

GRACE TEMPLE BAPTIST CHURCH OF LAWNSIDE
Wednesday Night Bible Study

JUDGES 1:1 – 3:6

INTRODUCING THE JUDGES MORE THAN ONCE

Summary

This book covers the history of Israel from the death of Joshua through the time of the judges, which lasted over three hundred years. Many times, the cycle of sin, slavery, repentance, and deliverance by means of a judge is repeated. These opening chapters of Judges describe the national and theological condition of Israel following the death of Joshua. They set the scene for the coming of the judges. In chapter 1, we read of Israel's relative failure to expel the inhabitants of the Promised Land. Then, in 2:1–3:6, we encounter the reasons for and consequences of that failure.

With Moses and Joshua dead, the Lord raises up judges to deliver His people from foreign oppression caused by their own sin and idolatry. These judges lead Israel, promote covenantal obedience, and secure the land's rest from subjugation.

Judges makes it clear that Israel's suffering and subjugation is the direct result of their own sin and idolatry (2:11–15). It is also clear that the Lord gives His people over to such suffering because of their sin (2:14). Thus, we should be struck by the statement that "the Lord was moved to pity by their groaning because of those who afflicted and oppressed them" (2:18). The Lord does not abandon His people to sin. Rather, it is he who delivers us from our sin. We do not clean up our lives in order to become favored by God. It is just the opposite. Because God has favored us in Christ, we are empowered unto holy living as we worship the God of our salvation.

The opening line in the book of Judges is nearly identical to the opening line of the book of Joshua, which begins, "After the death of Moses." By beginning in this way, we come to understand that the book of Judges continues the narrative of Joshua, which is itself a continuation of the narrative of Deuteronomy. As such, we encounter the unity of the plan of God in the outworking of history across the ages. This is especially important for understanding the book of Judges, where it appears that God's plan and God's people are simply falling apart.

The second introduction to the book of Judges (2:1–3:6) concludes with a statement addressing Israel's proclivity to marry people from the nations around them: "Their daughters they took to themselves for wives, and their own daughters they gave to their sons, and they served their gods" (3:6). It is important to note the connection between intermarriage and idolatry in this concluding statement. A similar connection is found in Genesis 6, where intermarriage (vv. 1–2) and increasing wickedness (v. 5) serve as the prelude to God's judgment of the world in the flood. The same reality turns Solomon's heart away from God and results in the tearing apart of Israel into two nations (I Kings 11:8–11). We can understand, then, why Paul is so insistent that Christians must "not be unequally yoked with unbelievers."

Israel's occupation of the land is dependent upon their obedience to the Sinai (Mosaic) covenant (Deuteronomy 30:15–18). The book of Judges teaches us that Israel is not obedient to that covenant (Judges 2:2), and so their eventual expulsion from the land (loss of inheritance) is an act of the Lord's faithfulness to the Mosaic covenant, just as Adam was expelled from the garden of Eden for his disobedience to the covenant of works. But Adam's and Israel's disobedience is trumped by the obedience of Christ, which is for the benefit of all those who are united to him by faith (Romans 4:13; James 2:5). As such, Christians are heirs to "an inheritance that is imperishable, undefiled, and unfading, kept in heaven for you" (I Peter 1:4).

In our study of the book of Judges—or any part of the Bible, for that matter—it is always important to distinguish between the instruments and the agent of our salvation. This principle is well illustrated in the book of Judges. The Bible can speak of human saviors who deliver God's people, as in Judges 2:16: "Then the Lord raised up judges, who saved them out of the hand of those who plundered them." But a mere two verses later, the same verb is employed in relation to the Lord: "Whenever the Lord raised up judges for them, the Lord was with the judge, and he saved them from the hand of their enemies all the days of the judge" (2:18). It is the Lord who raises up these judges, and it is the Lord who empowers them by His Spirit. The Lord is the agent, the power, the will, and the force to save. The judge is simply a tool in the hand of the Lord, the true and better Judge.

Please answer the following questions:

1. Who was the first tribe to go against the Canaanites? (1:2)
2. How did Adonibezek “reap what he sowed?” (1:6-7)
3. Who was given Caleb’s daughter to marry? (1:12-13)
4. Why didn’t Judah drive out the inhabitants of the valley? (1:19)
5. What did the angel of the LORD say to Israel? (2:1-3)
6. What arose after Joshua and the elders died? (2:10)
7. What did the children of Israel do provoke the anger of the Lord? (2:11-13)
8. To whom did the LORD deliver Israel? (2:14)
9. Who did the LORD raise up to help them? (2:16-18)
10. What happened after the judge died? (2:19)

JUDGES 3:7–31

OTHNIEL, EHUD, AND SHAMGAR

Summary

As mentioned, the book of Judges contains two introductions. It also has two conclusions, 12 judges (six major judges and six minor judges), and one anti-judge (Abimelech). In 3:7–31, we encounter in rapid succession the first two major judges, Othniel and Ehud, and then Shamgar, the first of the so-called minor judges. Although these initial judge narratives are relatively brief, especially when compared to the accounts of Gideon, Jephthah, and Samson, they set the standard and establish the pattern for each of the following judges. Othniel shows us what to expect, while Ehud illustrates those expectations.

It is also helpful to understand that the designation “minor” judge relates to the relative brevity of each account, ranging between one and three verses. The inclusion of six minor judges gives us 12 total judges, perhaps representing the number of tribes in Israel. These minor judges also appear at strategic locations in the overall narrative of the judges, perhaps signaling the appearance of a climactic judge narrative. In this way, Shamgar identifies the Deborah and Barak account as the climax of the first three major judges; Tola and Jair appear together and identify the climactic role of the Jephthah account; and, finally, Ibzan, Elon, and Abdon together distinguish Samson as the final, climactic judge in the book of Judges.

Once again, Israel failed to remember that God had saved them out of bondage and slavery and had given them an undeserved inheritance. This state of affairs resulted in their idolatry, or, better, “gospel amnesia”—the failure to live in light of God’s salvation and grace. Given the tendencies of our own hearts, how can we protect ourselves from forgetting the grace of God? We must come to the only one who truly knows the Father, to the one who never forgot. Jesus said of himself, “No one knows the Son except the Father, and no one knows the Father except the Son and anyone to whom the Son chooses to reveal him” (Matthew 11:27). From this vantage point, Jesus’ words on the Cross take on their full significance: “My God, my God, why have you forsaken me?” (Matthew 27:46).

When the Lord proclaimed His name to Moses on Mount Sinai, He revealed that He is “slow to anger”, but this does not mean that the Lord allows sin to go unpunished. The Lord not only is slow to anger; He also “will by no means clear the guilty” (Exodus 34:7). The repeated sin of Israel in the book of Judges provokes the Lord’s anger, and He punishes His people for their sin (3:12). But when the people cry out to the Lord, we read that He is quick to save (3:9, 15). The punishment of the Lord is a means of grace in the life of Israel because it causes their hearts to return to the Lord and to experience again His salvation. Because of the suffering of Jesus on the cross for our sins, Christians will never experience the final judgment of God against sin. However, we do experience his fatherly discipline, much like Israel did in the days of the judges, and this is good news. “It is for discipline [not judgment] that you have to endure. God is treating you as sons” (Hebrews 12:7).

Sometimes it is difficult to understand how God works “all things . . . for good”, but the account of Ehud and Eglon can help us to grasp how this might work. The account of Israel’s subjugation by Moab is an act of God, not some geopolitical happenstance. The Lord strengthens (or hardens) Eglon and Moab against Israel because of Israel’s sin. You may also recall that the Lord worked in the same way with Pharaoh when he was oppressing Israel in Egypt. It is recorded repeatedly in the book of Exodus that the Lord “hardened” (or “strengthened”) the heart of Pharaoh against Israel. In the case of both Pharaoh and Eglon, however, the hardening of the king’s heart and the oppression of God’s people led to the defeat of the enemy and the salvation of God’s people. Though it may not always be clear to us, especially in the context of suffering and hardship, the Lord is always working all things for the good of His people.

However, a repeated feature in most of the judge narratives is the land’s rest for a period of time after the deliverance by the judge before the judge eventually dies. In fact, the death of leadership in the days of the judges is a big problem for Israel. Twice it is recorded that Joshua dies, and so does Othniel, Ehud, Gideon, Jephthah, and finally Samson. Every time a judge dies, Israel sins all the more and falls deeper and deeper into corruption. Perhaps this is one reason why Israel desires a king. With kingship and dynastic succession, Israel could secure and “ensure” its tenure in the land with continuous, uninterrupted leadership. The problem with this plan, however, will be that most of Israel’s kings will turn out to be corrupt and will do that which is evil in the sight of God, leading the nation into idolatry and eventual exile. What God’s people truly need is an immortal Savior who can secure the obedience of His people forever. So then, to Jesus, “to the King of the ages, immortal, invisible, the only God, be honor and glory forever and ever. Amen”.

A major theme in the book of Judges is Israel’s repeated turning away from the Lord into idolatry, that is, “doing what is evil in the sight of the Lord.” In fact, this is the only element of the judge cycle that is repeated in all six major judge narratives. It is what provokes to anger the God who is “slow to anger” (Exodus 34:6). In Judges 3:7, Israel’s idolatry is the result of “forgetting” the Lord (Deuteronomy 8:11–20). Under the old covenant, the Lord gave his people the signs of circumcision and Sabbath, along with the annual feasts, so that they would remember their salvation and the covenant with their Savior. In the new covenant, our God has also given us baptism and the Lord’s Supper (Communion) as reminders. We have the Scriptures that make known to us our sin, the tyranny of sin’s oppression, and the great salvation accomplished for us by Jesus Christ. We experience these means of grace when we gather together as God’s people on the Lord’s Day for worship, to hear His Word read and preached, to remember the gospel in prayer and praise, and to see His grace set forth in the sacraments of baptism and Communion. Let us then remember His gracious command to us, “Do this in remembrance of me” (Luke 22:19).

Please answer the following questions:

1. What judge delivered Israel from the king of Mesopotamia? (3:8-9)
2. What physically was different about Ehud? (3:15)
3. What physically was different about Eglon? (3:17)
4. How long did Israel have rest from the Moabites? (3:30)
5. By what means did Shamgar slay the Philistines? (3:31)

JUDGES 4:1–5:31

DEBORAH AND BARAK - DOUBLE TROUBLE

Summary

The account of Deborah and Barak brings our first set of three major judges (Othniel, Ehud, Deborah/Barak) to a climax. The climactic nature of this narrative is showcased in part by all of the “doubles” featured in this account. For example, there are two leaders (Deborah and Barak), two villains (Jabin and Sisera), two leading women (Deborah and Jael), and even two different accounts of deliverance.

The Samson narratives also exhibit this double structure, marking the third and sixth judge narratives as climactic accounts in the book of Judges. This same structure is reflected in Genesis 1 and the days of creation, as days 3 and 6 are double creation narratives. There is, however, an important difference between the presentations in Genesis 1 and Judges. In Genesis 1 we move from chaos to creation, with God enthroned as the Sabbath King on day 7.

It is difficult for many of us to imagine the actual terrors of the battlefield, especially when “outgunned.” But just try and imagine what it would have been like for an army of Israelite farmers, poorly armed (Judges 5:8: “Was shield or spear to be seen among forty thousand in Israel?”), to go up against an army of trained soldiers with 900 iron chariots. Victory would have seemed impossible. But this is exactly the point. God’s salvation of his people is never accomplished by means of human strength but rather by the strength of God through human weakness. This is how the Lord instructs Gideon later in the book: “The people with you are too many for me to give the Midianites into their hand, lest Israel boast over me, saying, ‘My own hand has saved me’” (7:2). And so, when we see Jesus hanging on the Cross in the ultimate act of salvation, we see the perfection of saving weakness. This is proof that it is God at work to save! “[Christ] was crucified in weakness, but lives by the power of God. For we also are weak in him, but in dealing with you we will live with him by the power of God” (II Corinthians 13:4).

Often, we see pictures, or types of Christ and His salvation in the people or events recorded in the Old Testament. For example, David’s victory over Goliath is a picture of Christ’s victory over Satan. In addition to analogous pictures of Christ, we also see counterexamples. Sisera is one such negative image. In Judges 4, the Lord leads his people into battle, but Sisera abandons his people and flees as every last soldier is put to death. Sisera is an anti-savior! It is remarkable to remember that our Savior stood His ground unto death in order that all of His people might live and return victorious from battle. And thus “in all these things we are more than conquerors through him who loved us” (Romans 8:37).

Sometimes when reading the Bible, we experience something like *déjà vu* when one text is similar to another. For example, twice Abraham travels to Egypt because of a famine and passes his wife off as his sister (Genesis 12 and 20); several times men visit a well and find a wife (Genesis 24; 29; Exodus 2). These connections are intentional and help us to better understand the events. The same is true here with Judges 4–5. These chapters were written so that we would connect them to Exodus 14–15. In both accounts, the Lord defeats a great army

consisting of horses and chariots by drowning them in floodwaters. In both accounts, the Lord goes out before His people and throws the enemy into great confusion. Both accounts begin with a narrative and conclude with a song. Moses and Miriam sing the song of Exodus 15, while Deborah and Barak sing the song of Judges 5. By working in this repetitious way, the Lord wisely teaches us how He will save us on that last day: by leading forth a great army to defeat the hordes of evil once and for all. This is just what the song of Judges 5 teaches us at its conclusion: “So [in this way] may all your enemies perish, O Lord!” (v. 31).

The Devil is in the details, literally, in this passage. It is no accident that the account of Jael’s execution of Sisera occupies so much space in the narrative (Judges 4:17–22; 5:24–27). The gruesome account of the striking, crushing, shattering, and piercing (5:26) of Sisera’s head should cause us to remember one of the ancient promises of God from Genesis 3:15, that the offspring of the woman would one day deal the final blow to Satan and sin by crushing his head. In seeing this connection, we are reminded that Israel’s greatest need is not salvation from foreign oppression but salvation from the sin that led to the oppression. In the same way, our greatest need is not to be rescued from the earthly, temporal consequences of our sin, but to be saved from sin itself and the curse of death that results from it. Even in the darkest days of our sin, the Lord is faithful to His promise.

Theological, we may feel tension between the Old Testament’s glorification of the death of enemies and the New Testament’s instruction to love, do good to, bless, and pray for our enemies (Luke 6:27–29). But this distinction is not so clear-cut. In the Old Testament, we see Abraham and the patriarchs doing good and blessing the people around them. Likewise, Solomon’s kingship and kingdom is a tremendous blessing to the surrounding nations. On the other hand, there are accounts of judgment and death in the book of Revelation that make the wars recorded in Joshua and Judges seem like G-rated movie trailers.

So how do we understand these differences? One good way to do so is to connect the dots of judgment. Israel’s occupation of the land and the destruction of their enemies is intended to serve as an example of the final judgment of God, in which he will secure the inheritance of the new heavens and earth for his people by annihilating every hint of evil. The wars of Israel to exterminate the Canaanites are a fearful picture of the coming final judgment of God. Today, we live in days like those of the patriarchs, waiting for the coming of the kingdom in all of its fullness. Until that time, we are expected to live at peace with our enemies, praying for their conversion because we know of the judgment that is to come.

Please answer the following questions:

1. What lady judged Israel? (4:4)
2. How was Sisera killed? (4:21)
3. What did Deborah and Barak do after the victory? (5:1)
4. What did the angel of the LORD say to Meroz? (5:23)
5. What did the mother of Sisera cry out? (5:28)

JUDGES 6:1–40

GIDEON'S CALL AND COMMISSION

Summary

Gideon is the fourth major judge as well as the leading judge in the second wave of narratives (Gideon, Jephthah, Samson). We will quickly observe that the accounts of these last three major judges are much longer than those of the first three major judges (Othniel, Ehud, Deborah/Barak). The narratives of Gideon begin in Judges 6 and run through the end of Judges 8. As Israel's decline into idolatry increases, the accounts of the Lord's salvation through these judges expands.

The Lord raises up Gideon to deliver Israel through human weakness in order that Israel might know it is the Lord alone who saves and rules over his people. Gideon's response to Israel's attempt to make him king aptly summarizes the message of this section: "Gideon said to them, 'I will not rule over you, and my son will not rule over you; the Lord will rule over you'" (Judges 8:23).

When Gideon needs to know how it would ever be possible for him to do the will of God in his life, the Lord answers, "I will be with you" (Judges 6:16). When the Lord called Moses to save Israel from Egypt, Moses asked the same question and received the same answer: "I will be with you" (Exodus 3:11–12). This promise from the Lord is so central to His plan of redemption that it is enshrined in His covenantal name. Just after the Lord promised that He would "be with" Moses, the Lord revealed his covenantal name, "I am," or "I will be" (Exodus 3:14). This raises the question, "I am" or "I will be" what? The answer is multifaceted, but part of the answer is surely that the Lord "will be with you" in light of his divine promise, "I will be with you" (Exodus 3:12). This is seen also in another Hebrew name, Immanuel, which means "God with us". It is no accident, then, that the name Immanuel is applied to Jesus (Matthew 1:23) as the ultimate expression of the promise, "I will be with you." The divine presence is the one reality in the universe that can satisfy fully for all times (Psalm 16:11), and this is why it is the very hope of eternity (Revelation 21:3). The power to do the will of God is forever fueled by the promise of God in Christ, "And behold, I am with you always, to the end of the age" (Matthew 28:20).

One thing is crystal clear in the book of Judges: Israel's suffering and hardship is not due to the Lord's failure to protect and provide for His people but is due to their disobedience to God and His covenantal word. This reality is as old as sin itself. The first man, Adam, experienced the same reality. Remember what God said to Adam: "Because you have listened to the voice of your wife and have eaten of the tree of which I commanded you, 'You shall not eat of it,' cursed is the ground because of you; in pain you shall eat of it all the days of your life" (Genesis 3:17). If Adam's disobedience merited God's curse, and if Israel's disobedience merited God's curse, and if we have all sinned and fallen short of the glory of God (Romans 3:23), then what hope is there for us? The Good News of the Gospel is that our only hope for perfect and complete obedience from the heart is found in the obedience of Jesus Christ. Only by being united to Him can we know for certain that we have God's favor.

When Gideon is called for service by the angel of the Lord, he asks about all of the great miracles performed by God in the days of Moses (Judges 6:13). To most of us it seems as if the angel of the Lord simply ignores his question and moves forward with Gideon's commissioning, but not so. The details of the text provide the answer to Gideon's question. Since Gideon longs for the days of Moses, the Lord will make Gideon into a new Moses. The connections between Gideon and Moses are no accident; they constitute the answer to his question. Both men are called to deliver God's people from foreign oppression. Both men object by stating that they are not qualified for the job. Both men receive the promise of the divine presence as the answer to their objection. Both men receive private and public signs to confirm their calling. Both men destroy the illicit idols present in the midst of God's people. Both men build altars and make offerings to the Lord. Finally, both men speak with God face to face. When we need a new deliverer, we need a new Moses. When we need saving, we need a new exodus. It is no accident, then, that when the greatest act of salvation in the history of the world is to occur through Jesus, Moses reappears to speak with Jesus about his "departure," or, more precisely in Greek, his exodus (Luke 9:30–31).

It is often thought that Gideon's fleece sign is intended to help him know the will of God for his life. As such, many modern-day Christians ask for similar signs so that they too might know the will of God for their lives. Gideon's fleece, however, is not designed to determine the will of God for his life. On the contrary, Gideon is clear concerning God's specific will for his life. Two times, in verses 37 and 39 of Judges 6, Gideon indicates that this fleece is being offered as a response to the clear communication of God's will, not in order to discover it. Because Gideon is imitating Moses with these signs, we know that one purpose is to make known to Israel that the Lord has indeed appeared to Gideon and that He will deliver them through Gideon.

Thus, the purpose of the sign is to help God's people do His revealed will, not merely to help them discover it. The same is true for the Christian life today. When it comes to the will of God for his people, there is no guesswork, only homework. It is God's will for us that we should be sanctified (I Thessalonians 4:3). It is God's will for us that we should "rejoice always, pray without ceasing," and "give thanks in all circumstances" (I Thessalonians 5:16–18). It is God's will that we should love our enemies, forgive those who wrong us, and be generous with our resources.

Jesus told us that "whoever does the will of God" is his very "brother, sister, and mother" (Mark 3:31–35), and the apostle John wrote that "whoever does the will of God abides forever" (I John 2:17). When we pray, it is "thy will be done." It is easy to know the will of God. It is hard to do it. So, what sign do we have to help us do the will of God? We have the sign of the Cross (what we deserve because of our sin) and the Resurrection (what we receive because of God's grace). But the fleece of the Cross does not simply encourage obedience to God's will. It is the ultimate act of obedience to God's will, applied to us forever—something Gideon's fleece or Moses' signs could never do.

Please answer the following questions:

1. What did the Midianites do to Israel? (6:1-6)
2. Where did the angel of the LORD appear to Gideon? (6:11)
3. What did the angel say to Gideon? (6:12)
4. What did Gideon ask the angel? (6:13)
5. What was the first sign that God gave to Gideon? (6:21)
6. What did Gideon and his ten servants do? (6:25-27)
7. What did Joash, the father of Gideon say to those who wanted to kill Gideon? (6:31)
8. What two signs did God give Gideon with the fleece of wool? (6:37,39)

JUDGES 7:1–8:28

GIDEON'S VICTORY AND DEFEAT

Summary

Having seen Gideon called and commissioned in Judges 6, we now encounter the Lord's deliverance of Israel from Midianite oppression (7:1–25) and Israel's confusion about that deliverance (8:1–28). As we move through the accounts of the judges, Israel's sin and idolatry become progressively worse. They are now becoming blind to God's grace even as they encounter His mighty power to save.

When God saves, He is careful to make clear that He has done for us what we could not do for ourselves. When we are weak, He is strong. When we come to know in the core of our being that God alone is our refuge and strength, our fear is turned into worship and the idols in our lives can finally be dislodged from our hearts.

Consider the kindness of God to Gideon in Judges 7:9–15. God, the true Warrior of Israel, the Creator of heaven and earth, the Judge of all nations, infinite in being, almighty in power, says in effect, "I know this plan seems crazy, and you are probably genuinely afraid, so go down to the camp of Midian and I will provide you with the encouragement that you need." God cares about His people, even about how they feel. On that day, God turns Gideon's fear into worship by assuring him of victory through a dream and its interpretation. If we are like Gideon and long for our fear to be turned into worship, we may turn to God for help. He has given us more than a dream about victory; He has given us the full assurance of victory through the bodily resurrection of Jesus Christ. Therefore, "blessed be the God and Father of our Lord Jesus Christ! According to His great mercy, He has caused us to be born again to a living hope through the resurrection of Jesus Christ from the dead" (I Peter 1:3).

When it comes to the plan of redemption, God is always upsetting the apple cart of human expectations. He works with Isaac, not Ishmael; Jacob, not Esau; Joseph, not Reuben. When He appoints a prophet to lead his people, He picks a man like Moses, who has trouble speaking. When He appoints a king to rule over His people, He selects the youngest brother, David, not the oldest and most experienced. When He wants to save His people from the Midianites, He selects a savior who is from the weakest of clans and is the least in his household (Judges 6:15), commanding him to fight with only 300 torch-carrying, pot-breaking, trumpet-blowing warriors. Why would God do this? Why does He prefer to save through human weakness? So that we might know—really know—and trust, deep down, that the only one who can save God's people, either in everyday life or from eternal death, is God himself. So, when we see the ultimate expression of human weakness hanging on the Cross for our sin, we at the same time see the ultimate manifestation of God's power for the salvation of His people.

Many impressive warriors appear on the pages of the Bible. For example, Shamgar kills 600 Philistines with a cattle ox goad (Judges 3:31), and Samson kills a thousand with the jawbone of a donkey (Judg. 15:15). The refrain in the book of Samuel is that "Saul has struck down his thousands, and David his ten thousands" (I Samuel 18:7). But these pale in comparison to the

true Warrior of Israel, the Lord himself. The truth that God Himself fights for His people stretches across the Bible from Exodus to Revelation. We see this when the Lord delivers Israel from Egypt: “The Lord is a man of war; the Lord is His name”. This same reality will mark the end of the ages: “I saw heaven opened, and behold, a white horse! The one sitting on it is called Faithful and True, and in righteousness, he judges and makes war” (Revelations 19:11). When we encounter the Lord fighting for His people in the book of Judges, we are moved to confess, “Who is like you, O Lord, among the gods? Who is like you, majestic in holiness, awesome in glorious deeds, doing wonders?” (Exodus 15:11).

When the Lord saves through human weakness, He does so in order that we might “boast” in him and not in our own strength (Judges 7:2). The Lord expounds on this important truth through Jeremiah the prophet: “Let not the wise man boast in his wisdom, let not the mighty man boast in his might, let not the rich man boast in his riches, but let him who boasts boast in this, that he understands and knows me, that I am the Lord who practices steadfast love, justice, and righteousness in the earth. For in these things, I delight” (Jeremiah9:23–24). The important theme of boasting in the Lord runs throughout Scripture. It is especially important in Paul’s second letter to the Corinthians, where he concludes by stating, “But [God] said to me, ‘My grace is sufficient for you, for my power is made perfect in weakness.’ Therefore, I will boast all the more gladly of my weaknesses, so that the power of Christ may rest upon me.” (II Corinthians 12:9).

Please answer the following questions:

1. How many men left Gideon because they were afraid? (7:3)
2. How many passed the water test? (7:6-7)
3. What did Gideon hear when he went near the camp of the Midianites? (7:13-15)
4. With what were Gideon's men equipped? (7:16,20)
5. What did Gideon's men shout? (7:20)
6. What did Gideon do to the men of Succoth? (8:16)
7. What did Gideon do to the tower of Peniel? (8:17)
8. What did Gideon do to Zebah and Zalmunna? (8:21)
9. What mistake did Gideon make? (8:24-27)
10. How long did the land enjoy peace during Gideon's lifetime? (8:28)

JUDGES 8:29–9:57

ABIMELECH, THE ANTI-JUDGE

Summary

With the passing of each judge, Israel falls further and further into the sin of idolatry: “As soon as Gideon died, the people of Israel turned again and whored after the Baals and made Baal-berith their god” (Judges 8:33). This time, however, the Lord raised up not a judge to save but an “anti-judge,” who would make himself king. Abimelech does not deliver Israel from foreign oppression but rather oppresses Israel from within (9:56). He is not a man possessed by the Spirit of God but rather is tormented by an evil spirit sent from God (9:23). This time, God’s judgment on Israel is to give them exactly what they want.

Israel’s unfaithfulness is, once again, due to gospel amnesia. In Judges 8:34 we read, “The people of Israel did not remember the Lord their God, who had delivered them from the hand of all their enemies on every side.” Because of the nature of our hearts, it is easy to forget that God is the one who truly saves, sustains, and grows us—both in this life and in the next. We need weekly, daily, and even hourly reminders of God’s saving gospel grace. The dark horror of the Abimelech narrative reminds us of the deadly consequences of neglecting the good news of the gospel as fuel for the obedience of faith. So, then, we must “remember Jesus Christ, risen from the dead, the offspring of David, as preached in my gospel” (II Timothy 2:8).

An important theme in the book of Judges is that of kingship, a theme intended to prepare readers for encountering the Davidic monarchy in I Samuel. In Judges 1, we witness the lengthy success of the tribe of Judah (the tribe of David) and the brief failure of the tribe of Benjamin (the tribe of Saul). When Gideon delivers Israel from the Midianites, they want to make him their ruler, but he rightly responds, “I will not rule over you, and my son will not rule over you; the Lord will rule over you” (Judges 8:23). It is ironic, then, that the men of Shechem make Abimelech, Gideon’s son, king over them. At the end of the book of Judges, we encounter the reason for Israel’s pathetic condition: “In those days there was no king in Israel. [And so] everyone did what was right in his own eyes” (21:25). But we miss the point if we think that the author is referring only to human kingship. Israel’s desire for a king represents their rejection of the Lord as King, as Samuel will later explain: “Today you have rejected your God, who saves you from all your calamities and your distresses, and you have said to him, ‘Set a king over us’” (I Samuel 10:19). When we want “the thing” more than we want the One who provides it, we have fallen prone to the corrupting core of idolatry.

Some readers are surprised to discover that the command to love one’s neighbor is as old as Leviticus 19:18: “You shall not take vengeance or bear a grudge against the sons of your own people, but you shall love your neighbor as yourself.” Of course, we are familiar with this command because Jesus designated it one of the greatest or most important of the commandments (Matthew 22:39; Mark 12:31; Luke 10:27). Even in the Decalogue (the Ten Commandments), more than half of the individual commands fall under the heading of “love your neighbor.” In the book of Judges, we learn that the rejection of God (Judges 8:34) corrupts the relationships we share with one another. For instance, Israel’s idolatrous rejection of the

Lord results in horrific mistreatment of Gideon's family (8:35). False worship always corrupts the relationship between God and those created in His image.

The Lord is sovereign over both the visible and the invisible kingdoms of reality. We know that He constrains and commands even Satan on our behalf. When the Lord sends an evil spirit between Abimelech and the people of Shechem, He begins the process of bringing judgment on these two offending parties. The same thing will happen to Saul. After David is anointed king, the Lord sends an evil spirit to torment Saul and so destroy his kingship (1 Samuel 16:14). In the Gospels, we see Jesus' complete authority over the evil spirits as they obey His every word. Spirits of this type are not free to run wild and wreak havoc without any constraint. From beginning to end, we see God's gracious power to constrain and subjugate such evil.

One of the real terrors of sin, especially idolatry such as that practiced in the book of Judges, is that it contains "built-in" judgment: "Those who make [idols] become like them; so, do all who trust in them" (Psalm 115:8). What does Abimelech's kingship bring? It brings death—death to his family and death to the people over whom he reigned. Israel wanted to worship Baal-berith, but what is their fate? They are consumed in the tower of Baal-berith, like the very sacrifices they offered to that false god. Those who trust in idols become like the idols they serve and so are "receiving in themselves the due penalty for their error" (Romans 1:27).

Please answer the following questions:

1. What happened after Gideon died? (33-35)
2. How many of Jerubaal's (Gideon) sons did Abimelech slay? (5)
3. How did the citizens of Shechem die? (49)
4. How did Abimelech die? (53-54)

JUDGES 10:1–12:15

JEPHTHAH AND HIS ONLY BEGOTTEN

Summary

It is difficult to know exactly why there is such a concentration of judges in this section of the book, although it likely serves, among other purposes, to focus our attention on the accounts of the final two major judges in the book, Jephthah and Samson. As Israel continues to fall more and more into sin and idolatry, her oppression by the enemy also increases. As Israel's sin and oppression increase, so does the cost of deliverance for the judge. For Jephthah, Israel's deliverance costs him his only child.

The Lord calls Jephthah, the outcast son of a prostitute, to deliver Israel from the oppression of the Ammonites. This deliverance costs him his only daughter and also results in national strife by which Israel is torn apart from within.

Israel's reoccurring idolatry is like an unfaithful wife who repeatedly whores after other men while forsaking a faithful and forgiving husband. The Lord is finally weary of Israel's unfaithfulness, and so He gives His people into the hands of those they have loved and worshiped: "I will save you no more. Go and cry out to the gods whom you have chosen; let them save you in the time of your distress" (Judges 10:13–14). This, however, is not the end of the story. Israel's self-inflicted misery and oppression quickly provokes the Lord to action when "he became impatient over the misery of Israel" (10:16). Yes, the Lord is slow to anger, but He is also quick to save when His people repent, like a loving husband who longs for the return of his beloved wife. This is why the Lord states, "Those whom I love, I reprove and discipline, so be zealous and repent" (Revelation 3:19).

Pictures of the Gospel in the book of Judges often appear hidden to us. However, gospel realities live on every page. The judges were men and women of faith (Hebrews 11:32–33) whose lives point forward to the person and work of Jesus (John 5:39) and constitute the gospel promised beforehand (Romans 1:1–3). Remember that Jephthah's vow in Judges 11:30 was made under the influence of the Spirit of God, as recorded for us in the previous verse (v. 29). Jephthah's saving of God's people cost him "his only child" (v. 34). In the Old Testament, this designation is applied to only one other person: Isaac, in God's command to Abraham to "take your son, your only son Isaac, whom you love, and go to the land of Moriah, and offer him there as a burnt offering on one of the mountains of which I shall tell you" (Genesis 22:2). We often say that salvation is God's "free gift" to those who believe. It is free, however, only because someone else paid the price, the price of His only Child. Scripture teaches us that God loved the world in this way: "He gave His only Son, that whoever believes in him should not perish but have eternal life" (John 3:16).

In Judges 11:31, Jephthah vows to offer as a "burnt offering" whatever comes out of his house to meet him, when and if he returns victorious from battle. It is important to understand that in both the Old and New Testaments, literal sacrifices and offerings could be used symbolically. For example, in Exodus 29 and Leviticus 8, Aaron and his sons (the Levites) are symbolically offered

to the Lord as a wave offering (an offering typically consumed completely with fire) in a gesture of complete and total dedication to the Lord's service. In Psalm 51:17, a broken and contrite heart is the sacrifice the Lord desires. And in Romans 12:1, Paul admonished believers to offer their bodies as living sacrifices to the Lord as an act of spiritual worship. Thus, it is possible that Jephthah, under the Spirit's guidance, uses the language of sacrifice symbolically when he offers his only daughter to the Lord.

Child sacrifice is clearly a forbidden abomination in Scripture (Deut. 12:31; 18:9–12). The bigger concern in our text, however, is not of death but of virginity. In Judges 11:37, Jephthah's daughter requests a two-month leave in order to lament her virginity. In verse 38, the text records that, while accompanied by her friends, Jephthah's daughter weeps about her virginity. Then, in verse 39, it is recorded that Jephthah fulfills his vow to the Lord, and the text describes an implication of this vow: "She had never known a man." It is possible, therefore, that Jephthah's vow consists of offering a member of his house to the full-time service of the Lord and thus not to the typical duties of a household, such as marriage and childbearing. Service of this type is not unknown in the Old Testament (Exodus 38:8; 1 Samuel 2:22), and the apostle Paul testifies to its value in the New Testament as well (I Corinthians 7:7–8).

Making vows or promises, especially to the Lord, is a serious matter. He has explained in His Word, "If you make a vow to the Lord your God, you shall not delay fulfilling it, for the Lord your God will surely require it of you, and you will be guilty of sin. But if you refrain from vowing, you will not be guilty of sin. You shall be careful to do what has passed your lips, for you have voluntarily vowed to the Lord your God what you have promised with your mouth" (Deuteronomy 23:21–23). This same reality holds true in the New Testament (Matthew 5:37). Believers must be exceedingly careful in making vows and must be wholeheartedly intent on fulfilling them. To break a vow before the Lord has serious consequences, even if they are not immediately visible.

We are reminded by the extreme cost of Jephthah's vow, and its connection to the binding of Isaac, that "it is impossible for the blood of bulls and goats to take away sins" (Hebrews 10:4). The sacrifices of the Old Testament remind us about the cost required to pay for our sin. But the fact that the Levitical sacrifices for sin had to be offered continuously is evidence that animal sacrifices never were meant to pay the price of sin. They pointed beyond themselves to something greater, since "we have been sanctified through the offering of the body of Jesus Christ once for all" (Hebrews 10:10).

Please answer the following questions:

1. Who led Israel for twenty-three years? (10:1-2)
2. Who led Israel for twenty-two years, and had thirty sons? (10:3-4)
3. How long were the Israelites oppressed by the Philistines and the Ammonites? (10:7-8)
4. How did the LORD reply when the Israelites cried out unto Him? (10:10-14)
5. Who did the elders of Gilead ask to lead them in war against the Ammonites? (11:6-7)
6. What did the king of Ammon do with the message that Jephthah sent him? (11:28)
7. What did Jephthah vow unto the LORD? (11:30-31)
8. How did the Gileadites determine if a man was an Ephraimite? (12:5-6)
9. What other three judges are mentioned in this chapter? (12:8,11,13)

JUDGES 13:1–15:20 SAMSON IN TIMNAH

Summary

The Lord raised up Samson to save Israel from the hand of the Philistines at great personal cost. In the first account, Samson's Spirit-empowered victories come through the betrayal of his bride and the cost of her life. When Samson is thirsty unto death, the Lord miraculously provides water for his servant to drink (Judges 15:18–19). When Elijah is thirsty unto death, the Lord miraculously provides water for his servant to drink (I Kings 19:4–18). When Jesus is thirsty unto death, the Father does not provide water for his Son to drink (John 19:28–30). Jesus is denied the water of life in order that we might drink from the everlasting well. As our Savior said of himself, "If anyone thirsts, let him come to Me and drink. Whoever believes in Me, as the Scripture has said, 'Out of his heart will flow rivers of living water'" (John 7:37–38).

Israel's idolatry is just like unfaithfulness to a marriage covenant. Israel has become the unfaithful bride of the Lord as they whore after the gods of the nations around them. In Judges 14–15, the relationship between Samson and His bride is depicted much like the relationship between the Lord and Israel: betrayal, unfaithfulness, and subjugation at the hands of another husband. The account of this bride ends in the great tragedy of her death. This is what Israel deserved, and this is what we also deserve as unfaithful members of the covenant. But the Lord will not allow His people, His bride-church, to perish like the bride of Samson. "Let us rejoice and exalt and give him the glory, for the marriage of the Lamb has come, and His Bride has made herself ready; it was granted her to clothe herself with fine linen, bright and pure" (Revelation 19:7).

Ever since the promise of Genesis 3:15, God's people have waited for the birth of the offspring of the woman who would crush the head of the serpent and forever deliver God's people from sin and death. This is why the Bible features seven important birth narratives that anticipate the arrival of the promised seed of the woman. The births of Isaac and Jacob showcase the miraculous nature of this birth and the faithfulness of God to keep his gospel promise. The births of Moses, Samson, Samuel, and John the Baptist remind us that God's promised seed will perform a great act of salvation for his people. It is only in the seventh and final birth narrative, however, that the miraculous Seed-Savior arrives in the person of Jesus, who was born to save His people from their sins (Matthew 1:21).

As previously noted, Samson and John the Baptist are related in a special way—not in a family relationship but rather in a redemptive relationship. Both of their births are uniquely announced by an angel of the Lord. Both mothers were previously barren. Both men are designated as Nazirites for life and are appointed by the Lord to special service. Tragically, both men are betrayed by women unto death: Samson by Delilah (Judges 16) and John the Baptist by Herodias's daughter (Mark 6). These men serve faithfully, but their main role is to point beyond themselves to the coming of a king. For Samson that king is David, but for John the Baptist that king is the greater, promised son of David, the Lord Jesus Christ (Romans 1:3).

Some interpreters apply the life of Samson to believers today by teaching that if God can use someone like Samson, a terrible sinner, then He can certainly use people like us to serve in His church. Sure, they say, we are sinners, but we are certainly not as bad as Samson. In reality, however, Samson is a type of Christ, not a type of you or me. Samson and Jesus are saviors, and we are those who need saving. If we want to identify with anyone in the book of Judges, we should identify with the people of Israel—those who continue doing evil in the sight of the Lord despite His saving grace.

Some readers may be shocked to discover that Samson is not portrayed as sinful in these chapters of the book of Judges. His marriage is not forbidden by the Mosaic covenant, and he was born to kill Philistines. This was his special calling from the Lord, to deliver the Israelites from the Philistines, and he is successful in this calling! Tragically, the way in which we think about Samson today is much like the way in which the Pharisees thought of Jesus: associating with the wrong women, eating and healing on the Sabbath, identifying himself as God, etc. We should be careful how we judge these saviors, all the more so as we erroneously liken them to ourselves.

Please answer the following questions:

1. How long were the Israelites oppressed by the Philistines? (13:1)
2. What did the angel of the LORD say to Manoah's wife regarding the son that was to be born of her? (13:5)
3. What happened when Manoah presented his offering? (13:19-20)
4. What did Manoah's wife name her son? (13:24)
5. Who did Samson want for a wife? (14:2)
6. How did the companions of Samson find out the meaning of his riddle? (14:15-17)
7. How did Samson get the thirty changes of garments? (14:19)
8. What happened to Samson's wife? (14:20)
9. What did Samson do with the foxes and the jawbone? (15:4-15)
10. How long did Samson judge Israel? (15:20)

JUDGES 16:1–31

SAMSON IN GAZA

Summary

The Lord raises up Samson to save Israel from the hand of the Philistines at great personal cost. In this second account, Samson's betrayal, humiliation, and death lead to his greatest act of deliverance. Some may argue that Samson is a muscle-bound, brainless Hebrew Hercules. However, he is better understood as one of Israel's suffering servants, a man who stood alone to suffer betrayal, humiliation, great physical pain, and even death in order to deliver God's people from the power of the enemy. In Mark 14:58, Jesus is accused of seeking to destroy a temple, something Samson actually does to the temple of Dagon. Jesus is betrayed by those He loves, sold for a bag of silver, blindfolded, beaten, mocked, and handed over to the enemy, just like Samson.

And Jesus' death is His greatest act of deliverance, as is Samson's. The Christian gospel contains some sharp edges. The account of Samson is no sanitized form of the gospel. If we reject Samson, then we also reject the one to whom He points. And if we reject the one to whom He points, then we are tragically lost. Christ, whom Samson foreshadows, shows us the cost of bearing the curse our sin has merited: the life of the very one who had the right to bring forth our condemnation. In His death, Jesus saved many more than in His life.

The Philistines captured Samson. They put out his eyes, shackled him, put him in prison, and set him to forced labor. This was all possible because Delilah put the razor to Samson's hair, violating his Nazirite vow and causing the Lord to depart from him. Why did the Lord allow this? Because by these actions Samson became the very image of Israel: blinded by idolatry, subjugated by foreigners, and forced to work and provide for the enemy through tribute. God was about to deliver Israel from this enemy, but not before teaching them about their own condition as a people. Samson had become a living lesson for the people of Israel. The horror of Samson's condition at the end of his life should remind us about the horror of sin's corruption in our own lives. Samson endured the shame of Israel's sin so that we might clearly see our need to repent and worship the one who freely endured the shame of our sin on the cross.

Sometimes we might struggle to understand why certain things appear in the Bible. The account in Judges 16:1–3 is one such account. Samson spends the night at the house of a prostitute and, in the middle of the night, tears the city gates from the wall and takes them on a 50-mile trip. In this account, however, God is hard at work to show us His faithfulness to keep all of His promises, even the smaller ones that we might have forgotten. Israel's possession of the gates of their enemies is an old patriarchal promise, made to Abraham in Genesis 22:17: "I will surely bless you, and I will surely multiply your offspring as the stars of heaven and as the sand that is on the seashore. And your offspring shall possess the gate of His enemies." In the book of Judges, Israel had forgotten God and His promises. But God never forgets; God reminds us, even here, that He will always keep His promises. "All the promises of God find their Yes in [Jesus]. That is why it is through Him that we utter our Amen to God for His glory" (II Corinthians 1:20).

We may think that Samson is foolish to reveal the source of his strength to Delilah, but the biblical text does not tell us one way or the other. We do know, however, that the two women Samson loves betray him to the enemy and, in the first case, that this “was from the Lord, for he was seeking an opportunity against the Philistines” (Judges 14:4). The experience of betrayal and suffering is a hallmark of God’s people in this world. In addition to Samson and Jesus, we are reminded of people such as Joseph, Moses, David, Daniel, and the apostle Paul. All of these are betrayed and suffer in service to the kingdom of God. Because we live in a fallen world, Christian discipleship often lives in the context of suffering and betrayal, and so we should not be surprised when we encounter suffering as we continue to wait for the consummation of all things (I Peter 4:12–13). As the apostle Paul reflects, “I consider that the sufferings of this present time are not worth comparing with the glory that is to be revealed to us” (Romans 8:18). Samson understood this, and so he refused to “accept release, so that [he] might rise again to a better life” (Hebrews 11:35).

Please answer the following questions:

1. Where did Samson take the doors of the city of Gaza? (16:3)
2. Who was offered money to determine the secret of Samson's strength? (16:4-5)
3. What was the secret of Samson's strength? (16:17)
4. What did the Philistines do to Samson? (16:20-21)
5. How did Samson die? (16:29-30)

JUDGES 17:1–21:25

EVERYONE DID WHAT WAS RIGHT IN HIS OWN EYES

Summary

In these final chapters, there are no more judges to lead Israel, either in battle or in faithful living. The explanation of these difficult narrative accounts is stated explicitly: “In those days there was no king in Israel. Everyone did what was right in his own eyes” (Judges 17:6). These final narratives illustrate life in Israel during the time of the judges, when “everyone did what was right in his own eyes.” We also learn that this state of affairs was related to the fact that Israel had no king. We encounter homemade religion and do-it-yourself conquest, before watching with despair as the Israelites become Canaanites.

Why was a lack of kingship tied to Israel’s disobedience, or doing what was right in their own eyes? We always serve that which reigns as king in our lives, and this service governs how we live and think. If money is king, we serve the idol of money. If sex is our king, then we live for this idol. If power or comfort or freedom or grades in school or intellect or anything else is our idol, then we will serve that which reigns on the throne of our hearts. Our behavior is simply the manifestation of this kingship. And so, if the incarnate Word does not reign in our heart as King, then we are called to wage war and put to death the idols of false kingship in our hearts. The power to put these idols to death comes from the King who was put to death for our sin. He has come, He has conquered, and, in so doing, He has nailed our sin to the Cross on which He died. Our sin is killed by our faith in Christ that rests, more and more, in His work, in His effort, in His victory. Our own best efforts will not get it done. Our best religion will not get it done. Only faith in the one who achieved victory for us, the King who came to our land, is sufficient.

Mark Twain is reputed to have said, “History doesn’t repeat itself, but it does rhyme.” Judges 19 was written in such a way that it would “rhyme” with Genesis 19, the account of Lot and the two angelic visitors to the town of Sodom. There are multiple parallels between these two accounts, such as travelers arriving at night and planning to sleep in the city square; hospitality coming not from a resident but from a sojourner in the city; men of the city surrounding the house, pounding on the door, and interrupting a meal; men of the city seeking to engage in illicit sexual relations with the male visitors; a host protesting this great evil; two women offered as substitutes for the male visitors; and the inhabitants of the city destroyed by an act of judgment.

But there is one major difference between the accounts: in Genesis 19, the evils of Sodom are performed by Canaanites, but in Judges 19, the evildoers are Israelites—God’s people. Just as God had warned the Israelites (Deuteronomy 7:1–6; 18:9), due to their inability or refusal to drive the Canaanites out of the land, God’s people had become just like their evil neighbors.

The book of Judges was designed to prepare us for the arrival of the monarchy in I Samuel. On four occasions in these final chapters, the author declares, “There was no king in Israel.” Another way in which the book of Judges prepares us for the coming monarchy is by its characterization of the tribe of Benjamin. Recall in Judges 1 that Benjamin’s occupation of the

land was described as a failure, allowing the Canaanites to live among them (Judges 1:21). Now, at the end of the book, we see that the tribe of Benjamin has become fully Canaanite (even Sodomite). So, when Israel asks for a king “to judge us like all the nations” (1 Samuel 8:5), we should be horrified with the selection of Saul, a man from the tribe of Benjamin, from the town of Gibeah. If there is ever a king who ironically fulfills the people’s request, it is Saul (whose name means “asked for”), a king like the nations’ but not a king after God’s own heart.

The Third Commandment forbids the misuse of God’s name: “You shall not take [lift up] the name of the Lord your God in vain, for the Lord will not hold him guiltless who takes His name in vain” (Exodus 20:7). We have come narrowly to think that the breaking of this command occurs mainly in the use of certain modern expletives. But there are much subtler and more dangerous ways to misuse the name and reputation of God. We see such instances here in Judges 18, when a false priest provides a false affirmation in the name of God: “Go in peace. The journey on which you go is under the eye of the Lord” (v. 6); or when the scouts return from Laish and state, “for God has given it into your hands” (v. 10). Consider how the name of God is used to validate or even spiritualize the unsanctioned and illicit activity of the tribe of Dan. We are in danger of doing the very same thing when we act in ways contrary to the revealed Word of God yet seek to justify it with our God-talk. We may say something like, “I know this must be the will of God for my life,” even when we are unsure or know it isn’t true. We must guard our words and not impugn the character of God with vain God-talk.

The accounts recorded in Judges 17–21 is shocking in content and detail, and these chapters were intended by God to provoke this reaction. We should appreciate that the Bible, particularly the book of Judges, has not been sanitized or cleaned up. Scripture depicts real life, including some of the very worst parts of life in this world. For example, Eglon is slain and lies dead in His own excrement. Abimelech executes 70 of His brothers on a single rock in a single day. Brutal acts such as sodomy, gang rape, and mutilation are not overlooked. Behavior of this type is horrific and abominable in the eyes of God, but He has not shied away from including this content in His Holy Word, so that we might be jolted awake and made to understand the hideous horror of sin. “Wretched man that I am!” the apostle Paul declared as he reflected on His own sinfulness, “Who will deliver me from this body of death? Thanks be to God through Jesus Christ our Lord!” (Romans 7:24–25).

Please answer the following questions:

1. What did Micah and His mother have made? (17:4-5)
2. What was said about Israel in those days? (17:6)
3. Who did Micah hire? (17:9-10)
4. In what condition did the men of Dan find the inhabitants of Laish? (18:7)
5. What did the men of Dan take from Micah? (18:24)
6. Why was there no one to rescue Laish? (18:27-28)
7. What did the Israelites rename the city of Laish when they rebuilt it? (18:29)
8. With what phrase does both Chapter 18 and 19 begin? (19:1)
9. What did the wicked men of Gibeah do to the Levite's concubine? (19:25)
10. What did the Levite do with His dead concubine? (19:29)

11. What did the Israelites ask the men of Benjamin to do? (20:13)

12. What was unique about the seven hundred chosen men from Benjamin? (20:16)

13. What military technique did Israel use against Benjamin similar to what Joshua used against Ai? (20:29-45)

14. How many of the men of Benjamin fell? (20:46)

15. How many young women of Jabesh-Gilead were available to be wives for the remaining Benjamites? (21:12)

16. How did the rest of the Benjamites obtain their wives? (21:19-23)

17. With what sad words does the Book of Judges end? (21:25)