

Judges Chapter 17

- The key verse for this chapter; and for this book:

V: 6 *“In those days there was no king in Israel, but every man did that which was right in his own eyes.”*

- The remainder of this book isn't particularly a continuation of the chronology that we've studied in Judges up to this point; it's a somewhat disconnected account that typifies the attitude and culture of the day – a snap shot of their spiritual condition portraying their need to repent of their sin and walk rightly with God.
-

V: 1 A man of Ephraim, Micah / Micaiah = who is like Yahweh. (Shiloh is in Ephraim)

V: 2 Eleven hundred shekels of silver. The Lords of the Philistines were going to pay Delilah 1,100 shekels of silver to betray Samson.

- Biblical symbolism to numbers.

1. Unity / God. 2. Witness. 3. Trinity. 4. Holy Spirit.
5. Grace. 6. Man. 7. Completeness / divine perfection.
8. New beginning. 9. Melchizedek / visitation.
10. Law / divine order. **11. Disorder.** 12. Government.
13. Rebellion. 14. Deliverance / release / David.

- Michah who had stolen the silver from his mother is now in the process of restoring it to her, probably based on the fear or consequences of the curse.
- As we read in this chapter, 10 shekels was an average yearly wage at that time, thus 1,100 shekels would have been a life's savings, possibly the woman's retirement savings.
- The same woman is at one point cursing with regard to the loss, and now is blessing with regard to the recovery.

James 3:10-11 *“¹⁰Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not to be. ¹¹Doth a fountain send forth at the same place sweet water and bitter?”*

V: 3 The woman had dedicated it to the Lord, yet at the same time was going to use it to make a graven image (carved wood or stone) and a molten image (cast metal).

The 2nd commandment:

Exodus 20:4-5 *“⁴Thou shalt not make unto thee any graven image, or any likeness of anything, that is in the heaven above, or that is in the earth beneath, or that is in the water under the earth: ⁵Thou shalt not bow down thyself to them, nor serve them...”*

Jesus said:

Matthew 12:34 "... for out of the abundance of the heart the mouth speaketh."

- **Sweet water** - dedicated to the Lord; **bitter water** - making graven and molten images.

V: 4-5 As the silver is restored to his mother she takes 200 pieces of silvers and has graven and molten images made for Micah's house of worship.

Deuteronomy 12:1-14 There was only to be one place of worship in Israel, one place to make sacrifices – at the Tabernacle of God.

- When a man makes an idol or graven image and begins to worship it, it is a sign that he has lost his consciousness of the nearness of God.
- A person who lives with the consciousness of the reality of, the presence of God doesn't need an object to remind him of that, he lives in the presence of God.
- It is also an indication that the person desires the presence of God, desiring that which had been lost. These objects are often reminders of past events when the presence of God was felt, thus they worship the object instead of the True and Living God.
- House of gods – plural: such a house is never the house of God.

Isaiah 42:8 "I am the Lord: that is My name: and My glory will I not give to another, neither My praise to graven images."

- Micah throws in an ephod – to give it a sense of legitimacy or spirituality, along with the teraphim (small idols).

2 Corinthians 6:14-16 ¹⁴Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? And what communion hath light with darkness? ¹⁵And what concord hath Christ with Belial? Or what part hath he that believeth with an infidel? ¹⁶And what agreement hath the temple of God with idols? For ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be My people."

- Micah consecrated one of his sons, who became his priest – problem is he's an Ephraimite, not a Levite.
- Korah's rebellion involved those who sought to take upon themselves a priestly office that they weren't appointed to by God – and it ended poorly.

Numbers 16:31-33 ³¹And it came to pass, as he had made an end of speaking all these words, that the ground clave asunder that was under them: ³²And the earth opened her mouth, and swallowed them up, and

their houses, and all the men that appertained unto Korah, and all their goods. ³³They, and all that appertained to them, went down alive into the pit, and the earth closed upon them: and they perished from among the congregation.”

V: 6 This is existentialism or humanism – doing what was right in their own opinion.

Jeremiah 10:23 “O Lord, I know that the way of man is not in himself: it is not in a man that walketh to direct his steps.”

1 Corinthians 3:19 “For the wisdom of this world is foolishness with God. For it is written, He taketh the wise in their own craftiness.”

V: 7-9 A young man, a Levite – from Bethlehem Judah, which was not a Levitical city was basically looking for a better place and situation.

- The Levites were supposed to be provided for.
- When God’s people grow indifferent to spiritual things, one of the first evidences of their apathy is a decline in their giving to the work of the Lord; as a result everyone suffers.
- He was either driven out by his need and lack of provision through the tithes to the Lord and priesthood or he was appointed to a priestly duty – which he didn’t like.

1 Timothy 6:6 “But Godliness with contentment is great gain.”

- The Levites were to instruct the people, which would have included any needed corrections.

V: 10-13 Micah offers the Levite a job as a priest – Micah makes him a hireling for

1. 10 shekels of silver per year.
2. A suit of clothing.
3. His daily bread.

Turn to:

Matthew 6:24-33 ²⁴No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon. ²⁵Therefore I say unto you, take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? ²⁶Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? ²⁷Which of you by taking thought can add one cubit unto his stature? ²⁸And why take ye thoughts for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: ²⁹And yet I say unto you, that even Solomon in all his glory was not arrayed like one of these. ³⁰Wherefore, if God so

clothe the grass of the field, which today is, and tomorrow is cast into the oven, shall he not much more clothe you, O ye of little faith? ³¹Therefore take no thought, saying what shall we eat? Or, what shall we drink? Or, wherewithal shall we be clothed? ³²For after all these things do the Gentiles (non-believers) seek: for your heavenly Father knoweth that ye have need of all these things. ³³But seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you.”

- Micah asks the Levite to be a “father” and a priest – he’s speaking of a spiritual father.

Matthew 23:9 “And call no man your father upon the earth: for one is your Father, which is in heaven.”

- Micah thinks that having a “priest” will somehow compel God to do him good and bless him.

Deuteronomy 10:12-13 ¹²“And now, Israel, what doeth the Lord thy God require of thee, but to fear the Lord thy God, to walk in all His ways, and to love him, and to serve the Lord thy God with all thy heart and with all thy soul, ¹³to keep the commandments of the Lord, and His statutes, which I command thee this day for thy good.”

Micah 6:8 “He hath shewed thee, O man, what is good; and what doeth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God.”

Judges Chapter 18

V: 1-2 Re-iterating more than there wasn’t a leader, but that it was a lawless time of godlessness.

- The Danites had not been able to subdue their inheritance and take it fully away from the Philistines – in fact things had been turned around where the Danites were forced into the hills and had been themselves subdued by the inhabitants of the land.
- Instead of walking in obedience to God, they looked for an easier place to live where the inhabitants might be easier to conquer.
- The five men sent to spy out the land end up staying in Micah’s house.

V: 3-6 While staying at Micah’s house they heard the young Levite and asked him how he came to be there.

- He explained the arrangement he had with Micah – that he’s been hired to be a priest.

John 10:12-13 “¹²But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep. ¹³The hireling fleeth, because he is an hireling, and careth not for the sheep.”

- They then seek his counsel on their mission to which he bids them to go in peace, the Lord is watching over them.

V: 7-10 The 5 men went onto the area of Laish and discovered that not only were the Sidonian inhabitants living securely and in peace, there was no king or authority there either – meaning the inhabitants were defenseless, and easy pickings.

Deuteronomy 20:16-17 “¹⁶But of the cities of these people, which the Lord thy God doth give thee for an inheritance, thou shalt save alive nothing that breatheth: ¹⁷But thou shalt destroy them; namely the Hittites, and the Amorites, the Canaanites, and the Perizites, the Hivites, and the Jebusites; as the Lord thy God hath commanded thee.”

- The Sidonians weren’t on the destroy list; they could have been subdued and made tributaries – not necessarily wiped out.
- Laish / Dan is a beautiful place, one of the largest fresh water springs in the world that helps to form the headwater to the Jordan river.
- **God hath given it into our hand?** More like “look, they left the door unlocked...”

V: 11-13 The Danites then commission an expeditionary force of 600 men equipped for war who end up at Micah’s house on the way to Laish.

V: 14-21 This is all part of the attitude of “*every man did what was right in his own eyes...*” I like what you have so I’m going to take it.

- They aren’t robbing the Philistines, or Amalakites, they are robbing their brethren – even though none of them should have those things.
- As the “priest” questions what they are doing it becomes obvious that he has no authority or respect – he’s told to be quiet.
- He is then offered a new position with the army of the Danites – is it better to be the priest of one house or of a whole tribe?
- At this point the men realize that they can intimidate the priest and shut him up as they will – no worries about biting sermons or conviction from the Word of God, on their part the priest is pretty much just window dressing.

2 Timothy 3:5 “Having a form of godliness, but denying the power thereof...”

- The priest finds himself accepting a more desirable or advantageous position – a hireling is always looking for a better situation.

Ezekiel 34:2 “Son of man, prophesy against the shepherds of Israel, prophesy and say unto them, thus saith the Lord God unto the shepherds; woe be to the shepherds of Israel that do feed themselves! Should not the shepherds feed the flocks?”

- The priest’s heart was glad, he’s scored – he takes the ephod, the teraphim, and the graven image and steps into the midst of the 600 men.
- Off they go to war, right behind the women and children! The 600 men had brought their families with them.

V: 22-29 Micah and his neighbors catch up to the children of Dan and the priest, and don’t understand why the priest would leave and take their idols.

- It’s pretty pathetic when your god’s can be stolen, that means you’re worshipping a small god.
- The children of Dan responds with threats which has the desired effect of driving Micah and his neighbors away.
- The children of Dan then go onto Laish and conquer the city, killing everyone and burning the city.
- They then re-built upon the ruins, naming the new city “Dan” in honor of their father.
- Tel-Dan is one of the oldest cities in the world; when Abraham chased the 5 kinds to the gates of Dan – you can actually see those gates today.

V: 30-31 They then set up their graven images, and their own priesthood – even though the real priests were at Shiloh. (Sent One)

- Dan was the first tribe to go wholeheartedly into idolatry, and captivity.

Why didn’t they go to Shiloh, to the high priest? Because they knew what they were doing was contrary to God’s word.

Why don’t we go to the “Sent One”? Same reason...