ebed, his anger burned.

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.

And now rise up at night, you and the people with you, and wait in ambush in the field;

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 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. 19:25 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. 19:26 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. 19:27 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. 19:28 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 6 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 14 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:

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

Judge 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.

Judge 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.

Judge 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.

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

Judge 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!

Judge 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.

Judge 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.

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

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.
CRYSTALLIZATION-STUDY OF RUTH

Message Ten

Ruth’s Choosing for Her Goal, Exercising Her Right, Seeking for Her Rest, and Receiving a Reward for God’s Economy

Scripture Reading: Ruth 1—4

Ruth 1:1 Now in the days when the judges ruled, there was a famine in the land. And a man from Bethlehem in Judah went down to dwell as a sojourner in the country of Moab, he and his wife and his two sons.

Ruth 1:2 And the man’s name was Elimelech, and his wife’s name was Naomi, and the names of his two sons were Mahlon and Chilion, Ephrathites of Bethlehem in Judah. And they went to the country of Moab and remained there.

Ruth 1:3 And Elimelech, Naomi’s husband, died; and she was left with her two sons.

Ruth 1:4 And they took wives for themselves from among the Moabite women. One’s name was Orpah, and the second’s name was Ruth. And they dwelt there about ten years.

Ruth 1:5 And both Mahlon and Chilion died, and the woman was left without her two children and her husband.

Ruth 1:6 Then she rose up with her daughters-in-law in order to return from the country of Moab, for she had heard in the country of Moab that Jehovah had visited His people by giving them food.

Ruth 1:7 So she went forth from the place where she had been, along with her two daughters-in-law; and they went on the way to return to the land of Judah.

Ruth 1:8 And Naomi said to her two daughters-in-law, Go and return, each of you, to your mother’s house. May Jehovah deal kindly with you, just as you have dealt with the dead and with me.

Ruth 1:9 May Jehovah grant you to find rest, each of you in the house of your husband. Then she kissed them, and they lifted up their voice and wept.

Ruth 1:10 And they said to her, No, we will return with you to your people.

Ruth 1:11 And Naomi said, Return, my daughters. Why should you go with me? Do I still have sons in my womb, that they may be your husbands?

Ruth 1:12 Return, my daughters, go; for I am too old to have a husband. If I said, I have hope; even if I had a husband tonight and even bore sons;

Ruth 1:13 Would you then wait until they were grown? Would you then refrain from having a husband? No, my daughters; it has been far more bitter for me than it should be for you, for the hand of Jehovah has gone forth against me.

Ruth 1:14 And they lifted up their voice and wept again. And Orpah kissed her mother-in-law, but Ruth clung to her.

Ruth 1:15 And she said, Your sister-in-law has now returned to her people and to her gods; return with your sister-in-law.
Ruth 1:16  But Ruth said, Do not entreat me to leave you and turn away from following after you. For wherever you go, I will go, and wherever you dwell, I will dwell; and your people will be my people, and your God will be my God.

Ruth 1:17  Where you die, I will die; and there will I be buried. Jehovah do so to me, and more as well, if anything but death parts me from you.

Ruth 1:18  And when Naomi saw that she was determined to go with her, she ceased speaking to her about it.

Ruth 1:19  So the two of them traveled until they came to Bethlehem. And when they came to Bethlehem, all the city was stirred because of them; and the women said, Is this Naomi?

Ruth 1:20  And she said to them, Do not call me Naomi; call me Mara; for the All-sufficient One has dealt very bitterly with me.

Ruth 1:21  I went out full, but Jehovah has brought me back empty. Why do you call me Naomi, when Jehovah has afflicted me and the All-sufficient One has dealt harshly with me?

Ruth 1:22  So Naomi returned, and Ruth the Moabitess, her daughter-in-law, with her, who returned from the country of Moab. And they came to Bethlehem at the beginning of the barley harvest.

Ruth 2:1  Now Naomi had a relative of her husband’s, a man of great wealth, from Elimelech’s family; and his name was Boaz.

Ruth 2:2  And Ruth the Moabitess said to Naomi, Let me go to the field and glean among the ears of grain after him in whose sight I find favor. And she said to her, Go, my daughter.

Ruth 2:3  So she went. And she came and gleaned in the field after the reapers; and she happened to glean in a portion of the field belonging to Boaz, who was from Elimelech’s family.

Ruth 2:4  And just then Boaz came from Bethlehem and said to the reapers, Jehovah be with you. And they said to him, Jehovah bless you.

Ruth 2:5  And Boaz said to his young man who was set over the reapers, Whose young woman is that?

Ruth 2:6  And the young man who was set over the reapers answered and said, She is the young Moabite woman who returned with Naomi from the country of Moab;

Ruth 2:7  And she said, Let me glean and gather after the reapers among the sheaves. So she has come and continued since morning until now, and she has sat in the house for only a little while.

Ruth 2:8  And Boaz said to Ruth, Listen, my daughter. Do not go to glean in another field, and also do not pass from here but stay close to my young women.

Ruth 2:9  Keep your eyes on the field that they reap; follow after them. I have charged my young men not to touch you. And when you are thirsty, you shall go to the vessels and drink of what the young men have drawn.

Ruth 2:10  And she fell upon her face and bowed herself to the ground, and she said to him, Why have I found favor in your sight that you regard me, though I am not like even one of your servant girls.

Ruth 2:11  And Boaz answered and said to her, All that you have done for your mother-in-law since the death of your husband has been fully told me, as well as how you left your father and mother and the land of your birth, and came to a people whom you did not know before.

Ruth 2:12  May Jehovah recompense your work, and may you have a full reward from Jehovah the God of Israel, under whose wings you have come to take refuge.

Ruth 2:13  And she said, Let me find favor in your sight, my lord; for you have comforted me and have spoken kindly to your servant girl, though I am not like even one of your servant girls.

Ruth 2:14  And Boaz said to her at mealtime, Come here and eat some food; and dip your morsel in the vinegar. And she sat beside the reapers, and he extended some parched grain to her. And she ate and was satisfied, and she had some left.

Ruth 2:15  And when she rose up to glean, Boaz charged his young men, saying, Let her glean even among the sheaves, and do not reproach her.

Ruth 2:16  And also pull out some from the bundles for her, and leave it for her to glean; and do not rebuke her.

Ruth 2:17  So she gleaned in the field until evening. And she beat out what she had gleaned, and it was about an ephah of barley.

Ruth 2:18  And she took it up and went into the city. And her mother-in-law saw what she had gleaned. Ruth also brought out and gave to her what she had left after she had been earlier satisfied.
Ruth 2:19 And her mother-in-law said to her, Where did you glean today, and where did you work? Blessed be he who paid such attention to you. And she told her mother-in-law whom she had worked with and said, The name of the man whom I worked with today is Boaz.

Ruth 2:20 And Naomi said to her daughter-in-law, Blessed be he of Jehovah, whose lovingkindness has not failed for the living and for the dead. And Naomi said to her, The man is close to us; he is one of our kinsmen.

Ruth 2:21 And Ruth the Moabitess said, He also said to me, You shall stay close by my young men who are with me until they have completed the whole harvest that I have.

Ruth 2:22 And Naomi said to Ruth, her daughter-in-law, It is good, my daughter, that you go out with his young women, so that others do not meet you in any other field.

Ruth 2:23 So she stayed close to Boaz’s young women and gleaned until the end of the barley harvest and the wheat harvest, and she dwelt with her mother-in-law.

Ruth 3:1 And Naomi, her mother-in-law, said to her, My daughter, I must seek some resting place for you, that it may go well with you.

Ruth 3:2 And now is not Boaz our relative, with whose young women you have been? Behold, he is winnowing the barley tonight at the threshing floor.

Ruth 3:3 Wash yourself therefore, and anoint yourself, and put on your best clothes; and go down to the threshing floor. But do not make yourself known to the man until he has finished eating and drinking.

Ruth 3:4 And when he lies down, notice the place where he lies, and go and uncover his feet, and lie down. And he will tell you what you should do.

Ruth 3:5 And she said to her, All that you say, I will do.

Ruth 3:6 And she went down to the threshing floor and did according to all that her mother-in-law had charged her.

Ruth 3:7 And Boaz ate and drank, and his heart was merry. And he went to lie down at the end of the heap of grain. And she came in secretly and uncovered his feet and lay down.

Ruth 3:8 Then at midnight the man was startled; and he turned over, and a woman was there, lying at his feet.

Ruth 3:9 And he said, Who are you? And she said, I am Ruth, your female servant. Spread your cloak over your female servant, for you are a kinsman.

Ruth 3:10 And he said, Blessed be you of Jehovah, my daughter. You have shown your latter kindness to be better than your first by not going after the choice young men, whether poor or rich.

Ruth 3:11 And now, my daughter, do not fear. All that you say, I will do for you; for all the assembly of my people know that you are a worthy woman.

Ruth 3:12 And now it is true that I am a kinsman, yet there is a kinsman closer than I.

Ruth 3:13 Stay for the night; and in the morning if he will do the kinsman’s duty, fine; let him do it. But if he is not willing to do the kinsman’s duty for you, I will do it for you, as Jehovah lives. Lie down until morning.

Ruth 3:14 And she lay at his feet until morning, then rose up before one could recognize another; for he said, Do not let it be known that the woman came to the threshing floor.

Ruth 3:15 And he said, Bring the cloak that is on you, and hold it open. And she held it open, and he measured out six measures of barley and laid it on her. And he went into the city.

Ruth 3:16 And when she came to her mother-in-law, she said, How are you, my daughter? And she told her all that the man had done for her.

Ruth 3:17 And she said, These six measures of barley he gave me, for he said, Do not go to your mother-in-law empty-handed.

Ruth 3:18 And she said, Stay here, my daughter, until you know how the matter will fall; for the man will not rest until he has concluded the matter today.

Ruth 4:1 Then Boaz went up to the gate and sat there. And just then the kinsman of whom Boaz had spoken came by. And Boaz said, Turn aside and sit here, friend. And he turned aside and sat down.

Ruth 4:2 And he took ten men from among the elders of the city and said, Sit here. And they sat down.

Ruth 4:3 And he said to the kinsman, Naomi, who has returned from the country of Moab, has put up for sale
the portion of the field that belonged to our brother Elimelech.

Ruth 4:4 So I thought that I should disclose this to you and say, Buy it in the presence of those sitting here and in the presence of the elders of my people. If you can redeem it, redeem it; but if you cannot redeem it, tell me so that I will know; for there is no one to redeem it ahead of you, and I am after you. And he said, I will redeem it.

Ruth 4:5 Then Boaz said, On the day you buy the field from Naomi’s hand, you must also acquire Ruth the Moabitess, the wife of the dead man, in order to raise up the dead man’s name upon his inheritance.

Ruth 4:6 And the kinsman said, I cannot redeem it for myself, or else I will mar my own inheritance. You redeem for yourself what I should redeem, for I cannot redeem it.

Ruth 4:7 Now such was the custom formerly in Israel concerning redeeming and exchanging that to establish any matter a man would draw off his sandal and give it to his neighbor; this was the way of attesting it in Israel.

Ruth 4:8 So when the kinsman said to Boaz, Buy it for yourself, he drew off his sandal.

Ruth 4:9 And Boaz said to the elders and all the people, You are witnesses today, that I buy from Naomi’s hand all that was Elimelech’s and all that was Chilion’s and Mahlon’s.

Ruth 4:10 Furthermore Ruth the Moabitess, the wife of Mahlon, I acquire as my own wife so that I may raise up the dead man’s name upon his inheritance and the dead man’s name may not be cut off from among his brothers and from the gate of his place. You are witnesses today.

Ruth 4:11 And all the people who were in the gate and the elders said, We are witnesses. May Jehovah make the woman who has come into your house like Rachel and like Leah, the two who built the house of Israel. And prosper in Ephrathah, and gain a name in Bethlehem.

Ruth 4:12 And may your house be like the house of Perez, whom Tamar bore to Judah, through the seed that Jehovah gives you by this young woman.

Ruth 4:13 So Boaz took Ruth, and she became his wife; and he went in unto her, and Jehovah made her conceive; and she bore a son.

Ruth 4:14 And the women said to Naomi, Blessed be Jehovah, who has not left you today without a kinsman; and may his name be famous in Israel.

Ruth 4:15 And he will be to you as a restorer of life and a sustainer in your old age; for your daughter-in-law, who loves you and is better to you than seven sons, has borne him.

Ruth 4:16 And Naomi took the child and laid him on her bosom, and she became his nurse.

Ruth 4:17 And the women neighbors gave him a name, saying, A son has been born to Naomi; and they called his name Obed. He is the father of Jesse, the father of David.

Ruth 4:18 Now these are the generations of Perez: Perez begot Hezron,

Ruth 4:19 And Hezron begot Ram, and Ram begot Amminadab,

Ruth 4:20 And Amminadab begot Nahshon, and Nahshon begot Salmon,

Ruth 4:21 And Salmon begot Boaz, and Boaz begot Obed,

Ruth 4:22 And Obed begot Jesse, and Jesse begot David.

I. Judges is a book of Israel’s miserable history, dark and foul; Ruth, as an appendix to the book of Judges, is the record of a couple’s excellent story, bright and aromatic; the main character in this story, Ruth, is like a lily growing out of brambles and a bright star in the dark night—Ruth 1—4.

Ruth 1—4 See the verses listed under Scripture Reading of this message.

II. Chapter 1 of the book of Ruth speaks of Elimelech’s swerving from the rest in God’s economy (vv. 1-2), Naomi’s returning to the rest in God’s economy (vv. 3-7, 19-22), and Ruth’s choosing for her goal (vv. 8-18):
Ruth 1:1  Now in the days when the judges ruled, there was a famine in the land. And a man from Bethlehem in Judah went down to dwell as a sojourner in the country of Moab, he and his wife and his two sons.

Ruth 1:2  And the man’s name was Elimelech, and his wife’s name was Naomi, and the names of his two sons were Mahlon and Chilion, Ephrathites of Bethlehem in Judah. And they went to the country of Moab and remained there.

Ruth 1:3  And Elimelech, Naomi’s husband, died; and she was left with her two sons.

Ruth 1:4  And they took wives for themselves from among the Moabite women. One’s name was Orpah, and the second’s name was Ruth. And they dwelt there about ten years.

Ruth 1:5  And both Mahlon and Chilion died, and the woman was left without her two children and her husband.

Ruth 1:6  Then she rose up with her daughters-in-law in order to return from the country of Moab, for she had heard in the country of Moab that Jehovah had visited His people by giving them food.

Ruth 1:7  So she went forth from the place where she had been, along with her two daughters-in-law; and they went on the way to return to the land of Judah.

Ruth 1:8  And Naomi said to her two daughters-in-law, Go and return, each of you, to your mother’s house. May Jehovah deal kindly with you, just as you have dealt with the dead and with me.

Ruth 1:9  May Jehovah grant you to find rest, each of you in the house of your husband. Then she kissed them, and they lifted up their voice and wept.

Ruth 1:10  And they said to her, No, we will return with you to your people.

Ruth 1:11  And Naomi said, Return, my daughters. Why should you go with me? Do I still have sons in my womb, that they may be your husbands?

Ruth 1:12  Return, my daughters, go; for I am too old to have a husband. If I said, I have hope; even if I had a husband tonight and even bore sons;

Ruth 1:13  Would you then wait until they were grown? Would you then refrain from having a husband? No, my daughters; it has been far more bitter for me than it should be for you, for the hand of Jehovah has gone forth against me.

Ruth 1:14  And they lifted up their voice and wept again. And Orpah kissed her mother-in-law, but Ruth clung to her.

Ruth 1:15  And she said, Your sister-in-law has now returned to her people and to her gods; return with your sister-in-law.

Ruth 1:16  But Ruth said, Do not entreat me to leave you and turn away from following after you. For wherever you go, I will go, and wherever you dwell, I will dwell; and your people will be my people, and your God will be my God.

Ruth 1:17  Where you die, I will die; and there will I be buried. Jehovah do so to me, and more as well, if anything but death parts me from you.

Ruth 1:18  And when Naomi saw that she was determined to go with her, she ceased speaking to her about it.

A. Ruth is a book of rest; the Sabbath rest is Christ as our rest, typified by the good land of Canaan—Deut. 12:9; Heb. 4:8-9:
Deut. 12:9  For until now you have not come to the rest and to the inheritance that Jehovah your God is giving you.

Heb. 4:8  For if Joshua had brought them into rest, He would not have spoken concerning another day after these things.

Heb. 4:9  So then there remains a Sabbath rest for the people of God.

1. God rested on the seventh day because He had attained what He desired; the desire of God’s heart is to have man on earth expressing Him in His image and representing Him with His dominion—Gen. 1:26-28; Rom. 8:28-29; 2 Cor. 3:18; Rom. 5:17, 21; Rev. 5:9-10; 22:5.

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.

Gen. 1:27  And God created man in His own image; in the image of God He created him; male and female He created them.

Gen. 1:28  And God blessed them; and God said to them, Be fruitful and multiply, and fill the earth and subdue it, and have dominion over the fish of the sea and over the birds of heaven and over every living thing that moves upon the earth.

Rom. 8:28  And we know that all things work together for good to those who love God, to those who are called according to His purpose.

Rom. 8:29  Because those whom He foreknew, He also predestinated to be conformed to the image of His Son, that He might be the Firstborn among many brothers;

2 Cor. 3:18  But we all with unveiled face, beholding and reflecting like a mirror the glory of the Lord, are being transformed into the same image from glory to glory, even as from the Lord Spirit.

Rom. 5:17  For if, by the offense of the one, death reigned through the one, much more those who receive the abundance of grace and of the gift of righteousness will reign in life through the One, Jesus Christ.

Rom. 5:21  In order that just as sin reigned in death, so also grace might reign through righteousness unto eternal life through Jesus Christ our Lord.

Rev. 5:9  And they sing a new song, saying: You are worthy to take the scroll and to open its seals, for You were slain and have purchased for God by Your blood men out of every tribe and tongue and people and nation,

Rev. 5:10  And have made them a kingdom and priests to our God; and they will reign on the earth.

Rev. 22:5  And night will be no more; and they have no need of the light of a lamp and of the light of the sun, for the Lord God will shine upon them; and they will reign forever and ever.

2. In the Old Testament the good land was a rest because the temple could be built there; the temple was the ultimate consummation of the entering into the good land by the children of Israel; with the temple God could have His expression and His representation for His kingdom, government, and administration—1 Kings 8:1-11.

1 Kings 8:1  Then Solomon assembled the elders of Israel and all the heads of the tribes, the leaders of the fathers’ houses of the children of Israel, before King Solomon in Jerusalem in order to bring up the Ark of the Covenant of Jehovah from the city of David, which is Zion.

1 Kings 8:2  And all the men of Israel assembled themselves before King Solomon at the feast in the month of Ethanim, which is the seventh month.

1 Kings 8:3  And when all the elders of Israel came, the priests took up the Ark;
1 Kings 8:4 And they brought up the Ark of Jehovah and the Tent of Meeting and all the holy vessels that were in the tent; and the priests and Levites brought them up.

1 Kings 8:5 And King Solomon and all the assembly of Israel, who had assembled before him and were with him before the Ark, were sacrificing sheep and oxen which could not be counted or numbered for multitude.

1 Kings 8:6 And the priests brought the Ark of the Covenant of Jehovah to its place, into the innermost sanctuary of the house, into the Holy of Holies under the wings of the cherubim.

1 Kings 8:7 For the cherubim had their wings spread out over the place of the Ark, and the cherubim covered the Ark and its poles overhead.

1 Kings 8:8 And the poles extended out so that the ends of the poles could be seen from the Holy Place before the innermost sanctuary, but they were not seen outside; and they are there to this day.

1 Kings 8:9 There was nothing in the Ark except the two stone tablets, which Moses placed there at Horeb when Jehovah made a covenant with the children of Israel when they came out of the land of Egypt.

1 Kings 8:10 And when the priests came out of the Holy Place, the cloud filled the house of Jehovah;

1 Kings 8:11 And the priests were not able to stand and minister because of the cloud, for the glory of Jehovah filled the house of Jehovah.

3. Christ is rest to the saints in three stages:

a. In the church age the heavenly Christ, the One who has expressed, represented, and satisfied God and who rests from His work and sits at the right hand of God in the heavens, is the rest to us in our spirit; as our rest, He is our perfect peace and full satisfaction—Matt. 11:28-29.

Matt. 11:28 Come to Me all who toil and are burdened, and I will give you rest.

Matt. 11:29 Take My yoke upon you and learn from Me, for I am meek and lowly in heart, and you will find rest for your souls.

b. In the millennial kingdom, after Satan has been removed from the earth (Rev. 20:1-3), God will be expressed, represented, and satisfied by Christ and the overcoming saints; then Christ with the kingdom will be the rest in a fuller way to the overcoming saints, who will be co-kings with Him (vv. 4, 6) and share and enjoy His rest.

Rev. 20:1 And I saw an angel coming down out of heaven, having the key of the abyss and a great chain in his hand.

Rev. 20:2 And he laid hold of the dragon, the ancient serpent, who is the Devil and Satan, and bound him for a thousand years

Rev. 20:3 And cast him into the abyss and shut it and sealed it over him, that he might not deceive the nations any longer until the thousand years were completed; after these things he must be loosed for a little while.

Rev. 20:4 And I saw thrones, and they sat upon them, and judgment was given to them. And I saw the souls of those who had been beheaded because of the testimony of Jesus and because of the word of God, and of those who had not worshipped the beast nor his image, and had not received the mark on their forehead and on their hand; and they lived and reigned with Christ for a thousand years.
Rev. 20:6  Blessed and holy is he who has part in the first resurrection; over these the second death has no authority, but they will be priests of God and of Christ and will reign with Him for a thousand years.

c. In the new heaven and new earth, after all the enemies, including death, the last enemy, have been made subject to Him (1 Cor. 15:24-27), Christ, as the all-conquering One, will be the rest in the fullest way to all of God’s redeemed for eternity.

1 Cor. 15:24 Then the end, when He delivers up the kingdom to His God and Father, once He has abolished all rule and all authority and power.
1 Cor. 15:25 For He must reign until God puts all His enemies under His feet.
1 Cor. 15:26 Death, the last enemy, is being abolished.
1 Cor. 15:27 For He has subjected all things under His feet. But when He says that all things are subjected, it is evident that all things are except Him who has subjected all things to Him.

B. For Elimelech to leave the good land meant that he was swerving from the rest in God’s economy, thus cutting himself off from God’s economy; he swerved from Bethlehem, the birthplace of the coming Christ (Micah 5:2; Luke 2:4-7), in Judah, the top part of the good land (Gen. 49:8-10; Exo. 3:8b; Deut. 8:7-10), to Moab, a country of idolatry (Judg. 10:6).

Micah 5:2  (But you, O Bethlehem Ephrathah, / So little to be among the thousands of Judah, / From you there will come forth to Me / He who is to be Ruler in Israel; / And His goings forth are from ancient times, / From the days of eternity.)

Luke 2:4 And Joseph also went up from Galilee out of the city of Nazareth into Judea, to David’s city, which is called Bethlehem, because he was of the house and family of David,

Luke 2:5 To be registered with Mary, who was engaged to him and was pregnant.

Luke 2:6 And while they were there, the days were fulfilled for her to bear,

Luke 2:7 And she bore her firstborn son; and she wrapped Him in swaddling clothes and laid Him in a manger because there was no place for them in the inn.

Gen. 49:8 Judah, your brothers will praise you; / Your hand will be on the neck of your enemies; / Your father’s sons will bow down before you.

Gen. 49:9 Judah is a young lion; / From the prey, my son, you have gone up. / He couches, he stretches out like a lion, / And like a lioness; who will rouse him up?

Gen. 49:10 The scepter will not depart from Judah, / Nor the ruler’s staff from between his feet, / Until Shiloh comes, / And to Him shall be the obedience of the peoples.

Exo. 3:8 And I have come down to deliver them out of the hand of the Egyptians and to bring them up out of that land to a good and spacious land, to a land flowing with milk and honey, to the place of the Canaanites and the Hittites and the Amorites and the Perizzites and the Hivites and the Jebusites.

Deut. 8:7 For Jehovah your God is bringing you to a good land, a land of waterbrooks, of springs and of fountains, flowing forth in valleys and in mountains;

Deut. 8:8 A land of wheat and barley and vines and fig trees and pomegranates; a land of olive trees with oil and of honey;

Deut. 8:9 A land in which you will eat bread without scarcity; you will not lack anything in it; a land whose stones are iron, and from whose mountains you can mine copper.

Deut. 8:10 And you shall eat and be satisfied, and you shall bless Jehovah your God for the good land which He has given you.

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.

C. Naomi’s returning to the Holy Land was her returning to the rest in God’s economy from Moab, the country of idolatry, to Judah, the land of Immanuel (Isa. 8:8), to arrive at Bethlehem, the birthplace of Christ (Ruth 1:19a, 22b); she returned with Ruth, her daughter-in-law given to her by God for the accomplishing of His economy concerning Christ (v. 22a).

Isa. 8:8 It will sweep through Judah; it will overflow and rise / Until it reaches the neck; / And the spreading out of its wings / Will fill the breadth of Your land, O Immanuel.

Ruth 1:19 So the two of them traveled until they came to Bethlehem. And when they came to Bethlehem, all the city was stirred because of them; and the women said, Is this Naomi?

Ruth 1:22 So Naomi returned, and Ruth the Moabitess, her daughter-in-law, with her, who returned from the country of Moab. And they came to Bethlehem at the beginning of the barley harvest.

D. Ruth chose the goal of participating with God’s elect in the enjoyment of Christ, and she became an important ancestor of Christ, one who helped bring forth Christ into mankind; this was her choosing God and His kingdom for the carrying out of God’s economy concerning Christ—Matt. 1:5-6.

Matt. 1:5 And Salmon begot Boaz of Rahab, and Boaz begot Obed of Ruth, and Obed begot Jesse,

Matt. 1:6 And Jesse begot David the king. And David begot Solomon of her who had been the wife of Uriah,

III. Chapter 2 of the book of Ruth speaks of Ruth, as one who had returned to God from her heathen background, exercising her right to partake of the rich produce of the inheritance of God’s elect:

Ruth 2:1 Now Naomi had a relative of her husband’s, a man of great wealth, from Elimelech’s family; and his name was Boaz.

Ruth 2:2 And Ruth the Moabitess said to Naomi, Let me go to the field and glean among the ears of grain after him in whose sight I find favor. And she said to her, Go, my daughter.

Ruth 2:3 So she went. And she came and gleaned in the field after the reapers; and she happened to glean in a portion of the field belonging to Boaz, who was from Elimelech’s family.

Ruth 2:4 And just then Boaz came from Bethlehem and said to the reapers, Jehovah be with you. And they said to him, Jehovah bless you.

Ruth 2:5 And Boaz said to his young man who was set over the reapers, Whose young woman is that?

Ruth 2:6 And the young man who was set over the reapers answered and said, She is the young Moabite woman who returned with Naomi from the country of Moab;

Ruth 2:7 And she said, Let me glean and gather after the reapers among the sheaves. So she has come and continued since morning until now, and she has sat in the house for only a little while.

Ruth 2:8 And Boaz said to Ruth, Listen, my daughter. Do not go to glean in another field, and also do not pass from here but stay close to my young women.

Ruth 2:9 Keep your eyes on the field that they reap; follow after them. I have charged my young men not to touch you. And when you are thirsty, you shall go to the vessels and drink of what the young men have drawn.

Ruth 2:10 And she fell upon her face and bowed herself to the ground, and she said to him, Why have I found favor in your sight that you regard me, though I am a foreigner?
Ruth 2:11 And Boaz answered and said to her, All that you have done for your mother-in-law since the death of your husband has been fully told me, as well as how you left your father and mother and the land of your birth, and came to a people whom you did not know before.

Ruth 2:12 May Jehovah recompense your work, and may you have a full reward from Jehovah the God of Israel, under whose wings you have come to take refuge.

Ruth 2:13 And she said, Let me find favor in your sight, my lord; for you have comforted me and have spoken kindly to your servant girl, though I am not like even one of your servant girls.

Ruth 2:14 And Boaz said to her at mealtime, Come here and eat some food; and dip your morsel in the vinegar. And she sat beside the reapers, and he extended some parched grain to her. And she ate and was satisfied, and she had some left.

Ruth 2:15 And when she rose up to glean, Boaz charged his young men, saying, Let her glean even among the sheaves, and do not reproach her.

Ruth 2:16 And she also pull out some from the bundles for her, and leave it for her to glean; and do not rebuke her.

Ruth 2:17 So she gleaned in the field until evening. And she beat out what she had gleaned, and it was about an ephah of barley.

Ruth 2:18 And she took it up and went into the city. And her mother-in-law saw what she had gleaned. Ruth also brought out and gave to her what she had left after she had been earlier satisfied.

Ruth 2:19 And her mother-in-law said to her, Where did you glean today, and where did you work? Blessed be he who paid such attention to you. And she told her mother-in-law whom she had worked with and said, The name of the man whom I worked with today is Boaz.

Ruth 2:20 And Naomi said to her daughter-in-law, Blessed be he of Jehovah, whose lovingkindness has not failed for the living and for the dead. And Naomi said to her, The man is close to us; he is one of our kinsmen.

Ruth 2:21 And Ruth the Moabitess said, He also said to me, You shall stay close by my young men who are with me until they have completed the whole harvest that I have.

Ruth 2:22 And Naomi said to Ruth, her daughter-in-law, It is good, my daughter, that you go out with his young women, so that others do not meet you in any other field.

Ruth 2:23 So she stayed close to Boaz’s young women and gleaned until the end of the barley harvest and the wheat harvest, and she dwelt with her mother-in-law.

A. According to her threefold status as a sojourner, a poor one, and a widow, Ruth exercised her right to glean the harvest; her gleaning was not her begging but her right.

B. God’s ordinance concerning the reaping of the harvest was that Jehovah would bless the children of Israel if they left the corners of their fields and the gleanings for the poor, the sojourners, the orphans, and the widows—Lev. 23:22; 19:9-10; Deut. 24:19.

Lev. 23:22 And when you reap the harvest of your land, you shall not completely reap the corners of your field, nor shall you gather the gleanings of your harvest; you shall leave them for the poor and for the sojourner; I am Jehovah your God.

Lev. 19:9 And when you reap the harvest of your land, you shall not wholly reap the corners of your field, nor shall you gather the gleanings of your harvest.

Lev. 19:10 And you shall not glean your vineyard nor shall you gather the fallen fruit of your vineyard. You shall leave them for the poor and for the sojourner; I am Jehovah your God.

Deut. 24:19 When you reap your harvest in your field and you forget a sheaf in the field, you shall not turn back to gather it; it shall be for the sojourner, the orphan, and the widow, in order that Jehovah your God may bless you in all your undertakings.

C. Boaz obeyed this ordinance, thereby testifying to his great faith in Jehovah;
under God’s sovereignty, this ordinance seems to have been written for one person—Ruth.

D. Just as Ruth had the right to enjoy the produce of the good land after coming into the land, so we have the right to enjoy Christ as our good land after believing into Him; Ruth’s exercising of her right to gain and possess the produce of the good land signifies that, after believing into Christ and being organically joined to Him in our “joined” spirit (Rom. 8:16; 1 Cor. 6:17), we must begin to pursue Christ in order to gain, possess, experience, and enjoy Him (Phil. 3:7-16).

Rom. 8:16 The Spirit Himself witnesses with our spirit that we are children of God.
1 Cor. 6:17 But he who is joined to the Lord is one spirit.
Phil. 3:7 But what things were gains to me, these I have counted as loss on account of Christ.
Phil. 3:8 But moreover I also count all things to be loss on account of the excellency of the knowledge of Christ Jesus my Lord, on account of whom I have suffered the loss of all things and count them as refuse that I may gain Christ
Phil. 3:9 And be found in Him, not having my own righteousness which is out of the law, but that which is through faith in Christ, the righteousness which is out of God and based on faith,
Phil. 3:10 To know Him and the power of His resurrection and the fellowship of His sufferings, being conformed to His death,
Phil. 3:11 If perhaps I may attain to the out-resurrection from the dead.
Phil. 3:12 Not that I have already obtained or am already perfected, but I pursue, if even I may lay hold of that for which I also have been laid hold of by Christ Jesus.
Phil. 3:13 Brothers, I do not account of myself to have laid hold; but one thing I do: Forgetting the things which are behind and stretching forward to the things which are before,
Phil. 3:14 I pursue toward the goal for the prize to which God in Christ Jesus has called me upward.
Phil. 3:15 Let us therefore, as many as are full-grown, have this mind; and if in anything you are otherwise minded, this also God will reveal to you.
Phil. 3:16 Nevertheless whereunto we have attained, by the same rule let us walk.

E. The book of Ruth portrays the way, the position, the qualification, and the right of sinners to participate in Christ and to enjoy Christ; according to God’s ordination, we who have believed into Christ have been qualified and positioned to claim our right to enjoy Christ (Col. 1:12; Rev. 2:7; 22:14).

Col. 1:12 Giving thanks to the Father, who has qualified you for a share of the allotted portion of the saints in the light;
Rev. 2:7 He who has an ear, let him hear what the Spirit says to the churches. To him who overcomes, to him I will give to eat of the tree of life, which is in the Paradise of God.
Rev. 22:14 Blessed are those who wash their robes that they may have right to the tree of life and may enter by the gates into the city.

F. As a narration, the book of Ruth is lovely, touching, convincing, and subduing; in the aromatic story in chapter 2, four types are implied:

Ruth 2:1 Now Naomi had a relative of her husband’s, a man of great wealth, from Elimelech’s family; and his name was Boaz.
Ruth 2:2  And Ruth the Moabitess said to Naomi, Let me go to the field and glean among the ears of grain after him in whose sight I find favor. And she said to her, Go, my daughter.

Ruth 2:3  So she went. And she came and gleaned in the field after the reapers; and she happened to glean in a portion of the field belonging to Boaz, who was from Elimelech's family.

Ruth 2:4  And just then Boaz came from Bethlehem and said to the reapers, Jehovah be with you. And they said to him, Jehovah bless you.

Ruth 2:5  And Boaz said to his young man who was set over the reapers, Whose young woman is that?

Ruth 2:6  And the young man who was set over the reapers answered and said, She is the young Moabite woman who returned with Naomi from the country of Moab;

Ruth 2:7  And she said, Let me glean and gather after the reapers among the sheaves. So she has come and continued since morning until now, and she has sat in the house for only a little while.

Ruth 2:8  And Boaz said to Ruth, Listen, my daughter. Do not go to glean in another field, and also do not pass from here but stay close to my young women.

Ruth 2:9  Keep your eyes on the field that they reap; follow after them. I have charged my young men not to touch you. And when you are thirsty, you shall go to the vessels and drink of what the young men have drawn.

Ruth 2:10 And she fell upon her face and bowed herself to the ground, and she said to him, Why have I found favor in your sight that you regard me, though I am a foreigner?

Ruth 2:11 And Boaz answered and said to her, All that you have done for your mother-in-law since the death of your husband has been fully told me, as well as how you left your father and mother and the land of your birth, and came to a people whom you did not know before.

Ruth 2:12 May Jehovah recompense your work, and may you have a full reward from Jehovah the God of Israel, under whose wings you have come to take refuge.

Ruth 2:13 And she said, Let me find favor in your sight, my lord; for you have comforted me and have spoken kindly to your servant girl, though I am not like even one of your servant girls.

Ruth 2:14 And Boaz said to her at mealtime, Come here and eat some food; and dip your morsel in the vinegar. And she sat beside the reapers, and he extended some parched grain to her. And she ate and was satisfied, and she had some left.

Ruth 2:15 And when she rose up to glean, Boaz charged his young men, saying, Let her glean even among the sheaves, and do not reproach her.

Ruth 2:16 And also pull out some from the bundles for her, and leave it for her to glean; and do not rebuke her.

Ruth 2:17 So she gleaned in the field until evening. And she beat out what she had gleaned, and it was about an ephah of barley.

Ruth 2:18 And she took it up and went into the city. And her mother-in-law saw what she had gleaned. Ruth also brought out and gave to her what she had left after she had been earlier satisfied.

Ruth 2:19 And her mother-in-law said to her, Where did you glean today, and where did you work? Blessed be he who paid such attention to you. And she told her mother-in-law whom she had worked with and said, The name of the man whom I worked with today is Boaz.

Ruth 2:20 And Naomi said to her daughter-in-law, Blessed be he of Jehovah, whose lovingkindness has not failed for the living and for the dead. And Naomi said to her, The man is close to us; he is one of our kinsmen.

Ruth 2:21 And Ruth the Moabitess said, He also said to me, You shall stay close by my young men who are with me until they have completed the whole harvest that I have.
Ruth 2:22 And Naomi said to Ruth, her daughter-in-law, It is good, my daughter, that you go out with his young women, so that others do not meet you in any other field.

Ruth 2:23 So she stayed close to Boaz’s young women and gleaned until the end of the barley harvest and the wheat harvest, and she dwelt with her mother-in-law.

1. Boaz, rich in wealth (v. 1), typifies Christ, who is rich in the divine grace (2 Cor. 12:7-9).

   Ruth 2:1 Now Naomi had a relative of her husband’s, a man of great wealth, from Elimelech’s family; and his name was Boaz.

   2 Cor. 12:7 And because of the transcendence of the revelations, in order that I might not be exceedingly lifted up, there was given to me a thorn in the flesh, a messenger of Satan, that he might buffet me, in order that I might not be exceedingly lifted up.

   2 Cor. 12:8 Concerning this I entreated the Lord three times that it might depart from me.

   2 Cor. 12:9 And He has said to me, My grace is sufficient for you, for My power is perfected in weakness. Most gladly therefore I will rather boast in my weaknesses that the power of Christ might tabernacle over me.

2. The field of the God-promised good land (Ruth 2:2-3) typifies the all-inclusive Christ, who is the source of all the spiritual and divine products for the life supply of God’s elect (Phil. 1:19-21a).

   Ruth 2:2 And Ruth the Moabitess said to Naomi, Let me go to the field and glean among the ears of grain after him in whose sight I find favor. And she said to her, Go, my daughter.

   Ruth 2:3 So she went. And she came and gleaned in the field after the reapers; and she happened to glean in a portion of the field belonging to Boaz, who was from Elimelech’s family.

   Phil. 1:19 For I know that for me this will turn out to salvation through your petition and the bountiful supply of the Spirit of Jesus Christ,

   Phil. 1:20 According to my earnest expectation and hope that in nothing I will be put to shame, but with all boldness, as always, even now Christ will be magnified in my body, whether through life or through death.

   Phil. 1:21 For to me, to live is Christ and to die is gain.

3. Barley and wheat (Ruth 2:23) typify Christ as the material for making food for both God and His people (Lev. 2; John 6:9, 33, 35).

   Ruth 2:23 So she stayed close to Boaz’s young women and gleaned until the end of the barley harvest and the wheat harvest, and she dwelt with her mother-in-law.

   Lev. 2:1 And when anyone presents an offering of a meal offering to Jehovah, his offering shall be of fine flour; and he shall pour oil on it and put frankincense on it.

   Lev. 2:2 Then he shall bring it to Aaron’s sons the priests, and he shall take from it his handful of its fine flour and of its oil with all its frankincense. And the priest shall burn it as its memorial portion on the altar, an offering by fire, a satisfying fragrance to Jehovah.

   Lev. 2:3 And what is left of the meal offering shall be Aaron’s and his sons’; it is a thing most holy of Jehovah’s offerings by fire.

   Lev. 2:4 And when you present an offering of a meal offering baked in the oven, it shall be of fine flour, unleavened cakes mingled with oil or unleavened wafers anointed with oil.

   Lev. 2:5 And if your offering is a meal offering baked on a flat plate, it shall be of fine flour mingled with oil, unleavened.

   Lev. 2:6 You shall break it in pieces and pour oil on it; it is a meal offering.
Lev. 2:7 And if your offering is a meal offering made in a pot, it shall be made of fine flour with oil.

Lev. 2:8 And you shall bring to Jehovah the meal offering that is made of these things and present it to the priest, and he shall bring it to the altar.

Lev. 2:9 And the priest shall take up from the meal offering its memorial portion and shall burn it on the altar, an offering by fire, a satisfying fragrance to Jehovah.

Lev. 2:10 And that which is left of the meal offering shall be Aaron’s and his sons’; it is a thing most holy of Jehovah’s offerings by fire.

Lev. 2:11 No meal offering that you present to Jehovah shall be made with leaven, for you shall not burn any leaven or any honey as an offering by fire to Jehovah.

Lev. 2:12 You may present them to Jehovah, as an offering of firstfruits, but they shall not be offered up for a satisfying fragrance on the altar.

Lev. 2:13 And every offering of your meal offering you shall season with salt, and you shall not omit the salt of the covenant of your God from your meal offering; with all your offerings you shall present salt.

Lev. 2:14 And if you present a meal offering of firstfruits to Jehovah, you shall present for the meal offering of your firstfruits new grain roasted with fire, crushed grain of the fresh ear.

Lev. 2:15 And you shall put oil on it and place frankincense on it; it is a meal offering.

Lev. 2:16 And the priest shall burn as its memorial portion some of its crushed grain and some of its oil, with all its frankincense, as an offering by fire to Jehovah.

John 6:9 There is a little boy here who has five barley loaves and two fish; but what are these for so many?

John 6:33 For the bread of God is He who comes down out of heaven and gives life to the world.

John 6:35 Jesus said to them, I am the bread of life; he who comes to Me shall by no means hunger, and he who believes into Me shall by no means ever thirst.

4. Ruth, a Moabitess, a heathen sinner alienated from God’s promises (Deut. 23:3; cf. Eph. 2:12), being given the right to partake of the gleanings of the harvest of God’s elect typifies the Gentile “dogs” who are privileged to partake of Christ as the crumbs under the table of the portion of God’s elect children (Matt. 15:21-28 and footnote 1 on v. 27).

Deut. 23:3 An Ammonite or a Moabite shall not enter the congregation of Jehovah; even to the tenth generation, no descendant of theirs shall enter the congregation of Jehovah forever;

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.

Matt. 15:21 And Jesus went from there and withdrew into the parts of Tyre and Sidon.

Matt. 15:22 And behold, a Canaanite woman came out from those borders and cried out, saying, Have mercy on me, Lord, Son of David! My daughter suffers terribly from demon possession.

Matt. 15:23 But He did not answer her a word. And His disciples came and implored Him, saying, Send her away, for she is crying out after us.

Matt. 15:24 But He answered and said, I was not sent except to the lost sheep of the house of Israel.

Matt. 15:25 But she came and worshipped Him, saying, Lord, help me!

Matt. 15:26 But He answered and said, It is not good to take the children’s bread and throw it to the little dogs.

Matt. 15:27 And she said, Yes, Lord, for even the little dogs eat of the crumbs which fall from their masters’ table.
Matt. 15:28 Then Jesus answered and said to her, O woman, great is your faith! Be it done to you as you wish. And her daughter was healed from that hour.

Matt. 15:27 footnote 1: The Canaanite woman, not offended by the Lord’s word but admitting that she was a heathen dog, considered that at that time Christ, after being rejected by the children, the Jews, became crumbs under the table as a portion to the Gentiles. The holy land of Israel was the table on which Christ, the heavenly bread, had come as a portion to the children of Israel. But they threw Him off the table to the ground, the Gentile land, so that He became broken crumbs as a portion to the Gentiles. What a realization this Gentile woman had at that time! No wonder the heavenly King admired her faith (v. 28).

IV. Chapter 3 of the book of Ruth speaks of Ruth’s seeking for her rest:

Ruth 3:1 And Naomi, her mother-in-law, said to her, My daughter, I must seek some resting place for you, that it may go well with you.
Ruth 3:2 And now is not Boaz our relative, with whose young women you have been? Behold, he is winnowing the barley tonight at the threshing floor.
Ruth 3:3 Wash yourself therefore, and anoint yourself, and put on your best clothes; and go down to the threshing floor. But do not make yourself known to the man until he has finished eating and drinking.
Ruth 3:4 And when he lies down, notice the place where he lies, and go and uncover his feet, and lie down. And he will tell you what you should do.
Ruth 3:5 And she said to her, All that you say, I will do.
Ruth 3:6 And she went down to the threshing floor and did according to all that her mother-in-law had charged her.
Ruth 3:7 And Boaz ate and drank, and his heart was merry. And he went to lie down at the end of the heap of grain. And she came in secretly and uncovered his feet and lay down.
Ruth 3:8 Then at midnight the man was startled; and he turned over, and a woman was there, lying at his feet.
Ruth 3:9 And he said, Who are you? And she said, I am Ruth, your female servant. Spread your cloak over your female servant, for you are a kinsman.
Ruth 3:10 And he said, Blessed be you of Jehovah, my daughter. You have shown your latter kindness to be better than your first by not going after the choice young men, whether poor or rich.
Ruth 3:11 And now, my daughter, do not fear. All that you say, I will do for you; for all the assembly of my people know that you are a worthy woman.
Ruth 3:12 And now it is true that I am a kinsman, yet there is a kinsman closer than I.
Ruth 3:13 Stay for the night; and in the morning if he will do the kinsman’s duty, fine; let him do it. But if he is not willing to do the kinsman’s duty for you, I will do it for you, as Jehovah lives. Lie down until morning.
Ruth 3:14 And she lay at his feet until morning, then rose up before one could recognize another; for he said, Do not let it be known that the woman came to the threshing floor.
Ruth 3:15 And he said, Bring the cloak that is on you, and hold it open. And she held it open, and he measured out six measures of barley and laid it on her. And he went into the city.
Ruth 3:16 And when she came to her mother-in-law, she said, How are you, my daughter? And she told her all that the man had done for her.
Ruth 3:17 And she said, These six measures of barley he gave me, for he said, Do not go to your mother-in-law empty-handed.
Ruth 3:18 And she said, Stay here, my daughter, until you know how the matter will fall; for the man will not rest until he has concluded the matter today.

A. “Naomi, her [Ruth’s] mother-in-law, said to her, My daughter, I must seek some resting place for you, that it may go well with you”—v. 1:
Ruth 3:1 And Naomi, her mother-in-law, said to her, My daughter, I must seek some resting place for you, that it may go well with you.

1. Naomi realized that the proper person to be Ruth’s husband was Boaz; hence, Naomi acted as a “middleman” in order to prod Ruth to get married.

2. The genuine ministers of the New Testament are like Naomi in that they stir up the believers in Christ to love Him as their Bridegroom that they may take Him as their Husband—2 Cor. 11:2; Rev. 19:7; 21:9-10.

2 Cor. 11:2 For I am jealous over you with a jealousy of God; for I betrothed you to one husband to present you as a pure virgin to Christ.

Rev. 19:7 Let us rejoice and exult, and let us give the glory to Him, for the marriage of the Lamb has come, and His wife has made herself ready.

Rev. 21:9 And one of the seven angels who had the seven bowls full of the seven last plagues came and spoke with me, saying, Come here; I will show you the bride, the wife of the Lamb.

Rev. 21:10 And he carried me away in spirit onto a great and high mountain and showed me the holy city, Jerusalem, coming down out of heaven from God,

3. The only way for us to have rest is to take Christ as our Husband; we must know Him as our Husband and take Him as our Husband, living in the closest and most intimate contact with Him—1 Cor. 2:9; cf. 16:22.

1 Cor. 2:9 But as it is written, “Things which eye has not seen and ear has not heard and which have not come up in man’s heart; things which God has prepared for those who love Him.”

1 Cor. 16:22 If anyone does not love the Lord, let him be accursed! The Lord comes!

4. If we marry Christ, taking Him as our Husband, our life will be changed; we will realize that we must have a wife’s fidelity, and we will learn how to enjoy Christ as our life and our person, walking and behaving in oneness with Him—2 Cor. 2:10.

2 Cor. 2:10 But whom you forgive anything, I also forgive; for also what I have forgiven, if I have forgiven anything, it is for your sake in the person of Christ;

B. After coming to the good land and exercising her right to enjoy its rich produce, Ruth still needed a home so that she could have rest; this kind of rest could come only through marriage:

1. Although we may be saved and love the Lord, in order to have a home for our rest we must marry the Lord Jesus, taking Him as our Husband, and live together with Him in the church as our home—Rom. 7:4; 2 Cor. 11:2; Eph. 5:25-27.

Rom. 7:4 So then, my brothers, you also have been made dead to the law through the Body of Christ so that you might be joined to another, to Him who has been raised from the dead, that we might bear fruit to God.

2 Cor. 11:2 For I am jealous over you with a jealousy of God; for I betrothed you to one husband to present you as a pure virgin to Christ.

Eph. 5:25 Husbands, love your wives even as Christ also loved the church and gave Himself up for her

Eph. 5:26 That He might sanctify her, cleansing her by the washing of the water in the word,

Eph. 5:27 That He might present the church to Himself glorious, not having spot or wrinkle or any such things, but that she would be holy and without blemish.
2. Christ as our Husband and the church as our home are a complete unit for us to have a proper and adequate rest (v. 32).

Eph. 5:32 This mystery is great, but I speak with regard to Christ and the church.

C. Considered in the light of Matthew 1:5-6 and 16, Ruth’s seeking for her rest was actually for the continuation of the genealogy to bring in Christ.

Matt. 1:5 And Salmon begot Boaz of Rahab, and Boaz begot Obed of Ruth, and Obed begot Jesse,
Matt. 1:6 And Jesse begot David the king. And David begot Solomon of her who had been the wife of Uriah,
Matt. 1:16 And Jacob begot Joseph the husband of Mary, of whom was born Jesus, who is called Christ.

D. Boaz told Ruth, “I am a kinsman, yet there is a kinsman closer than I”—Ruth 3:12:

Ruth 3:12 And now it is true that I am a kinsman, yet there is a kinsman closer than I.

1. In this verse the first kinsman of Ruth’s husband, Ruth’s closest kinsman, typifies our natural man, who cannot and will not redeem us from the indebtedness (sin) of our old man (4:1-6).

Ruth 4:1 Then Boaz went up to the gate and sat there. And just then the kinsman of whom Boaz had spoken came by. And Boaz said, Turn aside and sit here, friend. And he turned aside and sat down.
Ruth 4:2 And he took ten men from among the elders of the city and said, Sit here. And they sat down.
Ruth 4:3 And he said to the kinsman, Naomi, who has returned from the country of Moab, has put up for sale the portion of the field that belonged to our brother Elimelech.
Ruth 4:4 So I thought that I should disclose this to you and say, Buy it in the presence of those sitting here and in the presence of the elders of my people. If you can redeem it, redeem it; but if you cannot redeem it, tell me so that I will know; for there is no one to redeem it ahead of you, and I am after you. And he said, I will redeem it.
Ruth 4:5 Then Boaz said, On the day you buy the field from Naomi’s hand, you must also acquire Ruth the Moabitess, the wife of the dead man, in order to raise up the dead man’s name upon his inheritance.
Ruth 4:6 And the kinsman said, I cannot redeem it for myself, or else I will mar my own inheritance. You redeem for yourself what I should redeem, for I cannot redeem it.

2. Boaz, the second kinsman of Ruth’s husband, typifies Christ, who partook of blood and flesh (Heb. 2:14) to be our Kinsman and who can redeem us from our sin, recover the lost right of our natural man in God’s creation, be our new Husband in His divine organic union with us, and take us as His counterpart for His increase (Ruth 4:7-13).

Heb. 2:14 Since therefore the children have shared in blood and flesh, He also Himself in like manner partook of the same, that through death He might destroy him who has the might of death, that is, the devil,
Ruth 4:7 Now such was the custom formerly in Israel concerning redeeming and exchanging that to establish any matter a man would draw off his sandal and give it to his neighbor; this was the way of attesting it in Israel.
Ruth 4:8 So when the kinsman said to Boaz, Buy it for yourself, he drew off his sandal.
Ruth 4:9 And Boaz said to the elders and all the people, You are witnesses today, that I buy from Naomi’s hand all that was Elimelech’s and all that was Chilion’s and Mahlon’s.

Ruth 4:10 Furthermore Ruth the Moabitess, the wife of Mahlon, I acquire as my own wife so that I may raise up the dead man’s name upon his inheritance and the dead man’s name may not be cut off from among his brothers and from the gate of his place. You are witnesses today.

Ruth 4:11 And all the people who were in the gate and the elders said, We are witnesses. May Jehovah make the woman who has come into your house like Rachel and like Leah, the two who built the house of Israel. And prosper in Ephrathah, and gain a name in Bethlehem.

Ruth 4:12 And may your house be like the house of Perez, whom Tamar bore to Judah, through the seed that Jehovah gives you by this young woman.

Ruth 4:13 So Boaz took Ruth, and she became his wife; and he went in unto her, and Jehovah made her conceive; and she bore a son.

V. Chapter 4 of the book of Ruth speaks of Ruth’s receiving a reward for God’s economy:

Ruth 4:1 Then Boaz went up to the gate and sat there. And just then the kinsman of whom Boaz had spoken came by. And Boaz said, Turn aside and sit here, friend. And he turned aside and sat down.

Ruth 4:2 And he took ten men from among the elders of the city and said, Sit here. And they sat down.

Ruth 4:3 And he said to the kinsman, Naomi, who has returned from the country of Moab, has put up for sale the portion of the field that belonged to our brother Elimelech.

Ruth 4:4 So I thought that I should disclose this to you and say, Buy it in the presence of those sitting here and in the presence of the elders of my people. If you can redeem it, redeem it; but if you cannot redeem it, tell me so that I will know; for there is no one to redeem it ahead of you, and I am after you. And he said, I will redeem it.

Ruth 4:5 Then Boaz said, On the day you buy the field from Naomi’s hand, you must also acquire Ruth the Moabitess, the wife of the dead man, in order to raise up the dead man’s name upon his inheritance.

Ruth 4:6 The kinsman said, I cannot redeem it for myself, or else I will mar my own inheritance. You redeem for yourself what I should redeem, for I cannot redeem it.

Ruth 4:7 Now such was the custom formerly in Israel concerning redeeming and exchanging that to establish any matter a man would draw off his sandal and give it to his neighbor; this was the way of attesting it in Israel.

Ruth 4:8 So when the kinsman said to Boaz, Buy it for yourself, he drew off his sandal.

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Ruth 4:10 Furthermore Ruth the Moabitess, the wife of Mahlon, I acquire as my own wife so that I may raise up the dead man’s name upon his inheritance and the dead man’s name may not be cut off from among his brothers and from the gate of his place. You are witnesses today.

Ruth 4:11 And all the people who were in the gate and the elders said, We are witnesses. May Jehovah make the woman who has come into your house like Rachel and like Leah, the two who built the house of Israel. And prosper in Ephrathah, and gain a name in Bethlehem.

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Ruth 4:13 So Boaz took Ruth, and she became his wife; and he went in unto her, and Jehovah made her conceive; and she bore a son.

Ruth 4:14 And the women said to Naomi, Blessed be Jehovah, who has not left you today without a kinsman; and may his name be famous in Israel.

Ruth 4:15 And he will be to you as a restorer of life and a sustainer in your old age; for your daughter-in-law, who loves you and is better to you than seven sons, has borne him.
And Naomi took the child and laid him on her bosom, and she became his nurse.

And the women neighbors gave him a name, saying, A son has been born to Naomi; and they called his name Obed. He is the father of Jesse, the father of David.

Now these are the generations of Perez: Perez begot Hezron,

And Hezron begot Ram, and Ram begot Amminadab,

And Amminadab begot Nahshon, and Nahshon begot Salmon,

And Salmon begot Boaz, and Boaz begot Obed,

And Obed begot Jesse, and Jesse begot David.

A. As part of her reward for God’s economy, Ruth gained a redeeming husband, who typifies Christ as the redeeming Husband of the believers; now as believers in Christ, we have a Husband who is our eternal, present, and daily Redeemer, rescuing us, saving us, delivering us, from all our troubles.

B. In addition to gaining a redeeming husband, Ruth was redeemed from the indebtedness of her dead husband (vv. 1-9); this typifies the believers being redeemed from the sin of their old man:

Then Boaz went up to the gate and sat there. And just then the kinsman of whom Boaz had spoken came by. And Boaz said, Turn aside and sit here, friend. And he turned aside and sat down.

And he took ten men from among the elders of the city and said, Sit here. And they sat down.

And he said to the kinsman, Naomi, who has returned from the country of Moab, has put up for sale the portion of the field that belonged to our brother Elimelech.

So I thought that I should disclose this to you and say, Buy it in the presence of those sitting here and in the presence of the elders of my people. If you can redeem it, redeem it; but if you cannot redeem it, tell me so that I will know; for there is no one to redeem it ahead of you, and I am after you. And he said, I will redeem it.

Then Boaz said, On the day you buy the field from Naomi’s hand, you must also acquire Ruth the Moabitess, the wife of the dead man, in order to raise up the dead man’s name upon his inheritance.

And the kinsman said, I cannot redeem it for myself, or else I will mar my own inheritance. You redeem for yourself what I should redeem, for I cannot redeem it.

Now such was the custom formerly in Israel concerning redeeming and exchanging that to establish any matter a man would draw off his sandal and give it to his neighbor; this was the way of attesting it in Israel.

So when the kinsman said to Boaz, Buy it for yourself, he drew off his sandal.

And Boaz said to the elders and all the people, You are witnesses today, that I buy from Naomi’s hand all that was Elimelech’s and all that was Chilion’s and Mahlon’s.

1. According to Romans 6:6 and 7:2-4, the dead husband, our old husband, is our old man; God created us to be His wife, but we rebelled against Him; we gave Him up and assumed the position of a husband for ourselves.

Knowing this, that our old man has been crucified with Him in order that the body of sin might be annulled, that we should no longer serve sin as slaves;

For the married woman is bound by the law to her husband while he is living; but if the husband dies, she is discharged from the law regarding the husband.

So then if, while the husband is living, she is joined to another man, she will be called an adulteress; but if the husband dies, she is free from the law, so that she is not an adulteress, though she is joined to another man.
Rom. 7:4  So then, my brothers, you also have been made dead to the law through the Body of Christ so that you might be joined to another, to Him who has been raised from the dead, that we might bear fruit to God.

2. Our sinful husband encumbered us with many debts, but on the day we married Christ, we received a Husband who is our almighty, omnipotent Redeemer; we all need Christ to be such a Husband to us, and we should habitually come to Him and simply say, “Lord Jesus, I need You.”

C. Another aspect of Ruth’s reward is that she became a crucial ancestor in the genealogy to bring in the royal house of David for the producing of Christ (Ruth 4:13b-22; Matt. 1:5-16); this indicates that she had an all-inclusive and all-extensive gain with the position and capacity to bring Christ into the human race; she is thus a great link in the chain that is bringing Christ to every corner of the earth.

Ruth 4:13  So Boaz took Ruth, and she became his wife; and he went in unto her, and Jehovah made her conceive; and she bore a son.

Ruth 4:14  And the women said to Naomi, Blessed be Jehovah, who has not left you today without a kinsman; and may his name be famous in Israel.

Ruth 4:15  And he will be to you as a restorer of life and a sustainer in your old age; for your daughter-in-law, who loves you and is better to you than seven sons, has borne him.

Ruth 4:16  And Naomi took the child and laid him on her bosom, and she became his nurse.

Ruth 4:17  And the women neighbors gave him a name, saying, A son has been born to Naomi; and they called his name Obed. He is the father of Jesse, the father of David.

Ruth 4:18  Now these are the generations of Perez: Perez begot Hezron,

Ruth 4:19  And Hezron begot Ram, and Ram begot Amminadab,

Ruth 4:20  And Amminadab begot Nahshon, and Nahshon begot Salmon,

Ruth 4:21  And Salmon begot Boaz, and Boaz begot Obed,

Ruth 4:22  And Obed begot Jesse, and Jesse begot David.

Matt. 1:5  And Salmon begot Boaz of Rahab, and Boaz begot Obed of Ruth, and Obed begot Jesse,

Matt. 1:6  And Jesse begot David the king. And David begot Solomon of her who had been the wife of Uriah,

Matt. 1:7  And Solomon begot Rehoboam, and Rehoboam begot Abijah, and Abijah begot Asa,

Matt. 1:8  And Asa begot Jehoshaphat, and Jehoshaphat begot Joram, and Joram begot Uzziah,

Matt. 1:9  And Uzziah begot Jotham, and Jotham begot Ahaz, and Ahaz begot Hezekiah,

Matt. 1:10  And Hezekiah begot Manasseh, and Manasseh begot Amon, and Amon begot Josiah.

Matt. 1:11  And Josiah begot Jeconiah and his brothers at the time of the deportation to Babylon.

Matt. 1:12  And after the deportation to Babylon, Jeconiah begot Salathiel, and Salathiel begot Zerubbabel,

Matt. 1:13  And Zerubbabel begot Abiud, and Abiud begot Eliakim, and Eliakim begot Azor,

Matt. 1:14  And Azor begot Zadok, and Zadok begot Achim, and Achim begot Eliud,

Matt. 1:15  And Eliud begot Eleazar, and Eleazar begot Matthan, and Matthan begot Jacob,

Matt. 1:16  And Jacob begot Joseph the husband of Mary, of whom was born Jesus, who is called Christ.

D. Ruth not only became a crucial ancestor in the genealogy for the producing of
Christ, but she also continued the line of the God-created humanity for the incarnation of Christ; the incarnation of Christ was a matter of His being brought out of eternity into time and with His divinity into humanity:

1. Every day of our Christian life should be a continuation of Christ’s incarnation, with Christ being brought forth in order to be born into others through our ministering Christ as the Spirit into them—2 Cor. 3:6.

2 Cor. 3:6 Who has also made us sufficient as ministers of a new covenant, ministers not of the letter but of the Spirit; for the letter kills, but the Spirit gives life.

2. In order for this to happen, we all need to speak for Christ, to speak forth Christ, and to speak Christ into others; ministering Christ in this way will surely change us, and the ones for whom we care, in a metabolic way for our transformation into His image—v. 18; 4:1.

2 Cor. 3:18 But we all with unveiled face, beholding and reflecting like a mirror the glory of the Lord, are being transformed into the same image from glory to glory, even as from the Lord Spirit.

2 Cor. 4:1 Therefore having this ministry as we have been shown mercy, we do not lose heart;
CRYSTALLIZATION-STUDY OF RUTH

Message Eleven

Boaz and Ruth

Typifying Christ and the Church

Hymns:

Scripture Reading: Ruth 1:16-17; 2:1-3, 13-16; 3:9, 12, 15; 4:1-17, 21-22

Ruth 1:16 But Ruth said, Do not entreat me to leave you and turn away from following after you. For wherever you go, I will go, and wherever you dwell, I will dwell; and your people will be my people, and your God will be my God.

Ruth 1:17 Where you die, I will die; and there will I be buried. Jehovah do so to me, and more as well, if anything but death parts me from you.

Ruth 2:1 Now Naomi had a relative of her husband’s, a man of great wealth, from Elimelech’s family; and his name was Boaz.

Ruth 2:2 And Ruth the Moabitess said to Naomi, Let me go to the field and glean among the ears of grain after him in whose sight I find favor. And she said to her, Go, my daughter.

Ruth 2:3 So she went. And she came and gleaned in the field after the reapers; and she happened to glean in a portion of the field belonging to Boaz, who was from Elimelech’s family.

Ruth 2:13 And she said, Let me find favor in your sight, my lord; for you have comforted me and have spoken kindly to your servant girl, though I am not like even one of your servant girls.

Ruth 2:14 And Boaz said to her at mealtime, Come here and eat some food; and dip your morsel in the vinegar. And she sat beside the reapers, and he extended some parched grain to her. And she ate and was satisfied, and she had some left.

Ruth 2:15 And when she rose up to glean, Boaz charged his young men, saying, Let her glean even among the sheaves, and do not reproach her.

Ruth 2:16 And also pull out some from the bundles for her, and leave it for her to glean; and do not rebuke her.

Ruth 3:9 And he said, Who are you? And she said, I am Ruth, your female servant. Spread your cloak over your female servant, for you are a kinsman.

Ruth 3:12 And now it is true that I am a kinsman, yet there is a kinsman closer than I.

Ruth 3:15 And he said, Bring the cloak that is on you, and hold it open. And she held it open, and he measured out six measures of barley and laid it on her. And he went into the city.

Ruth 4:1 Then Boaz went up to the gate and sat there. And just then the kinsman of whom Boaz had spoken came by. And Boaz said, Turn aside and sit here, friend. And he turned aside and sat down.

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Ruth 4:21 And Salmon begot Boaz, and Boaz begot Obed,

Ruth 4:22 And Obed begot Jesse, and Jesse begot David.

I. At the beginning and at the end of the portion of Israel’s history from Joshua to Ruth are two prominent persons typifying Christ; these persons are Joshua and Boaz, who signify two aspects of one person—Josh. 1:1; Ruth 4:21-22:

Josh. 1:1 After the death of Moses the servant of Jehovah, Jehovah spoke to Joshua the son of Nun, Moses’ attendant, saying,

Ruth 4:21 And Salmon begot Boaz, and Boaz begot Obed,

Ruth 4:22 And Obed begot Jesse, and Jesse begot David.

A. At the beginning Joshua typifies Christ in bringing God’s chosen people into God’s ordained blessings; as typified by Joshua, Christ has brought us into the good land, has taken possession of the land for us, and has allotted the land to us as our inheritance for our enjoyment; Christ has gained the good land for us, and eventually, He is the good land for us to enjoy.

B. At the end Boaz typifies Christ as our Husband for our satisfaction.
II. In the book of Ruth, Boaz typifies Christ in the following aspects:

A. As a man, rich in wealth and generous in giving (2:1, 14-16; 3:15), Boaz typifies Christ, whose divine riches are unsearchable and who takes care of God’s needy people with His bountiful supply (Eph. 3:8; Luke 10:33-35; Phil. 1:19).

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<td>Eph. 3:8</td>
<td>To me, less than the least of all saints, was this grace given to announce to the Gentiles the unsearchable riches of Christ as the gospel</td>
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<tr>
<td>Luke 10:33</td>
<td>But a certain Samaritan, who was journeying, came upon him; and when he saw him, he was moved with compassion;</td>
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<td>Luke 10:34</td>
<td>And he came to him and bound up his wounds and poured oil and wine on them. And placing him on his own beast, he brought him to an inn and took care of him.</td>
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<td>Luke 10:35</td>
<td>And on the next day he took out two denarii and gave them to the innkeeper and said, Take care of him; and whatever you spend in addition to this, when I return, I will repay you.</td>
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<tr>
<td>Phil. 1:19</td>
<td>For I know that for me this will turn out to salvation through your petition and the bountiful supply of the Spirit of Jesus Christ,</td>
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B. As the kinsman (Ruth 2:3; 3:9, 12) who redeemed the lost right to Mahlon’s property and took Mahlon’s widow, Ruth, as his wife for the producing of the needed heirs (4:9-10, 13), Boaz typifies Christ, who redeemed the church and made the church His counterpart for His increase (Eph. 5:23-32; John 3:29-30).

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Eph. 5:23  For a husband is head of the wife as also Christ is Head of the church, He Himself being the Savior of the Body.

Eph. 5:24  But as the church is subject to Christ, so also let the wives be subject to their husbands in everything.

Eph. 5:25  Husbands, love your wives even as Christ also loved the church and gave Himself up for her.

Eph. 5:26  That He might sanctify her, cleansing her by the washing of the water in the word.

Eph. 5:27  That He might present the church to Himself glorious, not having spot or wrinkle or any such things, but that she would be holy and without blemish.

Eph. 5:28  In the same way the husbands also ought to love their own wives as their own bodies; he who loves his own wife loves himself.

Eph. 5:29  For no one ever hated his own flesh, but nourishes and cherishes it, even as Christ also the church,

Eph. 5:30  Because we are members of His Body.

Eph. 5:31  For this cause a man shall leave his father and mother and shall be joined to his wife, and the two shall be one flesh.

Eph. 5:32  This mystery is great, but I speak with regard to Christ and the church.

John 3:29  He who has the bride is the bridegroom; but the friend of the bridegroom, who stands and hears him, rejoices with joy because of the bridegroom's voice. This joy of mine therefore is made full.

John 3:30  He must increase, but I must decrease.

C. According to the book of Ruth, Boaz redeemed Ruth and redeemed her birthright; hence, he became a notable forefather of Christ—4:1-17, 21-22; Matt. 1:5-6:

Ruth 4:1  Then Boaz went up to the gate and sat there. And just then the kinsman of whom Boaz had spoken came by. And Boaz said, Turn aside and sit here, friend. And he turned aside and sat down.

Ruth 4:2  And he took ten men from among the elders of the city and said, Sit here. And they sat down.

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Matt. 1:5 And Salmon begot Boaz of Rahab, and Boaz begot Ruth, and Obed begot Jesse,

Matt. 1:6 And Jesse begot David the king. And David begot Solomon of her who had been the wife of Uriah,

1. As a brother and a Boaz, you should take care of others’ birthright of Christ, not only your own birthright; in other words, you should not only take care of your own enjoyment of Christ but also others’ enjoyment of Christ—Eph. 3:2; 1 Pet. 4:10-11; Matt. 24:45-47.

Eph. 3:2 If indeed you have heard of the stewardship of the grace of God which was given to me for you,

1 Pet. 4:10 Each one, as he has received a gift, ministering it among yourselves as good stewards of the varied grace of God.

1 Pet. 4:11 If anyone speaks, as speaking oracles of God; if anyone ministers, as ministering out of the strength which God supplies; that in all things God may be glorified through Jesus Christ, to whom is the glory and the might forever and ever. Amen.

Matt. 24:45 Who then is the faithful and prudent slave, whom the master has set over his household to give them food at the proper time?

Matt. 24:46 Blessed is that slave whom his master, when he comes, will find so doing.

Matt. 24:47 Truly I say to you that he will set him over all his possessions.

2. Suppose some dear ones in the church life become like Ruth, losing the enjoyment of their birthright, their enjoyment of Christ; we need to have a number of Boazes in the church life to bring these dear saints back into the enjoyment of Christ.

3. The book of Ruth tells us that there was another kinsman who was even closer to Ruth than Boaz was, but that man was selfish; he only took care of his own birthright:

a. Some brothers should take care of ones who are like poor “Ruths” in the church life, but they are selfish in the spiritual enjoyment of Christ—Ezek. 34:2-23.

Ezek. 34:2 Son of man, prophesy against the shepherds of Israel, prophesy and say to them, to the shepherds, Thus says the Lord Jehovah, Woe to the shepherds of Israel who feed themselves! Should not the shepherds feed the sheep?
Ezek. 34:3 You eat the fat, and you clothe yourselves with the wool; you slaughter the fatlings, but you do not feed the sheep.

Ezek. 34:4 The weak you have not strengthened, and the sick one you have not healed, and the broken one you have not bound up, and the one that was driven away you have not brought back, and the lost one you have not sought; but with strength and rigor you have ruled over them.

Ezek. 34:5 And they were scattered without a shepherd, and they became food to all the beasts of the field and were scattered.

Ezek. 34:6 My sheep wandered through all the mountains and upon every high hill. Indeed My sheep were scattered over all the surface of the earth; not even one searched for or sought after them.

Ezek. 34:7 Therefore, O shepherds, hear the word of Jehovah.

Ezek. 34:8 As I live, declares the Lord Jehovah, surely inasmuch as My sheep became prey, and My sheep became food to all the beasts of the field because there was no shepherd, nor did My shepherds search for My sheep, but the shepherds fed themselves and did not feed My sheep;

Ezek. 34:9 Therefore, O shepherds, hear the word of Jehovah:

Ezek. 34:10 Thus says the Lord Jehovah, Indeed I am against the shepherds, and I will require My sheep at their hand and stop them from feeding the sheep, and the shepherds will no longer feed themselves; but I will deliver My sheep from their mouth so that they may not be food for them.

Ezek. 34:11 For thus says the Lord Jehovah, I Myself, even I, will search for My sheep and seek them out.

Ezek. 34:12 As a shepherd seeks out his flock on the day when he is among his sheep which are scattered, so I will seek out My sheep; and I will deliver them from all the places where they have been scattered on a day of clouds and thick darkness.

Ezek. 34:13 And I will bring them out from the peoples and gather them from the countries and bring them into their own land, and I will feed them upon the mountains of Israel by the streams and in all the inhabited places of the land.

Ezek. 34:14 I will feed them with good pasture, and their dwelling place will be upon the mountains of the heights of Israel; there they will lie down in a good dwelling place, and on rich pasture they will feed upon the mountains of Israel.

Ezek. 34:15 I Myself will shepherd My flock, and I will cause them to lie down, declares the Lord Jehovah.

Ezek. 34:16 I will seek the lost one and bring back the one that was driven away and bind up the broken one and strengthen the sick one; but the fat one and the strong one I will destroy—I will feed them with judgment.

Ezek. 34:17 And as for you, O My flock, Thus says the Lord Jehovah, I will judge between one sheep and another, between the rams and the male goats.

Ezek. 34:18 Is it not enough for you to feed on the good pasture and trample down the rest of your pasture with your feet and drink the clear water and foul the rest with your feet?

Ezek. 34:19 Meanwhile My flock must feed on what is trampled by your feet and drink what is fouled by your feet.
Ezek. 34:20 Therefore thus says the Lord Jehovah to them, It is I who am about to judge between the fat sheep and the thin sheep.

Ezek. 34:21 Because you pushed with flank and shoulder, and butted all the weak with your horns until you scattered them abroad,

Ezek. 34:22 I will rescue My flock, and they will no longer be prey; and I will judge between one sheep and another.

Ezek. 34:23 And I will set up over them one Shepherd, My Servant David, and He will feed them; He will feed them, and He will be their Shepherd.

b. Someone who is a real Boaz and is rich in the enjoyment of Christ will pay the price to bring such saints into the full enjoyment of Christ; by shepherding others in this way, he will have even more enjoyment of Christ, the greatest enjoyment of Christ; day by day we should take care of others’ enjoyment of Christ—Prov. 11:25; Acts 20:35; 1 Pet. 5:1-4.

Prov. 11:25 The blessing soul will prosper, / And he who waters will also be watered himself.

Acts 20:35 In all things I have shown you by example that toiling in this way we ought to support the weak and to remember the words of the Lord Jesus, that He Himself said, It is more blessed to give than to receive.

1 Pet. 5:1 Therefore the elders among you I exhort, who am a fellow elder and witness of the sufferings of Christ, who am also a partaker of the glory to be revealed:

1 Pet. 5:2 Shepherd the flock of God among you, overseeing not under compulsion but willingly, according to God; not by seeking gain through base means but eagerly;

1 Pet. 5:3 Nor as lording it over your allotments but by becoming patterns of the flock.

1 Pet. 5:4 And when the Chief Shepherd is manifested, you will receive the unfading crown of glory.

D. Those who become like Boaz are pillars in the church life (one of the pillars in the temple was named “Boaz”—1 Kings 7:21); in the Scriptures the pillar is a sign, a testimony, of God’s building through transformation in practicing the Body life—Gen. 28:22a; 1 Kings 7:15-22; Gal. 2:9; 1 Tim. 3:15; Rev. 3:12; Rom. 12:2; Eph. 4:11-12:

1 Kings 7:21 And he erected the pillars at the portico of the temple. When he erected the right pillar, he called its name Jachin; and when he erected the left pillar, he called its name Boaz.

Gen. 28:22 And this stone, which I have set up as a pillar, will be God’s house; and of all that You give me I will surely give one tenth to You.

1 Kings 7:15 And he formed the two bronze pillars; eighteen cubits was the height of each pillar, and a line of twelve cubits encompassed each pillar.

1 Kings 7:16 And he made two capitals of molten bronze to set upon the tops of the pillars; the height of the one capital was five cubits, and the height of the second capital was five cubits.

1 Kings 7:17 There were nets of checker work with wreaths of chain work for the capitals that were at the top of the pillars, seven for the one capital, and seven for the second capital.
1 Kings 7:18 So he made the pillars; and there were two rows of pomegranates around the one network, to cover the capitals that were at the top of the pillars. And he did the same for the second capital.

1 Kings 7:19 And the capitals that were at the top of the pillars in the portico were of lily work, four cubits in diameter.

1 Kings 7:20 So then the capitals that were on the two pillars were above and close to the bulge that was beside the network. And there were two hundred pomegranates, in rows around both capitals.

1 Kings 7:21 And he erected the pillars at the portico of the temple. When he erected the right pillar, he called its name Jachin; and when he erected the left pillar, he called its name Boaz.

1 Kings 7:22 And at the top of the pillars was lily work. And the work on the pillars was completed.

Gal. 2:9 And perceiving the grace given to me, James and Cephas and John, who were reputed to be pillars, gave to me and to Barnabas the right hand of fellowship that we should go to the Gentiles, and they, to the circumcision.

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.

Rev. 3:12 He who overcomes, him I will make a pillar in the temple of My God, and he shall by no means go out anymore, and I will write upon him the name of My God and the name of the city of My God, the New Jerusalem, which descends out of heaven from My God, and My new name.

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.

Eph. 4:11 And He Himself gave some as apostles and some as prophets and some as evangelists and some as shepherds and teachers,

1. Those who are pillars in the church life are constantly under God’s judgment (bronze), realizing that they are men in the flesh, worthy of nothing but death and burial—Psa. 51:5; Exo. 4:1-9; Rom. 7:18; Matt. 3:16-17:

Psa. 51:5 Behold, I was brought forth in iniquity, / And in sin did my mother conceive me.

Exo. 4:1 Then Moses answered and said, What if they do not believe me or listen to my voice, but say, Jehovah has not appeared to you?

Exo. 4:2 And Jehovah said to him, What is this in your hand? And he said, A staff.

Exo. 4:3 And He said, Throw it on the ground. And he threw it on the ground, and it became a serpent; and Moses recoiled from it.

Exo. 4:4 And Jehovah said to Moses, Stretch out your hand, and take it by its tail—so he stretched out his hand and seized it, and it became a staff in his hand—

Exo. 4:5 That they may believe that Jehovah, the God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, has appeared to you.

Exo. 4:6 And Jehovah further said to him, Now put your hand into your bosom. And he put his hand into his bosom, and when he took it out, there his hand was, leprous, as white as snow.

Exo. 4:7 And He said, Put your hand into your bosom again—so he put his hand into his bosom again, and when he took it out of his bosom, there it was, restored like the rest of his flesh—

Exo. 4:8 And if they do not believe you or heed the first sign, then they may believe the next sign.
Exo. 4:9  And if they will not believe even these two signs or listen to your voice, then you shall take some of the water of the River and pour it on the dry ground, and the water that you take out of the River will become blood upon the dry ground.

Rom. 7:18  For I know that in me, that is, in my flesh, nothing good dwells; for to will is present with me, but to work out the good is not.

Matt. 3:16  And having been baptized, Jesus went up immediately from the water, and behold, the heavens were opened to Him, and He saw the Spirit of God descending like a dove and coming upon Him.

Matt. 3:17  And behold, a voice out of the heavens, saying, This is My Son, the Beloved, in whom I have found My delight.

a. We must judge ourselves as nothing and as being qualified only to be crucified; whatever we are, we are by the grace of God, and it is not we who labor but the grace of God—1 Cor. 15:10; Gal. 2:20; 1 Pet. 5:5-7.

1 Cor. 15:10  But by the grace of God I am what I am; and His grace unto me did not turn out to be in vain, but, on the contrary, I labored more abundantly than all of them, yet not I but the grace of God which is with me.

Gal. 2:20  I am crucified with Christ; and it is no longer I who live, but it is Christ who lives in me; and the life which I now live in the flesh I live in faith, the faith of the Son of God, who loved me and gave Himself up for me.

1 Pet. 5:5  In like manner, younger men, be subject to elders; and all of you gird yourselves with humility toward one another, because God resists the proud but gives grace to the humble.

1 Pet. 5:6  Therefore be humbled under the mighty hand of God that He may exalt you in due time,

1 Pet. 5:7  Casting all your anxiety on Him because it matters to Him concerning you.

b. The reason for both division and fruitlessness among believers is that there is no bronze, nothing of God’s judgment; instead, there is pride, self-boasting, self-vindication, self-justification, self-approval, self-excuse, self-righteousness, condemning others, and regulating others instead of shepherding and seeking them—Matt. 16:24; Luke 9:54-55.

Matt. 16:24  Then Jesus said to His disciples, If anyone wants to come after Me, let him deny himself and take up his cross and follow Me.

Luke 9:54  And seeing this, the disciples James and John said, Lord, do You want us to command fire to come down from heaven and consume them?

Luke 9:55  But turning, He rebuked them and said, You do not know of what kind of spirit you are.

c. When we love the Lord and experience Him as the man of bronze (Ezek. 40:3), He will become our extraordinary love, boundless forbearance, unparalleled faithfulness, absolute humility, utmost purity, supreme holiness and righteousness, and our brightness and uprightness—Phil. 4:5-8.

Ezek. 40:3  And He brought me there, and there was a man, whose appearance was like the appearance of bronze, with a line of flax and a measuring reed in His hand, standing in the gate.

Phil. 4:5  Let your forbearance be known to all men. The Lord is near.

Phil. 4:6  In nothing be anxious, but in everything, by prayer and petition with thanksgiving, let your requests be made known to God;
Phil. 4:7 And the peace of God, which surpasses every man’s understanding, will guard your hearts and your thoughts in Christ Jesus.

Phil. 4:8 Finally, brothers, what things are true, what things are dignified, what things are righteous, what things are pure, what things are lovely, what things are well spoken of, if there is any virtue and if any praise, take account of these things.

2. On the capitals of the pillars in the temple, there were “nets of checker work [like a trellis] with wreaths of chain work”; these signify the complicated and intermixed situations in which those who are pillars in God’s building live and bear responsibility—1 Kings 7:17; 2 Cor. 1:12; 4:7-8.

1 Kings 7:17 There were nets of checker work with wreaths of chain work for the capitals that were at the top of the pillars, seven for the one capital, and seven for the second capital.

2 Cor. 1:12 For our boasting is this, the testimony of our conscience, that in singleness and sincerity of God, not in fleshly wisdom but in the grace of God, we have conducted ourselves in the world, and more abundantly toward you.

2 Cor. 4:7 But we have this treasure in earthen vessels that the excellency of the power may be of God and not out of us.

2 Cor. 4:8 We are pressed on every side but not constricted; unable to find a way out but not utterly without a way out;

3. On the top of the capitals were lilies and pomegranates—1 Kings 7:18-20:

1 Kings 7:18 So he made the pillars; and there were two rows of pomegranates around the one network, to cover the capitals that were at the top of the pillars. And he did the same for the second capital.

1 Kings 7:19 And the capitals that were at the top of the pillars in the portico were of lily work, four cubits in diameter.

1 Kings 7:20 So then the capitals that were on the two pillars were above and close to the bulge that was beside the network. And there were two hundred pomegranates, in rows around both capitals.

a. Lilies signify a life of faith in God, a life of living by what God is to us, not by what we are; the bronze means “not I,” and the lily means “but Christ”—S. S. 2:1-2; Matt. 6:28, 30; 2 Cor. 5:4; Gal. 2:20.

S.S. 2:1 I am a rose of Sharon, / A lily of the valleys.
S.S. 2:2 As a lily among thorns, / So is my love among the daughters.
Matt. 6:28 And why are you anxious concerning clothing? Consider well the lilies of the field, how they grow. They do not toil, neither do they spin thread.
Matt. 6:30 And if God so arrayed the grass of the field, which is here today and tomorrow is cast into the furnace, will He not much more clothe you, you of little faith?
2 Cor. 5:4 For also, we who are in this tabernacle groan, being burdened, in that we do not desire to be unclothed, but clothed upon, that what is mortal may be swallowed up by life.
Gal. 2:20 I am crucified with Christ; and it is no longer I who live, but it is Christ who lives in me; and the life which I now live in the flesh I live in faith, the faith of the Son of God, who loved me and gave Himself up for me.

b. The pomegranates on the wreaths of the capitals signify the fullness, the abundance and
beauty, and the expression of the riches of Christ as life—Phil. 1:19-21a; Eph. 1:22-23; 3:19.

Phil. 1:19 For I know that for me this will turn out to salvation through your petition and the bountiful supply of the Spirit of Jesus Christ,

Phil. 1:20 According to my earnest expectation and hope that in nothing I will be put to shame, but with all boldness, as always, even now Christ will be magnified in my body, whether through life or through death.

Phil. 1:21 For to me, to live is Christ and to die is gain.

Eph. 1:22 And He subjected all things under His feet and gave Him to be Head over all things to the church,

Eph. 1:23 Which is His Body, the fullness of the One who fills all in all.

Eph. 3:19 And to know the knowledge-surpassing love of Christ, that you may be filled unto all the fullness of God.

c. Through the crossing out of the network and the restriction of the chain work, we can live a pure, simple life of trusting in God to express the riches of the divine life of Christ for God’s building in life.

III. In this bright and aromatic story, Ruth typifies the church in the following ways:

A. Ruth, being a woman in Adam in God’s creation and a Moabitess (a sinner) in man’s fall, thus becoming an old man with these two aspects, typifies the church, before her salvation, as men in God’s creation and sinners in man’s fall being “our old man”—Rom. 6:6.

Rom. 6:6 Knowing this, that our old man has been crucified with Him in order that the body of sin might be annulled, that we should no longer serve sin as slaves;

B. Ruth, being the widow of the dead husband, redeemed by Boaz, who cleared the indebtedness of her dead husband for the recovery of the lost right of her dead husband’s property (Ruth 4:9-10), typifies the church with her old man as her crucified husband (Rom. 7:4a; 6:6) redeemed by Christ, who cleared away her old man’s sin (John 1:29) for the recovery of the lost right of her fallen natural man created by God (Gen. 1:26; Isa. 54:5).

Ruth 4:9 And Boaz said to the elders and all the people, You are witnesses today, that I buy from Naomi’s hand all that was Elimelech’s and all that was Chilion’s and Mahlon’s.

Ruth 4:10 Furthermore Ruth the Moabitess, the wife of Mahlon, I acquire as my own wife so that I may raise up the dead man’s name upon his inheritance and the dead man’s name may not be cut off from among his brothers and from the gate of his place. You are witnesses today.

Rom. 7:4 So then, my brothers, you also have been made dead to the law through the Body of Christ so that you might be joined to another, to Him who has been raised from the dead, that we might bear fruit to God.

Rom. 6:6 Knowing this, that our old man has been crucified with Him in order that the body of sin might be annulled, that we should no longer serve sin as slaves;

John 1:29 The next day he saw Jesus coming to him and said, Behold, the Lamb of God, who takes away the sin of the world!
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.

Isa. 54:5 For your Maker is your Husband; / Jehovah of hosts is His name. / And the Holy One of Israel is your Redeemer; / He is called the God of all the earth.

C. Ruth, after being redeemed by Boaz, becoming a new wife to him (Ruth 4:13) typifies the church, after being saved, through the regeneration of the church’s natural man (John 3:6b), becoming the counterpart of Christ (v. 29a; Rom. 7:4).

Ruth 4:13 So Boaz took Ruth, and she became his wife; and he went in unto her, and Jehovah made her conceive; and she bore a son.

John 3:6 That which is born of the flesh is flesh, and that which is born of the Spirit is spirit.

John 3:29 He who has the bride is the bridegroom; but the friend of the bridegroom, who stands and hears him, rejoices with joy because of the bridegroom’s voice. This joy of mine therefore is made full.

Rom. 7:4 So then, my brothers, you also have been made dead to the law through the Body of Christ so that you might be joined to another, to Him who has been raised from the dead, that we might bear fruit to God.

D. Ruth, choosing to follow Naomi to the land of Israel (Ruth 1:16-17) and being united to Boaz, typifies the Gentile sinners being attached to Christ (2 Cor. 1:21) that they may partake of the inheritance of God’s promise (Eph. 3:6).

Ruth 1:16 But Ruth said, Do not entreat me to leave you and turn away from following after you. For wherever you go, I will go, and wherever you dwell, I will dwell; and your people will be my people, and your God will be my God.

Ruth 1:17 Where you die, I will die; and there will I be buried. Jehovah do so to me, and more as well, if anything but death parts me from you.

2 Cor. 1:21 But the One who firmly attaches us with you unto Christ and has anointed us is God,

Eph. 3:6 That in Christ Jesus the Gentiles are fellow heirs and fellow members of the Body and fellow partakers of the promise through the gospel,

IV. The picture of Boaz (typifying Christ as our new Husband) and Ruth (typifying the church with her old man as her crucified husband) is spoken of by Paul in Romans 7:1-6:

Rom. 7:1 Or are you ignorant, brothers (for I speak to those who know the law), that the law lords it over the man as long as he lives?

Rom. 7:2 For the married woman is bound by the law to her husband while he is living; but if the husband dies, she is discharged from the law regarding the husband.

Rom. 7:3 So then if, while the husband is living, she is joined to another man, she will be called an adulteress; but if the husband dies, she is free from the law, so that she is not an adulteress, though she is joined to another man.

Rom. 7:4 So then, my brothers, you also have been made dead to the law through the Body of Christ so that you might be joined to another, to Him who has been raised from the dead, that we might bear fruit to God.

Rom. 7:5 For when we were in the flesh, the passions for sins, which acted through the law, operated in our members to bear fruit to death.

Rom. 7:6 But now we have been discharged from the law, having died to that in which we were held, so that we serve in newness of spirit and not in oldness of letter.
A. In God’s creation man’s original position was that of a wife; Isaiah 54:5 says that God our Maker is our Husband; as a wife to God, we must depend upon Him and take Him as our Head.

Isa. 54:5 For your Maker is your Husband; / Jehovah of hosts is His name. / And the Holy One of Israel is your Redeemer; / He is called the God of all the earth.

B. When man fell, he took another position, the self-assuming position of the old man (our very being which was created by God but became fallen through sin); the man created by God was a wife, but the fallen man became independent of God and made himself the head as the husband.

C. Since our old man, who was the old husband, has been crucified with Christ (Rom. 6:6), we are freed from his law (7:2-4) and are joined to the new Husband, Christ, as the ever-living One.

Rom. 6:6 Knowing this, that our old man has been crucified with Him in order that the body of sin might be annulled, that we should no longer serve sin as slaves;

Rom. 7:2 For the married woman is bound by the law to her husband while he is living; but if the husband dies, she is discharged from the law regarding the husband.

Rom. 7:3 So then if, while the husband is living, she is joined to another man, she will be called an adulteress; but if the husband dies, she is free from the law, so that she is not an adulteress, though she is joined to another man.

Rom. 7:4 So then, my brothers, you also have been made dead to the law through the Body of Christ so that you might be joined to another, to Him who has been raised from the dead, that we might bear fruit to God.

D. As believers, we have two statuses:

1. We have our old status as the fallen old man, who left the original position of a wife, dependent on God, and took the self-assuming position of a husband and head, independent of God.

2. We have our new status as the regenerated new man, restored to our original and proper position as the genuine wife to God (Isa. 54:5; 2 Cor. 11:2-3), dependent on Him and taking Him as our Head.

Isa. 54:5 For your Maker is your Husband; / Jehovah of hosts is His name. / And the Holy One of Israel is your Redeemer; / He is called the God of all the earth.

2 Cor. 11:2 For I am jealous over you with a jealousy of God; for I betrothed you to one husband to present you as a pure virgin to Christ.

2 Cor. 11:3 But I fear lest somehow, as the serpent deceived Eve by his craftiness, your thoughts would be corrupted from the simplicity and the purity toward Christ.

E. We no longer have the old status of the husband, for we have been crucified (Gal. 2:20; Rom. 6:6); we now have only the new status of the proper wife, in which we take Christ as our Husband, and should no longer live according to the old man (no longer taking the old man as our husband).

Gal. 2:20 I am crucified with Christ; and it is no longer I who live, but it is Christ who lives in me; and the life which I now live in the flesh I live in faith, the faith of the Son of God, who loved me and gave Himself up for me.

Rom. 6:6 Knowing this, that our old man has been crucified with Him in order that the body of sin might be annulled, that we should no longer serve sin as slaves;
F. In Romans 7:4 Paul puts together a funeral and a wedding; on the one hand, we were buried; on the other hand, we were married; we were made dead according to our old status that we might marry another according to our new status; according to our new status, we marry Him who has been raised from the dead, that we might bear fruit to God.

\[\text{Rom. 7:4 So then, my brothers, you also have been made dead to the law through the Body of Christ so that you might be joined to another, to Him who has been raised from the dead, that we might bear fruit to God.}\]

G. Our old man, our old husband, has been crucified with Christ, so that we “might be joined to another, to Him who has been raised from the dead, that we might bear fruit to God” (v. 4); this joining indicates that in our new status as a wife, we have an organic union in person, name, life, and existence with Christ in His resurrection.

\[\text{Rom. 7:4 So then, my brothers, you also have been made dead to the law through the Body of Christ so that you might be joined to another, to Him who has been raised from the dead, that we might bear fruit to God.}\]

H. As the regenerated new man and the wife to Christ, everything we are and do is now related to God, and God is brought forth by us as the fruit, the overflow, of our life; this is in contrast to the fruit born to death (v. 5), which was previously brought forth by us as the old man, the old husband.

\[\text{Rom. 7:5 For when we were in the flesh, the passions for sins, which acted through the law, operated in our members to bear fruit to death.}\]

I. We are now joined to the resurrected Christ as the life-giving Spirit in our spirit; this is the joining of “the Spirit ...with our spirit” (8:16) as “one spirit” (1 Cor. 6:17):

\[\text{Rom. 8:16 The Spirit Himself witnesses with our spirit that we are children of God.}\]
\[\text{1 Cor. 6:17 But he who is joined to the Lord is one spirit.}\]

1. We should have our whole being turned to and set on this joined spirit—Rom. 8:6b.

\[\text{Rom. 8:16 The Spirit Himself witnesses with our spirit that we are children of God.}\]

2. We should also live and walk according to this joined spirit—v. 4.

\[\text{Rom. 8:4 That the righteous requirement of the law might be fulfilled in us, who do not walk according to the flesh but according to the spirit.}\]

3. When we thus live in this joined spirit, we can live out the Body of Christ to become the corporate expression of Christ for the glory of the Triune God—Eph. 1:23; 3:21; 1 Cor. 10:31; 1 Pet. 4:11; Rev. 21:10-11.

\[\text{Eph. 1:23 Which is His Body, the fullness of the One who fills all in all.}\]
\[\text{Eph. 3:21 To Him be the glory in the church and in Christ Jesus unto all the generations forever and ever. Amen.}\]
\[\text{1 Cor. 10:31 Therefore whether you eat or drink, or whatever you do, do all to the glory of God.}\]
\[\text{1 Pet. 4:11 If anyone speaks, as speaking oracles of God; if anyone ministers, as ministering out of the strength which God supplies; that in all things God may be glorified through Jesus Christ, to whom is the glory and the might forever and ever. Amen.}\]
Rev. 21:10  And he carried me away in spirit onto a great and high mountain and showed me the holy city, Jerusalem, coming down out of heaven from God,

Rev. 21:11  Having the glory of God. Her light was like a most precious stone, like a jasper stone, as clear as crystal.
CRYSTALLIZATION-STUDY OF RUTH

Message Twelve
Taking the Way of Life
in the Lord’s Recovery

Scripture Reading: Ruth 1:16-17, 20-21;
2:10-16; 3:1, 7-13; 4:9-15; Matt. 7:13-14

Hymns:

Ruth 1:16 But Ruth said, Do not entreat me to leave you and turn away from following after you. For wherever you go, I will go, and wherever you dwell, I will dwell; and your people will be my people, and your God will be my God.

Ruth 1:17 Where you die, I will die; and there will I be buried. Jehovah do so to me, and more as well, if anything but death parts me from you.

Ruth 1:20 And she said to them, Do not call me Naomi; call me Mara; for the All-sufficient One has dealt very bitterly with me.

Ruth 1:21 I went out full, but Jehovah has brought me back empty. Why do you call me Naomi, when Jehovah has afflicted me and the All-sufficient One has dealt harshly with me?

Ruth 2:10 And she fell upon her face and bowed herself to the ground, and she said to him, Why have I found favor in your sight that you regard me, though I am a foreigner?

Ruth 2:11 And Boaz answered and said to her, All that you have done for your mother-in-law since the death of your husband has been fully told me, as well as how you left your father and mother and the land of your birth, and came to a people whom you did not know before.

Ruth 2:12 May Jehovah recompense your work, and may you have a full reward from Jehovah the God of Israel, under whose wings you have come to take refuge.

Ruth 2:13 And she said, Let me find favor in your sight, my lord; for you have comforted me and have spoken kindly to your servant girl, though I am not like even one of your servant girls.

Ruth 2:14 And Boaz said to her at mealtime, Come here and eat some food; and dip your morsel in the vinegar. And she sat beside the reapers, and he extended some parched grain to her. And she ate and was satisfied, and she had some left.

Ruth 2:15 And when she rose up to glean, Boaz charged his young men, saying, Let her glean even among the sheaves, and do not reproach her.

Ruth 2:16 And also pull out some from the bundles for her, and leave it for her to glean; and do not rebuke her.

Ruth 3:1 And Naomi, her mother-in-law, said to her, My daughter, I must seek some resting place for you, that it may go well with you.

Ruth 3:7 And Boaz ate and drank, and his heart was merry. And he went to lie down at the end of the heap of grain. And she came in secretly and uncovered his feet and lay down.

Ruth 3:8 Then at midnight the man was startled; and he turned over, and a woman was there, lying at his feet.
Ruth 3:9 And he said, Who are you? And she said, I am Ruth, your female servant. Spread your cloak over your female servant, for you are a kinsman.
Ruth 3:10 And he said, Blessed be you of Jehovah, my daughter. You have shown your latter kindness to be better than your first by not going after the choice young men, whether poor or rich.
Ruth 3:11 And now, my daughter, do not fear. All that you say, I will do for you; for all the assembly of my people know that you are a worthy woman.
Ruth 3:12 And now it is true that I am a kinsman, yet there is a kinsman closer than I.
Ruth 3:13 Stay for the night; and in the morning if he will do the kinsman’s duty, fine; let him do it. But if he is not willing to do the kinsman’s duty for you, I will do it for you, as Jehovah lives. Lie down until morning.
Ruth 4:9 And Boaz said to the elders and all the people, You are witnesses today, that I buy from Naomi’s hand all that was Elimelech’s and all that was Chilion’s and Mahlon’s.
Ruth 4:10 Furthermore Ruth the Moabitess, the wife of Mahlon, I acquire as my own wife so that I may raise up the dead man’s name upon his inheritance and the dead man’s name may not be cut off from among his brothers and from the gate of his place. You are witnesses today.
Ruth 4:11 And all the people who were in the gate and the elders said, We are witnesses. May Jehovah make the woman who has come into your house like Rachel and like Leah, the two who built the house of Israel. And prosper in Ephrathah, and gain a name in Bethlehem.
Ruth 4:12 And may your house be like the house of Perez, whom Tamar bore to Judah, through the seed that Jehovah gives you by this young woman.
Ruth 4:13 So Boaz took Ruth, and she became his wife; and he went in unto her, and Jehovah made her conceive; and she bore a son.
Ruth 4:14 And the women said to Naomi, Blessed be Jehovah, who has not left you today without a kinsman; and may his name be famous in Israel.
Ruth 4:15 And he will be to you as a restorer of life and a sustainer in your old age; for your daughter-in-law, who loves you and is better to you than seven sons, has borne him.
Matt. 7:13 Enter in through the narrow gate, for wide is the gate and broad is the way that leads to destruction, and many are those who enter through it.
Matt. 7:14 Because narrow is the gate and constricted is the way that leads to life, and few are those who find it.

I. The three books of Joshua, Judges, and Ruth present a clear picture of the two aspects of God’s move: His move in His economical Spirit, the Spirit of power, and His move in His essential Spirit, the Spirit of life—Judg. 13:25; 14:6; John 20:22; Acts 1:8; Rom. 8:2:

Judg. 13:25 And the Spirit of Jehovah began to move him at Mahaneh-dan, between Zorah and Eshtaol.
Judg. 14:6 And the Spirit of Jehovah rushed upon him, and he tore it apart as one might tear a kid apart with his bare hands. And he did not tell his father and mother what he had done.
John 20:22 And when He had said this, He breathed into them and said to them, Receive the Holy Spirit.
Acts 1:8 But you shall receive power when the Holy Spirit comes upon you, and you shall be My witnesses both in Jerusalem and in all Judea and Samaria and unto the uttermost part of the earth.
Rom. 8:2 For the law of the Spirit of life has freed me in Christ Jesus from the law of sin and of death.

A. With Joshua, Caleb, and all the judges we see the move of God in power, illustrated by Samson as one who moved in the Spirit of power but not in the Spirit of life—Judg. 14:6.

Judg. 14:6 And the Spirit of Jehovah rushed upon him, and he tore it apart as one might tear a kid apart with his bare hands. And he did not tell his father and mother what he had done.
B. In contrast, the book of Ruth is a book of life; the purpose of this book is not to tell us anything about power but to reveal the things of life to the uttermost, using Naomi, Ruth, and Boaz as examples—1:16-17, 20-21; 2:10-16; 3:1, 7-13; 4:9-15.

Ruth 1:16 But Ruth said, Do not entreat me to leave you and turn away from following after you. For wherever you go, I will go, and wherever you dwell, I will dwell; and your people will be my people, and your God will be my God.

Ruth 1:17 Where you die, I will die; and there will I be buried. Jehovah do so to me, and more as well, if anything but death parts me from you.

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Ruth 2:12 May Jehovah recompense your work, and may you have a full reward from Jehovah the God of Israel, under whose wings you have come to take refuge.

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Ruth 3:9 And he said, Who are you? And she said, I am Ruth, your female servant. Spread your cloak over your female servant, for you are a kinsman.

Ruth 3:10 And he said, Blessed be you of Jehovah, my daughter. You have shown your latter kindness to be better than your first by not going after the choice young men, whether poor or rich.

Ruth 3:11 And now, my daughter, do not fear. All that you say, I will do for you; for all the assembly of my people know that you are a worthy woman.

Ruth 3:12 And now it is true that I am a kinsman, yet there is a kinsman closer than I.

Ruth 3:13 Stay for the night; and in the morning if he will do the kinsman’s duty, fine; let him do it. But if he is not willing to do the kinsman’s duty for you, I will do it for you, as Jehovah lives. Lie down until morning.
Ruth 4:9  And Boaz said to the elders and all the people, You are witnesses today, that I buy from Naomi’s hand all that was Elimelech’s and all that was Chilion’s and Mahlon’s.

Ruth 4:10  Furthermore Ruth the Moabitess, the wife of Mahlon, I acquire as my own wife so that I may raise up the dead man’s name upon his inheritance and the dead man’s name may not be cut off from among his brothers and from the gate of his place. You are witnesses today.

Ruth 4:11  And all the people who were in the gate and the elders said, We are witnesses. May Jehovah make the woman who has come into your house like Rachel and like Leah, the two who built the house of Israel. And prosper in Ephrathah, and gain a name in Bethlehem.

Ruth 4:12  And may your house be like the house of Perez, whom Tamar bore to Judah, through the seed that Jehovah gives you by this young woman.

Ruth 4:13  So Boaz took Ruth, and she became his wife; and he went in unto her, and Jehovah made her conceive; and she bore a son.

Ruth 4:14  And the women said to Naomi, Blessed be Jehovah, who has not left you today without a kinsman; and may his name be famous in Israel.

Ruth 4:15  And he will be to you as a restorer of life and a sustainer in your old age; for your daughter-in-law, who loves you and is better to you than seven sons, has borne him.

C. In the Lord’s recovery we should not take the way of the judges to be powerful and to do a great work; if we take the way of power instead of the way of life, whatever we accomplish will mean nothing.

D. It is crucial for us to see that only life can bring forth Christ—Luke 1:35:

Luke 1:35  And the angel answered and said to her, The Holy Spirit will come upon you, and the power of the Most High will overshadow you; therefore also the holy thing which is born will be called the Son of God.

1. Only life can bring God into humanity, produce Christ, minister Christ, and supply the entire human race with Christ—Matt. 1:18, 20-21.

Matt. 1:18  Now the origin of Jesus Christ was in this way: His mother, Mary, after she had been engaged to Joseph, before they came together, was found to be with child of the Holy Spirit.

Matt. 1:20  But while he pondered these things, behold, an angel of the Lord appeared to him in a dream, saying, Joseph, son of David, do not be afraid to take Mary your wife, for that which has been begotten in her is of the Holy Spirit.

Matt. 1:21  And she will bear a son, and you shall call His name Jesus, for it is He who will save His people from their sins.

2. This was accomplished by Ruth and Boaz, persons of life, who took the way of life.

II. According to the divine and eternal nature of the life of God, God’s life is the unique life; only the life of God can be counted as life—John 1:4; 10:10b; 11:25; 14:6:

John 1:4  In Him was life, and the life was the light of men.

John 10:10  The thief does not come except to steal and kill and destroy; I have come that they may have life and may have it abundantly.

John 11:25  Jesus said to her, I am the resurrection and the life; he who believes into Me, even if he should die, shall live;

John 14:6  Jesus said to him, I am the way and the reality and the life; no one comes to the Father except
A. Life is mysterious, for life is God Himself—1:1, 14; 5:26; Eph. 4:18:

John 1:1 In the beginning was the Word, and the Word was with God, and the Word was God.

John 1:14 And the Word became flesh and tabernacled among us (and we beheld His glory, glory as of the only Begotten from the Father), full of grace and reality.

John 5:26 For just as the Father has life in Himself, so He gave to the Son to also have life in Himself;

Eph. 4:18 Being darkened in their understanding, alienated from the life of God because of the ignorance which is in them, because of the hardness of their heart;

1. The divine life may be considered the first and the basic attribute of God—v. 18; John 5:26; 1 John 5:11-12; Rom. 8:2.

Eph. 4:18 Being darkened in their understanding, alienated from the life of God because of the ignorance which is in them, because of the hardness of their heart;

John 5:26 For just as the Father has life in Himself, so He gave to the Son to also have life in Himself;

1 John 5:11 And this is the testimony, that God gave to us eternal life and this life is in His Son.

1 John 5:12 He who has the Son has the life; he who does not have the Son of God does not have the life.

Rom. 8:2 For the law of the Spirit of life has freed me in Christ Jesus from the law of sin and of death.

2. Life is the content of God and the flowing out of God; God’s content is God’s being, and God’s flowing out is the impartation of Himself as life to us—Eph. 4:18; Rev. 22:1.

Eph. 4:18 Being darkened in their understanding, alienated from the life of God because of the ignorance which is in them, because of the hardness of their heart;

Rev. 22:1 And he showed me a river of water of life, bright as crystal, proceeding out of the throne of God and of the Lamb in the middle of its street.

3. Life is Christ, and life is Christ living in us and lived out from us—John 14:6; Col. 3:4; Gal. 2:20; Phil. 1:21a.

John 14:6 Jesus said to him, I am the way and the reality and the life; no one comes to the Father except through Me.

Col. 3:4 When Christ our life is manifested, then you also will be manifested with Him in glory.

Gal. 2:20 I am crucified with Christ; and it is no longer I who live, but it is Christ who lives in me; and the life which I now live in the flesh I live in faith, the faith of the Son of God, who loved me and gave Himself up for me.

Phil. 1:21 For to me, to live is Christ and to die is gain.

4. Life is the Holy Spirit—John 14:16-17; 1 Cor. 15:45b; Rom. 8:2; 2 Cor. 3:6.

John 14:16 And I will ask the Father, and He will give you another Comforter, that He may be with you forever,

John 14:17 Even the Spirit of reality, whom the world cannot receive, because it does not behold Him or know Him; but you know Him, because He abides with you and shall be in you.

1 Cor. 15:45 So also it is written, “The first man, Adam, became a living soul”; the last Adam became a life-giving Spirit.
Rom. 8:2  For the law of the Spirit of life has freed me in Christ Jesus from the law of sin and of death.

2 Cor. 3:6  Who has also made us sufficient as ministers of a new covenant, ministers not of the letter but of the Spirit; for the letter kills, but the Spirit gives life.

5. Life is the processed and consummated Triune God dispensed into us and living in us—John 1:14; 7:37-39; 20:22; Rom. 8:10, 6, 11.

John 1:14  And the Word became flesh and tabernacled among us (and we beheld His glory, glory as of the only Begotten from the Father), full of grace and reality.

John 7:37  Now on the last day, the great day of the feast, Jesus stood and cried out, saying, If anyone thirsts, let him come to Me and drink.

John 7:38  He who believes into Me, as the Scripture said, out of his innermost being shall flow rivers of living water.

John 7:39  But this He said concerning the Spirit, whom those who believed into Him were about to receive; for the Spirit was not yet, because Jesus had not yet been glorified.

John 20:22  And when He had said this, He breathed into them and said to them, Receive the Holy Spirit.

Rom. 8:10  But if Christ is in you, though the body is dead because of sin, the spirit is life because of righteousness.

Rom. 8:11  And if the Spirit of the One who raised Jesus from the dead dwells in you, He who raised Christ from the dead will also give life to your mortal bodies through His Spirit who indwells you.

B. God’s purpose in the creation of man in His image and according to His likeness was that man would receive Him as life so that man might become a man of life, a God-man, expressing God in His attributes—Gen. 1:26; 2:9.

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.

Gen. 2:9  And out of the ground Jehovah God caused to grow every tree that is pleasant to the sight and good for food, as well as the tree of life in the middle of the garden and the tree of the knowledge of good and evil.

III. We need to know the significance of the tree of the knowledge of good and evil and turn absolutely from this tree to the tree of life—vv. 9, 16-17:

Gen. 2:9  And out of the ground Jehovah God caused to grow every tree that is pleasant to the sight and good for food, as well as the tree of life in the middle of the garden and the tree of the knowledge of good and evil.

Gen. 2:16  And Jehovah God commanded the man, saying, Of every tree of the garden you may eat freely,

Gen. 2:17  But of the tree of the knowledge of good and evil, of it you shall not eat; for in the day that you eat of it you shall surely die.

A. The tree of life signifies the Triune God in Christ to dispense Himself into His chosen people as life in the form of food—v. 9.
Gen. 2:9  And out of the ground Jehovah God caused to grow every tree that is pleasant to the sight and good for food, as well as the tree of life in the middle of the garden and the tree of the knowledge of good and evil.

B. The New Testament reveals that Christ is the fulfillment of the figure of the tree of life—John 1:1, 4, 14; 11:25; 14:6; 15:1, 5:

John 1:1  In the beginning was the Word, and the Word was with God, and the Word was God.
John 1:4  In Him was life, and the life was the light of men.
John 1:14  And the Word became flesh and tabernacled among us (and we beheld His glory, glory as of the only Begotten from the Father), full of grace and reality.
John 11:25  Jesus said to her, I am the resurrection and the life; he who believes into Me, even if he should die, shall live;
John 14:6  Jesus said to him, I am the way and the reality and the life; no one comes to the Father except through Me.
John 15:1  I am the true vine, and My Father is the husbandman.
John 15:5  I am the vine; you are the branches. He who abides in Me and I in him, he bears much fruit; for apart from Me you can do nothing.

1. Speaking of Christ, John 1:4 says, “In Him was life”; this refers to the life signified by the tree of life.

John 1:4  In Him was life, and the life was the light of men.

2. The life portrayed in Genesis 2 is the life incarnated in Christ—1 John 5:11-12; John 1:1, 4, 14.

Gen. 2:1  Thus the heavens and the earth and all their host were finished.
Gen. 2:2  And on the seventh day God finished His work which He had done, and He rested on the seventh day from all His work which He had done.
Gen. 2:3  And God blessed the seventh day and sanctified it because in it He rested from all His work which God had created and made.
Gen. 2:4  These are the generations of the heavens and of the earth when they were created. When Jehovah God made earth and heaven,
Gen. 2:5  And no plant of the field was yet in the earth, and no herb of the field had yet sprung up—for Jehovah God had not caused it to rain upon the earth, and there was no man to work the ground,
Gen. 2:6  But a mist went up from the earth and watered the whole surface of the ground—
Gen. 2:7  Jehovah God formed man from the dust of the ground and breathed into his nostrils the breath of life, and man became a living soul.
Gen. 2:8  And Jehovah God planted a garden in Eden, in the east; and there He put the man whom He had formed.
Gen. 2:9  And out of the ground Jehovah God caused to grow every tree that is pleasant to the sight and good for food, as well as the tree of life in the middle of the garden and the tree of the knowledge of good and evil.
Gen. 2:10  And a river went forth from Eden to water the garden, and from there it divided and became four branches.
Gen. 2:11  The name of the first is Pishon; it is the one that goes around the whole land of Havilah, where there is gold.
Gen. 2:12  And the gold of that land is good; bdellium and onyx stone are there.
Gen. 2:13  And the name of the second river is Gihon; it is the one that goes around the whole land of Cush.
Gen. 2:14  And the name of the third river is Hiddekel; it is the one that goes east of Asshur. And the fourth river is the Euphrates.
Gen. 2:15 And Jehovah God took the man and put him in the garden of Eden to work it and to keep it.
Gen. 2:16 And Jehovah God commanded the man, saying, Of every tree of the garden you may eat freely,
Gen. 2:17 But of the tree of the knowledge of good and evil, of it you shall not eat; for in the day that you eat of it you shall surely die.
Gen. 2:18 And Jehovah God said, It is not good for the man to be alone; I will make him a helper as his counterpart.
Gen. 2:19 Now Jehovah God had formed from the ground every animal of the field and every bird of heaven. And He brought them to the man to see what he would call them; and whatever the man called any living animal, that was its name.
Gen. 2:20 And the man gave names to all cattle and to the birds of heaven and to every animal of the field, but for Adam there was not found a helper as his counterpart.
Gen. 2:21 And Jehovah God caused a deep sleep to fall upon the man, and he slept; and He took one of his ribs and closed up the flesh in its place.
Gen. 2:22 And Jehovah God built the rib, which He had taken from the man, into a woman and brought her to the man.
Gen. 2:23 And the man said, This time this is bone of my bones / And flesh of my flesh; / This one shall be called Woman / Because out of Man this one was taken.
Gen. 2:24 Therefore a man shall leave his father and his mother and shall cleave to his wife, and they shall become one flesh.
Gen. 2:25 And both the man and his wife were naked and were not ashamed before each other.
1 John 5:11 And this is the testimony, that God gave to us eternal life and this life is in His Son.
1 John 5:12 He who has the Son has the life; he who does not have the Son of God does not have the life.
John 1:1 In the beginning was the Word, and the Word was with God, and the Word was God.
John 1:4 In Him was life, and the life was the light of men.
John 1:14 And the Word became flesh and tabernacled among us (and we beheld His glory, glory as of the only Begotten from the Father), full of grace and reality.

3. If we put together John 1:4 and 15:5, we will realize that Christ, who Himself is life and also a vine tree, is the tree of life.

John 1:4 In Him was life, and the life was the light of men.
John 15:5 I am the vine; you are the branches. He who abides in Me and I in him, he bears much fruit; for apart from Me you can do nothing.

C. The tree of the knowledge of good and evil signifies Satan as the source of death to man—Heb. 2:14:

Heb. 2:14 Since therefore the children have shared in blood and flesh, He also Himself in like manner partook of the same, that through death He might destroy him who has the might of death, that is, the devil,

1. The tree of the knowledge of good and evil also signifies all things apart from God.

2. Anything that is not God Himself, including good things and even scriptural and religious things, can be utilized by Satan, the subtle one, to bring death into the church—Matt. 16:18; Prov. 16:25; 18:21.

Matt. 16:18 And I also say to you that you are Peter, and upon this rock I will build My church, and the gates of Hades shall not prevail against it.
Prov. 16:25 There is a way which seems right to a man, / But the end of it is the ways of death.
Prov. 18:21 Death and life are in the power of the tongue, / And those who love it will eat its fruit.
D. In John 4, 8, 9, and 11 are four cases that illustrate the principle of life versus good and evil:

John 4:1 When therefore the Lord knew that the Pharisees had heard that Jesus was making and baptizing more disciples than John

John 4:2 (Although Jesus Himself did not baptize, but rather His disciples),

John 4:3 He left Judea and went away again into Galilee.

John 4:4 And He had to pass through Samaria.

John 4:5 So He came to a city of Samaria called Sychar, near the piece of land that Jacob gave to Joseph his son;

John 4:6 And Jacob’s well was there. Jesus therefore, being wearied from the journey, sat thus by the well; it was about the sixth hour.

John 4:7 There came a woman of Samaria to draw water. Jesus said to her, Give Me something to drink.

John 4:8 For His disciples had gone away into the city to buy food.

John 4:9 The Samaritan woman then said to Him, How is it that You, being a Jew, ask for a drink from me, who am a Samaritan woman? (For Jews have no dealings with Samaritans.)

John 4:10 Jesus answered and said to her, If you knew the gift of God and who it is who says to you, Give Me a drink, you would have asked Him, and He would have given you living water.

John 4:11 The woman said to Him, Sir, You have no bucket, and the well is deep; where then do You get this living water?

John 4:12 Are You greater than our father Jacob, who gave us the well and drank of it himself, as well as his sons and his cattle?

John 4:13 Jesus answered and said to her, Everyone who drinks of this water shall thirst again,

John 4:14 But whoever drinks of the water that I will give him shall by no means thirst forever; but the water that I will give him will become in him a fountain of water springing up into eternal life.

John 4:15 The woman said to Him, Sir, give me this water so that I will not thirst nor come here to draw.

John 4:16 He said to her, Go, call your husband and come here.

John 4:17 The woman answered and said, I do not have a husband. Jesus said to her, You have well said, I do not have a husband,

John 4:18 For you have had five husbands, and the one you now have is not your husband; this you have said truly.

John 4:19 The woman said to Him, Sir, I perceive that You are a prophet.

John 4:20 Our fathers worshipped in this mountain, yet you say that in Jerusalem is the place where men must worship.

John 4:21 Jesus said to her, Woman, believe Me, an hour is coming when neither in this mountain nor in Jerusalem will you worship the Father.

John 4:22 You worship that which you do not know; we worship that which we know, for salvation is of the Jews.

John 4:23 But an hour is coming, and it is now, when the true worshippers will worship the Father in spirit and truthfulness, for the Father also seeks such to worship Him.

John 4:24 God is Spirit, and those who worship Him must worship in spirit and truthfulness.

John 4:25 The woman said to Him, I know that Messiah is coming (He who is called Christ); when He comes, He will declare all things to us.

John 4:26 Jesus said to her, I, who speak to you, am He.

John 4:27 And at this point His disciples came, and they marveled that He was speaking with a woman; yet no one said, What are You seeking? or, Why are You speaking with her?
Then the woman left her waterpot and went away into the city, and said to the people,

Come, see a man who told me all that I have done. Is this not the Christ?

They went out of the city and came to Him.

In the meantime, the disciples urged Him, saying, Rabbi, eat.

But He said to them, I have food to eat that you do not know about.

The disciples therefore said to one another, Has anyone brought Him anything to eat?

Jesus said to them, My food is to do the will of Him who sent Me and to finish His work.

Do you not say that there are yet four months and then the harvest comes? Behold, I tell you, Lift up your eyes and look on the fields, for they are already white for harvest.

He who reaps receives wages and gathers fruit unto eternal life, in order that he who sows and he who reaps may rejoice together.

For in this the saying is true, One sows and another reaps.

I sent you to reap that for which you have not labored; others have labored, and you have entered into their labor.

And many of the Samaritans from that city believed into Him because of the word of the woman who testified, He told me all that I have done.

So when the Samaritans came to Him, they asked Him to remain with them, and He remained there two days.

And many more believed because of His word.

And they said to the woman, It is no longer because of your speaking that we believe, for we ourselves have heard and know that this One is truly the Savior of the world.

And after the two days He went forth from there into Galilee,

For Jesus Himself testified that a prophet has no honor in his own country.

Then when He came into Galilee, the Galileans received Him, having seen all that He did in Jerusalem at the feast, for they also went to the feast.

He then came again to Cana of Galilee, where He had made the water wine. And there was a certain royal official, whose son was sick in Capernaum.

When he heard that Jesus had come out of Judea into Galilee, he went to Him and asked Him to come down and heal his son, for he was about to die.

Jesus therefore said to him, Unless you see signs and wonders, you will by no means believe.

The royal official said to Him, Sir, come down before my little child dies.

Jesus said to him, Go, your son lives. The man believed the word which Jesus said to him and went his way.

And as he was now going down, his slaves met him and said that his child was living.

So he asked them the hour in which he got better. They said then to him, Yesterday at the seventh hour the fever left him.

Then the father knew that it was in that hour in which Jesus said to him, Your son lives; and he believed, he and his whole house.

Again, this second sign Jesus performed when He came out of Judea into Galilee.

But Jesus went to the Mount of Olives.

And early in the morning He came again into the temple, and all the people came to Him, and He sat down and taught them.

And the scribes and Pharisees brought a woman caught in adultery, and having set her in the midst,
John 8:4 They said to Him, Teacher, this woman has been caught committing adultery, in the very act.

John 8:5 Now in the law, Moses commanded us to stone such women. What then do You say?

John 8:6 But they said this to tempt Him, so that they might have reason to accuse Him. But Jesus stooped down and wrote with His finger on the ground.

John 8:7 But when they persisted in questioning Him, He stood up and said to them, He who is without sin among you, let him be the first to throw a stone at her.

John 8:8 And again He stooped down and wrote on the ground.

John 8:9 And when they heard that, they went out one by one, beginning with the older ones. And Jesus was left alone, and the woman stood where she was, in the midst.

John 8:10 And Jesus stood up and said to her, Woman, where are they? Has no one condemned you?

John 8:11 And she said, No one, Lord. And Jesus said, Neither do I condemn you; go, and from now on sin no more.

John 8:12 Again therefore Jesus spoke to them, saying, I am the light of the world; he who follows Me shall by no means walk in darkness, but shall have the light of life.

John 8:13 The Pharisees then said to Him, You are testifying concerning Yourself; Your testimony is not true.

John 8:14 Jesus answered and said to them, Even if I testify concerning Myself, My testimony is true, for I know where I came from and where I am going; but you do not know where I come from or where I am going.

John 8:15 You judge according to the flesh; I judge no one.

John 8:16 But even if I do judge, My judgment is true, for I am not alone, but I and the Father who sent Me.

John 8:17 And in your law also it has been written that the testimony of two men is true:

John 8:18 I am One who testifies concerning Myself, and the Father who sent Me testifies concerning Me.

John 8:19 They said then to Him, Where is Your Father? Jesus answered, You know neither Me nor My Father; if you knew Me, you would know My Father also.

John 8:20 These words He spoke in the treasury as He taught in the temple; and no one seized Him, because His hour had not yet come.

John 8:21 He said therefore again to them, I am going away, and you will seek Me and will die in your sin. Where I am going, you cannot come.

John 8:22 The Jews then said, He is not going to kill Himself, is He, for He says, Where I am going, you cannot come?

John 8:23 And He said to them, You are from below, I am from above; you are of this world, I am not of this world.

John 8:24 Therefore I said to you that you will die in your sins; for unless you believe that I am, you will die in your sins.

John 8:25 They said then to Him, Who are You? Jesus said to them, Altogether that which I also tell you.

John 8:26 I have many things to say and to judge concerning you, but He who sent Me is true, and what I have heard from Him, these things I speak to the world.

John 8:27 They did not understand that He was speaking to them of the Father.

John 8:28 Jesus therefore said to them, When you lift up the Son of Man, then you will know that I am, and that I do nothing from Myself, but as My Father has taught Me, I speak these things.

John 8:29 And He who sent Me is with Me; He has not left Me alone, for I always do the things that are pleasing to Him.

John 8:30 As He spoke these things, many believed into Him.
John 8:31 Then Jesus said to those Jews who believed Him, If you abide in My word, you are truly My disciples;
John 8:32 And you shall know the truth, and the truth shall set you free.
John 8:33 They answered Him, We are Abraham’s seed and have never yet been enslaved to anyone. How is it that you say, You shall become free?
John 8:34 Jesus answered them, Truly, truly, I say to you, Everyone who commits sin is a slave of sin.
John 8:35 And the slave does not abide in the house forever; the son does abide forever.
John 8:36 If therefore the Son sets you free, you shall be free indeed.
John 8:37 I know that you are Abraham’s seed; but you seek to kill Me because My word has no place in you.
John 8:38 I speak the things which I have seen with My Father; so then, you also do the things which you have heard from your father.
John 8:39 They answered and said to Him, Our father is Abraham. Jesus said to them, If you were Abraham’s children, you would do the works of Abraham.
John 8:40 But now you are seeking to kill Me, a man who has told you the truth which I heard from God; Abraham did not do this.
John 8:41 You do the works of your father. They then said to Him, We were not born of fornication; we have one Father, God.
John 8:42 Jesus said to them, If God were your Father, you would love Me; for I came forth out from God and have come from Him; for I have not come of Myself, but He sent Me.
John 8:43 Why do you not understand My speaking? It is because you cannot hear My word.
John 8:44 You are of your father the devil, and you want to do the desires of your father. He was a murderer from the beginning and does not stand in the truth, because there is no truth in him. When he speaks the lie, he speaks it out of his own possessions; for he is a liar and the father of it.
John 8:45 But because I speak the truth, you do not believe Me.
John 8:46 Which of you convicts Me of sin? Since I speak truth, why do you not believe Me?
John 8:47 He who is of God hears the words of God; for this reason you do not hear them, because you are not of God.
John 8:48 The Jews answered and said to Him, Have we not spoken well in saying that You are a Samaritan and have a demon?
John 8:49 Jesus answered, I do not have a demon, but I honor My Father, and you dishonor Me.
John 8:50 But I do not seek My glory; there is One who seeks glory for Me and judges.
John 8:51 Truly, truly, I say to you, If anyone keeps My word, he shall by no means see death forever.
John 8:52 The Jews therefore said to Him, Now we know that You have a demon. Abraham died, and the prophets too; yet You say, If anyone keeps My word, he shall by no means taste death forever.
John 8:53 Are You greater than our father Abraham, who died? The prophets died too. Who are You making Yourself?
John 8:54 Jesus answered, If I glorify Myself, My glory is nothing; it is My Father who glorifies Me, of whom you say that He is your God.
John 8:55 Yet you have not known Him, but I know Him. And if I say that I do not know Him, I will be like you, a liar; but I do know Him and I keep His word.
John 8:56 Your father Abraham exulted that he would see My day, and he saw it and rejoiced.
John 8:57 The Jews then said to Him, You are not yet fifty years old, and have You seen Abraham?
John 8:58 Jesus said to them, Truly, truly, I say to you, Before Abraham came into being, I am.
John 8:59  So they picked up stones to throw at Him, but Jesus was hidden and went out of the temple.

John 9:1  And as He passed by, He saw a man blind from birth.

John 9:2  And His disciples asked Him, saying, Rabbi, who sinned, this man or his parents, that he would be born blind?

John 9:3  Jesus answered, Neither has this man sinned nor his parents, but he was born so, that the works of God might be manifested in him.

John 9:4  We must work the works of Him who sent Me while it is day; night is coming when no one can work.

John 9:5  While I am in the world, I am the light of the world.

John 9:6  When He had said this, He spat on the ground and made clay of the spittle and anointed his eyes with the clay,

John 9:7  And He said to him, Go, wash in the pool of Siloam (which is interpreted, Sent). He went therefore and washed and came away seeing,

John 9:8  The neighbors then and those who previously saw him as a beggar said, Is not this the one who used to sit and beg?

John 9:9  Some said, This is he. Others said, No, but he is like him. He said, I am the one.

John 9:10  They said then to him, How then were your eyes opened?

John 9:11  He answered, The man called Jesus made clay and anointed my eyes, and said to me, Go to the pool of Siloam and wash. I went therefore and washed, and I received my sight.

John 9:12  And they said to him, Where is He? He said, I do not know.

John 9:13  They brought him who was once blind to the Pharisees.

John 9:14  Now it was the Sabbath, on which day Jesus made the clay and opened his eyes.

John 9:15  Again therefore the Pharisees also asked him how he received his sight. And he said to them, He put clay on my eyes, and I washed, and I see.

John 9:16  Then some of the Pharisees said, This man is not from God, because He does not keep the Sabbath. But others said, How can a man who is a sinner do such signs? And there was a division among them.

John 9:17  Then they said to the blind man again, What do you say about Him, in that He opened your eyes? And he said, He is a prophet.

John 9:18  The Jews then did not believe concerning him that he had been blind and had received his sight, until they called the parents of him who had received his sight.

John 9:19  And asked them, saying, Is this your son, of whom you say that he was born blind? How then does he now see?

John 9:20  Then his parents answered them and said, We know that this is our son and that he was born blind.

John 9:21  But how he now sees, we do not know; or who opened his eyes, we do not know. Ask him; he is of age; he will speak for himself.

John 9:22  His parents said these things because they feared the Jews, for the Jews had already agreed that if anyone confessed Him to be the Christ, he should be put out of the synagogue.

John 9:23  Because of this his parents said, He is of age; question him.

John 9:24  Therefore a second time they called the man who had been blind, and said to him, Give glory to God; we know that this man is a sinner.

John 9:25  Then he answered, Whether or not He is a sinner, I do not know; one thing I do know, that though I was blind, now I see.

John 9:26  They said then to him, What did He do to you? How did He open your eyes?

John 9:27  He answered them, I told you already and you did not hear. Why do you want to hear it again? Do you also want to become His disciples?

John 9:28  And they reviled him and said, You are His disciple; but we are disciples of Moses.
John 9:29  We know that God has spoken to Moses, but as for this man, we do not know where He is from.

John 9:30  The man answered and said to them, Why here is an amazing thing, that you do not know where He is from, and yet He opened my eyes!

John 9:31  We know that God does not hear sinners, but if anyone is God-fearing and does His will, He hears him.

John 9:32  Since time began it has never been heard that anyone opened the eyes of one born blind.

John 9:33  If this man were not from God, He could do nothing.

John 9:34  They answered and said to him, You were wholly born in sins, and you are teaching us? And they cast him out.

John 9:35  Jesus heard that they had cast him out, and He found him and said, Do you believe into the Son of God?

John 9:36  He answered and said, And who is He, Lord, that I may believe into Him?

John 9:37  Jesus said to him, You have both seen Him, and He is the One speaking with you.

John 9:38  And he said, Lord, I believe; and he worshipped Him.

John 9:39  And Jesus said, For judgment I have come into this world, that those who do not see may see, and that those who see may become blind.

John 9:40  Some of the Pharisees who were with Him heard these things and said to Him, We are not blind also, are we?

John 9:41  Jesus said to them, If you were blind, you would not have sin; but now that you say, We see; your sin remains.

John 11:1  Now there was a certain man who was sick, Lazarus from Bethany, of the village of Mary and her sister Martha.

John 11:2  It was that Mary who anointed the Lord with ointment and wiped His feet with her hair, whose brother Lazarus was sick.

John 11:3  The sisters therefore sent to Him saying, Lord, behold, he whom You love is sick.

John 11:4  But when Jesus heard it, He said, This sickness is not unto death, but for the glory of God, in order that the Son of God may be glorified through it.

John 11:5  Now Jesus loved Martha and her sister and Lazarus.

John 11:6  When therefore He heard that he was sick, He remained at that time in the place where He was for two days.

John 11:7  Then after this He said to the disciples, Let us go into Judea again.

John 11:8  The disciples said to Him, Rabbi, the Jews were just now seeking to stone You, and You are going there again?

John 11:9  Jesus answered, Are there not twelve hours in the day? If anyone walks in the day, he does not stumble, because he sees the light of this world.

John 11:10  But if anyone walks in the night, he stumbles, because the light is not in him.

John 11:11  He said these things, and after this He said to them, Our friend Lazarus has fallen asleep; but I am going that I may wake him out of sleep.

John 11:12  The disciples then said to Him, Lord, if he has fallen asleep, he will recover.

John 11:13  But Jesus had spoken about his death, but they thought that He was speaking about taking rest in sleep.

John 11:14  So Jesus then told them plainly, Lazarus has died.

John 11:15  And I rejoice for your sakes that I was not there, so that you may believe; but let us go to him.

John 11:16  Then Thomas, who is called Didymus, said to his fellow disciples, Let us also go, that we may die with Him.

John 11:17  Then when Jesus came, He found that he had already been in the tomb four days.

John 11:18  Now Bethany was near Jerusalem, about fifteen stadia away.

John 11:19  And many of the Jews had come to Martha and Mary to console them concerning their brother.
John 11:20 Martha therefore, when she heard that Jesus was coming, went to meet Him; but Mary sat in the house.

John 11:21 Then Martha said to Jesus, Lord, if You had been here, my brother would not have died.

John 11:22 But even now I know that whatever You ask of God, God will give You.

John 11:23 Jesus said to her, Your brother will rise again.

John 11:24 Martha said to Him, I know that he will rise again in the resurrection in the last day.

John 11:25 Jesus said to her, I am the resurrection and the life; he who believes into Me, even if he should die, shall live;

John 11:26 And everyone who lives and believes into Me shall by no means die forever. Do you believe this?

John 11:27 She said to Him, Yes, Lord; I have believed that You are the Christ, the Son of God, He who comes into the world.

John 11:28 And when she had said this, she went away and called Mary her sister secretly, saying, The Teacher is here and is calling you.

John 11:29 And she, when she heard this, rose quickly and came to Him.

John 11:30 Now Jesus had not yet come into the village, but was still in the place where Martha met Him.

John 11:31 The Jews then who were with her in the house and were consoling her, when they saw that Mary rose up quickly and went out, followed her, supposing that she was going to the tomb to weep there.

John 11:32 Then Mary, when she came to where Jesus was, saw Him and fell at His feet, saying to Him, Lord, if You had been here, my brother would not have died.

John 11:33 Then Jesus, when He saw her weeping and the Jews who came with her weeping, was moved with indignation in His spirit and was troubled,

John 11:34 And He said, Where have you put him? They said to Him, Lord, come and see.

John 11:35 Jesus wept.

John 11:36 The Jews then said, Behold how He loved him!

John 11:37 But some of them said, Could not He who opened the eyes of the blind man also have caused that this man would not die?

John 11:38 Jesus therefore, moved with indignation again in Himself, came to the tomb. Now it was a cave, and a stone was lying against it.

John 11:39 Jesus said, Take away the stone. Martha, the sister of him who was deceased, said to Him, Lord, by now he smells, for it is the fourth day that he is there.

John 11:40 Jesus said to her, Did I not tell you that if you believe you will see the glory of God?

John 11:41 Then they took the stone away. And Jesus lifted up His eyes and said, Father, I thank You that You have heard Me.

John 11:42 And I knew that You always hear Me; but because of the crowd standing around, I said it, that they may believe that You have sent Me.

John 11:43 And when He had said these things, He cried out with a loud voice, Lazarus, come out!

John 11:44 And he who had died came out, bound hand and foot with cloths, and his face was bound about with a handkerchief. Jesus said to them, Loose him and let him go.

John 11:45 Many of the Jews therefore who had come to Mary and beheld the things that He did believed into Him.

John 11:46 But some of them went away to the Pharisees and told them the things that Jesus did.

John 11:47 Then the chief priests and the Pharisees assembled a council and said, What do we do? For this man is doing many signs.

John 11:48 If we let Him do so, all will believe into Him, and the Romans will come and take away both our place and our nation.
John 11:49 But a certain one of them, Caiaphas, who was high priest that year, said to them,
You know nothing at all,
John 11:50 Nor do you take account of the fact that it is expedient for you that one man die for
the people and that not the whole nation perish.
John 11:51 But this he did not say from himself, but being high priest that year, he prophesied
that Jesus was to die for the nation,
John 11:52 And not for the nation only, but that He might also gather into one the children of
God who are scattered abroad.
John 11:53 From that day therefore they took counsel to kill Him.
John 11:54 Jesus therefore no longer walked openly among the Jews, but went away from there
to the region near the wilderness, into a city called Ephraim, and there He remained
with the disciples.
John 11:55 Now the Passover of the Jews was near, and many went up to Jerusalem out of the
country before the Passover in order to purify themselves.
John 11:56 They then sought Jesus, and said to one another as they stood in the temple, What
do you think? That He will not, by any means, come to the feast?
John 11:57 Now the chief priests and the Pharisees had given orders that if anyone knew where
He was, he should disclose it, so that they might arrest Him.

1. We should care not for good and evil but for life—4:10-14, 20-21, 23-24; 8:3-9;

John 4:10 Jesus answered and said to her, If you knew the gift of God and who it is who says to
you, Give Me a drink, you would have asked Him, and He would have given you
living water.
John 4:11 The woman said to Him, Sir, You have no bucket, and the well is deep; where then
do You get this living water?
John 4:12 Are You greater than our father Jacob, who gave us the well and drank of it himself,
as well as his sons and his cattle?
John 4:13 Jesus answered and said to her, Everyone who drinks of this water shall thirst again,
John 4:14 But whoever drinks of the water that I will give him shall by no means thirst forever;
but the water that I will give him will become in him a fountain of water springing
up into eternal life.
John 4:20 Our fathers worshipped in this mountain, yet you say that in Jerusalem is the place
where men must worship.
John 4:21 Jesus said to her, Woman, believe Me, an hour is coming when neither in this
mountain nor in Jerusalem will you worship the Father.
John 4:23 But an hour is coming, and it is now, when the true worshippers will worship the
Father in spirit and truthfulness, for the Father also seeks such to worship Him.
John 4:24 God is Spirit, and those who worship Him must worship in spirit and truthfulness.
John 8:3 And the scribes and Pharisees brought a woman caught in adultery, and having set
her in the midst,
John 8:4 They said to Him, Teacher, this woman has been caught committing adultery, in the
very act.
John 8:5 Now in the law, Moses commanded us to stone such women. What then do You say?
John 8:6 But they said this to tempt Him, so that they might have reason to accuse Him. But
Jesus stooped down and wrote with His finger on the ground.
John 8:7 But when they persisted in questioning Him, He stood up and said to them, He who
is without sin among you, let him be the first to throw a stone at her.
John 8:8 And again He stooped down and wrote on the ground.
John 8:9 And when they heard that, they went out one by one, beginning with the older ones.
And Jesus was left alone, and the woman stood where she was, in the midst.
John 9:1 And as He passed by, He saw a man blind from birth.
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John 9:3 Jesus answered, Neither has this man sinned nor his parents, but he was born so, that the works of God might be manifested in him.

John 11:20 Martha therefore, when she heard that Jesus was coming, went to meet Him; but Mary sat in the house.

John 11:21 Then Martha said to Jesus, Lord, if You had been here, my brother would not have died.

John 11:22 But even now I know that whatever You ask of God, God will give You.

John 11:23 Jesus said to her, Your brother will rise again.

John 11:24 Martha said to Him, I know that he will rise again in the resurrection in the last day.

John 11:25 Jesus said to her, I am the resurrection and the life; he who believes into Me, even if he should die, shall live;

John 11:26 And everyone who lives and believes into Me shall by no means die forever. Do you believe this?

John 11:27 She said to Him, Yes, Lord; I have believed that You are the Christ, the Son of God, He who comes into the world.

2. The best way to discern a matter is to discern according to life or death, not according to right and wrong, good and evil—Rom. 8:6; 2 Cor. 11:3.

Rom. 8:6 For the mind set on the flesh is death, but the mind set on the spirit is life and peace.

2 Cor. 11:3 But I fear lest somehow, as the serpent deceived Eve by his craftiness, your thoughts would be corrupted from the simplicity and the purity toward Christ.

IV. Christ is our life—Col. 3:4:

Col. 3:4 When Christ our life is manifested, then you also will be manifested with Him in glory.

A. The life of God is the life of Christ, and the life of Christ has become our life—v. 4; John 5:26:

Col. 3:4 When Christ our life is manifested, then you also will be manifested with Him in glory.

John 5:26 For just as the Father has life in Himself, so He gave to the Son to also have life in Himself;

1. For Christ to be our life means that He is subjective to us to the uttermost—1:4; 14:6a; 10:10b; 1 Cor. 15:45b; Rom. 8:10, 6, 11.

John 1:4 In Him was life, and the life was the light of men.

John 14:6 Jesus said to him, I am the way and the reality and the life; no one comes to the Father except through Me.

John 10:10 The thief does not come except to steal and kill and destroy; I have come that they may have life and may have it abundantly.

1 Cor. 15:45 So also it is written, “The first man, Adam, became a living soul”; the last Adam became a life-giving Spirit.

Rom. 8:10 But if Christ is in you, though the body is dead because of sin, the spirit is life because of righteousness.

Rom. 8:6 For the mind set on the flesh is death, but the mind set on the spirit is life and peace.

Rom. 8:11 And if the Spirit of the One who raised Jesus from the dead dwells in you, He who raised Christ from the dead will also give life to your mortal bodies through His Spirit who indwells you.

2. It is impossible to separate a person from the life of that person, for a person’s life is
the person himself; thus, to say that Christ is our life means that Christ has become us and that we have one life and living with Him—John 14:6a; Phil. 1:21a.

John 14:6 Jesus said to him, I am the way and the reality and the life; no one comes to the Father except through Me.

Phil. 1:21 For to me, to live is Christ and to die is gain.

B. The truth that Christ is our life is a strong indication that we are to take Him as life and live Him in our daily life—Col. 3:4; John 6:57:

Col. 3:4 When Christ our life is manifested, then you also will be manifested with Him in glory.

John 6:57 As the living Father has sent Me and I live because of the Father, so he who eats Me, he also shall live because of Me.

1. Christ must be our life in a practical and experiential way; day by day we need to be saved in His life—Col. 3:4; 1 Cor. 15:45b; Rom. 5:10.

Col. 3:4 When Christ our life is manifested, then you also will be manifested with Him in glory.

1 Cor. 15:45 So also it is written, “The first man, Adam, became a living soul”; the last Adam became a life-giving Spirit.

Rom. 5:10 For if we, being enemies, were reconciled to God through the death of His Son, much more we will be saved in His life, having been reconciled,

2. The new man is the spontaneous issue of our taking Christ as our life and living Him—Col. 3:3-4, 10-11.

Col. 3:3 For you died, and your life is hidden with Christ in God.

Col. 3:4 When Christ our life is manifested, then you also will be manifested with Him in glory.

Col. 3:10 And have put on the new man, which is being renewed unto full knowledge according to the image of Him who created him,

Col. 3:11 Where there cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, slave, free man, but Christ is all and in all.

V. There are two possible ways of our life and work before God—the way that leads to life and the way that leads to destruction—Matt. 7:13-14:

Matt. 7:13 Enter in through the narrow gate, for wide is the gate and broad is the way that leads to destruction, and many are those who enter through it.

Matt. 7:14 Because narrow is the gate and constricted is the way that leads to life, and few are those who find it.

A. In order to take the way that leads to life, we need to enter in through the narrow gate and then walk on the constricted way—vv. 13-14:

Matt. 7:13 Enter in through the narrow gate, for wide is the gate and broad is the way that leads to destruction, and many are those who enter through it.

Matt. 7:14 Because narrow is the gate and constricted is the way that leads to life, and few are those who find it.

1. The narrow gate deals not only with outward conduct but also with inward motive.

2. The old man, the self, the flesh, the human concept, and the world with its glory are
all excluded; only that which corresponds with God’s will can enter in—v. 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.

3. First, we need to enter in through the narrow gate and then walk on the constricted way, a way that is lifelong and leads to life—7:14.

Matt. 7:14 Because narrow is the gate and constricted is the way that leads to life, and few are those who find it.

4. The word life in Matthew 7:14 refers to the ever-blessed condition of the kingdom, which is filled with the eternal life of God; this life is in the reality of the kingdom today and will be in the manifestation of the kingdom in the coming age—19:29; Luke 18:30.

Matt. 7:14 Because narrow is the gate and constricted is the way that leads to life, and few are those who find it.

Matt. 19:29 And everyone who has left houses or brothers or sisters or father or mother or children or fields for My name’s sake shall receive a hundred times as much and shall inherit eternal life.

Luke 18:30 Who shall not by all means receive back many times as much in this time, and in the coming age, eternal life.

B. The broad way is according to the worldly systems, satisfying the natural tastes, to get the crowd, to maintain a career of man, and to achieve man’s enterprise; the destruction to which the broad way leads refers not to the perishing of a person but to the destruction of a person’s deeds and works—1 Cor. 3:15; Matt. 13:31-33; Rev. 2:13, 20; 17:4-5.

1 Cor. 3:15 If anyone’s work is consumed, he will suffer loss, but he himself will be saved, yet so as through fire.

Matt. 13:31 Another parable He set before them, saying, The kingdom of the heavens is like a mustard seed, which a man took and sowed in his field,

Matt. 13:32 And which is smaller than all the seeds; but when it has grown, it is greater than the herbs and becomes a tree, so that the birds of heaven come and roost in its branches.

Matt. 13:33 Another parable He spoke to them: The kingdom of the heavens is like leaven, which a woman took and hid in three measures of meal until the whole was leavened.

Rev. 2:13 I know where you dwell, where Satan’s throne is; and you hold fast My name and have not denied My faith, even in the days of Antipas, My witness, My faithful one, who was killed among you, where Satan dwells.

Rev. 2:20 But I have something against you, that you tolerate the woman Jezebel, she who calls herself a prophetess and teaches and leads My slaves astray to commit fornication and to eat idol sacrifices.

Rev. 17:4 And the woman was clothed in purple and scarlet, and gilded with gold and precious stone and pearls, having in her hand a golden cup full of abominations and the unclean things of her fornication.

Rev. 17:5 And on her forehead there was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF THE HARLOTS AND THE ABOMINATIONS OF THE EARTH.
C. The way of the Lord’s recovery is the way of life that leads to a living reward in life in the manifestation of the kingdom of the heavens in the coming age—Psa. 16:11; Jer. 21:8; Matt. 19:29; Luke 18:30; 1 Cor. 3:13-15; 15:58.

Psa. 16:11 You will make known to me the path of life; / In Your presence is fullness of joy; / At Your right hand there are pleasures forever.
Jer. 21:8 And to this people you shall say, Thus says Jehovah, I am setting before you the way of life and the way of death.
Matt. 19:29 And everyone who has left houses or brothers or sisters or father or mother or children or fields for My name’s sake shall receive a hundred times as much and shall inherit eternal life.
Luke 18:30 Who shall not by all means receive back many times as much in this time, and in the coming age, eternal life.
1 Cor. 3:13 The work of each will become manifest; for the day will declare it, because it is revealed by fire, and the fire itself will prove each one’s work, of what sort it is.
1 Cor. 3:14 If anyone’s work which he has built upon the foundation remains, he will receive a reward;
1 Cor. 3:15 If anyone’s work is consumed, he will suffer loss, but he himself will be saved, yet so as through fire.
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.

VI. We need to live by the sense of life—the feeling, the consciousness, of the divine life within us—Rom. 8:6; Eph. 4:18-19:

Rom. 8:6 For the mind set on the flesh is death, but the mind set on the spirit is life and peace.
Eph. 4:18 Being darkened in their understanding, alienated from the life of God because of the ignorance which is in them, because of the hardness of their heart;
Eph. 4:19 Who, being past feeling, have given themselves over to lasciviousness to work all uncleanness in greediness.

A. The source of the sense of life is the divine life, the law of life, the Holy Spirit, Christ abiding in us, and God operating in us—Rom. 8:2, 10-11; Phil. 2:13.

Rom. 8:2 For the law of the Spirit of life has freed me in Christ Jesus from the law of sin and of death.
Rom. 8:10 But if Christ is in you, though the body is dead because of sin, the spirit is life because of righteousness.
Rom. 8:11 And if the Spirit of the One who raised Jesus from the dead dwells in you, He who raised Christ from the dead will also give life to your mortal bodies through His Spirit who indwells you.
Phil. 2:13 For it is God who operates in you both the willing and the working for His good pleasure.

B. The divine life is the highest life, with the richest, strongest, and keenest feeling; this feeling is the sense of life—Eph. 4:18.

Eph. 4:18 Being darkened in their understanding, alienated from the life of God because of the ignorance which is in them, because of the hardness of their heart;

C. The sense of life guides us, governs us, controls us, and directs us, causing us to know whether we are living in the divine life or in the natural life and whether we are living in the flesh or in the spirit—Rom. 8:6.

Rom. 8:6 For the mind set on the flesh is death, but the mind set on the spirit is life and peace.
VII. We need to be victorious over the attack of death upon the church and build up the Body of Christ in the resurrection life of Christ—Matt. 16:18; John 11:25; Eph. 1:22-23; 4:16:

Matt. 16:18 And I also say to you that you are Peter, and upon this rock I will build My church, and the gates of Hades shall not prevail against it.

John 11:25 Jesus said to her, I am the resurrection and the life; he who believes into Me, even if he should die, shall live;

Eph. 1:22 And He subjected all things under His feet and gave Him to be Head over all things to the church,

Eph. 1:23 Which is His Body, the fullness of the One who fills all in all.

Eph. 4:16 Out from whom all the Body, being joined together and being knit together through every joint of the rich supply and through the operation in the measure of each one part, causes the growth of the Body unto the building up of itself in love.

A. By the resurrection life of Christ in our spirit, we can be victorious over the attack of death upon the church—Matt. 16:18; Acts 2:24; 2 Tim. 1:10:

Matt. 16:18 And I also say to you that you are Peter, and upon this rock I will build My church, and the gates of Hades shall not prevail against it.

Acts 2:24 Whom God has raised up, having loosed the pangs of death, since it was not possible for Him to be held by it.

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,

1. From Eden onward, God’s controversy with Satan has been on the issue of death and life—Rom. 8:6, 10-11; Heb. 2:15.

Rom. 8:6 For the mind set on the flesh is death, but the mind set on the spirit is life and peace.

Rom. 8:10 But if Christ is in you, though the body is dead because of sin, the spirit is life because of righteousness.

Rom. 8:11 And if the Spirit of the One who raised Jesus from the dead dwells in you, He who raised Christ from the dead will also give life to your mortal bodies through His Spirit who indwells you.

Heb. 2:15 And might release those who because of the fear of death through all their life were held in slavery.

2. Matthew 16:18 shows us from what source the attack upon the church will come—“the gates of Hades,” that is, death; Satan’s special object is to spread death within the church, and his greatest fear with regard to the church is her resistance to his power of death—Rev. 2:8, 10-11.

Matt. 16:18 And I also say to you that you are Peter, and upon this rock I will build My church, and the gates of Hades shall not prevail against it.

Rev. 2:8 And to the messenger of the church in Smyrna write: These things says the First and the Last, who became dead and lived again:

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.

Rev. 2:11 He who has an ear, let him hear what the Spirit says to the churches. He who overcomes shall by no means be hurt of the second death.

B. We should be exercised in spirit to build up the Body of Christ in the resurrection life of Christ—Eph. 2:6, 21-22; 4:16; Rev. 1:18; 2:8; Phil. 3:10:
Eph. 2:6 And raised us up together with Him and seated us together with Him in the heavenlies in Christ Jesus,
Eph. 2:21 In whom all the building, being fitted together, is growing into a holy temple in the Lord;
Eph. 2:22 In whom you also are being built together into a dwelling place of God in spirit.
Eph. 4:16 Out from whom all the Body, being joined together and being knit together through every joint of the rich supply and through the operation in the measure of each one part, causes the growth of the Body unto the building up of itself in love.
Rev. 1:18 And the living One; and I became dead, and behold, I am living forever and ever; and I have the keys of death and of Hades.
Rev. 2:8 And to the messenger of the church in Smyrna write: These things says the First and the Last, who became dead and lived again:
Phil. 3:10 To know Him and the power of His resurrection and the fellowship of His sufferings, being conformed to His death,

1. The nature of the church as the Body of Christ is resurrection, and the reality of resurrection is Christ as the life-giving Spirit—John 11:25; Acts 2:24; Eph. 1:19-23; 1 Cor. 15:45b.

John 11:25 Jesus said to her, I am the resurrection and the life; he who believes into Me, even if he should die, shall live;
Acts 2:24 Whom God has raised up, having loosed the pangs of death, since it was not possible for Him to be held by it.
Eph. 1:19 And what is the surpassing greatness of His power toward us who believe, according to the operation of the might of His strength,
Eph. 1:20 Which He caused to operate in Christ in raising Him from the dead and seating Him at His right hand in the heavenlies,
Eph. 1:21 Far above all rule and authority and power and lordship and every name that is named not only in this age but also in that which is to come;
Eph. 1:22 And He subjected all things under His feet and gave Him to be Head over all things to the church,
Eph. 1:23 Which is His Body, the fullness of the One who fills all in all.
1 Cor. 15:45 So also it is written, “The first man, Adam, became a living soul”; the last Adam became a life-giving Spirit.

2. When we live by the divine life within us, we are living a life in resurrection for the building up of the Body of Christ—Phil. 3:10-11; Eph. 4:15-16; Col. 2:19; 3:15.

Phil. 3:10 To know Him and the power of His resurrection and the fellowship of His sufferings, being conformed to His death,
Phil. 3:11 If perhaps I may attain to the out-resurrection from the dead.
Eph. 4:15 But holding to truth in love, we may grow up into Him in all things, who is the Head, Christ,
Eph. 4:16 Out from whom all the Body, being joined together and being knit together through every joint of the rich supply and through the operation in the measure of each one part, causes the growth of the Body unto the building up of itself in love.
Col. 2:19 And not holding the Head, out from whom all the Body, being richly supplied and knit together by means of the joints and sinews, grows with the growth of God.
Col. 3:15 And let the peace of Christ arbitrate in your hearts, to which also you were called in one Body; and be thankful.

VIII. “We know that we have passed out of death into life because we love the brothers”—1 John 3:14a:
1 John 3:14  We know that we have passed out of death into life because we love the brothers. He who does not love abides in death.

A. Death is of the devil, God’s enemy, Satan, signified by the tree of knowledge of good and evil, which brings death—Gen. 2:9, 17.

Gen. 2:9  And out of the ground Jehovah God caused to grow every tree that is pleasant to the sight and good for food, as well as the tree of life in the middle of the garden and the tree of the knowledge of good and evil.

Gen. 2:17  But of the tree of the knowledge of good and evil, of it you shall not eat; for in the day that you eat of it you shall surely die.

B. Life is of God, the source of life, signified by the tree of life, which issues in life—vv. 9, 16-17.

Gen. 2:9  And out of the ground Jehovah God caused to grow every tree that is pleasant to the sight and good for food, as well as the tree of life in the middle of the garden and the tree of the knowledge of good and evil.

Gen. 2:16  And Jehovah God commanded the man, saying, Of every tree of the garden you may eat freely,

Gen. 2:17  But of the tree of the knowledge of good and evil, of it you shall not eat; for in the day that you eat of it you shall surely die.

C. Death and life are not only of two sources, Satan and God; they are also two essences, two elements, and two spheres—John 5:24.

John 5:24  Truly, truly, I say to you, He who hears My word and believes Him who sent Me has eternal life, and does not come into judgment but has passed out of death into life.

D. To pass out of death into life is to pass out of the source, the essence, the element, and the sphere of death into the source, the essence, the element, and the sphere of life; this took place at the time of our regeneration—1 John 3:14a; John 3:3, 5, 15.

1 John 3:14  We know that we have passed out of death into life because we love the brothers. He who does not love abides in death.

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.

John 3:15  That everyone who believes into Him may have eternal life.

E. We know—have the inner consciousness—that we have passed out of death into life because we love the brothers; love (the love of God) toward the brothers is strong evidence of this—1 John 3:14a:

1 John 3:14  We know that we have passed out of death into life because we love the brothers. He who does not love abides in death.

1. Faith in the Lord is the way for us to pass out of death into life; love toward the brothers is the evidence that we have passed out of death into life—John 5:24; 1 John 3:14a.

John 5:24  Truly, truly, I say to you, He who hears My word and believes Him who sent Me has eternal life, and does not come into judgment but has passed out of death into life.
1 John 3:14  We know that we have passed out of death into life because we love the brothers. He who does not love abides in death.

2. To have faith is to receive the eternal life; to love is to live by the eternal life and express it—John 3:15, 36; 1 John 3:11, 14-18; 4:7-12, 16, 19-21.

John 3:15  That everyone who believes into Him may have eternal life.
John 3:36  He who believes into the Son has eternal life; but he who disobeys the Son shall not see life, but the wrath of God abides upon him.
1 John 3:11  For this is the message which you heard from the beginning, that we should love one another,
1 John 3:14  We know that we have passed out of death into life because we love the brothers. He who does not love abides in death.
1 John 3:15  Everyone who hates his brother is a murderer, and you know that no murderer has eternal life abiding in him.
1 John 3:16  In this we know love, that He laid down His life on our behalf, and we ought to lay down our lives on behalf of the brothers.
1 John 3:17  But whoever has the livelihood of the world and sees that his brother has need and shuts up his affections from him, how does the love of God abide in him?
1 John 3:18  Little children, let us not love in word nor in tongue but in deed and truthfulness.
1 John 4:7  Beloved, let us love one another, because love is of God, and everyone who loves has been begotten of God and knows God.
1 John 4:8  He who does not love has not known God, because God is love.
1 John 4:9  In this the love of God was manifested among us, that God sent His only begotten Son into the world that we might have life and live through Him.
1 John 4:10  Herein is love, not that we have loved God but that He loved us and sent His Son as a propitiation for our sins.
1 John 4:11  Beloved, if God has loved us in this way, we also ought to love one another.
1 John 4:12  No one has beheld God at any time; if we love one another, God abides in us, and His love is perfected in us.
1 John 4:16  And we know and have believed the love which God has in us. God is love, and he who abides in love abides in God and God abides in him.
1 John 4:19  We love because He first loved us.
1 John 4:20  If anyone says, I love God, and hates his brother, he is a liar; for he who does not love his brother, whom he has seen, cannot love God, whom he has not seen.
1 John 4:21  And this commandment we have from Him, that he who loves God love his brother also.