

**CRYSTALLIZATION-STUDY OUTLINES JOSHUA, JUDGES, RUTH, Week 9****The Children of Israel Not Having a King  
and Everyone Doing What Was Right in His Own Eyes**

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

- Judges 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.
- Judges 2:11 And the children of Israel did what was evil in the sight of Jehovah and served the Baals.
- Judges 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.
- Judges 2:13 And they forsook Jehovah and served Baal and the Ashtaroht.
- Judges 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.
- Judges 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.
- Judges 2:16 And Jehovah raised up judges, and they saved them out of the hands of those who plundered them.
- Judges 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.
- Judges 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.
- Judges 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.
- Judges 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.
- Judges 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.
- Judges 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.
- Judges 3:11 And the land had rest forty years. And Othniel the son of Kenaz died.
- Judges 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.
- Judges 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.
- Judges 3:14 And the children of Israel served Eglon the king of Moab eighteen years.
- Judges 3:15 Then the children of Israel cried out to Jehovah, and Jehovah raised up a savior for them, that is, Ehud the son of Gera, the Benjaminite, a left-handed man. Now the children of Israel sent tribute to Eglon the king of Moab by him.
- Judges 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.
- Judges 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;
- Judges 8:35 Nor did they show mercy to the house of Jerubbaal, that is, Gideon, for all the good he had done to Israel.
- Judges 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 Ashtaroht 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.
- Judges 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.
- Judges 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.
- Judges 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.
- Judges 17:6 In those days there was no king in Israel; everyone did that which was right in his own eyes.
- Judges 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.
- Judges 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.
- Judges 18:31 Thus they set up the sculptured idol that Micah had made the whole time that the house of God was in Shiloh.
- Judges 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.
- Judges 21:25 In those days there was no king in Israel; everyone did what was right in his own eyes.

The title of this message is “The Children of Israel Not Having a King and Everyone Doing What Was Right in His Own Eyes.” This message, by its very nature, is weighty. Four times the writer of Judges says, “There was no king in Israel” (17:6; 18:1; 19:1; 21:25), and in two instances, the writer added, “Everyone did that which [or, what] was right in his own eyes” (17:6; 21:25). In 1 Samuel 8 the people cried out to God for a king. They wanted a king like the other nations. **They wanted to be like the unbelievers.** They were not placing themselves under God’s authority but were **rebelling** and even **rejecting** God as their King. The present situation in the United States, on the entire earth, and among religious Christianity is that of **having no king and doing what is right in one’s own eyes.** Even among us today, in various ways, there are these deviations, or the potential for these deviations.

This message is not a mere history lesson about what happened thousands of years ago to the children of Israel that does not apply to us. **What happened to the children of Israel in Judges is indeed a picture of today’s degradation.** However, the emphasis in this message will be on how God in His New Testament economy counteracts every negative thing portrayed in Judges and **raises up the overcomers to do His will to bring in the kingdom to consummate the age.** This message will thus have a positive, encouraging ending. (*The Ministry of the Word, Vol. 25, No. 04: Crystallization-study of Joshua, Judges, Ruth*)

### Day 1

- Judges 2:11-12** And the children of Israel did what was evil in the sight of Jehovah and served the Baals. 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.
- Judges 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:

- 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.
- As a result, the children of Israel **served their gods**, thus **doing evil in the sight of the Lord**—2:10-18.
- 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.
- 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.
- The age of the judges may be considered the darkest period in the history of Israel; it was also a **period of tragedy**.
- 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**.

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

- 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.
- 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.

### Day 2

**Deuteronomy 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.

**Deuteronomy 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.

- 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:
  - 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.
  - 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.
  - 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.
- 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.
- 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.

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. Surely this describes the United States today, including what we see in the media, what the politicians are saying and doing, and what is being taught in public schools—no God. **Everyone is doing everything according to what is right in their own eyes**. This is also the situation in Christianity as a religious system. We are talking about a system that is structured this way. All the seminaries, theological institutes, and Bible schools, whether they know it or not, are governed by what is right or what is good in their own eyes. (*The Ministry of the Word, Vol. 25, No. 04: Crystallization-study of Joshua, Judges, Ruth*)

### Day 3

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

**Isaiah 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.

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

- 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.

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

### Day 4 & Day 5

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| <b>1 John 3:4</b>      | Everyone who practices sin practices lawlessness also, and sin is lawlessness.  |
| <b>Titus 2:14</b>      | 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>Matthew 7:21-23</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. 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? And then I will declare to them: I never knew you. Depart from Me, you workers of lawlessness. |

### 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:

- A. Doing what is right in our own eyes is **lawlessness**—Judg. 21:25:
1. "Sin is lawlessness"; hence, **lawlessness is sin**, or, reciprocally, **sin is lawlessness**—1 John 3:4:
    - 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.
- 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:
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.
  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:
    - a. The entrance into the **kingdom of God** is **gained through being born of the divine life**—1:12-13; 3:5-6.
    - b. The entrance into the **kingdom of the heavens** is **gained through the living of the divine life**—Matt. 7:21; 12:50.
- 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:

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:
  - 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.
  - 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.

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**. There is a kind of lawlessness that is only found among believers. This kind of lawlessness will cause the Lord to say, "I do not know you. You will not enter the kingdom. You are a worker of lawlessness." The principle of serving God is doing the Father's will, that is, **doing what is right in His eyes**. The Father's will here means His ordained will, His perfect will, not the will that allows people to do things that He does not like because of the freedom we have in the age of grace. In His permissive will He may allow us to go to certain places, to marry that person, and to live there. We are not robots, but that is not what God wills. Only He knows who and how many on the earth today really care for His perfect, ordained, eternal will concerning Christ and the church and who cares for His will in every aspect of their life.

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**. Because God's kingdom is absolutely a matter of God's will, His kingdom is the unique realm or sphere where His will is done. It is the kingdom people who can pray, "*Your kingdom come; Your will be done, as in heaven, so also on earth*" (Matt. 6:10). If we are truly becoming God-men, the reproduction of Christ, **we will be will-of-God persons**. We will learn the difference between genuine prayers and prayers that are not prayers. Some prayers may contain the proper terminology, but they may have originated from our feeling, our thought, our view, and our legality. The Lord has a will according to which He wants us to pray. This is why we seek Him earnestly long before any of the seven annual gatherings. In order to prepare, we pray, "Father, what is Your will? What is in Your heart? What general subject do You want us to cover? What should be the content of the outlines?" The fight to prepare for this training was the fiercest in the last twenty-four years, but the enemy ultimately loses because **the will of God will be done and is being done even right now**. (*The Ministry of the Word, Vol. 25, No. 04: Crystallization-study of Joshua, Judges, Ruth*)

### Day 6

**2 Timothy 2:1** You therefore, my child, be empowered in the grace which is in Christ Jesus.

**2 Timothy 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.

### 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:

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

- 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. 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.
  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.

We began this message with a glimpse of the degradation portrayed in Judges. That is a picture of the degradation in the world today and even among the religious system. Aspects of the degradation are trying to get in, but then we turn and see that **we have the King of kings and the Lord of lords, that He is establishing His throne in our hearts, and that the kingdom is expanding within us and in all the local churches**. We are here having been saved from lawlessness to do our Father's will. Instead of hearing the Lord say on that day, "Depart from me, workers of lawlessness," we want to hear Him say, **"Well done, good and faithful slave. You did the Father's will. Come into My wedding feast."** We recognize that there is no easy answer to the outward chaos. It will continue, and it will intensify in our personal life in various ways. But we will not focus on the chaos; we will focus on the Christ who conquered the chaos. **Our Christ conquered the satanic chaos**. This victorious Christ is living in us, making His home in us, establishing His throne in us, and training us to be His overcomers. **He is making us the same as He is because He is ruling us in lovingkindness, faithfulness, righteousness, and holiness**. He is making us the same as He is. Therefore, let us thank Him and praise Him. The enemy loses. Christ is the Conqueror. Praise Him. (*The Ministry of the Word, Vol. 25, No. 04: Crystallization-study of Joshua, Judges, Ruth*)