

Judges Series

Lesson #99

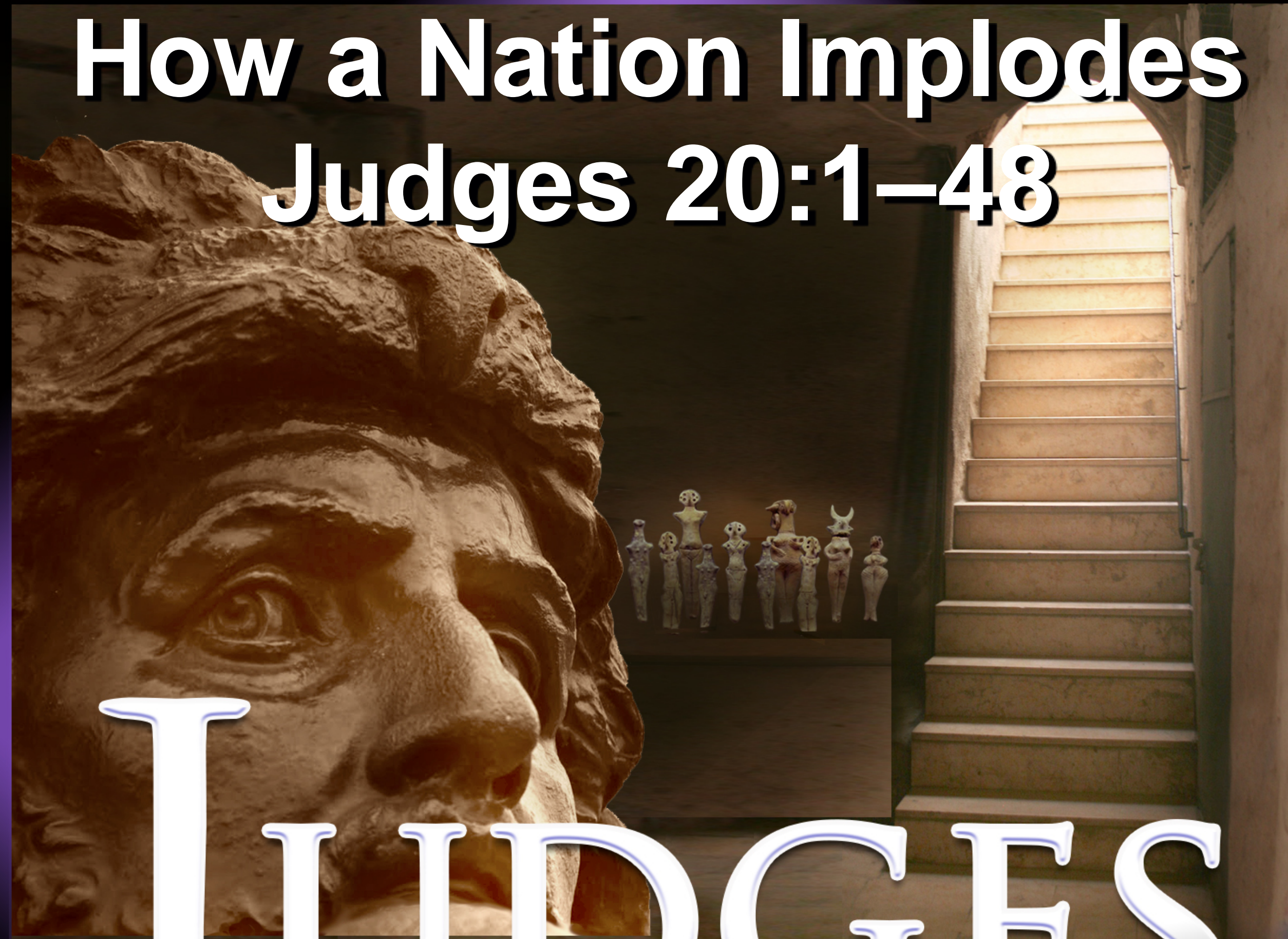
May 2, 2023

Dean Bible Ministries

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How a Nation Implodes
Judges 20:1–48



JUDGES

2021

When Chaos Was King

What we've learned:

- 1. Judges 19 begins a crisis in the home that develops into a national crisis which threatens the extinction of a tribe and the complete fragmentation and destruction of the nation.**

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- 1. Judges 19 begins a crisis in the home that develops into a national crisis which threatens the extinction of a tribe and the complete fragmentation and destruction of the nation.**
- 2. The crisis begins when an unnamed Levite has a domestic flareup in his home. The lack of authority orientation in his home is that of the nation.**

What we've learned:

- 3. Having left late in the evening they are unable to travel far. So, rather than staying in Jebus, a foreign city, he follows the letter of the law and stays in Gibeah.**

What we've learned:

- 4. He is offered hospitality by a non-native from Ephraim. But when night falls, the perverted sodomites of the city surround the house and demand the man be turned over to them for their sexual pleasure. The Levite turns over the concubine and she is gang-raped throughout the night and then barely drags herself home. He discovers her body at the doorstep the next morning and in a rather callous manner calls for her to get up so they can leave.**

What we see in Judges 20:

- 1. The anatomy of national self-destruction.**
- 2. Why does God's guidance lead to the loss of two battles?**
- 3. How the decisions of individuals within a nation impact the whole nation.**

- 4. The structure of these three chapters (Judges 19–21):**
 - a. The background to the horrific attack (19:1–9);**
 - b. The details of the horrific attack (19:10–28);**
 - c. Israel's response to the horrific attack (19:29–20:48); and**
 - d. The national implosion created by the horrific attack (21:1–24).**

****As goes the believer so goes the nation.**

****The assault on sexuality is an assault on Divine Institutions #2, #3, which will end up fragmenting and destroying the nation.**

****A state of antagonism exists between the sexes as a result of the curse. The more a culture rejects establishment principles and Biblical teaching, the more this antagonism and breakdown of sexual identity is exacerbated.**

****In pagan culture, one sex or the other dominates: either in a human viewpoint patriarchy, in which case women become abused, or in a human viewpoint matriarchy, which has never been successful.**

****The only solution is a Divine Viewpoint recognition of the roles of male and female and the equality as image bearers.**

In chapter 19 the name of God is barely mentioned.

In chapter 20 the sanctuaries of God are used, the name of God is sought, but God is not impressed with superficialities, and God brings judgment on both sides.

By this time, the nation is in rebellion, the initial cycle of Judges 2:11–13 had begun.

The pattern:

Stage 1: Positive Volition, followed by spiritual complacency, taking grace for granted. This subtle negative volition becomes the platform for arrogance. Arrogance always produces a preoccupation with self. Self-absorption—self-indulgence—self-justification—self-deception.

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The pattern:

Stage 2: The appearance of negative volition—rebellion against God’s authority. But at this stage negative volition and pagan thinking has set in. Under the control of the sin nature pagan ideals are sucked up into the soul. A veneer of biblical orthodoxy remains, but generated by arrogance this produces a form of legalism that emphasizes external form, ritual, but no substance.

By this time, the nation is in rebellion, the initial cycle of Judges 2:11–13 had begun.

The pattern:

Stage 3: In arrogance and self-righteousness, idolatry, false doctrine, and priorities dominate the soul. The result generates mental attitude sins which always accompany arrogance: bitterness, jealousy, hostility, vindictiveness. As self-righteous indignation dominates when wrongs, real or perceived develop, then vindictiveness flourishes.

By this time, the nation is in rebellion, the initial cycle of Judges 2:11–13 had begun.

The pattern:

Stage 4: When we convert the outside pressure of adversity, in this case the criminality of Gibeah, into stress, sin nature control tries to solve the problem through man-centered methods. But man cannot solve problems apart from grace. The problem in the nation is caused by a breakdown of spirituality. The result for the nation and the individual is fragmentation.

By this time, the nation is in rebellion, the initial cycle of Judges 2:11–13 had begun.

The pattern:

Stage 5. In arrogance, the nation polarizes, arrogance and self-righteousness produce reactions. Either with other groups, leading to civil war or to oneself. Here we see both. The self-righteous reaction of the people is the result of their outrage over the events in Gibeah, but their reaction outweighs the crime. This is typical of self-righteousness. This produced a reaction among the Benjamites who gather for self protection and a horrible civil war ensues that produces more deaths and casualties than we experienced in Desert Storm, Viet Nam, and Korea combined.

By this time, the nation is in rebellion, the initial cycle of Judges 2:11–13 had begun.

The pattern:

Stage 6. The sexual perversion in Benjamin is typical of any nation which deteriorates into apostasy and reversionism.

Hos. 9:9, “They are deeply corrupted, as in the days of Gibeah. He will remember their iniquity; He will punish their sins.

Hos. 10:9, “O Israel, you have sinned from the days of Gibeah; There they stood. The battle in Gibeah against the children of iniquity did not overtake them.”

It is not until the people approach God on the basis of the prescribed sacrifices that He gives them victory:

Judg. 20:27, “So the children of Israel inquired of the Lord (the ark of the covenant of God was there in those days,

Judg. 20:28, “and Phinehas, the son of Eleazar, the son of Aaron, stood before it in those days), saying, ‘Shall I yet again go out to battle against the children of my brother Benjamin, or shall I cease?’ And the Lord said, ‘Go up, for tomorrow I will deliver them into your hand’.” [NKJV]



S E A

N



ZEBULUN

ISSACHAR

WEST MANASSEH

EPHRAIM

DAN

BENJAMIN

GAD

REUBEN

Mt. Tabor

Mt. Gilboa

Mt. Ebal

Mt. Gerizim

Mt. Nebo

Shiloh

Bethel

Mizpah

Gibeon

Sea of Galilee

Yarmuk River

Jordan River

Jabbok

River

Ramoth-gilead

Edrei

Gerasa

Mahanaim

Rabbah (Amman)

Shittim

Beth-hoglah

Heshbon

Bezer

Medeba

Sarid

Jokneam

Megiddo

Taanach

Dothan

Socoh

Samaria

Pirathon

Joppa

Lod

Jabneel

Gezer

Ashdod

Ashkelon

Gaza

Beth-zur

Hebron

Jericho

Adummim

Bethlehem

Beth-hoglah

Heshbon

Bezer

Medeba

Dibon

B. The moral outrage of the Levite and the man of the house (Judges 19:22–30).

Judg. 19:29, “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.

Judg. 19:30, “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!’ ” [NKJV]

A clay tablet of King Zimri-Lim about 1780 BC from Mari on the Euphrates:

“To my lord, speak. Bahhdi-Lim, your servant [speaks] as follows: For five full days I have waited for the Hanaeans but the people do not gather. The Hanaeans have arrived from the steppe and established themselves among the settlements. Once, twice, I have sent [word] to the settlements and the appeal has been made. But they have not gathered together, and for the third day they have not gathered. Now, if I had my way, a prisoner in jail should be killed, his body dismembered, and transported to the area between the villages as far as Hudnim and Appan in order that the people would fear and gather quickly. Then I could make an attempt in accordance with the command which my lord has given, to carry out the campaign quickly.”

1 Sam. 11:7, “Saul took a pair of oxen, cut them into pieces, and sent the pieces by messengers throughout Israel, proclaiming, ‘This is what will be done to the oxen of anyone who does not follow Saul and Samuel.’ Then, the terror of the Lord fell on the people, and they came out together as one.”

The Tribes Gather, Judges 20:1–3a

Judg. 20:1, “So all the children of Israel came out, from Dan to Beersheba, as well as from the land of Gilead, and the congregation gathered together as one man before the LORD at Mizpah.

Judg. 20:2, “And the leaders of all the people, all the tribes of Israel, presented themselves in the assembly of the people of God, four hundred thousand foot soldiers who drew the sword.

Judg. 20:3, “(Now the children of Benjamin heard that the children of Israel had gone up to Mizpah.) Then the children of Israel said, ‘Tell us, how did this wicked deed happen?’ ”

SEA



The Levite Reports on the Tragedy, Judges 20:4–7

Judg. 20:4, “So the Levite, the husband of the woman who was murdered, answered and said, ‘My concubine and I went into Gibeah, which belongs to Benjamin, to spend the night.

Judg. 20:5, “ ‘And the men of Gibeah rose against me, and surrounded the house at night because of me. They intended to kill me, but instead they ravished my concubine so that she died.’ ” [NKJV]

The Levite Reports on the Tragedy, Judges 20:4–7

Judg. 20:6, “ ‘So I took hold of my concubine, cut her in pieces, and sent her throughout all the territory of the inheritance of Israel, because they committed lewdness and outrage in Israel.

Judg. 20:7, “ ‘Look! All of you are children of Israel; give your advice and counsel here and now!’ ” [NKJV]

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נְבִלָה *nevalah* comm fem
sing abs folly;
disgraceful thing

The Reaction of the Nation, Judges 10:8–13

Judg. 20:8, “So all the people arose as one man, saying, ‘None of us will go to his tent, nor will any turn back to his house;

Judg. 20:9, “ ‘but now this is the thing which we will do to Gibeah: We will go up against it by lot.

Judg. 20:10, “ ‘We will take ten men out of every hundred throughout all the tribes of Israel, a hundred out of every thousand, and a thousand out of every ten thousand, to make provisions for the people, that when they come to Gibeah in Benjamin, they may repay all the vileness that they have done in Israel.’ ” [NKJV]

Judg. 20:11, “So all the men of Israel were gathered against the city, united together as one man.

Judg. 20:12, “Then the tribes of Israel sent men through all the tribe of Benjamin, saying, ‘What is this wickedness that has occurred among you?’

Judg. 20:13, “ ‘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.” [NKJV]

Mobilization of the Armies, Judges 20:14–17

Judg. 20:14, “Instead, the children of Benjamin gathered together from their cities to Gibeah, to go to battle against the children of Israel.

Judg. 20:15, “And from their cities at that time the children of Benjamin numbered twenty-six thousand men who drew the sword, besides the inhabitants of Gibeah, who numbered seven hundred select men.”

בַּחֹרֶב *bachur-2* passiveQal part
masc sing abs to choose, they were
“choice” men, men who qualified for
the job

Judg. 20:16, “Among all this people were seven hundred choice men who were left-handed; every one could sling a stone at a hair’s breadth and not miss.

Judg. 20:17, “Now besides Benjamin, the men of Israel numbered four hundred thousand men who drew the sword; all of these were men of war.”

**בַּחֹרֶב *bachur-2* passiveQal part
masc sing abs to choose, they were
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THREE BATTLES: Judges 20:18–48

The First Battle: 20:18–21

Judg. 20:18, “Then the children of Israel arose and went up to the house of God to inquire of God. They said, ‘Which of us shall go up first to battle against the children of Benjamin?’ The LORD said, ‘Judah first!’

Judg. 20:19, “So the children of Israel rose in the morning and encamped against Gibeah.

Judg. 20:20, “And the men of Israel went out to battle against Benjamin, and the men of Israel put themselves in battle array to fight against them at Gibeah.”