



FAMILY LIFE BAPTIST CHURCH

# “The Biblical Design of Gender, Part 40”

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Pastor Darryl R. Curtis

Family Life Baptist Church

909 West Saginaw Street

Lansing, Michigan 48915

Phone: (517) 393-9399

Email: [info@familylifebc.com](mailto:info@familylifebc.com)

Website: <http://www.familylifebc.com>

***Informed. Insightful. Intelligent.***



### The Biblical Design of Gender, Part 40

#### Judges 17:6

**6 In those days there was no king in Israel; everyone did what was right in his own eyes.**

We attend Church to obtain the mind of Christ, meaning, to have the Bible illuminated in our minds so that we can clearly understand the principles that Jesus taught and base our daily personal decisions on those principles.

We come to Church because we want to be obedient to the Bible, which is the doctrine of Jesus Christ, in an informed, insightful and intelligent manner.

Our takeaway point in this series on the Biblical Design of Gender is that God has designed man as the cooperative coalition of husband and wife so that can successfully achieve the objective that God has given us to exercise dominion over the earth, developing wisdom and knowledge in preparation for further responsibility in our eternal life.

We have talked, during this series of lessons, about the concepts of objective truth, which exists in comparison with and in opposition to subjective conclusion. The premise of Christianity is that that which God tells us in His Word is objective truth; God designed the world; He has a plan for the world and God is, objectively and authoritatively, bringing His plan to fruition. And God gives mankind dominion over His creation, with His ultimate plan being that we would master the skill of administering the inner workings of His world by learning to follow His instructions. And if we master this skill sufficiently, we will be prepared for further responsibility in our eternal life. God tells us, in **1Corinthians 6:2-3**:  
**2 Do you not know that the saints will judge the world? And if the world will be judged by you, are you unworthy to judge the smallest matters?**  
**3 Do you not know that we shall judge angels? How much more, things that pertain to this life?**

However, our judgment, as any judgment should be, is to be based upon objective facts, not feelings or subjective conclusions. And God specifies the objective facts upon which we are to judge in His Word. The Bible is the “rule book” in which the rules of life are written. And we can only live life successfully if we decide to live according to the rules, because our eligibility for further responsibility is determined by our mastering of the rules. Those of us that will have the opportunity to judge angels are not going to do so willy-nilly; our judgment will not be based upon our subjective conclusions, but rather, on how well we have mastered the objective concepts given in the Word of God.

So, as we state in our takeaway point, this life is a preparation ground, a place in which we can do experiments and gain knowledge, experience and



wisdom in understanding the Word of God and its' application for life. I state this as a fact which I have gleaned from my study of the Bible.

Unfortunately, many people are not aware of their responsibility to prepare themselves to judge in the afterlife. They are focused on this life, because this is the only life of which they are aware, and they do not perceive the necessity of acquiring wisdom, but are rather focused on the acquisition of possessions. The woman in the garden, for example, was acquisition oriented; she voluntarily sacrificed her very life to acquire the one fruit that God denied her. She did not do this because she was hungry; there were literally thousands of other fruit trees from which she could gain sustenance. But, she did this simply because God told her that she couldn't have the fruit of this particular tree. An objective analysis of the Bible would tell any thinker that it is best to obey God's command to not acquire things that He denies us because, along with the denial, God generally builds a consequence for disobedience into the situation.

Unfortunately, objectivity does not rule the world. As the text for today, **Judges 17:6**, tells us:

**6 In those days there was no king in Israel; everyone did what was right in his own eyes.**

To understand the episodes to which this passage refers, let us spend a little time reviewing Biblical history. In the numbering of the tribes of Israel, one tribe was consistently omitted. The tribe of Levi had neither military responsibility nor an inheritance of land in the Promised Land. **Numbers 1:47-54** says:

**47 But the Levites were not numbered among them by their fathers' tribe;**

**48 for the LORD had spoken to Moses, saying:**

**49 "Only the tribe of Levi you shall not number, nor take a census of them among the children of Israel;**

**50 but you shall appoint the Levites over the tabernacle of the Testimony, over all its furnishings, and over all things that belong to it; they shall carry the tabernacle and all its furnishings; they shall attend to it and camp around the tabernacle.**

**51 And when the tabernacle is to go forward, the Levites shall take it down; and when the tabernacle is to be set up, the Levites shall set it up. The outsider who comes near shall be put to death.**

**52 The children of Israel shall pitch their tents, everyone by his own camp, everyone by his own standard, according to their armies;**

**53 but the Levites shall camp around the tabernacle of the Testimony, that there may be no wrath on the congregation of the children of Israel; and the Levites shall keep charge of the tabernacle of the Testimony."**

**54 Thus the children of Israel did; according to all that the LORD commanded Moses, so they did.**

In the Nation of Israel, the tribe of Levi was set apart by the Lord to take care of the worship facility. However, by the time of our current text, the worship



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of God was in disarray in Israel, because the Israelites were influenced by the people of the land.

Once the Lord allowed Israel to begin conquering the indigenous people of the Land, the people of the Land struck back by seducing Israelites to worship the idol gods of the land, using the sexual rituals connected with their gods. God warned Israel, in **Deuteronomy 7:2-5**:

**2 and when the LORD your God delivers them over to you, you shall conquer them and utterly destroy them. You shall make no covenant with them nor show mercy to them.**

**3 Nor shall you make marriages with them. You shall not give your daughter to their son, nor take their daughter for your son.**

**4 For they will turn your sons away from following Me, to serve other gods; so the anger of the LORD will be aroused against you and destroy you suddenly.**

**5 But thus you shall deal with them: you shall destroy their altars, and break down their sacred pillars, and cut down their wooden images, and burn their carved images with fire.**

But, as we have reviewed for the last few weeks, Israel failed to do so. It requires a great deal of personal discipline and a close relationship with God to overcome the temptation of the free love generation. And Israel proved not to have the discipline.

So the book of Judges records the period of time in which the worship of God was largely abandoned. I quoted a statistic to someone this week that, in the USA, the percentage of the population that self-identifies as Christians has fallen from 91% in the 1950's to 77% today. And, that which our text for today, **Judges 17:6**, tells us about Israel is coming true more and more for our country, as well: **6 In those days there was no king in Israel; everyone did what was right in his own eyes.**

In the episode for today, a Levite that lived in the remote mountains in the northern section Ephraim had a common law wife. His wife was unfaithful to him, and committing adultery, left her husband to go home to her father's house in Bethlehem. The Levite decided that he wanted to reconcile with his wife, and went to Bethlehem to get her. After they reconciled, the woman introduced the Levite to her father, who persuaded the Levite to stay and fellowship with the family. After five and a half days, the Levite finally was able to extricate himself from his common law wife's father, at which time the Levite, his wife and his servant began travelling back to Ephraim. On their journey, night caught them near the town of Gibeah in the territory of the tribe of Benjamin, and they decided to stay the night. They found a hospitable host from their neighborhood, who took them into his house. Unfortunately, as **Judges 17:6**, tells us about Israel:

**6 In those days there was no king in Israel; everyone did what was right in his own eyes.**



And the depravity of certain of the men of Gibeah is only matched in the Biblical record by that of Sodom and Gomorrah. **Judges 19:22-30** records:

**22 As they were enjoying themselves, suddenly certain men of the city, perverted men, surrounded the house and beat on the door. They spoke to the master of the house, the old man, saying, “Bring out the man who came to your house, that we may know him carnally!”**

**23 But the man, the master of the house, went out to them and said to them, “No, my brethren! I beg you, do not act so wickedly! Seeing this man has come into my house, do not commit this outrage.**

**24 Look, here is my virgin daughter and the man’s concubine; let me bring them out now. Humble them, and do with them as you please; but to this man do not do such a vile thing!”**

**25 But the men would not heed him. So the man took his concubine and brought her out to them. And they knew her and abused her all night until morning; and when the day began to break, they let her go.**

**26 Then the woman came as the day was dawning, and fell down at the door of the man’s house where her master was, till it was light.**

**27 When her master arose in the morning, and opened the doors of the house and went out to go his way, there was his concubine, fallen at the door of the house with her hands on the threshold.**

**28 And he said to her, “Get up and let us be going.” But there was no answer. So the man lifted her onto the donkey; and the man got up and went to his place.**

**29 When he entered his house he took a knife, laid hold of his concubine, and divided her into twelve pieces, limb by limb, and sent her throughout all the territory of Israel.**

**30 And so it was that all who saw it said, “No such deed has been done or seen from the day that the children of Israel came up from the land of Egypt until this day. Consider it, confer, and speak up!”**

Although every man in Israel did that which he considered right in his own eyes, there was a certain level of depravity that even the men of Israel judged to be too low to be tolerated. But one thing is true of human beings, and it is that depravity begets depravity.

In our society, we are willing to tolerate a certain amount of depravity in the name of privacy and individual freedom. In 1973, homosexuality was removed from the Diagnostic and Statistical Manual of Mental Disorders and declared to be a normal behavior rather than a mental disease. We have devolved, from that day in 1973 to the current day in which homosexuals can “marry” legally in several states, based upon the rationale that consenting adults should have the right to do whatever they wish. In other words, as **Judges 17:6**, tells us about Israel:



**6 In those days there was no king in Israel; everyone did what was right in his own eyes.**

And the eyes of sinful men are pointed ever downward. That which God calls an abomination is devolving into becoming a matter of celebration. And the downward spiral has not slowed, but accelerates as it falls because of the gravitational pull of the intergenerational nature of depravity. In my generation, I was taught the universal consensus of the culture that depravity of this sort ought not be tolerated in the public square. My son and your children, however, live in a generation that does not share our Biblical consensus, so when they interface with the culture, they will see homosexuals portrayed sympathetically by the media. The next generation, when they come on the scene, will see homosexuals portrayed as freedom fighters, people with a “civil rights” complaint against the society, even as were the descendents of former slaves. I shudder to think how homosexuality will be portrayed by the time my son’s children become parents. The Biblical foundation of our society is deteriorating, because, as **Judges 17:6**, tells us about Israel:

**6 In those days there was no king in Israel; everyone did what was right in his own eyes.**

Truth has become a matter of subjective conclusion, as it was in ancient Israel. People now judge right and wrong by subjective laws that they make for themselves. And because of this, depravity becomes more and more acceptable. However, as **2Corinthians 6:17-7:1** teaches us:

**17 Therefore “Come out from among them And be separate, says the Lord. Do not touch what is unclean, And I will receive you.”**

**18 “I will be a Father to you, And you shall be My sons and daughters, Says the LORD Almighty.”**

**1 Therefore, having these promises, beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.**

So, biblically, it is a fatal mistake to develop subjective laws that will allow for even a modicum of depravity. Our remedy is to eschew an environment in which depravity is celebrated. The Old Testament remedy was as we have previously reviewed, **Deuteronomy 7:2**:

**2 and when the LORD your God delivers them over to you, you shall conquer them and utterly destroy them. You shall make no covenant with them nor show mercy to them.**

God commanded that the idolaters and the sexual perverts of the indigenous people of the Promised Land were to be utterly destroyed. In the New Testament dispensation, the ministry of the Holy Spirit in our lives gives us the power to coexist with such people, waiting to judge them until they are subjected to the wrath of God, as **Romans 1:18-32** teaches:

**18 For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who suppress the truth in unrighteousness,**



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19 because what may be known of God is manifest in them, for God has shown it to them.

20 For since the creation of the world His invisible attributes are clearly seen, being understood by the things that are made, even His eternal power and Godhead, so that they are without excuse,

21 because, although they knew God, they did not glorify Him as God, nor were thankful, but became futile in their thoughts, and their foolish hearts were darkened.

22 Professing to be wise, they became fools,

23 and changed the glory of the incorruptible God into an image made like corruptible man—and birds and four-footed animals and creeping things.

26 For this reason God gave them up to vile passions. For even their women exchanged the natural use for what is against nature.

27 Likewise also the men, leaving the natural use of the woman, burned in their lust for one another, men with men committing what is shameful, and receiving in themselves the penalty of their error which was due.

28 And even as they did not like to retain God in their knowledge, God gave them over to a debased mind, to do those things which are not fitting;

29 being filled with all unrighteousness, sexual immorality, wickedness, covetousness, maliciousness; full of envy, murder, strife, deceit, evil-mindedness; they are whisperers,

30 backbiters, haters of God, violent, proud, boasters, inventors of evil things, disobedient to parents,

31 undiscerning, untrustworthy, unloving, unforgiving, unmerciful;

32 who, knowing the righteous judgment of God, that those who practice such things are deserving of death, not only do the same but also approve of those who practice them.

Unlike the Israelites, we are not called to armed conflict against the deviant elements of our society, but to live lives in opposition to such thinking.

But when the tribes of Israel met on this issue of the man and his common law wife, they judged that the depravity of Gibeah needed to be eradicated.

Gibeah was in the territory of the tribe of Benjamin. The Israelites from the tribe of Benjamin judged erroneously that people to whom they were related were exempt from the law of God. **Judges 20:12-14** records:

**12 Then the tribes of Israel sent men through all the tribe of Benjamin, saying, “What is this wickedness that has occurred among you?**

**13 Now therefore, deliver up the men, the perverted men who are in Gibeah, that we may put them to death and remove the evil from Israel!” But the children of Benjamin would not listen to the voice of their brethren, the children of Israel.**

**14 Instead, the children of Benjamin gathered together from their cities to Gibeah, to go to battle against the children of Israel.**



Interestingly, people that clearly understand the ramifications of the Law of God change their opinions about the law when their relatives run afoul of it. People are able to justify the misbehavior of their relatives even though they would pillory someone that they do not know for doing the exact same thing. This is the difference between an objective evaluation of a stranger and the subjective evaluation of someone with whom you have a bond. And the Benjamites had an emotional bond with their brethren in Gibeah, as 26,000 of them agreed to go to war against 400,000 of their brethren from the other eleven tribes to defend the perverted men of Gibeah.

So, when every man does that which he sees fit, morality becomes a matter of subjective conclusion. Everyone can find a way to justify their own personal sin and that of their family members when there is no allegiance to God's objective law. But the Lord still has power over the heavens and the earth, and our rationalizations do not effect Him. So the Lord decreed vengeance against the men of Benjamin that were defending the Gibeahites.

In the first two days of the battle between Benjamin and Israel, the men of Benjamin prevailed in the war. Then, as **Judges 20:29-34, 36-48** tells us:

**29 Then Israel set men in ambush all around Gibeah.**

**30 And the children of Israel went up against the children of Benjamin on the third day, and put themselves in battle array against Gibeah as at the other times.**

**31 So the children of Benjamin went out against the people, and were drawn away from the city. They began to strike down and kill some of the people, as at the other times, in the highways (one of which goes up to Bethel and the other to Gibeah) and in the field, about thirty men of Israel.**

**32 And the children of Benjamin said, "They are defeated before us, as at first." But the children of Israel said, "Let us flee and draw them away from the city to the highways."**

**33 So all the men of Israel rose from their place and put themselves in battle array at Baal Tamar. Then Israel's men in ambush burst forth from their position in the plain of Geba.**

**34 And ten thousand select men from all Israel came against Gibeah, and the battle was fierce. But the Benjamites did not know that disaster was upon them.**

**36 The men of Israel had given ground to the Benjamites, because they relied on the men in ambush whom they had set against Gibeah.**

**37 And the men in ambush quickly rushed upon Gibeah; the men in ambush spread out and struck the whole city with the edge of the sword.**

**38 Now the appointed signal between the men of Israel and the men in ambush was that they would make a great cloud of smoke rise up from the city,**

**39 whereupon the men of Israel would turn in battle. Now Benjamin had**





begun to strike and kill about thirty of the men of Israel. For they said, “Surely they are defeated before us, as in the first battle.”

**40** But when the cloud began to rise from the city in a column of smoke, the Benjamites looked behind them, and there was the whole city going up in smoke to heaven.

**41** And when the men of Israel turned back, the men of Benjamin panicked, for they saw that disaster had come upon them.

**42** Therefore they turned their backs before the men of Israel in the direction of the wilderness; but the battle overtook them, and whoever came out of the cities they destroyed in their midst.

**43** They surrounded the Benjamites, chased them, and easily trampled them down as far as the front of Gibeah toward the east.

**44** And eighteen thousand men of Benjamin fell; all these were men of valor.

**45** Then they turned and fled toward the wilderness to the rock of Rimmon; and they cut down five thousand of them on the highways. Then they pursued them relentlessly up to Gidom, and killed two thousand of them.

**46** So all who fell of Benjamin that day were twenty-five thousand men who drew the sword; all these were men of valor.

**47** But six hundred men turned and fled toward the wilderness to the rock of Rimmon, and they stayed at the rock of Rimmon for four months.

**48** And the men of Israel turned back against the children of Benjamin, and struck them down with the edge of the sword—from every city, men and beasts, all who were found. They also set fire to all the cities they came to.

It is a fearful thing to fall into the hands of the Living God. But to do so is the universal fate of depraved mankind. We ignore the objective truth of the Word of God at our peril because we have no defense against the wrath of God. But God tells us, in **3John 2-4**:

**2** Beloved, I pray that you may prosper in all things and be in health, just as your soul prospers.

**3** For I rejoiced greatly when brethren came and testified of the truth that is in you, just as you walk in the truth.

**4** I have no greater joy than to hear that my children walk in truth.

The prosperity of our souls is based upon the amount of truth in our walk. We are called to sacrifice our popularity, even with those that are related to us by blood, adoption or marriage, in order to judge ourselves in the objective truth of the Lord our God. That is, of course, the message of Christ on the Cross. When the Apostle Peter contradicted the Word of God, Jesus had no hesitation in calling Peter the devil. We in the Christian dispensation are not called to eradicate the ungodly as was Israel, because we live under the example of Jesus Christ, who died on the Cross, as **John 3:16-17** tells us:



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**16 For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life.**

**17 For God did not send His Son into the world to condemn the world, but that the world through Him might be saved.**

Jesus Christ's power to judge is vested in His ability to crush the power of those that would kill Him for obeying the Word of God by rising from the dead, making the power of the fear of death of no effect in the lives of those that believe.

The objective power of Jesus Christ demonstrated in His Resurrection from the dead destroys the power of sin. We have the power to judge the worst that man, impelled by Satan, can do to us because death no longer has any power over us. **Revelation 12:10-11** tells us:

**10 Then I heard a loud voice saying in heaven, "Now salvation, and strength, and the kingdom of our God, and the power of His Christ have come, for the accuser of our brethren, who accused them before our God day and night, has been cast down.**

**11 And they overcame him by the blood of the Lamb and by the word of their testimony, and they did not love their lives to the death.**

So, as the "a" portion of **Romans 6:23** tells us:

**23 For the wages of sin is death,**

But eternal life, rather than death, is now our focus, as the "b" portion of **Romans 6:23** tells us:

**23 but the gift of God is eternal life in Christ Jesus our Lord.**

We can judge the men of Gibeah, the men of Sodom and Gomorrah, and the sinful men of every culture and proclaim the Word of God, because the maximum that these men can inflict upon us has no power over us. The power of the enemy has been broken, the devil has been cast down, and the ability of sin, as pervasive as it is, to dominate our lives no longer exists, as we understand and strengthen our communion with the Son of God.

And just as Jesus Christ suffered for making this great power known to the world, so must we. But our suffering, like that of Jesus Christ, is of short duration, and is the prelude to great glory, as **Romans 8:18-21** tells us:

**18 For I consider that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.**

**19 For the earnest expectation of the creation eagerly waits for the revealing of the sons of God.**

**21 because the creation itself also will be delivered from the bondage of corruption into the glorious liberty of the children of God.**

When Jesus Christ rose, sin, death, hell, the grave and all manner of corruption were rendered powerless, and those with faith in Jesus Christ were given overcoming power to become the sons of God through the Holy Spirit, as **Romans 8:26-30** tells us:



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**26 Likewise the Spirit also helps in our weaknesses. For we do not know what we should pray for as we ought, but the Spirit Himself makes intercession for us with groanings which cannot be uttered.**

**28 And we know that all things work together for good to those who love God, to those who are the called according to His purpose.**

**29 For whom He foreknew, He also predestined to be conformed to the image of His Son, that He might be the firstborn among many brethren.**

**30 Moreover whom He predestined, these He also called; whom He called, these He also justified; and whom He justified, these He also glorified.**

And now, the devil is defeated, God is exalted, and the short, temporary tribulations of this life are but a prelude to resurrection and to eternal life. And nothing is more comforting than knowing, with historical certainty, that God is with us, waiting to raise us up even as He did Jesus, so that we can judge in His Kingdom with the truth of His objective Word, as **Romans 8:31-39** tells us:

**31 What then shall we say to these things? If God is for us, who can be against us?**

**32 He who did not spare His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?**

**33 Who shall bring a charge against God's elect? It is God who justifies.**

**34 Who is he who condemns? It is Christ who died, and furthermore is also risen, who is even at the right hand of God, who also makes intercession for us.**

**35 Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?**

**36 As it is written: "For Your sake we are killed all day long; We are accounted as sheep for the slaughter."**

**37 Yet in all these things we are more than conquerors through Him who loved us.**

**38 For I am persuaded that neither death nor life, nor angels nor principalities nor powers, nor things present nor things to come,**

**39 nor height nor depth, nor any other created thing, shall be able to separate us from the love of God which is in Christ Jesus our Lord.**

As the hymnologist says: a charge to keep I have, and a God to glorify; a never dying soul to save to fit it for the sky.

Pastor Darryl R. Curtis  
Family Life Baptist Church