

Judges Chapter 19 Commentary

1 ¶ "And it came to pass in those days, when there was no king in Israel, that there was a certain Levite sojourning on the side of mount Ephraim, who took to him a concubine out of Bethlehemjudah."

Since there is no king in Israel, we see Israel doing that which is right in their own eyes, exemplified by this Levite.

Concubine is rightly defined by Strong's Concordance as *an adulteress*. She is a secondary wife, who is not a wife by God's definition of marriage. The first account of a concubine is found in **Ge 4:19-24** where Lamech had two wives. From this point on men have turned farther and farther away from God's established rule of marriage. Understand, had God wanted men to have multiple wives he would have created Eve, and other women, for Adam to have as wives in the beginning.

2 And his concubine played the whore against him, and went away from him unto her father's house to Bethlehemjudah, and was there four whole months."

The concubine was to be faithful to the man to whom she belonged, just as the wife was to be faithful. The phrase "**played the whore against him**," means she ran off with another man. After fulfilling her fleshly lust with this new man, she returns to her father's house, instead of returning to her rightful owner.

3 And her husband arose, and went after her, to speak friendly unto her, and to bring her again, having his servant with him, and a couple of asses: and she brought him into her father's house: and when the father of the damsel saw him, he rejoiced to meet him."

Four months after she runs away, the husband, the Levite, went after her to bring her back to himself. He finds her first, and she takes him to her father's house, who is glad to meet her husband. This tells me that he had not heretofore met her husband.

4 And his father in law, the damsel's father, retained him; and he abode with him three days: so they did eat and drink, and lodged there. 5 And it came to pass on the fourth day, when they arose early in the morning, that he rose up to depart: and the damsel's father said unto his son in law, Comfort thine heart with a morsel of bread, and afterward go your way. 6 And they sat down, and did eat and drink both of them together: for the damsel's father had said unto the man, Be content, I pray thee, and tarry all night, and let thine heart be merry. 7 And when the man rose up to depart, his father in law urged him: therefore he lodged there again. 8 And he arose early in the morning on the fifth day to depart: and the damsel's father said, Comfort thine heart, I pray thee. And they tarried until afternoon, and they did eat both of them. 9 And when the man rose up to depart, he, and his concubine, and his servant, his father in law, the damsel's father, said unto him, Behold, now the day draweth toward evening, I pray you tarry all night: behold, the day groweth to an end, lodge here, that thine heart may be merry; and tomorrow get you early on your way, that thou mayest go home.

The man, having been detained for five days, is adamant about getting back to his home. He leaves late in the day, which will prove to be a mistake. An early start would have gotten them home, or to a place that was safe. This Levite, did that which was right in his own eyes, did not heed good council. This is a reminder to us; we have people in this world, who are not church family, that can and do give us good council for living in this world. We should always weigh, and give heed to, the good council given by others.

10 But the man would not tarry that night, but he rose up and departed, and came over against Jebus, which is Jerusalem; and there were with him two asses saddled, his concubine also was with him. 11 And when they were by Jebus, the day was far spent; and the servant said unto his master, Come, I pray thee, and let us turn in into this city of the Jebusites, and lodge in it. 12 And his master said unto him, We will not turn aside hither into the city of a stranger, that is not of the children of Israel; we will pass over to Gibeah.

It tells us that Jebus is Jerusalem, which was an Israelite possession, and we would think it would be a safe place. However, we have a bible reference that explains the thoughts of this Levite, seen in: **Jg 1:21 "And the children of Benjamin did not drive out the Jebusites that inhabited Jerusalem; but the Jebusites dwell with the**

children of Benjamin in Jerusalem unto this day." Thus, we understand; Jerusalem is at this time still inhabited by the Jebusites, who are not Israelites. The Levite is seeking refuge in a place inhabited by Israelites.

13 And he said unto his servant, Come, and let us draw near to one of these places to lodge all night, in Gibeah, or in Ramah. 14 And they passed on and went their way; and the sun went down upon them when they were by Gibeah, which belongeth to Benjamin. 15 And they turned aside thither, to go in and to lodge in Gibeah: and when he went in, he sat him down in a street of the city: for there was no man that took them into his house to lodging. 16 ¶ And, behold, there came an old man from his work out of the field at even, which was also of mount Ephraim; and he sojourned in Gibeah: but the men of the place were Benjamites. 17 And when he had lifted up his eyes, he saw a wayfaring man in the street of the city: and the old man said, Whither goest thou? and whence comest thou? 18 And he said unto him, We are passing from Bethlehemjudah toward the side of mount Ephraim; from thence am I: and I went to Bethlehemjudah, but I am now going to the house of the LORD; and there is no man that receiveth me to house. 19 Yet there is both straw and provender for our asses; and there is bread and wine also for me, and for thy handmaid, and for the young man which is with thy servants: there is no want of anything. 20 And the old man said, Peace be with thee; howsoever let all thy wants lie upon me; only lodge not in the street. 21 So he brought him into his house, and gave provender unto the asses: and they washed their feet, and did eat and drink."

They make it to Gibeah, which is inhabited by the Benjamites, and turn in thither to seek rest. However, the men of the city will not receive the Levite into their homes. This tells us; these Benjamites have fallen so far from God's laws and commandments, that they have forgotten that they are to be hospitable to their fellowman.

Finally, an old man, on his way home from work in the fields, comes upon them and takes them into his house, and makes all their needed provisions. This demonstrates to us; in the midst of all the evil of this world, there are good people, who have not forgotten God's word and commandment, and are willing to follow "*thus saith the Lord.*"

Now, we begin to see how the concubine's father was giving good counsel, to start early in the morning. Seeing, it was customary for Israelites to be hospitable and take in strangers, there is already the thought cast that there is mischief at hand, when the rest of the city offered no place to sleep.

22 ¶ "Now as they were making their hearts merry, behold, the men of the city, certain sons of Belial, beset the house round about, and beat at the door, and spake to the master of the house, the old man, saying, Bring forth the man that came into thine house, that we may know him."

These men were Sodomites of the lowest degree. They come to take advantage of the man. We also understand, now, why no man gave them a place to rest. They wanted them to be on the streets, so they could do with them as they wanted. Since this old man has taken them in, they now attack him and his house. Now, we can see with certainty, the goodness of the concubine's father's council.

23 "And the man, the master of the house, went out unto them, and said unto them, Nay, my brethren, nay, I pray you, do not so wickedly; seeing that this man is come into mine house, do not this folly. 24 Behold, here is my daughter a maiden, and his concubine; them I will bring out now, and humble ye them, and do with them what seemeth good unto you: but unto this man do not so vile a thing."

The master of the house is, by Jewish tradition, required to protect anyone he receives into his house. He tries to persuade these Sodomites to turn from their folly. The man offers his own daughter and the man's concubine to try to dissuade these men from their intention.

25 But the men would not hearken to him: so the man took his concubine, and brought her forth unto them; and they knew her, and abused her all the night until the morning: and when the day began to spring, they let her go.

The man sends his concubine out to them, rather than the man that is housing them send out his daughter. These Sodomites abuse her until daybreak and let her go.

26 Then came the woman in the dawning of the day, and fell down at the door of the man's house where her lord was, till it was light. 27 And her lord rose up in the morning, and opened the doors of the house, and went out to go his way: and, behold, the woman his concubine was fallen down at the door of the house, and her hands were upon the threshold. 28 And he said unto her, Up, and let us be going. But none answered. Then the man took her up upon an ass, and the man rose up, and gat him unto his place.

The man's concubine makes it to the steps of the house and dies. The man goes out and seeing her, he calls for her to get up and go, but she is dead. He therefore loads her upon the ass and takes her home.

The sordid details of this scene; demonstrate to us the debauched and depraved state of mankind, both male and female, without God in their lives. Men, who will commit such horrendous crimes against their fellowman, are surely far from God and godliness.

Certainly, this chapter can teach us the depths of sexual sin and depravity. The first sin recorded in scripture was the lie of the serpent, the second was Adam's disobedience to God's commandment, the third was the murder of Abel, and soon thereafter, we find sexual sin begins to plague men and women, seen in **Ge 4:19 "And Lamech took unto him two wives: the name of the one was Adah, and the name of the other Zillah."** Lamech had two wives, which is polygamy and against God's commandment.

This should be a spur to God's people, actually, to all people, to be sure and teach your children the value of sexual purity and chastity. Teach them that any sexual activity, outside of the bonds of marriage, is sin, and demonstrate from scripture that God hates these kinds of sins. If you do not believe it just read: **1Co 6:9-10; 9 "Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, 10 Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God."** And further seen in: **Re 21:8 "But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death."** Whoremonger includes all sexual misconduct, outside the marriage of one man to one woman. As we see in these two scriptures alone: sexual misconduct, except for those who are paid by the blood of the Lamb, is not to be a part of the church on earth, and will not be in eternity with God.

29 And when he was come into his house, he took a knife, and laid hold on his concubine, and divided her, together with her bones, into twelve pieces, and sent her into all the coasts of Israel. 30 And it was so, that all that saw it said, There was no such deed done nor seen from the day that the children of Israel came up out of the land of Egypt unto this day: consider of it, take advice, and speak your minds."

I do not know how he could divide a woman into twelve pieces, and she still be recognized by others, and others know what has happened. Wherefore, the answer lies in that **"he sent her."** In sending her: he had to have messengers, to take that part of her body, and to convey the message of what has transpired. The Israelites declare that no such sin has been committed in Israel before.

The last thing the Levite does is to ask council of Israel as to what should be done. We notice, it does not say he asked council of God, at any time during all this affair.

What a horrendous and horrifying chapter this is. It demonstrates to us how we are not to live. A stark reminder that as we see the United States, and many so-called religious organizations, embrace these same ungodly principles, we can see that we are certainly not on God's list as a good nation. It is a reminder; the church has, for far too long, spoken of how loving God is, and has failed to speak out, about God's truths of judicial wrath, judgment, and the eternal consequence of living sinful lives, which is the eternal lake of fire.

It demonstrates what man, unstrained by godliness, will do. It speaks to us of our inherit sin nature of the flesh. It cries out to us to turn to God and Christ with our whole heart, mind, and soul, as seen in: **Mr 12:30-31; 30 "And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment. 31 And the second is like, namely this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these."**

These two commandments teach us how to live godly lives, to keep us from being guilty of such horrendous sins as we see in this chapter. May God grant that we seek daily to have sweet communion with our Saviour and Lord, looking forward to the time, when we will finally be delivered, forever, from even the presence of sin. Let us hold out faithful, and continually pray for the soon coming of our Saviour. Amen! What a day that will Be!