


PRAYER

Peace and Healing— Ask God to protect our justices, pregnancy care center staff, and pro-life organizations across the nation. Woman impacted by Roe.

State Legislation—Pray for lawmakers in each state, that God will give them wisdom and strength to enact laws to guard children in the womb.

Courage for God's People—This victory is a result of many people standing for God's truth about the sanctity of life. Ask Him to encourage and embolden His people to remain faithful to His Word in all areas of life, no matter what our culture says.

Life Choices in Conway—Join us to pray at Life Choices, 1330 S Donaghey, at 9:00 a.m. on Wednesday June 29.  (Carpool from Fellowship at 8:45)

Judges

A Faithful God in a Broken World

A Narrow Path

Welcoming without Affirming

It is possible to welcome homosexual people into the church
but not welcome homosexuality into the church.

This is similar to saying we welcome all sinners at Fellowship
while we do not affirm any sin.

A Narrow Path

Compassion Without Compromise

At the same time homosexuality as well as any other sexual sin is a significant deviation from God's design for men and women as those who bear the image of God and yet is not the worst of all possible sins.

God is gracious and loves all people and is in the business of redemption.

A Narrow Path

Compassion Without Compromise

Here is a trustworthy saying that deserves full acceptance:
Christ Jesus came into the world to save sinners—of whom I am the worst.

But for that very reason I was shown mercy so that in me,
the worst of sinners, Christ Jesus might display his immense patience
as an example for those who would believe in him
and receive eternal life.

Now to the King eternal, immortal, invisible,
the only God, be honor and glory for ever and ever. Amen.

The Evangelical Church and LGBTQ Issues, June 21, 2022



Darrell Bock



Sam Allberry

You can be 100% right theologically and completely biblical in your perspective, but if your tone is not right there's a lot of work still to be done. You can be right and still be wrong.



Darrell Bock

War

The World

Turned Upside-Down

Judges The World Turned Upside-Down



<p>THE FAILURE OF THE TRIBES</p> <p>Political Prologue: Failure to Complete the Task (1:1-2:5) A Good Start (1:1-18) A Poor Finish (1:20-36) A Sacred Tradition (2:1-5)</p> <p>Theological Prologue: A Latent New Generation (2:6-3:6) The Death of Joshua & His Generation (2:6-9) Defection of the New Generation (2:10-19) The Testing of the Future Generations (2:20-3:6)</p>	<p>OTHERS: The Model Judges (3:7-11)</p> <p>EHUD: Left-handed Assassin (3:12-30) SHAMGAR: Another Judge (3:31)</p> <p>DEBORAH and BARAK: The Rise of Women of Valor (4:1-5:31)</p> <p>Israel in Jabin's hand (4:1-2) Israel cries out to YHWH (4:3) Deborah prophesies that YHWH will deliver Sisera to Barak (4:4-7) Deborah prophesies that Sisera will fall to a woman (4:8-9a) Barak pursues Sisera (4:9b-12) Barak goes up: Sisera assembles his army (4:13) YHWH HAS GIVEN SISERA INTO BARAK'S HAND (4:14a) Barak goes down: YHWH routs Sisera's army (4:14b-15) Barak pursues Sisera (4:16) Sisera falls to Jael (4:17-21) Jael delivers Sisera to Barak (4:22) Jael delivers Sisera to Barak (4:22) Jabin in Israel's hand (4:24)</p> <p>The Song of Deborah (5:1-31)</p> <p>GIDEON: A Man with a Great God & A Weak Faith (6:1-8:32)</p> <p>Introduction: Evil at the time of Gideon's call (6:1-2) Gideon's call to deliver Israel (6:11-32) Gideon's battle of faith and God's faithfulness (6:33-7:18) Gideon delivers Israel from Midian (7:19-8:21) Conclusion: Evil at the time of Gideon's death (8:22-32)</p> <p>The Son of Gideon (9:1-57)</p> <p>TOBI: Another Judge (10:1-2) SHAMGAR: Another Judge (10:3-5)</p> <p>JEPHTHAH: A Foolish Man & A Rash Vow (10:6-12:7)</p> <p>Introduction: Evil at the time of Jephthah's call (10:6-16) Jephthah's Rise: An Installment of a "Commander" (10:17-11:11) Jephthah Plans a Vow: Jephthah delivers Sihon into Israel's hand (11:12-27) Jephthah's Fall: A rash vow leads to tragedy & a sacrifice (11:28-40) Conclusion: Evil at the time of Jephthah's death (12:1-7)</p> <p>DELIBAN: Another Judge (12:8-10) ELON: Another Judge (12:11-12) ABDON: Another Judge (12:13-15)</p> <p>SAMSON: A Fool God Uses (13:1-16:31)</p> <p>Introduction: Philistine oppression (13:1) The wonderful birth of Samson YHWH's presence (13:2-24) The first exploits of Samson & YHWH's deliverance (14:1-20) The second exploits of Samson & YHWH's deliverance (15:1-19) The death of Samson & YHWH's deliverance (16:1-30) Conclusion: The end of the story with no rest (16:31)</p>	<p>THE FAILURE OF THE LEVITES</p> <p>(A Failure of Spiritual Leadership) A Levite and his concubine in Israel (17:1-18:31) A Levite and his concubine in Israel (19:1-21:25) (A Tragic Tale where the Levite's "sins" have been lost.)</p>
<p>Prologue</p>	<p>Tragic Storyline: God's People are behaving like God's Enemies</p>	<p>Epilogue</p>
<p>1:1 Double Introduction 3:6</p>	<p>Body: The Downward Spiral of the 12 Judges</p>	<p>16:31 Double Conclusion 17:1 21:25</p>

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

The author recorded the continuing cycles of the nation's sinful idolatry, domination by foreign oppressors, and deliverance through sovereignly appointed judges in order to demonstrate Yahweh's faithfulness to His covenant promise to punish Israel's apostasy and to motivate the nation to recognize the need for a centralized form of government (monarchy) in anticipation of the Messiah.

Second Conclusion

Perversity

The Progression of **Immorality**

The Levite and His Concubine (19:1-30)

Violence

The Progression of **Violence**

Civil War and Genocide (20:1-48)

Sovereignty

The Progression of **Conflict**

Chaotic Solutions (21:1-25)

Judges 19-21

A

In those days Israel had no king;
everyone did as they saw fit.

Judges 17:6

B

In those days Israel had no king.

Judges 18:1

B'

In those days Israel had no king.

Judges 19:1

A'

In those days Israel had no king;
everyone did as they saw fit.

Judges 21:25

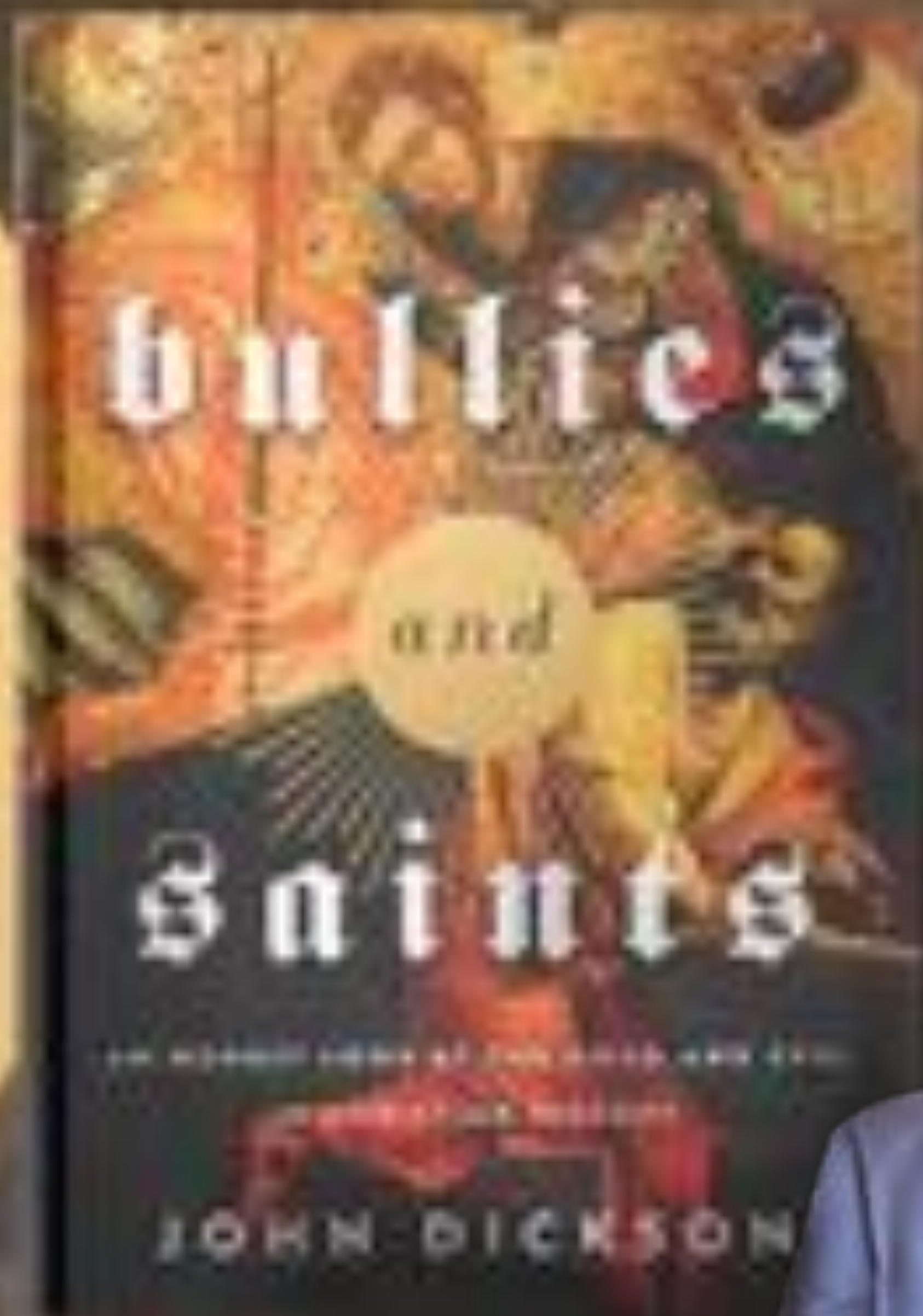
Judges 19-21 is the picture of how bad a society can get when there is no real spiritual influence. This is raw human nature.

Their response is not justice, but uncontrolled vengeance.

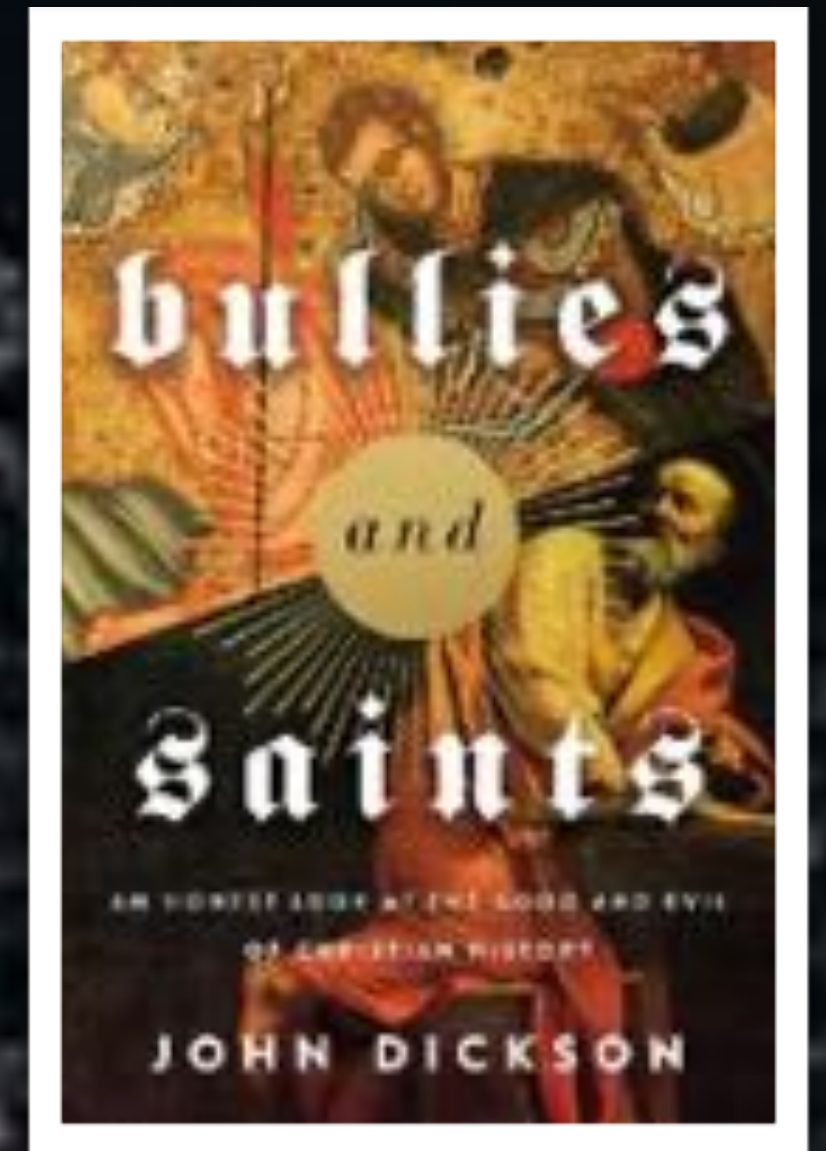
Allen Ross



TAKE AN
honest
LOOK AT
CHRISTIAN
history



The History of Christianity
is full of horrendous evil
and abuses of power
in the Name of Christ.



The History of Christianity
is full of unimaginable acts of
love and compassion
in the Name of Christ.



The Church is at its best, in history and today, when it performs the beautiful tune of Jesus well. The beautiful tune is loving others, including our enemies and treating every image bearer with dignity and value which includes sharing the gospel clearly and with grace.



The Function of Anonymity

- Universal Application
 - *Everyone is an abuser.*
 - *Everyone is a victim.*
- Loss of Personhood
 - *No one is known as an individual.*
 - *Humanity has been lost.*

Don Michael Hudson





The Structure of 19-21

- Violent Abuse of a Woman (19:1-30)
 - Slaughter of Israelites (20:1-48)
 - ♦ *Foolish/Vengeful Oaths* (21:1-7)
 - Slaughter of Israelites (21:8-15).
- Violent Abuse of Women (21:16-24)

God may express his judgment by letting his people suffer the consequences of their own selfish decisions. However, God also graciously preserves the nation of Israel.

Kenneth Way



The Incident: Sodom and Gomorrah Revisited

When God's people live with the world's values regular life begins to contain unimaginable evil (including misogamy, sexual perversions, and horrible violence).

Application

(The Israelites look like the Canaanites
and Sodom and Gomorrah is eclipsed by Israel)

[God's people look just like the world
and Las Vegas is eclipse by Sunday Morning]

The Overreaction: Bye Bye Benjamin

Eventually God allows
His people to destroy themselves
by turning them over
to their own devices.

Then all Israel from Dan to Beersheba and from the land of Gilead came together as one and assembled before the Lord in Mizpah. The leaders of all the people of the tribes of Israel took their places in the assembly of God's people, four hundred thousand men (squads?) armed with swords. (The Benjamites heard that the Israelites had gone up to Mizpah.)

Judges 20:1-3

This convocation of (almost) all Israel is a first in the book of judges. Ironically, the dismembered body of the concubine is the occasion for this gathering of the unified body of Israel, which is about to dismember itself. Another irony is that they are able to unify against themselves in a way they were never able to do against the pagan inhabitants of the land.

Kenneth Way



Then the Israelites said, "Tell us how this awful thing happened."

Judges 20:1-3

Their heartfelt question, "Why has this happened to Israel?", clearly calls for an answer—although the writers leave it implicit—"because of your own stupid behavior and your failure to consult and heed God at a much earlier stage"!

Mary Evans



So the Levite, the husband of the murdered woman, said, "I and my concubine came to Gibeah in Benjamin to spend the night. During the night the men of Gibeah came after me and surrounded the house, **intending to kill me**. They raped **my** concubine, and she died. I took **my** concubine, cut her into pieces and sent one piece to each region of Israel's inheritance, because **they committed this lewd and outrageous act** in Israel. Now, all you Israelites, speak up and tell me what you have decided to do."

Judges 20:4-7

All the men rose up **together as one**, saying, "None of us will go home. No, **not one of us will return to his house**. But now this is what we'll do to Gibeah: We'll go up against it in the order decided by casting lots. We'll take ten men out of every hundred from all the tribes of Israel, and a hundred from a thousand, and a thousand from ten thousand, to get provisions for the army. Then, when the army arrives at Gibeah in Benjamin, it can give them what they deserve for this outrageous act done in Israel." So all the Israelites got together and **united as one** against the city.

Judges 20:8-11

The irony is obvious and tragic. At the beginning of the book, Israel has prepared to unite against a common foe [Canaanites]; now at the end of the book the original idea has failed materialize, Israel has descended to the moral level of Sodom, and the tribes were forced to take action against one of their own brothers. Any unity between the tribes now was hollow.

Robert Chisholm



The tribes of Israel sent messengers throughout the tribe of Benjamin, saying, "What about this awful crime that was committed among you? Now turn those wicked men of Gibeah over to us so that we may put them to death and purge the evil from Israel."

Judges 20:12-13

But the Benjamites would not listen to their fellow Israelites. From their towns they came together at Gibeah to fight against the Israelites. At once the Benjamites mobilized twenty-six thousand (squad) swordsmen from their towns, in addition to seven hundred able young men from those living in Gibeah. Among all these soldiers there were seven hundred select troops who were left-handed, each of whom could sling a stone at a hair and not miss.

Judges 20:14-16

Israel, apart from Benjamin, mustered four hundred thousand (squads?) swordsmen, all of them fit for battle.

The Israelites went up to Bethel and **inquired of God**. They said, "Who of us is to go up first to fight against the Benjamites?"

The LORD replied, "Judah shall go first."

Judges 20:17-18

God is now
back in the story,
but he is not
Israel's friend.

Kenneth Way



The next morning the Israelites got up and pitched camp near Gibeah. The Israelites went out to fight the Benjamites and took up battle positions against them at Gibeah. The Benjamites came out of Gibeah and cut down twenty-two thousand (squad?) Israelites on the battlefield that day.

Judges 20:19-21

But the Israelites encouraged one another and again took up their positions where they had stationed themselves the first day. The Israelites went up and wept before the LORD until evening, and they inquired of the LORD. They said, "Shall we go up again to fight against the Benjamites, our fellow Israelites?"

The LORD answered, "Go up against them."

Judges 20:22-23

Then the Israelites drew near to Benjamin the second day. This time, when the Benjamites came out from Gibeah to oppose them, they cut down another eighteen thousand (squads?) Israelites, all of them armed with swords.

Judges 20:24-25

Then all the Israelites, the whole army, went up to Bethel, and there **they sat weeping before the LORD.** They fasted that day until evening and presented burnt offerings and fellowship offerings to the LORD. And the Israelites inquired of the LORD. (In those days the ark of the covenant of God was there, with Phinehas son of Eleazar, the son of Aaron, ministering before it.) They asked, "Shall we go up again to fight against the Benjamites, our fellow Israelites, or not?"

The Lord responded, "Go, for tomorrow I will give them into your hands."

Judges 20:26-28

Then Israel set an ambush around Gibeah. They went up against the Benjamites on the third day and took up positions against Gibeah as they had done before. The Benjamites came out to meet them and were drawn away from the city. They began to inflict casualties on the Israelites as before, so that about thirty men fell in the open field and on the roads—the one leading to Bethel and the other to Gibeah. While the Benjamites were saying, “We are defeating them as before,” the Israelites were saying, “Let’s retreat and draw them away from the city to the roads.”

Judges 20:29-32

All the men of Israel moved from their places and took up positions at Baal Tamar, and the Israelite ambush charged out of its place on the west of Gibeah. Then ten thousand of Israel's able young men made a frontal attack on Gibeah. The fighting was so heavy that the Benjamites did not realize how near disaster was. **The LORD defeated Benjamin before Israel**, and on that day the Israelites struck down 25,100 Benjamites, all armed with swords. Then the Benjamites saw that they were beaten.

Judges 20:33-36

Now the men of Israel had given way before Benjamin, because they relied on the ambush they had set near Gibeah. Those who had been in ambush made a sudden dash into Gibeah, spread out and put the whole city to the sword. The Israelites had arranged with the ambush that they should send up a great cloud of smoke from the city, and **then the Israelites would counterattack.**

Judges 20:36-39

The Benjamites had begun to inflict casualties on the Israelites (about thirty), and they said, "We are defeating them as in the first battle." But when the column of smoke began to rise from the city, the Benjamites turned and saw the whole city going up in smoke. Then the Israelites counterattacked, and the Benjamites were terrified, because they realized that disaster had come on them. So they fled before the Israelites in the direction of the wilderness, but they could not escape the battle. And the Israelites who came out of the towns cut them down there.

Judges 20:39-42

They surrounded the Benjamites, chased them and easily overran them in the vicinity of Gibeah on the east. Eighteen thousand (squad) Benjamites fell, all of them valiant fighters. As they turned and fled toward the wilderness to the rock of Rimmon, the Israelites cut down five thousand men along the roads. They kept pressing after the Benjamites as far as Gidom and struck down two thousand more.

Judges 20:43-45

On that day twenty-five thousand Benjamite swordsmen fell, all of them valiant fighters. **But six hundred of them turned and fled into the wilderness to the rock of Rimmon, where they stayed four months.** The men of Israel went back to Benjamin and put all the towns to the sword, including the animals and everything else they found. All the towns they came across they set on fire.

Judges 20:46-48

Some Christians will delude themselves by thinking this sort of judgment could fall on Old Testament Israelites but never on God's people in this age. They only show they have never understood their savior (see, e.g. Matt. 11:25-26; Mark 4:24-25; cf. Rom. 1:24, 26,28 in context). On the other hand, we may be veritably crushed and yet have hope, because, in the middle of all of our scourges, we simply have access to the father (Heb. 10:19-22).

Dale Ralph Davis



The Aftermath: 600 Brides for 600 Brothers

Sometimes you can step over
a line of moral decay
and only the grace of God and
His larger purposes can save you.

The men of Israel had taken an oath at Mizpah:
"Not one of us will give his daughter in marriage
to a Benjamite."

The people went to Bethel, where they sat
before God until evening, raising their voices
and weeping bitterly. "LORD, God of Israel," they
cried, "why has this happened to Israel? Why
should one tribe be missing from Israel today?"

Judges 21:1-3

Their heartfelt question, "Why has this happened to Israel?", clearly calls for an answer—although the writers leave it implicit—"because of your own stupid behavior and your failure to consult and heed God at a much earlier stage"!

Mary Evans



Early the next day the people built an altar and presented burnt offerings and fellowship offerings.

Then the Israelites asked, "Who from all the tribes of Israel has failed to assemble before the LORD?" For they had taken a solemn oath that anyone who failed to assemble before the LORD at Mizpah was to be put to death.

Judges 21:4-5

Now the Israelites grieved for the tribe of Benjamin, their fellow Israelites. "Today one tribe is cut off from Israel," they said. "How can we provide wives for those who are left, since we have taken an oath by the LORD not to give them any of our daughters in marriage?" Then they asked, "Which one of the tribes of Israel failed to assemble before the LORD at Mizpah?" They discovered that no one from Jabesh Gilead had come to the camp for the assembly. For when they counted the people, they found that none of the people of Jabesh Gilead were there.

Judges 21:6-9

So the assembly sent twelve thousand fighting men with instructions to go to Jabesh Gilead and put to the sword those living there, including the women and children. "This is what you are to do," they said. "Kill every male and every woman who is not a virgin." They found among the people living in Jabesh Gilead four hundred young women who had never slept with a man, and they took them to the camp at Shiloh in Canaan.

Judges 21:10-12

Then the whole assembly sent an offer of peace to the Benjamites at the rock of Rimmon. So the Benjamites returned at that time and were given the women of Jabesh Gilead who had been spared. But there were not enough for all of them.

Judges 21:13-14

The people grieved for Benjamin, because the LORD had made a gap in the tribes of Israel. And the elders of the assembly said, "With the women of Benjamin destroyed, how shall we provide wives for the men who are left? The Benjamite survivors must have heirs," they said, "so that a tribe of Israel will not be wiped out.

Judges 21:15-17

We can't give them our daughters as wives, since we Israelites have taken this oath: 'Cursed be anyone who gives a wife to a Benjamite.' But look, there is the annual festival of the LORD in Shiloh, which lies north of Bethel, east of the road that goes from Bethel to Shechem, and south of Lebonah."

Judges 21:18-19

So they instructed the Benjamites, saying, "Go and hide in the vineyards and watch. When the young women of Shiloh come out to join in the dancing, rush from the vineyards and each of you *seize* [הִטָּךְ, stalk] one of them to be your wife. Then return to the land of Benjamin."

Judges 21:20-21

When their fathers or brothers complain to us, we will say to them, "Do us the favor of helping them, because we did not get wives for them during the war. You will not be guilty of breaking your oath because you did not give your daughters to them."

Judges 21:22

So that is what the Benjamites did. While the young women were dancing, each man caught one and carried her off [גזל, **tear away or robbed**] to be his wife. Then they returned to their inheritance and rebuilt the towns and settled in them.

At that time the Israelites left that place and went home to their tribes and clans, each to his own inheritance.

Judges 21:23-24

There are
many victims
in this final account
but no heroes.

Mary Evans



Women, who in the beginning of the book inspired great deeds and played the role of national deliverer (Deborah and Jael), are now raped, slaughtered and kidnapped by their own countrymen. Ironically the brutalization of Israelite women anticipated by Sisera's mother (ch. 5) becomes a reality not through a ruthless foreign conqueror and his soldiers, but through Israelite men.

Robert Chisholm



The manner in which men treat women today serves as a barometer of the spiritual climate of a nation, society, church, or family. In Judges the escalating violence parallels the escalating deterioration of the status of women. This link has also been supported by recent research which has shown that the status of women can be linked to the level of violence and volatility in a society.

Daniel I. Block



In those days
Israel had no king;
everyone did
as they saw fit.

Judges 21:25

So the book of Judges ends with a miracle. How after chapters 19-21, indeed, after chapters 1-21, can you account for the fact that there is still an Israel? It can only be because Yahweh wished to dwell in the midst of his people in spite of its sin. It can only be because Yahweh's Grace is far more tenacious than his peoples depravity and insists on still holding them fast even in their sinfulness and their stupidity.

Dale Ralph Davis



While God may allow His people to suffer the consequences of their own foolish decisions (often orchestrating them Himself) He will always graciously accomplish His own redemptive purposes.

Next Steps

Truth:

God's people can do horrible things,
but not without consequences.

Warning:

There is a limit to the patience of God.

Challenge:

Live a countercultural life of fidelity to God
and love of others.

Judges does not have a happy ending.
The only way to break the cycle is to
adhere to God's word and turn from sin.
This is doing "what is right in the eyes of
the Lord" (Deut. 12:25, 28; 21:9)
instead of doing "what is right
in one's own eyes."

Kenneth Way

