



Sowing the Word



Rimmon

Judges 20-21

February 16 - 22nd, 2012

*So they read distinctly from the book, in the Law of God;
and they gave the sense, and
helped them to understand the reading.
(Nehemiah 8:8)*

Table of Contents

Outline.....	2-3
Daily Reading.....	4-10
With the Word Commentary.....	11
Devotionals.....	12

Helpful Study Resource:
Explore the Book by J. Sidlow Baxter

Online Help:
http://preceptaustin.org/judges_commentaries.htm

Commentary:
**The commentary used with permission throughout
this booklet is:**
**With the Word Bible Commentary
by Warren W. Wiersbe.
ISBN 0-8407-9108-9**

Outline

REVIEW AND PREVIEW (1:1—3:6)

Looking Back (1:1—2:10)

Looking Forward (2:11—3:6)

THE TIMES OF THE JUDGES (3:7—16:31)

Othniel (3:7—11)

Ehud (3:12—30)

Shamgar (3:31)

Deborah and Barak (Chaps. 4,5)

 Their Story in Prose (Chap. 4)

 Their Story in Song (Chap. 5)

Gideon (6:1—8:32)

 Gideon's Call to Service (Chap. 6)

 Gideon's Three Hundred (Chap. 7)

 Gideon's Victory over the Philistines (8:1—32)

Abimelech's Usurpation (8:33—9:57)

Tola and Jair (10:6—18)

Jephthah (10:6—12:7)

Israel's Misery (10:6—18)

Jephthah's Defense of Israel (1:1—28)

 Jephthah's Vow (11:29—40)

Jephthah Slays the Ephramiteds(12:1—7)

Ibzan, Elon, and Abdon (12:8-15)

Samson (Chaps. 13—16)

Samson's Godly Heritage (Chap. 13)

Samson's Feast and Riddle (Chap. 14)

Samson's Reprisals (Chap. 15)

Samson Duped by Delilah (Chap. 16)

RELIGIOUS, MORAL, AND POLITICAL DECAY (Chaps. 17—21)

Micah's Religious Establishment (Chap. 17)

Micah and the Danites (Chap. 18)

The Levite and His Conqubine (Chap. 19)

The War and Benjamin (Chaps. 20,21)

-MacDonald, William, Believer's Bible Commentary, "Judges

With the Word Bible Commentary

JUDGES 20

The chapter is a good illustration of James 3:13–18. When we operate on the basis of human wisdom, we create one problem after another, but when we pause to pray and seek the mind of the Lord, He shows us what to do.

The Benjamites did not seek the Lord, admit their guilt, or repent of their sins. There can be no peace unless sin is put away, but the people of Benjamin would not judge their own people in Gibeah. “So shall you put away the evil person from among you” is repeated nine times in Deuteronomy, and God expected His people to obey.

God’s people today need to deal with sin in their lives (2 Cor. 7:1) and in the church family (1 Cor. 5). Unconfessed sin is like uncontrolled disease: it spreads and it kills. Charles Spurgeon said, “Sin is the mother and nurse of all evil, the egg of all mischief, the fountain of all bitterness, the root of misery.”

JUDGES 21

After the tumult and the tempers calmed down, the nation discovered that their rash vow had created a new problem: a tribe in Israel was about to become extinct. If the people of Gibeah had dealt with sin as Moses had commanded, all of the trouble would have been avoided. The easy way always becomes the hard way.

The leaders of Israel became peacemakers (v. 13), and the tribes began working together to solve the problem. Their solution was a matter of semantics: Israel had vowed not to give them wives, but that did not prevent the men of Benjamin from going out and taking wives.

The apostle Paul came from the tribe of Benjamin. No doubt he was grateful for those four hundred women from Jabesh Gilead (v. 12) and the two hundred women who were kidnapped at Shiloh, for they kept the tribe alive.

Judges 20

Written By: Matthew Henry

We have here a full account of the complete victory which the Israelites obtained over the Benjamites in the third engagement: the righteous cause was victorious at last, when the managers of it amended what had been amiss; for, when a good cause suffers, it is for want of good management. Observe then how the victory was obtained, and how it was pursued. Two things they had trusted too much to in the former engagements—the goodness of their cause and the superiority of their numbers. It was true that they had both right and strength on their side, which were great advantages; but they depended too much upon them, to the neglect of those duties to which now, this third time, when they see their error, they apply themselves. The body of the army faced the city of Gibeah, as they had done before, advancing towards the gates. The Benjamites, the body of whose army was now quartered at Gibeah, sallied out upon them, and charged them with great bravery. The besiegers gave back, retired with precipitation, as if their hearts failed them upon the sight of the Benjamites, which they were willing to believe, proudly imagining that by their former success they had made themselves very formidable. Some loss the Israelites sustained in this counterfeit flight, about thirty men being cut off in their rear. But, when the Benjamites were all drawn out of the city, the ambush seized the city, gave a signal to the body of the army, which immediately turned upon them, and, it should seem, another considerable party that was posted at Baal-tamar came upon them at the same time; so that the Benjamites were quite surrounded, which put them into the greatest consternation that could be.

Judges 21

In the close of all we have, the settling of the tribe of Benjamin again. The few that remained returned to the inheritance of that tribe. And soon after from among them sprang Ehud, who was famous in his generation, the second judge of Israel. In the disbanding and dispersing of the army of Israel, they did not set up for a standing army, nor pretend to make any alterations or establishments in the government; but when the affair was over for which they were called together, they quietly departed in God's peace, every man to his family. Public services must not make us think ourselves above our own private affairs and the duty of providing for our own house. A repetition of the cause of these confusions, though God was their King, every man would be his own master, as if there was no king. Blessed be God for magistracy.