

IMW2024

7-9 JUNE 2024

LECTURE NOTES



“The days when the word of the Lord was rare.”

~ Judges 21:25, 1 Samuel 3:1-4

Every man did what was right in his own eyes

Judges 17:6 (NASB95) — 6 In those days there was no king in Israel; every man did what was right in his own eyes.

The book of Judges is structured in three parts:

- Part 1 (Chapters 1-2): How corruption began after the death of Joshua and the elders of his time.
- Part 2 (Chapters 3-16): Times and stories of the judges
- Part 3 (Chapters 17-21): Stories of Micaiah, a Levite, Danites, and the Levite's concubine being violated by the Benjamites

Characteristics of the Period of the Judges

The period of the judges was the darkest period in the history of Israel and was characterized by spiritual and moral corruption.

(1) The period of the judges was a period during which the people did evil in the sight of the Lord.

Judges 2:11 Then the sons of Israel did evil in the sight of the Lord, and served the Baals,

This evil manifested itself in various ways.

First, the Canaanites were not totally destroyed (Judg 1:19–36). God commanded Israel to utterly destroy the Canaanites. He warned Israel that if they did not obey, the Canaanites would teach Israel to do the detestable things that the Canaanites have done for their gods (Deut 20:16–18). God also warned them that if they do not drive them out, the Canaanites would become a snare and a trap for them and the Israelites would ultimately be driven out (Josh 23:13; Judg 2:3).

However, the Israelites disobeyed and did not totally drive out the Canaanites. Judges 1 repeatedly testifies to how the Israelites were not able to drive out the Canaanites: “But they could not drive out the inhabitants of the valley...” (Judg 1:19), “But the sons of Benjamin did not drive out the Jebusites...” (Judg 1:21), “So the Canaanites persisted in living in that land...” (Judg 1:27), “But they did not drive them out completely...” (Judg 1:28), “Ephraim did not drive out the Canaanites who were living...” (Judg 1:29), “So the Canaanites lived among them...” (Judg 1:30), “Nor did Asher drive out those living in...” (Judg 1:31), and “Neither did Naphtali drive out those living in Beth-shemesh...” (Judg 1:33).

Second, the Israelites worshipped idols. The Israelites ended up serving the Canaanite idols because they did not completely drive out the Canaanites. The sons of Israel served the Baals (Judg 2:11), Ashtaroth (Judg 2:13), and other various gods (Judg 2:17, 19; 3:6). Since the Israelites had fallen into idolatry, which God detests the most, the entire nation was doomed to suffer a period of darkness (Exod 20:3–5; Deut 5:7–9; 7:4).

Third, the Israelites intermarried with Gentiles. God warned the Israelites not to intermarry with Gentiles (Deut 7:3–4), but they ignored His Word and took the daughters of the Canaanites as their wives and gave their daughters to the sons of the Canaanites (Judg 3:6). This practice held true not only among the people but also among the judges who were established as leaders (Judg 12:9; 14:1; 16:1).

Fourth, the Israelites committed sins of immorality. According to the Webster’s Revised Unabridged Dictionary, the word *immoral* means, “conflicting with generally or traditionally held moral principles.” Sins of immorality were rampant during the period of the judges. The Levites were religious leaders, but they still took concubines for themselves (Lev 21:13–15; Judg 19:1). At the time, the Levites lived in 48 cities throughout the nation. As leaders, they led the way toward corruption instead of taking on the responsibility of being the salt and the light for the people.

(2) The period of the judges was a period of repeated evil.

The period of the judges was a period of repeated cycles of evil. There were repeated cycles of sin, punishment, repentance, salvation, forgetfulness, and sin again. The people committed the sin of disobeying God’s Word and were punished by God. Through suffering punishment, they would at last repent and receive God’s salvation, but with the passage of time, they would forget what had happened and would sin again. This wretched cycle of evil would repeat itself again and again, and it is repeated in the history of mankind. At the same time, it is part of our personal history today, the history of weak human beings.

Despite the deepening corruption and the perversion of faith, God sent judges to save the people as a foreshadowing of how He would send Jesus Christ to save people from Satan’s oppression despite the ever continuing sinfulness of mankind. Just as the judges were saviors during their period (Judg 3:9, 15), Jesus Christ is the one and only eternal Savior of this corrupt world (Isa 43:11; Hos 13:4). There is no other path to salvation besides Jesus Christ (John 14:6; Acts 4:12).

This period begins with:

Judges 2:1–2 (NASB95) — **1** Now the angel of the LORD came up from Gilgal to Bochim. And he said, “I brought you up out of Egypt and led you into the land which I have sworn to your fathers; and I said, ‘I will never break My covenant with you, **2** and as for you, you shall make no covenant with the inhabitants of this land; you shall tear down their altars.’ **But you have not obeyed Me**; what is this you have done?”

...and ends with:

1 Samuel 3:1 (NASB95) — **1** Now the boy Samuel was ministering to the LORD before Eli. And word from the LORD was rare in those days, visions were infrequent.

We are going to study chapter 17, which depicts the corrupt faith of the time. This entire section from chapter 17 to 21 continues to emphasize one thing before and after every account of corruption.

Judges 17:6 In those days there was no king in Israel; every man did what was right in his own eyes.

Judges 18:1 In those days there was no king of Israel....

Judges 19:1 Now it came about in those days, when there was no king in Israel....

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

It’s not that they did not have a king. Unique blessing for Israel was that they had God as their king while other nations had human kings. But that became an excuse for Israel to seek for human heroism and independence from God.

Rather than recognizing and restoring the sovereignty of God, they sought to endorse sovereignty to humans and themselves while claiming to believe in God.

→ This is the same rationality that caused mankind to take and eat from the Tree of the Knowledge of Good and Evil.

Judges 19:24 (NASB95) — 24 “Here is my virgin daughter and his concubine. Please let me bring them out that you may ravish them and do to them **whatever you wish**. But do not commit such an act of folly against this man.”

The times when man has the sovereignty

The world and the time in which we live is heavily influenced by pluralism, syncretism, atheism, and such philosophies and ideologies that lead people away from faith in God.

They let believers to keep their religion (Christianity) but forsake their faith. Religion becomes a means and a cover for seeking and fulfilling their own purpose (what is pleasing to their sight).

Let us think about what is not right as we read through chapter 17.

1. Micah

Judges 17:1–6 (NASB95) — 1 Now there was a man of the hill country of Ephraim whose name was Micah. **2** He said to his mother, “The eleven hundred pieces of silver which were taken from you, about which you uttered a curse in my hearing, behold, the silver is with me; I took it.” And his mother said, “Blessed be my son by the LORD.” **3** He then returned the eleven hundred pieces of silver to his mother, and his mother said, “I wholly dedicate the silver from my hand to the LORD for my son to make a graven image and a molten image; now therefore, I will return them to you.” **4** So when he returned the silver to his mother, his mother took two hundred pieces of silver and gave them to the silversmith who made them into a graven image and a molten image, and they were in the house of Micah. **5** And the man Micah had a shrine and he made an ephod and household idols and consecrated one of his sons, that he might become his priest. **6** In those days there was no king in Israel; every man did what was right in his own eyes.

2. A Levite

Judges 17:7–13 (NASB95) — 7 Now there was a young man from Bethlehem in Judah, of the family of Judah, who was a Levite; and he was staying there. **8** Then the man departed from the city, from Bethlehem in Judah, to stay wherever he might find a place; and as he made his journey, he came to the hill country of Ephraim to the house of Micah. **9** 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 going to stay wherever I may find a place.” **10** Micah then said to him, “Dwell with me and be a father and a priest to me, and I will give you ten pieces of silver a year, a suit of clothes, and your maintenance.” So the Levite went in. **11** The Levite agreed to live with the man, and the young man became to him like one of his sons. **12** So Micah consecrated the Levite, and the young man became his priest and lived in the house of Micah. **13** Then Micah said, “Now I know that the LORD will prosper me, seeing I have a Levite as priest.”

Conclusion

At the end of this period of the judges, when sin had permeated throughout Israel and the nation was at the verge of being swallowed up by the forces of darkness, God establishes raises up a prophet and a king.

Let us look briefly at what happens towards the end of this time period.

(1) Death of Eli the priest

It appears that Samson ruled during the first 20 years of the 40-year oppression of the Philistines. It can be inferred that the battle at Aphek (1102 BC) in which the Philistines captured the Ark of the Covenant was in retaliation to Samson's destruction of the temple of Dagon (Judg 16:30; 1 Sam 4:1–11). At the battle of Aphek, Eli's two sons, Hophni and Phinehas, died (1 Sam 4:11, 17). Upon hearing the news about his sons' deaths, Eli, who had judged Israel for 40 years, fell backward off his chair and died at the age of 98 (1 Sam 4:15, 18).

(2) The emergence of the prophet Samuel

1 Samuel 3:1 (NASB95) — **1** Now the boy Samuel was ministering to the LORD before Eli. And word from the LORD was rare in those days, visions were infrequent.

(3) The 20 years and 7 months without the Ark of the Covenant

The Ark of the Covenant, which was captured by the Philistines at the battle of Aphek, was in the country of the Philistines for seven months (1 Sam 6:1) before it was moved to the house of Abinadab in Kiriath-jearim where it remained for 20 years (1 Sam 7:2).

(4) Battle of Mizpah

Samuel was 12 years old when the Ark of the Covenant was captured in the battle of Aphek, and the battle of Mizpah occurred about 20 years later when Samuel was 32 years old (1082 BC).

Before the battle of Mizpah occurred, Samuel had urged the Israelites to repent (1 Sam 7:3). When the people listened to Samuel's urging and removed the Baals and the Ashteroth and served the Lord alone, Samuel directed them to gather at Mizpah (1 Sam 7:4–5). At Mizpah, the Israelites drew water and poured it out before the Lord, fasted and prayed in repentance (1 Sam 7:6).

When the Philistine army heard that the Israelites had gathered at Mizpah, they came up to attack them. Samuel took a suckling lamb and offered it as a whole burnt offering to the Lord and cried out to the Lord on Israel's behalf (1 Sam 7:9).

The word *cried* is *za'aq* in Hebrew and means "to shout" or "to cry out for help." The Lord heard Samuel's earnest prayer for help, and He thundered with a great thunder which confused the Philistines, so that the Israelites were victorious (1 Sam 7:10).

Then Samuel took a stone and set it between Mizpah and Shen saying, "Thus far the Lord has helped us" and named it Ebenezer. Ebenezer means "the rock of help" and is thus the confession that Israel's victory was totally the result of God's help. Afterwards, all the land that the Philistines

had taken, from Ekron to Gath, was restored. God protected Israel and prevented the invasions of the Philistines during all the remaining days of Samuel's life (1 Sam 7:12–14).

(5) Saul's accession to the throne

After this, Samuel continued to judge Israel (1 Sam 7:15). He went on annual circuits to Bethel, Gilgal and Mizpah and judged Israel in all these places (1 Sam 7:16). In 1050 BC, the prophet Samuel poured oil upon Saul and anointed him king (1 Sam 10:1).

God's unceasing love always works to restore His people to the covenant and Word. This time, God raised up Prophet Samuel to bring the people back to the Word of God.

The Unquenchable Lamp of the Covenant Shining Through the Judges’ Period (Judg 2:7-10; 3:5-6)

1. God, Who Is Greater Than All, Made a Covenant with Humanity

John 10:29 “My Father, who has given them to Me, is greater than all; and no one is able to snatch them out of the Father’s hand.

Psalm 145:9 The LORD is good to all, And His mercies are over all His works.

Psalm 103:19 The LORD has established His throne in the heavens, And His sovereignty rules over all.

God declared His covenant from the beginning: to send the **seed of the woman** (Jesus Christ) to destroy the powers of Satan and save us from sin and death.

Genesis 3:15 And I will put enmity Between you and the woman, And between your seed and her seed; He shall bruise you on the head, And you shall bruise him on the heel.”

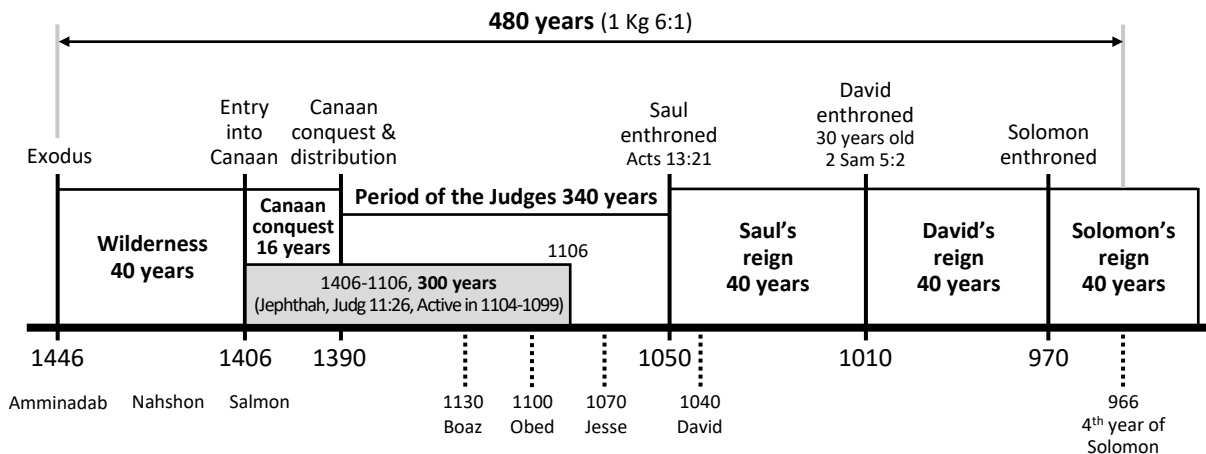
Such love and faithfulness of God for His covenant is recaptured in the **genealogy** of Jesus Christ.

Matthew 1:1 The record of the genealogy of Jesus the Messiah, the son of David, the son of Abraham:

This genealogy begins with God’s covenant to Abraham – The covenant of the torch (Gen 15) – the promise of the **Kingdom of God**

2. The People of Covenant Fell in the Promised Land Because There Was No King (Judges’ Period)

1) Timeline from Exodus to the Period of Monarchy¹



¹ Abraham Park, *Unquenchable Lamp of the Covenant*, 156-205.

Judges’ period: Joshua’s death ~ Saul’s enthronement (1390 – 1050 BC)
 (Includes the years of Eli and Samuel, 1 Sam 4:18, 12:11)

(2) Period omitted from the first period of Jesus Christ’s genealogy in Matthew 1

Perez	Hezron	Ram	(Omitted) Egypt	Amminadab	Nahshon	Salmon	(Omitted) Period of the Judges	Boaz	Obed
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There were **twelve** judges: derived from *Shapat* (שָׁפַט) “to judge, to govern”

<u>6</u> Major judges	Othniel, Ehud, Deborah, Gideon, Jephthah, Samson (long narratives)
<u>6</u> Minor judges	Shamgar (1 v. 3:31), Tola (2 vs. 10:1-2), Jair (3 vs. 10:3-5), Ibzan (3 vs. 12:8-10), Elon (2 vs. 12:11-12), Abdon (3v. 12:13-15)

Judges were ordinary people, many with flaws: Ehud (left-handed and his right hand was disabled, Judg 3:15), Shamgar (farmer, Judg 3:31), Deborah (woman, Judg 4:4), Gideon (weak, Judg 6:15), Jephthah (son of a harlot who lived among worthless fellows, Judg 11:1-3), and Samson (morally corrupt, Judg 14:1-3, 16:1). But when God was with them and they were filled with the Holy Spirit, they became mighty saviors of their times who rescued the people from the hands of their enemies.

1 Corinthians 1:27 but God has chosen the foolish things of the world to shame the wise, and God has chosen the weak things of the world to shame the things which are strong,

Philippians 4:13 I can do all things through Him who strengthens me.

It was a very dark, turbulent period (See Reference “The Chronology of the Judges’ Period”)

Why such turbulence and darkness?

(3) Period of repeated evil (Judg 2:13-19).

Sinned – punished – repented – delivered – **forgot** – sinned again

Judges 2:13–19 So they forsook the LORD and served Baal and the Ashtaroth. **14** The anger of the LORD burned against Israel, and He gave them into the hands of plunderers who plundered them; and He sold them into the hands of their enemies around them, so that they could no longer stand before their enemies. **15** Wherever they went, the hand of the LORD was against them for evil, as the LORD had spoken and as the LORD had sworn to them, so that they were severely distressed. **16** Then the LORD raised up judges who delivered them from the hands of those who plundered them. **17** Yet they did not listen to their judges, for they played the harlot after other gods and bowed themselves down to them. They turned aside quickly from the way in

which their fathers had walked in obeying the commandments of the LORD; they did not do as their fathers. **18** When the LORD raised up judges for them, the LORD was with the judge and delivered them from the hand of their enemies all the days of the judge; for the LORD was moved to pity by their groaning because of those who oppressed and afflicted them. **19** But it came about when the judge died, that they would turn back and act more corruptly than their fathers, in following other gods to serve them and bow down to them; they did not abandon their practices or their stubborn ways.

3. The Nature of Sin During the Judges' Period

(1) Period of not knowing God: *yada* (יָדָע) know by experience

Judges 2:10 All that generation also were gathered to their fathers; and there arose another generation after them who did not know [*yada*] the Lord, nor yet the work which He had done for Israel.

Judges 3:7 The sons of Israel did what was evil in the sight of the Lord, and forgot [שָׁכַח, *shakah*] the Lord their God and served the Baals and the Asheroth.

(2) Period of doing whatever was right in his own eyes (Judg 17:6, 21:25, 3:12)

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

Chapter 17:

Mother makes an idol for Micah.

Judges 17:4–5 So when he returned the silver to his mother, his mother took two hundred pieces of silver and gave them to the silversmith who made them into a graven image and a molten image, and they were in the house of Micah. **5** And the man Micah had a shrine and he made an ephod and household idols and consecrated one of his sons, that he might become his priest.

They established whomever they wished as priests.

Judges 17:7–11 Now there was a young man from Bethlehem in Judah, of the family of Judah, who was a Levite; and he was staying there. **8** Then the man departed from the city, from Bethlehem in Judah, to stay wherever he might find a place; and as he made his journey, he came to the hill country of Ephraim to the house of Micah. **9** 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 going to stay wherever I may find a place." **10** Micah then said to him, "Dwell with me and be a father and a priest to me, and I will give you ten pieces of silver a year, a suit of clothes, and your maintenance." So the Levite went in. **11** The Levite agreed to live with the man, and the young man became to him like one of his sons.

Judges 17:13 Then Micah said, "Now I know that the LORD will prosper me, seeing I have a Levite as priest."

Chapter 18: The tribe of Dan takes the idol and settles in the north (Laish).

Judges 18:19–20 They said to him, "Be silent, put your hand over your mouth and come with us, and be to us a father and a priest. Is it better for you to be a priest to

the house of one man, or to be priest to a tribe and a family in Israel?" 20 The priest's heart was glad, and he took the ephod and household idols and the graven image and went among the people.

Judges 18:30–31 The sons of Dan set up for themselves the graven image; and Jonathan, the son of Gershom, the son of Manasseh, he and his sons were priests to the tribe of the Danites until the day of the captivity of the land. **31** So they set up for themselves Micah's graven image which he had made, all the time that the house of God was at Shiloh.

Chapter 19: Benjamites' murder at Gibeah when a Levite takes a concubine and returns to Ephraim

Judges 19:1 Now it came about in those days, when there was no king in Israel, that there was a certain Levite staying in the remote part of the hill country of Ephraim, who took a concubine for himself from Bethlehem in Judah.

Judges 19:29–30 When he entered his house, he took a knife and laid hold of his concubine and cut her in twelve pieces, limb by limb, and sent her throughout the territory of Israel. **30** All who saw it said, "Nothing like this has ever happened or been seen from the day when the sons of Israel came up from the land of Egypt to this day. Consider it, take counsel and speak up!"

Chapter 20: War between Israel and Benjamin → almost wiped out the entire tribe

Judges 21:15–18 And the people were sorry for Benjamin because the LORD had made a breach in the tribes of Israel. **16** Then the elders of the congregation said, "What shall we do for wives for those who are left, since the women are destroyed out of Benjamin?" **17** They said, "There must be an inheritance for the survivors of Benjamin, so that a tribe will not be blotted out from Israel. **18** "But we cannot give them wives of our daughters." For the sons of Israel had sworn, saying, "Cursed is he who gives a wife to Benjamin."

CONCLUSION

The Book of Judges is God's warning and instruction to a rebellious generation that forsook God and forgot the grace and words of the past.

Nonetheless, the period of the judges testifies to God's boundless compassion, mercy, and love. God sent many judges to deliver the Israelites despite their continual unbelief and rebellion in times of spiritual darkness.

2 Timothy 2:13 If we are faithless, He remains faithful; for He cannot deny Himself.

No darkness can stop God from fulfilling His covenant!

Reference. The Chronology of the Judges’ Period

Oppressors or Judge	Years of Duration	Bible Reference	Time of Reign or Oppression	
Canaan conquest & distribution of inheritance	16 years	Josh 24:29 Judg 2:8	1406-1390 BC	
Oppression by Cushan-rishathaim, king of Mesopotamia	8 years	Judg 3:8	1390-1383 BC	
The Beginning of the Period of the Judges				
Judge Othniel	40 years	Judg 3:11	1383-1344 BC	
Oppression by Eglon, king of Moab	18 years	Judg 3:14	1344-1327 BC	
Judge Ehud	80 years	Judg 3:30	1327-1248 BC	
Judge Shamgar	?	Judg 3:31	(included in the time of Ehud)	
Oppression by Jabin, king of Canaan	20 years	Judg 4:3	1248-1229 BC	
Judge Deborah	40 years	Judg 5:31	1229-1190 BC	
Oppression by Midian	7 years	Judg 6:1	1190-1184 BC	
Judge Gideon	40 years	Judg 8:28	1184-1145 BC	
Oppression by Abimelech	3 years	Judg 9:22	1145-1143 BC	
Judge Tola	23 years	Judg 10:2	1143-1121 BC	
Judge Jair	22 years	Judg 10:3	(included in the time of Tola)	
40 years of oppression by the Philistines (1121-1082 BC)	Oppression by Ammon, 18 years		1121-1104 BC	
	Judge Jephthah, 6 years		1104-1099 BC	
	Judge Ibzan, 7 years		1099-1093 BC	
	1082 BC	Judge Elon, 10 years		1093-1084 BC
		Judge Abdon, 8 years		1084-1077 BC
			Judge Samson (1121-1102 BC)	
			Prophet Samuel (1102-1050 BC)	
King Saul enthroned	1050 BC			
Approx. 340 years in the period of the Judges			1390-1050 BC	

300 years of which Jephthah spoke (Judg 11:26)

How the Unquenchable Lamp of the Covenant Ended the Judges’ Period (Ruth 2:12)

Judge’s Period was the most corrupt period in Israel’s history.

It was so bad that the 340 years were taken out from the genealogy of Jesus.

But Jesus’ genealogy testifies to those who bridged this period of gap between the Canaan conquest era and the end of the Judges’ Period:

Salmon — Boaz (Matt 1:5)
(Rahab) (Ruth)

1. BACKGROUND: FAMINE

Ruth 1:1 “Now it came to pass, in the days when the judges ruled, that there was a famine in the land...”

Ruth 1:2 “A certain man of Bethlehem Judah, went to dwell in the country of Moab...”
His name was ELIMELECH (“God is my King!”) (Ruth 1:2)

2. NAOMI’S SORROW

Her husband, Elimelech, dies.

Ten years later, her two sons died. Only the mother and two daughters-in-law left.

Ruth 1:5 “Then both Mahlon and Chilion also died so woman survived her two sons and her husband.”

Naomi’s return:

V. 20 Don’t call me by my name, Naomi (“my delight”). Call me Mara (“bitter”), for the Almighty has dealt very bitterly with me...”

V. 21 I went out full, and the LORD has brought me home again empty. Why do you call me Naomi, since the Lord has testified against me, and the Almighty has afflicted me?”

Ruth 1:13 ...“No, my daughters, for it grieves me very much for your sakes that the hand of the Lord has gone out against me!”

Bad things can happen. But despite all these, watch how God restores us!

Amid such affliction in Naomi’s household, God chose Ruth, a woman of great faith (Rom 10:17), and led her to meet Boaz, thereby allowing her to enter into the genealogy of Jesus Christ!

Ruth 1:14 And they lifted up their voices and wept again; and Orpah kissed her mother-in-law, but Ruth clung to her.

Ruth 1:16 But Ruth said, “Do not urge me to leave you or turn back from following you; for where you go, I will go, and where you lodge, I will lodge. Your people shall be my people, and your God, my God.

Ephesians 3:7 of which I was made a minister, according to the gift of God’s grace which was given to me according to the working of His power.

3. BOAZ THE KINSMEN REDEEMER

Ruth 2:1 There was a relative of Naomi's husband, a man of great wealth, of the family of Elimelech. His name was Boaz."

Boaz was a mighty man of wealth, yet a man of humility and compassion.

Ruth 2:15 When she rose to glean, Boaz commanded his servants, saying, "Let her glean even among the sheaves, and do not insult her.

Ruth 2:16 "Also you shall purposely pull out for her some grain from the bundles and leave it that she may glean, and do not rebuke her."

Boaz acted swiftly to redeem his kinsman.

"**goel**" = from the word "*gaal*" which means to **redeem**

- Duty to liberate his brother, who, being poor, had been forced into slavery because of his debt (Lev 25:47-55)
- To marry the childless widow of his dead brother in order to sustain his family line

Who is our **goel**? (John 5:39-40)

God, our King, is our redeemer!

Isaiah 43:1-4 But now, thus says the LORD, your Creator, O Jacob, And He who formed you, O Israel, "Do not fear, for I have redeemed you; I have called you by name; you are Mine! **2** "When you pass through the waters, I will be with you; And through the rivers, they will not overflow you. When you walk through the fire, you will not be scorched, Nor will the flame burn you. **3** "For I am the LORD your God, The Holy One of Israel, your Savior; I have given Egypt as your ransom, Cush and Seba in your place. **4** "Since you are precious in My sight, Since you are honored and I love you, I will give other men in your place and other peoples in exchange for your life.

Our redeemer is our husband!

Isaiah 54:4-5 "Fear not, for you will not be put to shame; And do not feel humiliated, for you will not be disgraced; But you will forget the shame of your youth, And the reproach of your widowhood you will remember no more. **5** "**For your husband is your Maker, Whose name is the LORD of hosts; And your Redeemer is the Holy One of Israel, Who is called the God of all the earth.**

4. RUTH SOUGHT REFUGE UNDER THE WINGS OF BOAZ

Ruth 3:9 He said, "Who are you?" And she answered, "I am Ruth your maid. **So spread your covering over your maid, for you are a close relative.**"

"covering" (*kanaf*): כַּנָּף "Wings, corner"

Kanaf has "tassels" (**Chiychit**) on its four corners.

Every Hebrew alphabet has a numerical value.

Chiychit (חַיִּיכִית) = 600 = 400 + 10 + 90 + 10 + 90

Numbers 15:39–40 “It shall be a tassel for you to look at and remember all the commandments of the Lord, so as to do them and not follow after your own heart and your own eyes, after which you played the harlot, **40** so that you may remember to do all My commandments and be holy to your God.

Humanity fell because of the first woman.

Genesis 3:6 When the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was desirable to make one wise, she took from its fruit and ate; and she gave also to her husband with her, and he ate.

Ruth asks that Boaz spread his wing over her, meaning his outer four-fringed garment (kanaf), as the Jewish people still do during the marriage ceremony. This alludes to the commandment of **Chiychit** and its power to guard against temptation. When a man spreads his garment over a woman, the symbolism is that this man and this woman are now wearing the same cloak and facing **the world under the same cover**. Ruth was prepared to cloak herself **in the garments of the Sage of Israel** with everything that it entailed.

Only Jesus fulfilled all the 613 articles of the Law!!

We can't do this on our own (Rom 3:20); we must seek refuge underneath His wings, His cloak!

Matthew 5:17 “Do not think that I came to abolish the Law or the Prophets; I did not come to abolish but to fulfill.

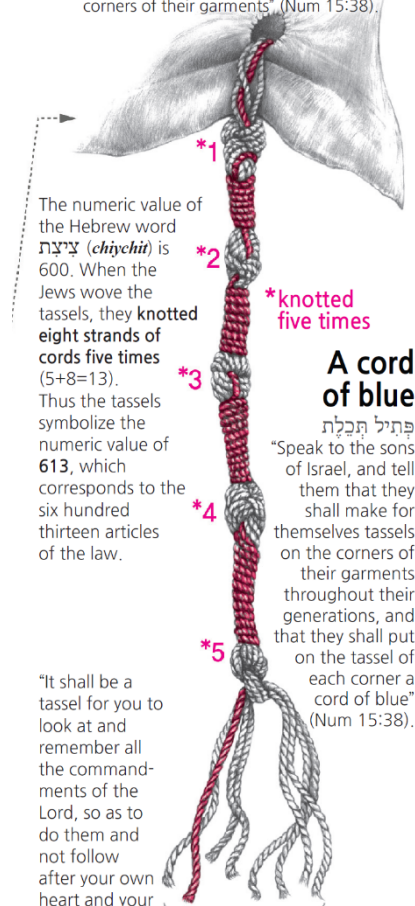
Galatians 3:13 Christ redeemed us from the curse of the Law, having become a curse for us—for it is written, “CURSED IS EVERYONE WHO HANGS ON A TREE”—

Galatians 4:5 so that He might redeem those who were under the Law, that we might receive the adoption as sons.

Romans 10:4 For Christ is the end of the law for righteousness to everyone who believes.

Tassels

- ① **Gadil** (גָּדִיל) — “You shall make yourself tassels on the four corners of your garment with which you cover yourself” (Deut 22:12).
- ② **Chiychit** (חַיִּיכִית) — “Tell them that they shall make for themselves tassels on the corners of their garments” (Num 15:38).



Galatians 2:19–20 “For through the Law I died to the Law, so that I might live to God.
20 “I have been crucified with Christ; and it is no longer I who live, but Christ lives in me; and the life which I now live in the flesh I live by faith in the Son of God, who loved me and gave Himself up for me.

CONCLUSION

Ruth was alienated from the possibility of becoming part of the chosen people, deserving no rights, power, or even acknowledgment (Rom 3:23; 6:23). But when they married, all the glory, wealth, and happiness of the prominent man Boaz became Ruth’s. Naomi was also fully healed and restored.

We, too, have freely received all the wealth, glory, and happiness of Jesus Christ, the most powerful One, by coming under His wings (Luke 13:34) and becoming His bride (Rev 19:7-8). There is no greater happiness on this earth!

Ruth 2:12 “May the LORD reward your work, and your wages be full from the LORD, the God of Israel, under whose wings you have come to seek refuge.”

Psalm 36:7 How precious is Your lovingkindness, O God! And the children of men take refuge in the shadow of Your wings.

Psalm 91:4 He will cover you with His pinions, And under His wings you may seek refuge; His faithfulness is a shield and bulwark.

Luke 1:35 The angel answered and said to her, “The Holy Spirit will come upon you, and the power of the Most High will overshadow [ἐπισκιάζω] you; and for that reason the holy Child shall be called the Son of God.

Book of Ruth thus ends with a genealogy, declaring the victory of God’s covenant!

Ruth 4:16–22 Then Naomi took the child and laid him in her lap, and became his nurse.
17 The neighbor women gave him a name, saying, “A son has been born to Naomi!” So they named him Obed. He is the father of Jesse, the father of David.
18 Now these are the generations of Perez: to Perez was born Hezron,
19 and to Hezron was born Ram, and to Ram, Amminadab,
20 and to Amminadab was born Nahshon, and to Nahshon, Salmon,
21 and to Salmon was born Boaz, and to Boaz, Obed,
22 and to Obed was born Jesse, and to Jesse, David.

They Have Rejected Me From Being King Over Them

[1 Sam 8:7] (7) And the LORD said to Samuel, "Listen to the voice of the people in regard to all that they say to you, for they have not rejected you, but they have rejected Me from being king over them.

This is the Word of God.

1. The Period of the Judges

In the Torch Covenant that God made with Abraham, He promised to lead the Israelites out of Egypt and bring them into the land of Canaan.

Therefore, we can see that entering the land of Canaan was the fulfillment of God's covenant, thus the system of Israel after entering the land of Canaan must be exactly the system that God wanted.

However, the Bible does not give such a positive evaluation of the period of the judges.

1) It was a period omitted from the genealogy of Jesus

[Mat 1:4-5] (4) and to Ram was born Amminadab; and to Amminadab, Nahshon; and to Nahshon, Salmon; (5) And to Salmon was born Boaz by Rahab; and to Boaz was born Obed by Ruth; and to Obed, Jesse;

2) It was a time of not knowing the Lord

[Judg 2:10] (10) And all that generation also were gathered to their fathers; and there arose another generation after them who did not know the LORD, nor yet the work which He had done for Israel.

3) It was a time when the people did what was right in their own eyes

[Judg 17:5-6] (5) And the man Micah had a shrine and he made an ephod and household idols and consecrated one of his sons, that he might become his priest. (6) In those days there was no king in Israel; Every man did what was right in his own eyes.

4) It was a time when the Word of the Lord was rare

[1 Sam 3:1] (1) Now the boy Samuel was ministering to the LORD before Eli. And the word from the LORD was rare in those days, visions were infrequent.

The period of the judges, which should have been the most perfect, ended up becoming a time when God's word was banned, revelation was non-existent, and people could not distinguish between God and idols and did as they pleased.

2. Who was the Leader during the period of the judges?

1) Judges were temporary leaders

Judges did not always exist, but were temporary saviors appointed when Israel was in internal and external crisis and cried out to God.

[Judg 2:16-18] (16) Then the LORD raised up judges who delivered them from the hands of those who plundered them. ... (18) And when the LORD raised up judges for them, the LORD was with the judge and delivered them from the hand of their enemies all the days of the judge; for the LORD was moved to pity by their groaning because of those who oppressed and afflicted them.

2) God was the ever-present leader

[Judg 8:23] (23) But Gideon said to them, "I will not rule over you, nor shall my son rule over you; the LORD shall rule over you."

In other words, the judges are temporary rulers established out of necessity, and the true ruler throughout the period of the judges is God.

Therefore, the period of the judges was a time when God drew closer to the people.

In the Garden of Eden, Adam was in direct dialogue with God, having a creator-creature relationship, a God-His people relationship, and a father-son relationship. Similarly, in the land of Canaan, God wanted to restore the relationship of God with His people, and the relationship of father and son.

[Exo 6:7] (7) 'Then I will take you for My people, and I will be your God; and you shall know that I am the LORD your God, who brought you out from under the burdens of the Egyptians.

[Jer 3:19] (19) "Then I said, 'How I would set you among My sons, And give you a pleasant land, The most beautiful inheritance of the nations!' And I said, 'You shall call Me, My Father, and not turn away from following Me.'

Today, we too need to restore the father-son relationship with God.

[2 Cor 6:18] (18) "And I will be a father to you, And you shall be sons and daughters to Me," Says the Lord Almighty.

3) However, a visible leader was requested

At the end of the Judges period, the Israelites demanded a visible king. God was not pleased with their request, saying, 'They have forsaken me and have not allowed me to be king.' Nevertheless, God granted them the king they asked for.

[1 Sam 8:7] (7) And the LORD said to Samuel, "Listen to the voice of the people in regard to all that they say to you, for they have not rejected you, but they have rejected Me from being king over them.

Why did God allow a visible king?

Because if the visible king served the invisible God as his king, the whole nation could become a nation that served God as king.

[2 Chr 34:33] (33) And Josiah removed all the abominations from all the lands belonging to the sons of Israel, and made all who were present in Israel to serve the LORD their God. Throughout his lifetime they did not turn from following the LORD God of their fathers.

3. The first king, Saul

God chose Saul as the first king because he was a man of ability and humility.

[1 Sam 9:1-2] (1) Now there was a man of Benjamin whose name was Kish the son of Abiel, ... (2) And he had a son whose name was Saul, a choice and handsome [man,] and there was not a more handsome person than he among the sons of Israel; from his shoulders and up he was taller than any of the people.

[1 Sam 9:21] (21) And Saul answered and said, “Am I not a Benjaminite, of the smallest of the tribes of Israel, and my family the least of all the families of the tribe of Benjamin? Why then do you? “Speak to me in this way?”

God anointed him and had Saul chosen as king by casting lots among the Israelites. God made Saul victorious in the war against the Ammonites and saved the people of Jabesh-Gilead, making the people unanimously happy to make Saul king.

[1 Sam 11:14-15] (14) Then Samuel said to the people, “Come and let us go to Gilgal and renew the kingdom there.” (15) So all the people went to Gilgal, and there they made Saul king before the LORD in Gilgal. There they also offered sacrifices of peace offerings before the LORD; and there Saul and all the men of Israel rejoiced greatly.

Saul began with great expectations and blessings from God, but he failed to follow God fully.

(1) He offered the burnt offering himself

Two years after he became king, there was a battle with the Philistines. The Philistine army had 30,000 chariots and 6,000 horsemen, and the number of infantrymen was immeasurable.

[1 Sam 13:5] (5) Now the Philistines assembled to fight with Israel, 30000 chariots and 6000 horsemen, and people like the sand which is on the seashore in abundance; and they came up and camped in Michmash, east of Beth-aven.

And when the prophet Samuel did not appear after seven days, King Saul offered burnt offerings to God himself.

[1 Sam 13:8-9] (8) Now he waited seven days, according to the appointed time set by Samuel, but Samuel did not come to Gilgal; and the people were scattering from him. (9) So Saul said, “Bring to me the burning offering and the peace offering.” And he offered the burnt offering.

- Did King Saul wait seven days?

Before Saul became king, the prophet Samuel gave the order to wait seven days.

[1 Sam 10:8] (8) “And you shall go down before me to Gilgal; and behold, I will come down to you to offer burnt offerings and sacrifice peace offerings. You shall wait seven days until I come to you and show you what you should do.”

Noah had to wait in the ark for seven days.

[Gen 8:12] (12) Then he waited yet another seven days, and sent out the dove; but she did not return to him again.

[Gen 7:10] (10) And it came about after the seven days, that the water of the flood came upon the earth.

Therefore, the prophet Samuel's command to wait seven days should be understood as the next day, after all seven days had passed. The Redemptive History series records that ‘King Saul could not wait until the day ended and acted rashly and thoughtlessly.’

However, in this case, what became a sin before God was not ‘waiting for 7 days.’ The king, who could not offer sacrifices to God, offered sacrifices. King Saul had to wait for Prophet Samuel no matter how many days it took.

If Saul had relied on God alone to overcome, he would have been the one to usher in God's new age.

[1 Sam 13:13] (13) And Samuel said to Saul, “You have acted foolishly; you have not kept the commandment of the LORD your God, which He commanded you, for now the LORD would have established your kingdom over Israel forever.” .

(2) Amalek was not exterminated

The Amalekites were originally descended from Esau's grandson Amalek, but after the Exodus, they were a constant troublemaker for Israel, so God decided to wipe them out completely.

[Deut 25:17-19] (17) “Remember what Amalek did to you along the way when you came out from Egypt, (18) how he met you along the way and attacked among you all the stragglers at your rear when you were faint and weary, and he did not fear God (19) “Therefore it shall come about when the LORD your God has given you rest from all your surrounding enemies, in the land which the LORD your God gives you as an inheritance to him.” possess, you shall blot out the memory of Amalek from under heaven; you must not forget.

Then, God entrusted King Saul with the task of destroying Amalek. However, King Saul ignored God's command, spared Agag, the king of Amalek, and destroyed only the worthless, leaving behind “the best of the sheep and cattle.”

[1 Sam 15:9] (9) But Saul and the people spared Agag and the best of the sheep, the oxen, the fatlings, the lambs, and all that was good, and were not willing to destroy them completely; but everything despised and worthless, that they were utterly destroyed.

He lied, saying that he had kept them all.

[1 Sam 15:13] (13) And Samuel came to Saul, and Saul said to him, “Blessed are you of the LORD! I have carried out the command of the LORD.”

He imputed his sin to the people.

[1 Sam 15:15] (15) And Saul said, “They have brought them from the Amalekites, for the people have spared the best of the sheep and oxen, to sacrifice to the LORD your God; but the rest we have been utterly destroyed. ”

Stubbornness before God's word is like the sin of bowing down to a graven idol.

[1 Sam 15:23] (23) “For rebellion is as the sin of divination, And insubordination is as iniquity and idolatry. Because you have rejected the word of the LORD, He has also rejected you from [being] king.”

God loves obedience more than sacrifice.

[1 Sam 15:22] (22) And Samuel said, “Has the LORD as much delight in burnt offerings and sacrifices As in obeying the voice of the LORD? Behold, to obey is better than sacrifice, [And] to heed than the fat of rams.

(3) He became displeased with David

There was another war with the Philistines. This time Goliath, a giant, came with them, and even the mighty men of Israel did not dare to go out and fight.

But David came to the battlefield and fought Goliath and won, and Israel won a great victory over the Philistines. But after the battle, the women were displeased because they were afraid that their place would be taken by David, because they heard the women saying, ‘Saul's slain were ten thousand, and David's ten thousand.’

[1 Sam 18:7-8] (7) And the women sang as they played, and said, “Saul has slain his thousands, and David his ten thousands.” (8) Then Saul became very angry, for this saying displeased him; and he said, “They have ascribed to David ten thousands, but to me they have ascribed thousands. Now what more can he have but the kingdom?”

Displeasure became anger, and an evil spirit descended upon Saul, which caused him to make false prophecies and seek to kill David.

[1 Sam 18:10] (10) Now it came about on the next day that an evil spirit from God mightily upon Saul, and he raved in the midst of the house, while David was playing [the harp] with his hand, as usual; and a spear [was] in Saul's hand.

(4) He seeks out a medium

King Saul wants to know God's will, so he goes to seek out a woman who is a medium, a method that God hates the most.

[1 Sam 28:6-7] (6) When Saul inquired of the LORD, the LORD did not answer him, either by dreams or by Urim or by prophets. (7) Then Saul said to his servants, "Seek for me a woman who is a medium, that I may go to her and inquire of her." And his servants said to him, "Behold, there is a woman who is a medium at En-dor."

The Bible says that the reason Saul went to see the medium was because God had not answered him.

Those who have a heart to hear and keep God's word can hear God's word; but those who do not want to hear cannot hear God's word.

[Ezek 3:27] (27) "But when I speak to you, I will open your mouth, and you will say to them, 'Thus says the LORD GOD.' He who hears, let him hear; and he who refuses, let him refuse; for they are a rebellious house.

It is said that the word of God was rare even in the days of Eli the priest, but He gave it to Samuel the prophet.

[1 Sam 3:1] (1) Now the boy Samuel was ministering to the LORD before Eli. And the word from the LORD was rare in those days, visions were infrequent.

[1 Sam 3:4] (4) that the LORD called Samuel; and he said, "Here I am."

It is said that even in the end times, there will be a famine of not hearing the words of the Lord.

[Amos 8:11] (11) "Behold, the days are coming," declares the LORD GOD, "When I will send a famine on the land, Not a famine for bread or a thirst for water, But rather for hearing the words." of the LORD.

However, when we desire to hear and understand God's word, God will bless us by sending his Holy Spirit to reveal to us the deep things of God.

[1 Cor 2:10] (10) For to us God revealed [them] through the Spirit; for the Spirit searches all things, even the depths of God.

May God's blessings be upon your homes, your ministries, and the churches you serve as we acknowledge God as King and Father and rely on Him completely.

[Deut 15:4] (4) "However, there shall be no poor among you, since the LORD will surely bless you in the land which the LORD your God is giving you as an inheritance to possess,

How did David kill his Goliath? (1 Sam 17:45-50)

In this lecture we will study about the story of David and Goliath. What redemptive-historical lesson does this story teach us today?

1. Who was Goliath?

1 Samuel 17:4 (NASB95) — 4 Then a champion came out from the armies of the Philistines named Goliath, from Gath, whose height was six cubits and a span.

Goliath was 6 cubits and a span - which is almost 3 meters tall

Tallest man in history was Robert Wadlow, when he was measured in 1940, he was 2.72 meters tall. Wadlow had gigantism and Goliath probably had something similar.

Scale-armor weighed 5000 shekels of bronze - about 120 pounds.

"Champion" is "ish habenayim" in Hebrew which literally means "the man in-between."

1 Samuel 17:8–9 (NASB95) — 8 He stood and shouted to the ranks of Israel and said to them, "Why do you come out to draw up in battle array? Am I not the Philistine and you servants of Saul? Choose a man for yourselves and let him come down to me. **9** "If he is able to fight with me and kill me, then we will become your servants; but if I prevail against him and kill him, then you shall become our servants and

This is what's known in the ancient world as the "single combat." This type of fighting was practiced in the ancient near eastern and Mediterranean world by most of the cultures back then.

Two sides were lined up in an intense stand-off, and a champion from one side would come out and yell like Goliath and the champion from the other side would come out and the two of them would fight in hand-to-hand combat. The one who wins brings victory for their entire nation.

*** Who actually killed Goliath?

2 Samuel 21:19 (NASB95) — 19 There was war with the Philistines again at Gob, and Elhanan the son of Jaare-oregim the Bethlehemite killed Goliath the Gittite, the shaft of whose spear was like a weaver's beam.

1 Chronicles 20:5 (NASB95) — 5 And there was war with the Philistines again, and Elhanan the son of Jair killed Lahmi the brother of Goliath the Gittite, the shaft of whose spear was like a weaver's beam.

19 — (AFAT) Samuel 21:19 2
 יַעֲרִי אֲרָגִים בַּיַּת הַלְחָמִי אֶת גְּלִיָּת הַגִּתִּית וְעַץ חֲנִיתוֹ כְּמַנּוֹר אֲרָגִים:

5 — (AFAT) Chronicles 20:5 1
 אֶת־לְחָמִי אַחִי גְלִיָּת הַגִּתִּית וְעַץ חֲנִיתוֹ כְּמַנּוֹר אֲרָגִים:

Upon closer examination of the Hebrew text, we can see that there were some textual errors by the scribe. For example, in 2 Sam 21:19 Elhanan is called “son of Jaare-oregim” but in 1 Chr 20:5 he is “son of Jair.” The word “oregim” means “weavers.” This word could have been accidentally placed at the end of Elhanan’s father’s name.

Was Elhanan a Bethlehemite who killed Goliath the Gittite? Or, did Elhanan kill Lahmi the brother of Goliath the Gittite?

You can see that in Hebrew “Bethlehemite” is spelled similarly to “Lahmi” thus it is most likely that Elhanan killed Lahmi, Goliath’s brother, and David killed Goliath.

*** Who were these giants?

1 Chronicles 20:4–8 (NASB95) — **4** Now it came about after this, that war broke out at Gezer with the Philistines; then Sibbecai the Hushathite killed Sippai, one of the descendants of the giants, and they were subdued. **5** And there was war with the Philistines again, and Elhanan the son of Jair killed Lahmi the brother of Goliath the Gittite, the shaft of whose spear was like a weaver’s beam. **6** Again there was war at Gath, where there was a man of great stature who had twenty-four fingers and toes, six fingers on each hand and six toes on each foot; and he also was descended from the giants. **7** When he taunted Israel, Jonathan the son of Shimea, David’s brother, killed him. **8** These were descended from the giants in Gath, and they fell by the hand of David and by the hand of his servants.

The word giants is ‘rapha’ in Hebrew. It comes from the same root as *Rephaim*.

Deuteronomy 2:10–11 (NASB95) — **10** (The Emim lived there formerly, a people as great, numerous, and tall as the Anakim. **11** Like the Anakim, they are also regarded as Rephaim, but the Moabites call them Emim.

Numbers 13:32–33 (NASB95) — **32** So they gave out to the sons of Israel a bad report of the land which they had spied out, saying, “The land through which we have gone, in spying it out, is a land that devours its inhabitants; and all the people whom we saw in it are men of great size. **33** “There

also we saw the Nephilim (the sons of Anak are part of the Nephilim); and we became like grasshoppers in our own sight, and so we were in their sight.”

2. Who were the Nephilim?

Genesis 6:2–4 (NASB95) — **2** that the sons of God saw that the daughters of men were beautiful; and they took wives for themselves, whomever they chose. **3** Then the LORD said, “My Spirit shall not strive with man forever, because he also is flesh; nevertheless his days shall be one hundred and twenty years.” **4** The Nephilim were on the earth in those days, and also afterward, when the sons of God came in to the daughters of men, and they bore children to them. Those were the mighty men who were of old, men of renown.

The most popular view is that Nephilim were giants descended from angels who married human daughters.

Matthew 22:30 (NASB95) — **30** “For in the resurrection they neither marry nor are given in marriage, but are like angels in heaven.

Jesus said that angels do not marry.

Moreover, if Nephilim refers to physical traits, then they would’ve all died in the flood. How do we have more Nephilim in Canaan during the time of Moses? (Some say that angels came down again and married more human women to give birth to Nephilim. However, we have already established that angels do not marry.)

Sons of God – descendants of the faithful lineage of Seth

Luke 3:38 (NASB95) — **38** the son of Enosh, the son of Seth, the son of Adam, the son of God.

Romans 8:14 (NASB95) — **14** For all who are being led by the Spirit of God, these are sons of God.

Galatians 3:26 (NASB95) — **26** For you are all sons of God through faith in Christ Jesus.

Daughters of Men – descendants of the lineage of Cain

Genesis 4:16 (NASB95) — **16** Then Cain went out from the presence of the LORD, and settled in the land of Nod, east of Eden.

Thus, even from the faithful lineage of Seth, there were some who had fallen and followed after the lifestyle of the lineage of Cain. They intermarried.

Deuteronomy 7:3 (NASB95) — 3 “Furthermore, you shall not intermarry with them; you shall not give your daughters to their sons, nor shall you take their daughters for your sons.

What does Nephilim mean?

Gesenius lexicon provides another meaning of Nephilim: “fallen ones, rebels, apostates.”

Thus, Nephilim are the fallen ones or apostates. They are the descendants of the people from the line of Seth who lost their faith and married with the lineage of Cain.

3. Redemptive-historical lesson of the giants

What lesson do the enemies that David fought give to us today?

In the Bible, Satan means “adversary.”

Any enemy or adversary of God or the people of God show to us the characteristics of Satan and the beast (antichrist).

Characteristics of Goliath:

(1) He was an instigator.

1 Samuel 17:10 (NASB95) — 10 Again the Philistine said, “I defy the ranks of Israel this day; give me a man that we may fight together.”

“Champion” means “one standing in-between” – he is a person who instigates the fight between two nations.

That is Satan’s characteristic...he is continuously instigating fights. The devil is the king of discord. Jesus is the prince of peace.

If we fight, then we lose. It doesn’t matter who wins the fight...if we get embroiled in the fight, we lose.

(2) He was a fleshly giant.

The flesh is also something that is opposed to God and His Spirit.

Galatians 5:17 (NASB95) — 17 For the flesh sets its desire against the Spirit, and the Spirit against the flesh; for these are in opposition to one another, so that you may not do the things that you please.

Romans 8:6–7 (NASB95) — **6** For the mind set on the flesh is death, but the mind set on the Spirit is life and peace, **7** because the mind set on the flesh is hostile toward God; for it does not subject itself to the law of God, for it is not even able to do so,

(3) He was arrogant.

One of the words for “tall” is ‘rum’ which means “elevated, high, proud.”

Deuteronomy 2:21 (NASB95) — **21** a people as great, numerous, and tall (*rum*) as the Anakim . . .

Deuteronomy 8:14 (NASB95) — **14** then your heart will become proud (*rum*) and you will forget the LORD your God . . .

What was David’s weapon?

1 Samuel 17:40 (NASB95) — **40** He took his stick in his hand and chose for himself five smooth stones from the brook, and put them in the shepherd’s bag which he had, even in his pouch, and his sling was in his hand; and he approached the Philistine.

1 Samuel 17:45 (NASB95) — **45** Then David said to the Philistine, “You come to me with a sword, a spear, and a javelin, but I come to you in the name of the LORD of hosts, the God of the armies of Israel, whom you have taunted.

1 Samuel 17:47 (NASB95) — **47** and that all this assembly may know that the LORD does not deliver by sword or by spear; for the battle is the LORD’s and He will give you into our hands.”

1 Samuel 17:50 (NASB95) — **50** Thus David prevailed over the Philistine with a sling and a stone, and he struck the Philistine and killed him; but there was no sword in David’s hand.

1 Samuel 17:49 (NASB95) — **49** And David put his hand into his bag and took from it a stone and slung it, and struck the Philistine on his forehead. And the stone sank into his forehead, so that he fell on his face to the ground.

We are fighting a spiritual battle.

2 Corinthians 10:3–5 (NASB95) — **3** For though we walk in the flesh, we do not war according to the flesh, **4** for the weapons of our warfare are not of the flesh, but divinely powerful for the destruction of fortresses. **5** We are destroying speculations and every lofty thing raised up against the knowledge of God, and we are taking every thought captive to the obedience of Christ,

The stone symbolizes Word of God and Jesus Christ.

Daniel 2:34 (NASB95) — 34 “You continued looking until a stone was cut out without hands, and it struck the statue on its feet of iron and clay and crushed them.

Daniel 2:45 (NASB95) — 45 “Inasmuch as you saw that a stone was cut out of the mountain without hands and that it crushed the iron, the bronze, the clay, the silver and the gold, the great God has made known to the king what will take place in the future; so the dream is true and its interpretation is trustworthy.”

Forehead symbolizes a persons’ thoughts and beliefs.

Exodus 28:36 (NASB95) — 36 “You shall also make a plate of pure gold and shall engrave on it, like the engravings of a seal, ‘Holy to the LORD.’

Exodus 28:38 (NASB95) — 38 “It shall be on Aaron’s forehead, and Aaron shall take away the iniquity of the holy things which the sons of Israel consecrate, with regard to all their holy gifts; and it shall always be on his forehead, that they may be accepted before the LORD.

1 Samuel 17:49 (NASB95) — 49 And David put his hand into his bag and took from it a stone and slung it, and struck the Philistine on his forehead. And the stone sank into his forehead, so that he fell on his face to the ground.

When Uzziah got proud, leprosy broke out on his forehead.

2 Chronicles 26:16 (NASB95) — 16 But when he became strong, his heart was so proud that he acted corruptly, and he was unfaithful to the LORD his God, for he entered the temple of the LORD to burn incense on the altar of incense.

2 Chronicles 26:19 (NASB95) — 19 But Uzziah, with a censer in his hand for burning incense, was enraged; and while he was enraged with the priests, the leprosy broke out on his forehead before the priests in the house of the LORD, beside the altar of incense.

Ezekiel 3:7–8 (NASB95) — 7 yet the house of Israel will not be willing to listen to you, since they are not willing to listen to Me. Surely the whole house of Israel is stubborn and obstinate. **8** “Behold, I have made your face as hard as their faces and your forehead as hard as their foreheads.

Ezekiel 9:4 (NASB95) — 4 The LORD said to him, “Go through the midst of the city, even through the midst of Jerusalem, and put a mark on the foreheads of the men who sigh and groan over all the abominations which are being committed in its midst.”

Revelation 7:3–4 (NASB95) — 3 saying, “Do not harm the earth or the sea or the trees until we have sealed the bond-servants of our God on their foreheads.” **4** And I heard the number of those who were sealed, one hundred and forty-four thousand sealed from every tribe of the sons of Israel:

Revelation 13:16–18 (NASB95) — **16** And he causes all, the small and the great, and the rich and the poor, and the free men and the slaves, to be given a mark on their right hand or on their forehead, **17** and he provides that no one will be able to buy or to sell, except the one who has the mark, either the name of the beast or the number of his name. **18** Here is wisdom. Let him who has understanding calculate the number of the beast, for the number is that of a man; and his number is six hundred and sixty-six.

Revelation 14:1 (NASB95) — **1** Then I looked, and behold, the Lamb was standing on Mount Zion, and with Him one hundred and forty-four thousand, having His name and the name of His Father written on their foreheads.

When someone is arrogant, their thoughts won't change because they think they are always right. Such pride, human-centered ideology, fleshly/carnal thoughts etc... can only be defeated by the stone on the forehead. That is the seal of the Word of God.

Conclusion

Goliath is the beast in me, the pride in me, the giant flesh in me... the fleshly lusts and fleshly thoughts and only the Word can kill it.

Romans 12:1–2 (NASB95) — **1** Therefore I urge you, brethren, by the mercies of God, to present your bodies a living and holy sacrifice, acceptable to God, which is your spiritual service of worship. **2** And do not be conformed to this world, but be transformed by the renewing of your mind, so that you may prove what the will of God is, that which is good and acceptable and perfect.

David and Zion (2 Sam 5:6-9)

When David became king over all Israel in 1003 BC, the first thing he did was to move the capital to Jerusalem. Then, he brought the ark of the covenant in order to show the people that God is the true king of Israel. This enabled the fractured country to be united under God's kingship.

2 Samuel 5:3 (NASB95) — 3 So all the elders of Israel came to the king at Hebron, and King David made a covenant with them before the Lord at Hebron; then they anointed David king over Israel.

In order for David to do this, he had to first conquer Jerusalem (Mt. Zion).

2 Samuel 5:6–7 (NASB95) — 6 Now the king and his men went to Jerusalem against the Jebusites, the inhabitants of the land, and they said to David, “You shall not come in here, but the blind and lame will turn you away”; thinking, “David cannot enter here.” **7** Nevertheless, David captured the stronghold of Zion, that is the city of David.

Mt. Zion, which is part of Jerusalem and also another name for Jerusalem, started to be called the city of David from then on.

What is the significance of Mt. Zion?

1. History of Mt. Zion

(1) Melchizedek

The first time Jerusalem or Zion is mentioned in the Bible is in connection with Melchizedek. He is called the king of Salem, which is a shortened form of Jerusalem.

Genesis 14:18–20 (NASB95) — 18 And Melchizedek king of Salem brought out bread and wine; now he was a priest of God Most High. **19** He blessed him and said, “Blessed be Abram of God Most High, Possessor of heaven and earth; **20** And blessed be God Most High, Who has delivered your enemies into your hand.” He gave him a tenth of all.

He blessed Abraham with bread and wine, and Abraham gave him a tenth of all.

(2) Abraham

Next time any part of Jerusalem is mentioned in the Bible is when Abraham is tested. God told him to take Isaac and offer him as a sacrifice on Mt. Moriah. This is a mountain that is part of the city of Jerusalem.

Genesis 22:2 (NASB95) — 2 He said, “Take now your son, your only son, whom you love, Isaac, and go to the land of Moriah, and offer him there as a burnt offering on one of the mountains of which I will tell you.”

(3) During the time of Joshua

Even though Joshua and the Israelites conquered Canaan and divided up the land amongst the 12 tribes, they could not drive them all out completely. Thus, the Jebusites still lived in Jerusalem.

Joshua 15:63 (NASB95) — 63 Now as for the Jebusites, the inhabitants of Jerusalem, the sons of Judah could not drive them out; so the Jebusites live with the sons of Judah at Jerusalem until this day.

(4) David

When David became king of Israel, he finally drove out the Jebusites and took Jerusalem and Mt. Zion from them.

When David brought the ark of the covenant into Zion, they sang Psalm 24.

Psalm 24:7–10 (NASB95) — 7 Lift up your heads, O gates, And be lifted up, O ancient doors, That the King of glory may come in! **8** Who is the King of glory? The Lord strong and mighty, The Lord mighty in battle. **9** Lift up your heads, O gates, And lift them up, O ancient doors, That the King of glory may come in! **10** Who is this King of glory? The Lord of hosts, He is the King of glory. Selah.

Then, in the latter part of David's life, he commits a sin against God.

1 Chronicles 21:1 (NASB95) — 1 Then Satan stood up against Israel and moved David to number Israel.

1 Chronicles 21:7 (NASB95) — 7 God was displeased with this thing, so He struck Israel. Then, God sent a pestilence.

1 Chronicles 21:14 (NASB95) — 14 So the Lord sent a pestilence on Israel; 70,000 men of Israel fell.

That is when David repented wholeheartedly before God.

1 Chronicles 21:8 (NASB95) — 8 David said to God, “I have sinned greatly, in that I have done this thing. But now, please take away the iniquity of Your servant, for I have done very foolishly.”

1 Chronicles 21:17 (NASB95) — 17 David said to God, “Is it not I who commanded to count the people? Indeed, I am the one who has sinned and done very wickedly, but these sheep, what

have they done? O Lord my God, please let Your hand be against me and my father's household, but not against Your people that they should be plagued."

When God saw Jerusalem, He was moved to compassion and stopped the wrath.

1 Chronicles 21:15 (NASB95) — 15 And God sent an angel to Jerusalem to destroy it; but as he was about to destroy it, the Lord saw and was sorry over the calamity, and said to the destroying angel, "It is enough; now relax your hand." And the angel of the Lord was standing by the threshing floor of Ornan the Jebusite.

The angel of the Lord was standing over the threshing floor of Ornan the Jebusite. Why did God stop? What did He see here over Jerusalem and particularly over the threshing floor of Ornan?

What is a threshing floor?

A threshing floor is a wide, open space usually on top of a hill. It is the place where the harvest is brought and then they are "threshed" and stepped on by people or animals in order to separate the wheat from the chaff.

Matthew 3:12 (NASB95) — 12 "His winnowing fork is in His hand, and He will thoroughly clear His threshing floor; and He will gather His wheat into the barn, but He will burn up the chaff with unquenchable fire."

It is a symbol for the place of judgment. Where is our threshing floor today? Church

1 Peter 4:17 (NASB95) — 17 For it is time for judgment to begin with the household of God; and if it begins with us first, what will be the outcome for those who do not obey the gospel of God?

God orders David to offer a sacrifice to Him at the threshing floor of Ornan.

1 Chronicles 21:18 (NASB95) — 18 Then the angel of the Lord commanded Gad to say to David, that David should go up and build an altar to the Lord on the threshing floor of Ornan the Jebusite.

1 Chronicles 21:28 (NASB95) — 28 At that time, when David saw that the Lord had answered him on the threshing floor of Ornan the Jebusite, he offered sacrifice there.

1 Chronicles 22:1 (NASB95) — 1 Then David said, "This is the house of the Lord God, and this is the altar of burnt offering for Israel."

(5) Solomon

Solomon built the temple for God in Jerusalem.

2 Chronicles 3:1–2 (NASB95) — **1** Then Solomon began to build the house of the Lord in Jerusalem on Mount Moriah, where the Lord had appeared to his father David, at the place that David had prepared on the threshing floor of Ornan the Jebusite. **2** He began to build on the second day in the second month of the fourth year of his reign.

Originally, Mt. Zion was located on the southeastern part of Jerusalem. And Mt. Moriah and Ornan's threshing floor were both located in the northern part of Jerusalem. But after Solomon built the temple on Mt. Moriah, it was called "Zion."

Psalms 132:13–14 (NASB95) — **13** For the Lord has chosen Zion; He has desired it for His habitation. **14** "This is My resting place forever; Here I will dwell, for I have desired it.

2. Redemptive-historical meaning of Mt. Zion

We can see that the actual physical location of Mt. Zion is not important to God. Zion is the place where God reigns and where His temple is located.

Isaiah 28:16 (NASB95) — **16** Therefore thus says the Lord God, "Behold, I am laying in Zion a stone, a tested stone, A costly cornerstone for the foundation, firmly placed. He who believes in it will not be disturbed.

What other meaning does Zion have?

(1) Zion symbolizes unwavering faith

Psalms 125:1 (NASB95) — **1** Those who trust in the Lord Are as Mount Zion, which cannot be moved but abides forever.

(2) Zion is the highest spiritual mountain

Isaiah 2:2–3 (NASB95) — **2** Now it will come about that In the last days The mountain of the house of the Lord Will be established as the chief of the mountains, And will be raised above the hills; And all the nations will stream to it. **3** And many peoples will come and say, "Come, let us go up to the mountain of the Lord, To the house of the God of Jacob; That He may teach us concerning His ways And that we may walk in His paths." For the law will go forth from Zion And the word of the Lord from Jerusalem.

When the nation stream to it, that is where God will register them in His book.

Psalm 87:5–6 (NASB95) — **5** But of Zion it shall be said, “This one and that one were born in her”; And the Most High Himself will establish her. **6** The Lord will count when He registers the peoples, “This one was born there.” Selah.

(3) Zion is where the boundary between heaven and earth do not exist.

Hebrews 12:22–24 (NASB95) — **22** But you have come to Mount Zion and to the city of the living God, the heavenly Jerusalem, and to myriads of angels, **23** to the general assembly and church of the firstborn who are enrolled in heaven, and to God, the Judge of all, and to the spirits of the righteous made perfect, **24** and to Jesus, the mediator of a new covenant, and to the sprinkled blood, which speaks better than the blood of Abel.

Hebrews 12:1 (NASB95) — **1** Therefore, since we have so great a cloud of witnesses surrounding us, let us also lay aside every encumbrance and the sin which so easily entangles us, and let us run with endurance the race that is set before us,

Revelation 14:1 (NASB95) — **1** Then I looked, and behold, the Lamb was standing on Mount Zion, and with Him one hundred and forty-four thousand, having His name and the name of His Father written on their foreheads.

Isaiah 25:6–8 (NASB95) — **6** The LORD of hosts will prepare a lavish banquet for all peoples on this mountain; A banquet of aged wine, choice pieces with marrow, And refined, aged wine. **7** And on this mountain He will swallow up the covering which is over all peoples, Even the veil which is stretched over all nations. **8** He will swallow up death for all time, And the Lord GOD will wipe tears away from all faces, And He will remove the reproach of His people from all the earth; For the LORD has spoken.

Conclusion

Mt. Zion is the highest peak of our faith. This is where we needed to be headed, and this is where we must arrive so that we can stand with the Lamb, our Lord Jesus Christ.

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