

# The Days of the Judges

## Part 2

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*Note: This text is a computer generated transcript of the sermon. In some cases it may contain errors.*

[00:00:00] That when leaders in Israel fell, or when they died, the people lost heart, they disobeyed, they followed after other gods, and they incurred the wrath of God against them.

God in his mercy raised up deliverers to be a help to the nation.

We saw last night that Othniel was the first savior, or judge, or deliverer whom God raised up for the benefit of his people. And after he died, the same thing happened as before.

After Joshua died, the people went into disobedience and followed after other gods.

After Othniel died, the same thing happened.

And now we find in the portion that we've read together, the nation is under bondage [00:01:03] to the king of Moab, and under bondage for a period of 18 years.

Now this wasn't directly because the king of Moab was a courageous man and vanquished the nation of Israel. The real cause was the failure and disobedience of the people.

No nation would have been able to stand against Israel if Israel had remained faithful to the word of God.

But because Israel was unfaithful, because Israel disobeyed, then they came under bondage in different ways. Now we should say in attempting to apply these Old Testament scriptures to ourselves today, that there is a vast difference between the blessing that the people had in that day and the blessing that we have today. That is, we're not under law. We don't attempt to keep the law in order to get blessing from God. [00:02:03] We are believers in the Lord Jesus Christ on the ground of sovereign mercy. Our blessings are eternal, secured in Christ. They will never be taken from us. But the blessings in Israel's day were consequent upon their believing God and being obedient to his law.

And, of course, when they failed in that, they forfeited their blessings. But we ought to say this, that in the Old Testament and in the New Testament there are similar features.

Obedience is one of them. The nation of Israel was responsible to be obedient. Nations are responsible to be obedient. There is the government of God consequent upon failure, equally true in

that day, equally true in this day.

So there are various other things that we will take account of that are common to the days in which we live and the days of Israel. [00:03:02] Blessings that are consequent upon obedience and government that is consequent upon disobedience. So if we keep these things in mind, I think we'll understand the simple application. Now first of all, the king of Moab.

We learn from many passages who Moab was and his descendants.

And first of all, he had a very sad beginning.

Moab, the son of Lot, was the result of a sinful act.

And all down through his history, the people who followed him, called Moabites, exhibited the same kind of features, evil features, in opposition to God.

Let me quote some of them.

You remember in Numbers 22, Balak, the king of Moab, hired Balaam, the false prophet, [00:04:02] to curse the people of God.

There, Balak is being true to his parentage.

He's being true to that evil beginning. He's exhibiting those evil features of opposition to God and to God's people.

When we come to Numbers 25, we find the daughters of Moab were a snare to the sons of Israel.

And through fornication and idolatry, they brought terrible sin and its evil consequences into the nation.

They too were true to their parentage.

We find that God gave a very definite commandment against Moab.

In Deuteronomy, he says, a Moabite and an Ammonite are not to come into the congregation of the Lord forever.

There was God's command against a Moabite.

[00:05:02] In the book of Isaiah, chapter 16, we find God describing the characteristics of Moab that merited judgment.

And he said, Moab is arrogant and proud and wrathful.

There were three evil features connected with the Moabite—arrogant, proud, and full of wrath.

Now, the king of Moab, I believe, in this section that we've read, represents all those evil features,

and it would seem to me that in our application of them to ourselves, it would mean that if we as Christians become disobedient to God's word, there is a danger that we'll be overcome by those features that are set forth in the king of Moab. We'll become arrogant, proud, wrathful, evil, independent of God, and morally we'll lose [00:06:03] our place amongst the people of God for any effective testimony. This then is how we're seeking to apply what the king of Moab stands for.

Moab could quite easily have claimed kinship with Israel.

Abraham and Lot were relatives.

Abraham, you remember, saved Lot out of his position in Sodom and Gomorrah.

But there the likeness ceased.

All the sons of Abraham, or should I say, on the line of faith, beginning with Isaac, miraculously born to him, all those who followed in that line were men of faith and power for God.

Lot's posterity, Moab, Ammon, the inveterate enemies of Israel, and they proved it at every [00:07:04] moment in Israel's testimony. All was against the people of God.

Now, Moab could quite easily have said, now, we're relatives of yours. We have the same ties.

We're in the same position in a certain sense. We ought to be together and help each other. And that, of course, has been a plea down through the ages and right up till the present moment.

But we shall see that there is a very great divergence between those who are truly of Abraham, children of faith, and those who are of Moab, the enemies of God's interests.

Look at the companions that Moab had, Ammon, another enemy of Israel, and Ammon, another enemy of Israel. There are no friends in Moab's company, friends of Israel, they're all enemies. God, as we have said already, they were not to remain in the land forever, and Ammon said, [00:08:08] go back, there is to be war forever.

No let up in the war against Amalek. They are against the throne of God, they are arrogant, they are possessive, and God says there's to be war against them right to the end. Now, here's this confederacy, a very formidable one, against the nation of Israel, Ammon, Moab, and Amalek.

How is this going to be met?

It doesn't appear that any of them are very greatly concerned, but during the 18 years it doesn't appear that anyone attempted to relieve this bondage.

No one had the resourcefulness.

Robert of Mersey was able to do something about this bondage, and now Ehud is a different [00:09:09] kind of man, as we shall see.

But I wonder, he represents a man who is perfectly satisfied with his surroundings, what he is natural,

what is pleasing, what is advantageous to him.

He's a very fat man, the scripture says, and this has to be recognized in various other parts of scripture as representing a serious condition before God, a condition that usually ends in independence and failure.

We can look at it naturally, he wasn't a man who was given to physical exercise, he wasn't a man who was full of energy and vitality, he was rather a man who was enjoying all that [00:10:01] was there available for him, and consequently he was in this bloated condition that indicated a physical condition that wasn't very good. Now that's the natural picture, but it has a spiritual import. In Deuteronomy 32, God said, when Jeshurun, the name means the righteous people, when the righteous people waxed fat, they kicked, they forsook God, and they lightly esteemed the rock of their salvation.

Now what it means simply is, once the nation got all the blessings that God gave to them, once they entered into the land, the vineyards, the cornfields, the minerals, the supplies of water, after they had everything that God gave them in his sovereign grace and mercy, they forgot God.

They forgot the one who had given them all these blessings, and they lightly esteemed [00:11:02] the God of their salvation.

Was it possible, dear brethren, that they could ever forget the bondage of Egypt? Could they ever forget the miracle of the Red Sea? Could they ever forget the wonder of crossing the Jordan, the destruction of Jericho, and all the other blessings? Could they forget these things? Indeed they did.

They forgot God, and they lightly esteemed the rock of their salvation.

Now this is the kind of condition that Eglon represents in his bloated condition before God. Is there a New Testament parallel to this? I believe there is.

When the Lord wrote to the church of Laodicea, he indicated a similar condition of things. The Lord condemned Laodicea, and he said of them, you're rich, you're increased with goods, you have need of nothing. [00:12:01] This at least was what they said, and the Lord was passing judgment on them. This was their condition, independent, self-satisfied, enjoying all that they had, a people gathered out to the name of the Lord, the assembly at Laodicea, gathered out to the name of the Lord. What does it say? The Lord is outside.

He's not in their thoughts.

They've forgotten all the wondrous things that God did for them. They've forgotten all the blessings that they had received. What a condition, what an indictment against any company of Christians. I believe this condition of Eglon represents that kind of thing.

But he was a tyrant, he was an enemy of the nation of Israel, and he had to be dealt with if the nation was to get liberty. So the Lord, in his sovereign mercy, raised up Ehud. [00:13:05] Now we want to speak about him.

I know it's very dangerous to give the meanings of names because different expositors suggest

different names, but one that has been suggested, connected with Ehud, is confessor. That's the meaning of his name, confessor. Now if you have another name, well, we're not going to quarrel about it, but for the purpose of our meeting tonight, we'll take this meaning, that Ehud means confessor. Now I understand that confession in the New Testament, the meaning of the word means this, a person with an inward conviction.

It's not simply saying, I give my mental assent to a thing, I agree with it, without giving any thought to it, without any concern of the mind about it. Yes, oh yes, I agree with that, yes, that's all right, and never really giving any serious thought to the matter, whatever it might be. [00:14:01] Ehud was a confessor, he was a man with an inward conviction, and of course we have the slightest doubt that when the Lord raised this man up, he didn't only say to him, well, I'm going to give you immense power to deal with this enemy, I believe it meant that he worked in Ehud's heart and conscience and produced in Ehud a conviction that he was going to lead the people of God, and it was just and righteous cause, so that Ehud was not only leading the people because of the position that God gave to him, but he was doing it because he believed in it.

Oh, what a wonderful thing this is when we come to the New Testament. Didn't Luke in his gospel write to people, and when he wrote he said, things that are most surely believed amongst us.

Now there's the evidence of inward conviction. It's not that we've read the matter up well and we know it in all its terms, there's an [00:15:01] inward conviction of conscience and heart that tells us these things are true and they're worth fighting for and they're worth holding on to. We are inwardly convicted that these things are right. Didn't Paul write to Timothy and remind him of the things that he was fully persuaded of? The things that he really knew and was persuaded were true.

Now isn't that a very wonderful position to be in?

The battle's lost if you feel in your mind that the things you're fighting for are not worth fighting for.

There's no conviction, consequently it's easy to give up, but people who have inward conviction about certain matters will hold on to these things and you'll fight for them and you'll maintain them.

I believe this is something that we do need in a very, very real way. [00:16:01] That the way we meet together as believers, for instance, has it just happened by accident? Is it casual?

Is it the result of our forebears adopting this position and we've just fallen into their way of acting and meeting?

Is this how we view our coming together in the way we do? If it is, sooner or later we'll give it up. But if we're inwardly convicted and persuaded that what we do, however weak and feeble it might be, we are convinced that it's right according to the word of God, then we're going to hold on to it at all costs and we're not going to allow anyone to steal it from us or persuade us to give it up. We are convicted inwardly that it's right.

Now this matter of confession can be examined in 1 Timothy chapter 6 where Paul exhorts Timothy to the good confession that first of all perfectly had been demonstrated in the Lord Jesus himself. [00:17:01] The Lord Jesus who witnessed a good confession before Pontius Pilate. What an exhibition of dignity, dear brethren, in the presence of his enemies, the Lord Jesus humble subject man that he

was in the presence of his enemies and what grace and dignified demeanor he expressed.

Now this is the kind of thing that Paul desired for Timothy. Now he says, you follow that example. You be like the Lord and of course no one could say about the Lord that he wasn't convinced that what he was doing was right. He knew that he was testifying to the will of God. He knew that he was doing the will of God and nothing would turn him aside. Now says Paul to Timothy, you have that kind of conviction and you have that kind of life. You witness a good confession too.

Now that's the first thing about Ehud. He was a man of conviction.

[00:18:02] Now secondly, he was a Benjaminite.

Now you say, what does that represent? Well the first thing is that it represents a pure line of descent. He was a son of Jacob.

He wasn't of the line of Lot, Moab, or Ammon.

He was connected with the line of faith and the line of God's purpose. He could trace his descent backwards right to Benjamin, the son of Jacob, a member of that favored family.

Now that was a very wonderful thing to be able to do that and of course was a great source of power to him.

Now there are two things I want to say about Benjamin, the name Benjamin. You remember when he was born, his mother gave him his name Benoni, son of my sorrow.

But Jacob said no, I'm going to change his name and he called him Benjamin, son of my [00:19:03] right hand.

He changed his name.

In Psalm 68, I think it is, we find that the spirit of the Lord refers to Benjamin as little Benjamin.

I suppose this was because he was the smallest tribe, but he uses the name little Benjamin. Now keep these two things in mind.

Son of my right hand, the place of power.

Little Benjamin, the place of weakness.

How can we bring these two opposites together? Place of power, place of weakness, I believe they're absolutely essential for any servant of the Lord, for any Christian who wants to be faithful in his testimony, a sense of one's own weakness and a sense of the power of God that can operate in that weakness.

I can illustrate this from the life of Saul, the first king of Israel.

[00:20:04] You remember the prophet said to him, when thou wast little in thine own eyes.

You remember he said that to Saul and he indicated that when Saul was in this state of mind, he did valiant things for the Lord. He was a mighty warrior and he did many courageous things and then he got proud and then he disobeyed and he lost his strength and he lost his courage. When he was little, he experienced the power of God operating through him. Now we come to another Benjaminite, another Saul, the New Testament Saul.

I know how these two things are brought together. Didn't he say, I'm less than the least of all saints? Wasn't he always prepared to take a low place? Didn't he say when I'm weak, then I'm strong?

[00:21:03] Wasn't there mighty acts of the power of the Spirit done through this man in his humility, in his lowliness of mind, in his willingness to take a low place? Oh, how humble the apostle was.

How like his master, how rid entirely of the proud and arrogant features that belonged to Moab.

He was true, a little Benjaminite.

He was one who exhibited the features that are so pleasing to the Lord, not by might, not by strength, but by my Spirit, saith the Lord.

And we find this all through the Bible. You'll find it in Gideon, in the place that he takes if we come to speak about him. The low place of humility and a sense of one's own weakness and inability is the real secret of the power of the Lord operating for God's glory.

So Ehud was a real Benjaminite, one who knew something about being weak and unable, and [00:22:07] yet also, as we shall see, he experienced something of the power of the Lord.

Now, he made himself a dagger or a two-edged sword.

We might feel as we read this narrative, what a deceitful thing to do. What a cruel, violent thing to do. Is this the kind of thing that God commends, that a man should make himself a violent weapon of this kind and use it against this man, seemingly a defenseless man? Is this the kind of thing that God approves of? But the first thing we have to remember is, what kind of man was he? He was the enemy of God, a determined enemy of God.

He was subjugating the people of God. There was no worship. There was no response to God as long as this man was in control. [00:23:04] And he had to be dealt with, and dealt with in a very definite way. Oh, you say, that's not the spirit of Christianity. Just be careful before you say that. Listen to the words of the Lord Jesus, I hate the doctrine of the Nicoletans.

Is that not the language of Christianity? Unless a man hate his father and mother and all the other things, and himself also, he's not fit to be my disciple.

Mortify, kill the deeds of the flesh.

This of course is in an application to us personally. I know it's not violent dealing with people. I know it's not killing people. But you see the principle of ruthlessness in relation to that which is against God. There's no love to be shown to more, not the slightest. God has declared him to be an enemy, and an enemy must be dealt with, with the utmost [00:24:04] ruthlessness. And so it is with we who are

Christians.

Paul says that he wished that those who were opposing the Galatians were accursed. Oh, you say, that's not the spirit of Christianity. That's what Paul said, and I believe Paul was the greatest exponent of Christianity. And he states very definitely that those who oppose the truth and lead the people of God astray, he wished they were accursed.

The end of 1 Corinthians.

Those who love not the Lord Jesus Christ, let them be accursed until the Lord come. Ruthless language. Very stern language. Now I know that along with that, there goes the grace and kindness and mercy of our Lord Jesus Christ to those who are in need.

Those who require help and sympathy, the Christians should always be ready to show it. [00:25:02] But there should also be this determination to oppose anything that is contrary to the claims of Christ. And this, of course, is seen for us in John's epistle when he says to the elder lady, now don't bid anyone into your home, don't show them common courtesy, don't show them hospitality. If they don't bring the doctrine of Christ, if they don't come with the truth, if they come with another gospel, a perversion of the truth, don't show them the slightest courtesy, don't let them come into your home, don't even bid them Godspeed, or you will become a partaker of their evil deeds.

You see, these are very stern words, they're not my words, they're the words of Scripture. And all through the New Testament, we will find this very stern and ruthless teaching in relation to evil in ourselves or in other people or wherever it is found. And remember, it says this of the Lord Jesus, that he loved righteousness and he hated iniquity. [00:26:06] It's very difficult for us to hate as Christians and hate in a righteous spiritual manner. The Lord could hate as perfectly as he loved.

He loved with perfection, I believe he hated with perfection. It's very difficult for us to do that because we might find ourselves hating because of some personal matter involved. And this arouses our hatred and our anger. But the Lord Jesus hated because the things that he hated were in opposition to his God. And we also have to have those features.

In the book of Proverbs, there are seven things that the Lord hates. I cannot enumerate them all. He that sows discord amongst brethren, a lying tongue, a haughty eye. These are some of the things that the Lord hates. I believe he expects his people to hate them too, and to make sure that first of all, they're [00:27:04] eradicated from our own lives, and to make sure we don't give any permissiveness in relation to them in others.

So Ehud had a two-edged sword.

Now we turn to the New Testament for the interpretation of this, and we don't go very far before we find what it represents.

First of all, in relation to the Lord Jesus in Revelation chapter one, in relation to his place amongst the assemblies, it says, out of his mouth goes a sharp two-edged sword. This, the application of the word of God in exposing and condemning, and also encouraging, the things that he finds amongst his people. Revelation 19, out of his mouth goes forth a sharp two-edged sword. With it, he'll smite the Gentile nations and the opposers of Israel at the end of the time of tribulation.



[00:28:01] We turn to Hebrews chapter four, and we find that the word of God is sharper than any two-edged sword.

We find in Ephesians chapter six that we are to take the sword of the Spirit, which is the word of God.

Now for Ehud, it meant literally using this violent weapon to overcome this enemy of Israel. For us, it means the application of the word of God to everything that we know is opposing God. Dear brethren, it's the best weapon we have. We can use all sorts of considerations in dealing with those who oppose God, but the best thing to do is to quote the word of God. The appropriate part of the word of God that deals with the matter in question. You'll find that this is always the means that God uses to overcome the enemies of the truth. [00:29:02] Martin Luther, John Wesley, William Tyndale, Wycliffe, and many others, they used the word of God effectively to deal with the problems of their day.

Now it's been well said that in using this two-edged sword, begin by using one edge against yourself, start with yourself, and then you can use the other edge against other persons or other principles. That's a very, very good advice.

If we can overcome evil in ourselves, we have every right to attempt to overcome it in others. But if we haven't begun to deal with the problems that are in our own lives, we have no moral authority in trying to deal with it in others or elsewhere. So I believe the application of the word of God to ourselves is an extremely important matter. Paul, of course, used it to great effect. The Lord himself did in dealing with Satan. [00:30:03] It is written.

Paul used it in his arguments. It is written.

Apollos used it, mighty in the scriptures, and he reasoned that Jesus was the Christ. And down through the ages in the Christian testimony, again and again it has been the same, the effectiveness of one's testimony in dealing with that which opposes God is to be found in the ability to handle the word of God correctly. And so in 2 Timothy times, when there is so much opposition against God, we are reminded that every word of God is inspired and is profitable for the man of God for all things. So dear brethren, here was another thing that Ehud had that has some meaning for us today. First of all, he was a confessor. Secondly, he was a member of a famous tribe and showed the proper features connected with it. Thirdly, he had a sword and he used it effectively. [00:31:02] And after he dealt with this enemy, he blows a trumpet.

He gives a clear note.

This is what Paul says in the Corinthians. If the trumpet doesn't give a clear note, how can the people prepare themselves for battle? And this is what Ehud did. He blew the trumpet. He assembled the people. He asked them to follow him, which they did, and a great victory was secured.

I believe there is a crying need for this kind of ministry today, a ministry which strikes a clear note as to certain conditions that prevail.

Paul didn't beat about the bush, did he? He didn't say ambiguous things that might be interpreted according to the wish of the people. If there were things that were wrong, he spoke out clearly and distinctly. He named the things so that people could take account of them and adjust themselves in

the light of God. [00:32:04] We read the epistle to the Corinthians. Again and again, Paul says the things that were wrong. He didn't make any statements that might have been misunderstood. He said plainly what he understood was wrong. And of course, as the people applied themselves to that, they adjusted themselves in the sight of God and triumph, blessing was secured.

So Ehad, he blows this trumpet, he assembles the people, and he says, follow me.

What right had he to say that? Follow me.

Did he have any right? I think morally he had, because he himself had shown courage in entering into the very presence of the leader of the bondage.

And he, by his personal courage and energy, killed the king.

And now he was asking the people to follow him. Had Paul any right to say to the people, follow me?

[00:33:04] He had, because he went on to say, as I also follow Christ.

He had the moral right to say to the people of God, follow me.

And only in the measure that we ourselves have been successful in combating evil, will we be able to induce others to follow us. Oh, how we would desire to be like Ehad in this respect, to be able to encourage the people of God to walk in this pathway of overcoming.

And it was very, very successful. The Lord had delivered your enemies, the Moabites, into your hand. Now the end of the chapter tells us that for 80 years the nation had rest.

What a wonderful blessing. It didn't begin very auspiciously.

One man being raised up, but there because of his courage, because of his ability, because [00:34:02] his energy and initiative, the victory was secured and the people of Israel had rest for 80 years.

Now briefly, I want to refer you to Shamgar.

If you read the book of Judges carefully, you'll find that those who fought for God used many unorthodox methods.

I wrote a list out, but I've forgotten it. I'll perhaps bring it another night, and it's very interesting. But here Shamgar is fighting with an ox-goat. Ehad, he was left-handed.

I ought to have said that that was a characteristic of the tribe of Benjamin. Later on in the book, we find hundreds of men of the tribe of Benjamin who are described as being left-handed. An unusual thing. I think it's right to say that there are more right-handed people than left-handed [00:35:01] people.

We're not going to talk about their accomplishments or their abilities or so on. The fact is that Ehad was out of the ordinary, and being left-handed, he wasn't like the right-handed people. He was abnormal in a sense. So we find Shamgar.

He's going to fight with an ox-goat, and he's going to kill 600 Philistines. Well, that's quite an achievement, and I believe it has a meaning for us.

The Philistines never showed any kindness to the people of God. You'll find this when you read the book of Samuel and how David overcame them eventually, overcoming Goliath and then the nation itself. Another man who had the moral right to lead the people of God because of his success with Goliath.

But the Philistines, they occupied territory that they had no right to. It belonged to Israel, but they had wandered into the territory. They had acquired it, and of course, they wanted to hold on to it. [00:36:03] Now I believe the Philistines represent people who make a profession of Christianity, just like perhaps the Moabites in their kinship with Israel, but have no living link with God. Professors, indeed, like those whom the gospel describes, Lord, Lord, open unto us.

The Lord has to say, depart from me. I know ye not, ye workers of iniquity.

That will never happen to any true believer in Christ. If they're sheltered with his precious blood, then they're safe for time and for eternity. There will be no refusal for those who have accepted Christ as Savior and Lord. But what an awful position for the professor, without any life, without any cleansing from guilt, to take the position of a Christian, to be baptized, to have the place in testimony as a Christian, and to have no life, to have no knowledge of salvation.

[00:37:05] I believe the Philistines represent this kind of person in a position without the possession of life and blessing from God.

So Shamgar, he dealt with them.

Now how do you deal with this? Again in our day, with the word of God.

Is there anything in the New Testament to show that this is what it means? And I believe there is. You remember when Saul of Tarsus was arrested on the Damascus Road? The Lord said to him, Saul, it's hard for thee to kick against the pricks. Now what the Lord was saying to him was, Saul, the word of God has continually been brought to bear on your conscience, and you've rejected it. It's like a prick, a goad, a knop's goad if you like, continually pricking into your side, reminding you that you're not right with God, and you're refusing those directions. [00:38:01] And it's hard because you're not coming into blessing, and you haven't got liberty, and you haven't got joy, simply because you're not being obedient.

And Saul of Tarsus bowed that day and said, Lord, what wilt thou have me to do? And he followed the Lord ever after. Now I remember when we were in Israel some years ago, we saw an Arab ploughing with an ox and an ass, an unequal yoke.

We saw the evidence of it before us. Now the Arab had a long pole in his hand, I would think it would be about eight or nine feet long, and on the end was a sharp piece of metal.

Now I didn't see the animals moving out of the strait in a narrow way, but I suppose if they had, they would have received a prod in their side with the sharp instrument that would have been extremely sore and would have reminded them, now you're not doing what the [00:39:04] ploughman wants you

to do, get into the strait way, do what he wants you to do. And of course the more they sought their own will, the more prods they got with the goad, with the prick.

And the more they wanted their own way, the more painful the process. Now I believe this is the illustration that the Lord was using with Saul of Tarsus. Thank God he bowed and no more had he those painful pricks.

We come to Acts 2 and there were many, many people there who believed the word that was preached.

They received the forgiveness of their sins and they were brought into joy and peace and liberty.

But there were many more who refused, and in a sense they were slain by the word of God. If they didn't eventually trust Christ, they would die and the day would come when they would be judged because of their refusal to accept Christ as Savior. [00:40:03] We find in Acts 7 again a company of people who are presented with the word of God and they refused it.

And because they refused it, they lost the opportunity of blessing. And all through the Acts of the Apostles, the same story is told of people who heard the word, who believed it and received blessing, and people who refused the word, and if you like, were slain.

Not actually slain, but brought under judgment because of their refusal to bow to the word of God.

To see the truth, it either brings repentance or resentment.

And those who resent the truth of the word of God being brought to bear upon their conscience and answering to it, then those people are morally slain before God. They have missed their opportunity and they are judged because of that word that they have refused.

As for us, if when we hear the word of God pricking our conscience, we obey. [00:41:04] We don't kick.

We accept what God has to say to us and we openly accept God's word for us, whether we be unconverted or converted, and get the blessing that the word of God brings. So I believe Ehud with his sword and Shamgar with his ox goad would represent for us the same principles, the application of the word of God against everything that is contrary to his mind. If that was true in those days, and it was true, how much more in our day when in a spiritual sense we need to wield the word of God as a sword, we need to use the word of God to reach people's consciences, and if we do this effectively, we'll acquire power, we'll do something worthwhile for God in testimony for his pleasure and glory. Let us remember that the demeanor of the Lord Jesus Christ in the midst of his enemies and [00:42:02] his power and ability in using the word of God is the perfect example for us in our day that we might be like him, hate as he hated, love as he loved, and be like him in all our ways. May it be so, for his name's sake.