

## **221214-4 Judges 19, The Levite & the Sons of Belial–CThurman**

Again whoever the narrator of the Book of Judges is he lived during the times of the kings. (cf. Jud.17.6; 18.1; 19.1) The events recorded in the last five chapters, chs. 17-21, occur before the death of the high priest, Phinehas, son of Eleazar who is the son of Aaron.

*Jud 20:28 And Phinehas, the son of Eleazar, the son of Aaron, stood before it [the ark of the covenant] in those days,) saying, Shall I yet again go out to battle against the children of Benjamin my brother, or shall I cease? And the LORD said, Go up; for to morrow I will deliver them into thine hand.*

And so these chapters are an interval between the death of Joshua and the judges of Israel.

*Jud.2.8 And Joshua the son of Nun, the servant of the LORD, died, being an hundred and ten years old.*

*9 And they buried him in the border of his inheritance in Timnathheres, in the mount of Ephraim, on the north side of the hill Gaash.*

*10 And also all that generation were gathered unto their fathers: and there arose another generation after them, which knew not the LORD, nor yet the works which he had done for Israel.*

*11 And the children of Israel did evil in the sight of the LORD, and served Baalim:*

Chapters 17 and 18 shed light upon the state of Israel, particularly as it concerned the tribe of Dan. This tribe set up their own house of worship north in Canaan in the city of Dan, as it now called. If the other Levites were anything like the one here, they were no help at all to the nation of Israel preserving the true worship of the God in the earth. Could you imagine being a Gentile in that day and seeing what Israel was doing in the name of the LORD? Now put that in a context of today. Imagine being someone without Christ and seeing the things that professing Christians are doing in the name of Jesus. Being saved is truly of the free and sovereign grace of God!

The remaining chapters of this book, 19-21, introduce to us another Levite. On account of what he suffers at the hands of the sons of Belial Israel is drawn into civil war.

In this chapter (19) a Levite takes a concubine, she is unfaithful to him and returns to her father's house. So he goes to bring her back. On their return home they stop for the night in Gibeah, a city of Benjamin. But while here certain sons of Belial rise up against the Levite which results in the death of his concubine. After the Levite arrives home he does something most gruesome but this elicits the desired effect. Drastic times call for drastic measures.

## Chapter 19

**1 ¶ And it came to pass in those days, when there was no king in Israel,**

This reveals the distinction between the time of the writer of the Book of Joshua and the events recorded in this chapter. The writer lived in the days of the kings, but *in those days there was no king*.

**that there was a certain Levite sojourning on the**      **side of mount**      **Ephraim,**  
far side of the  
hill-country of

**who took to him a concubine out of Bethlehemjudah.**

*concubine*, פִּילְגֶשֶׁת, pee-leh-gesh, a fem. noun that is always tss. with the English *concubine*.

This Levite had come from *the side of mount Ephraim*, which I understand to be Shiloh. He left Shiloh, sojourned to the south to Bethlehemjudah and was returning to where the house of the LORD is, which is where the tabernacle was erected. (cf. Jos.18.1)

*Jud.19.18 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.*

This Levites took him a concubine that lived in Bethlehemjudah. The term *concubine* is first found in Ge.22.24. Nahor had a wife named Milcah which bear to him eight children, but he also had a concubine named Reumah that bear him four more children. Sometimes we read that a concubine was a handmaid turned wife. For example, Sarah, to have children gave her handmaid Hagar to Abraham for a wife.

*Ge 16:3 And Sarai Abram's wife took Hagar her maid the Egyptian, after Abram had dwelt ten years in the land of Canaan, and gave her to her husband Abram to be his wife.*

It appears that after Sarah died Abraham took another wife and her name was Keturah. She also might have been a concubine.

*Ge 25:1 Then again Abraham took a wife, and her name was Keturah.*

...

*5 And Abraham gave all that he had unto Isaac.*

*6 But unto the sons of the concubines, which Abraham had, Abraham gave gifts, and sent them away from Isaac his son, while he yet lived, eastward, unto the east country.*

For a concubine to lie with others beside her husband (cf. Jud.20.4) was to act like harlot (v.2). As we taught earlier, it is true that some of the children of Israel practices polygamy. The Bible does not condone polygamy, but it does regulate it. The same can be said about divorce. The Bible does not condone divorce but it does regulate it.

**2 And his concubine                      played the whore                      against him,**  
committed, fornication, adultery

*played the whore, Qal fut. of the Hebrew verb זָנָה, zah-nah, tss. to play the whore, to go whoring, to commit fornication, to commit whoredom, to fall to whoredom, to play the harlot, to be a harlot, to be whorish, to be a whore. (Jud.2.17 (Qal pret.); Jud.8.27, 33; 19.2 (Qal fut.); Jud.11.1; 16.1 (Qal part.)*

**and went away from him unto her father's house to Bethlehemjudah,**  
Lit. Bethlehem of Judah

Perhaps she thought that her husband would have her stoned to death for committing this sin. (cf. Le.20.10) But that was not his intent.

**and was there four whole months.**  
four months of days

**3 And her husband arose, and went after her, to speak friendly unto her,**  
rose up — לְדַבֵּר עַל־לֵבָהּ —  
— to her heart —

He went to win her affections over again.

**and to bring her again, having his servant with him, and a couple of asses:**  
(of a master, v.12) yoke, team

*servant, נַעַר, nah-[g]ar, a masc. noun, tss. a youth, a child, a babe, the young, a lad, a young man, servant. The fem. of this is directly below, and tss. damsel.*

*couple, צֶמֶד, tzeh-med, a masc. noun, tss. a couple, two, yoke, together, acres, so 'a team' of asses in this text.*

**and she brought him into her father's house: and when the father of the damsel saw him, he rejoiced to meet him.**

young woman

*damsel, נַעֲרָה, nah-[g]ah-rah, a fem. noun. (see the masc. directly below), tss. damsel, young, young woman, young maiden, maiden, maid. Simple reference to youth apart from implying chasteness. (vss. 3-6, 8, 9)*

See בְּתוּלָה, b<sup>e</sup>-thoo-lah, for virgin, maid, maiden. (Jud.19.24; 21.12)

*rejoiced*, Qal fut. of the Hebrew verb **שמח**, sah-mey-ach, tss. *to be glad, to rejoice, to joy, to be merry, to cheer.*

Was the father glad to meet the man because he was his daughter's husband or because he was a Levite? Remember what Micah thought when he finally had a Levite to do the service of the LORD for him?

*Jud.17.13 Then said Micah, Now know I that the LORD will do me good, seeing I have a Levite to my priest.*

**4 And his father in law, the damsel's father, retained him;**  
detained

*retained*, **צָחַק**, chah-zaq, Hiphil (causative act.) tss. *to prevail, to encourage, to take hold, to seize, to fasten, to retain, etc.*

**and he abode with him three days: so they did eat and drink, and lodged there.**  
dwelt

*lodged*, Qal fut. of the Hebrew verb **לָוּ**, loon, tss. *to lodge, to remain, to tarry, to lie all night, to abide, to be left, to remain all night, to continue, to dwell, to endure.* (vss. 4 (*lodged*), 6 (*and tarry all night*), 7 (*therefore he lodged*), 9 (*tarry all night, lodge*), 10 (*tarry that night*), 11 (*and lodge*), 13 (*to lodge all night*), 15 (*to lodge, to lodging*), 20 (*lodge*).

**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,**  
young woman's

**Comfort thine heart with a morsel of bread, and afterward go your way.**  
Strengthen piece

*comfort*, Qal imper. of the Hebrew verb **צָדַד**, sah-[g]ad, tss. *to comfort, to uphold, to establish, to strengthen, to refresh, to hold up.*

morsel, פַּת, path, a fem. noun, tss. *a piece, a morsel.*

**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,**  
young woman's

*be content*, Hiphil (causative act.) imper. of the Hebrew verb יָאַל, yah-al, tss. *to be content, to be pleased.*

*I pray thee*, נָא, nah, a part. tss. *now, I pray, I beseech.*

**and tarry all night, and let thine heart be merry.**

*and let ... be merry*, Qal fut. of the Hebrew verb יָטַב, yah-tav, tss. *to be merry, to find favor, to accept, to be well, to please, to be content;*  
v.6, 22.

**7 And when the man rose up to depart, his father in law urged him:**  
pressed, compelled

*And ... urged*, Qal fut. of the Hebrew verb פָּצַר, pah-tzar, tss. *to press. to urge;* once in Hiphil (causative act.) it is tss. *stubbornness, so to 'persist.'*

**therefore he lodged there again.** (This being the fourth day.)

**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**  
(the Levite)

**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:**

wanes

*behold*, part. interjection, הִנֵּה, hin-ney, tss. *behold!*, *see!*, *lo!*, *here!*

*draweth*, Qal pret. of the Hebrew verb רָפָה, rah-phah, tss. *to abate*, *to draw*, *to wax feeble*, *to weaken*, *to consume*, *to faint*, *to slack*, *to be idle*, *to let down*, *to stay*, *to be still*, *to forsake*, *to fail*, *to let alone*, *to be slothful*.

***behold, the day groweth to an end, lodge here, that thine heart may be merry;***

*groweth to an end*, Qal infin. of the Hebrew verb חָנַךְ, chah-nah, tss. *to pitch*, *to encamp*, *to dwell*, *to camp*, *to grow to an end*, *to rest in the tents*, *to abide in the tent*.

***and to morrow get you early on your way, that thou mayest go home.***

**10 But the man would not tarry that night, but he rose up and departed,**  
was not willing to lodge (again)

*would*, Qal pret. of the Hebrew verb אָוָה, ah-vah, tss. *would*, *to be willing*, *to consent*, *to rest content*.

***and came over against Jebus, which is Jerusalem;***  
opposite

The city of Jerusalem was a city of the Jebusites until the time of the kings. Israel did slay the king, Adonibezek (cf. Jos.10.3), but the city continued to be a stronghold of the Jebusites.

*Jos 15:63 As for the Jebusites the inhabitants of Jerusalem, the children of Judah could not drive them out: but the Jebusites dwell with the children of Judah at Jerusalem unto this day.*

*Jud 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.*

David, Israel's second king finally overthrew the Jebusites and took possession of the city of Jerusalem.

*2Sa 5:6 And the king and his men went to Jerusalem unto the Jebusites, the inhabitants of the land: which spake unto David, saying, Except thou take away the blind and the lame, thou shalt not come in hither: thinking, David cannot come in hither.*

*7 Nevertheless David took the strong hold of Zion: the same is the city of David.*

*8 And David said on that day, Whosoever getteth up to the gutter, and smiteth the Jebusites, and the lame and the blind, that are hated of David's soul, he shall be chief and captain. Wherefore they said, The blind and the lame shall not come into the house.*

***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;***

*was ... spent, Qal pret. of the Hebrew verb רָדַד, rah-dad, tss. to be spent, to subdue, to spread.*

***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.***

אָדֹן

***12 And his master said unto him, We will not turn aside hither into the city of a  
ah-dōhn***

***stranger, that is not of the children of Israel; we will pass over to Gibeah.***

*stranger, the adj. נֹכְרִי, nok-ree, tss. stranger, strange, alien, foreigner.*

***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:**

broad place

street, רחוב, r<sup>e</sup>-chōhv, a fem. noun tss. *a street, a broad way, a broad place.*,

**for there was no man that took them into his house to lodging.**

gathered

that took into, אסף, ah-saph, tss. *to gather, to take away, to bring, to lise, to recover, to withdraw, to take up, to bring in, to assemble, to receive.*

**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.**

sojourned, a Qal part. Poel of the Hebrew verb גור, goor, tss. *to sojourn, to dwell, to abide, to remain, to gather together, etc.*

**17 And when he had lifted up his eyes, he saw a**

**wayfaring man**

man traveling with his company

wayfaring, Qal part. Poel of the Hebrew verb ארח, ah-rach, tss. *to be a company, to be a wayfarer, to be a traveling company. (v.18)*

**in the street of the city: and the old man said, Whither goest thou? and**

broad place

**whence comest thou?**

**18 And he said unto him, We are passing from Bethlehemjudah**

**toward the side of mount Ephraim; from thence am I:**

to the other side the hill-country of

**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.**

gathers into the house

At the end of the previous chapter (ch.18) the house of God is in Shiloh. It was at this place that the tabernacle was erected.

*Jud 18:31 And they set them up Micah's graven image, which he made, all the time that the house of God was in Shiloh.*

**19 Yet there is both straw and provender for our asses;**

But fodder

straw, תֵּבֵן, teh-ven, a masc. noun tss. *straw, chaff* (1).

provender, מִסְפּוֹא, mis-pōh, a masc. noun always tss. with the English *provender* (5), meaning *fodder, food*.

לֶחֶם בֵּין

**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 any thing.**

want of, מַחְסוֹר, mach-sōhr, a masc. noun tss. *need, want, poverty, penury, poor*.

שְׁלוֹם בְּךָ

**20 And the old man said, Peace be with thee; howsoever let all thy wants**

at the least, but,  
except

*howsoever, Hebrew part. conj. בְּךָ, rak, tss. only, surely, nothing but, except, howsoever, in any wise, at the least, nevertheless, so, howbeit, yet, notwithstanding, etc.*

בְּךָ

**[lie] upon me; only lodge not in the street.**

[be] except

**21 So he brought him into his house, and gave provender unto the asses:**  
mixed [provender]

*gave provender*, Qal fut. of the Hebrew verb בָּלַל, tss. *to confound, to anoint, to give provender, to temper, to mingle, to fade, to mix.*

**and they washed their feet, and did eat and drink.**  
**22 ¶ Now as they were making their hearts merry,**

*making merry*, of the Hebrew verb יָטַב, yah-tav, tss. *to be merry, to find favor, to accept, to be well, to please, to be content; v.6, 22.*

**behold, the men of the city, certain sons of Belial,**  
(Personalization of the wicked one.)

*Belial*, בְּלִיַּעַל, B<sup>e</sup>-lee-yah-[g]al, a masc. noun tss. *ungodly, evil, wicked, naughty, ungodly man, Belial.*,

**beset the house round about, and beat at the door, and spake to the master**  
– encircled the house – owner

*beset ... round about*, Niphal (simple pass.) pret. of the Hebrew verb סָבַב, sah-vav, tss. *to compass, to be in circuit, to occasion, to be about on every side, to be about, to besiege, to stand round about, to beset, to fetch a compass, to wind about, etc.*

*beat*, דָּפַק, Hithpael (reflexive act.) part. of the Hebrew verb dah-paq, tss. *to overdrive, to knock, to beat* (beating, Wigram; pounding, Inter. Bible.)

*master*, בַּעַל, a masc. noun tss. as an adj. *a man's (wife), a husband, a master, an owner, a possessor, a captain* (of the ward).

**of the house, the old man, saying, Bring forth the man that came into thine house, that we may know him.**

*that we may know*, Qal fut. of the Hebrew verb **יָדַע**, tss. *to know*, to perceive, to be sure, to understand, to discern, to comprehend. The general action of the verb is to become familiar or acquainted with someone or something. In the case of Jud.19.22 it is acquaintance with another in a way that God had decreed to be between a man and his wife. All *knowledge, familiarity* outside of this relationship is with *strange flesh* and is an act which is against one's own body.

*1Co 6:18 Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body.*

Several times in Scripture the Hebrew **יָדַע**, communicates the idea of the intimate act between a man and a woman. (12 references: cf. Ge.4.1, 17; 19.8; 24.16; 38.26; Nu.31.18; Jud.19.22, 25; 21.11, 12; 1Ki.1.4; Mt.1.25; Lk.1.34) Outside of the marriage relationship *to know* refers to that abominable, shameful, immoral act called homosexuality.

*Le.18.22 Thou shalt not lie with mankind, as with womankind: it is abomination.*

*23 Neither shalt thou lie with any beast to defile thyself therewith: neither shall any woman stand before a beast to lie down thereto: it is confusion.*

*24 Defile not ye yourselves in any of these things: for in all these the nations are defiled which I cast out before you:*

*25 And the land is defiled: therefore I do visit the iniquity thereof upon it, and the land itself vomiteth out her inhabitants.*

*Ro.1.20 For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse:*

*21 Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened.*

*22 Professing themselves to be wise, they became fools,*

*23 And changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things.*

*24 Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves:*

*25 Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen.*

*26 For this cause God gave them up unto vile affections (dishonorable passions, so to shameful lusts): for even their women did change the natural use (innate, normal use) into that which is against nature:*

*27 And likewise also the men, leaving the natural use (innate, normal use) of the woman, burned in their lust one toward another; men with men (males with males) working that which is unseemly (working out that which is shameful), and receiving in themselves that recompence of their error which was meet.*

*28 And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient (not fit, not proper);*

*29 Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers,*

*30 Backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents,*

*31 Without understanding, covenantbreakers, without natural affection, implacable, unmerciful:*

*32 Who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them.*

*(cf. 1Co.6.9, nor effeminate, nor abusers of themselves with mankind refer to the perverse feminine & masculine roles of the homosexual; 1Ti.1.10, them that defile themselves with mankind)*

So, under the cover of the darkness of night, surrounding the house and pounding at the door are Sodomites and their intention is clear. And it is to this real, tragic event that the prophet Hosea twice refers.

*Hos.9.9 They have deeply corrupted themselves, as in the days of Gibeah: therefore he will remember their iniquity, he will visit their sins.*

...

*10.9 ¶ O Israel, thou hast sinned from the days of Gibeah: there they (the Israelites) stood: the battle in Gibeah against the children of iniquity (Sodomites) did not overtake them. (to effect repentance before the LORD)*

**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.**

*folly, נְבִלָה, a fem. noun tss. folly (10), vile (1, v.24), villainy (2), depraved, wretched, vicious).*

**24 Behold, here is my daughter a maiden, and his concubine;**

*maiden, בְּתוּלָה, b<sup>e</sup>-thoo-lah, a fem. noun tss. virgin, maid, maiden; referring to the chaste, pure, undefiled female.*

**them I will bring out now, and humble ye them, and do with them**

force

*and humble ye, Piel (intensive act.) imper. of the Hebrew verb עָנָה, [g]ah-nah, tss. to afflict, to trouble, to force, to humble, to weaken, etc; Jud. 16.5, 6, 19, to afflict (Piel infin.); Jud.19.24, to humble (Piel imper.); Jud. 20.5, to force (Piel pret.)*

**what seemeth good unto you: but unto this man do not so vile a thing.**  
wretched, depraved

**25 But the men would not hearken to him:**

When the two angels came to Sodom (Gen.19.1-14) something similar occurred there just as it did here in the city of Gibeah. Know that particularly depraved men, and by no means overlook women of this sort, they have an inordinate, unregulated, immoderate, exceeding hatred for them that God appoints to service, and in this case the Levite. To turn away the sodomites from abusing the angels of the LORD Lot went so far as to offer them his own daughters. But the sodomites wouldn't hear of it. The same is true in our present text. Here to turn these wicked men away from the Levite the old man offers his own, pure daughter and the Levite's concubine. Keep in mind that there are also present at least two young men (servants, vs.9, 19). But the sodomites wouldn't hear of it. Not to diminish the sin of homosexuality because it is an abominable act before God, but they went beyond in their depravity to think to abuse the servant of the LORD, a Levite. As the Danites *knew the voice of the young man, the Levite*. (Jud.18.3) it is probably so that these sons of Belial knew the voice of the Levite when he came into town and marked the place where he found lodging. And when the darkness of night fell they went to pay him a visit.

***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.***

*and abused*, Hithpael (reflexive act.) fut. of the Hebrew verb לָלַץ, [g]ah-lal, tss. *to defile, to mock, to abuse, to practice* (wicked works), etc.

***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.***

***29 And when he was come into his house,***

... on the other side of the hill-country of Ephraim, to Shiloh where was the house of God ...

**he took a knife, and laid hold on his concubine, and divided her,**

*and divided her*, Piel (intensive act.) fut. of the Hebrew verb פָּתַח, nah-thach, tss. *to cut, to hew, to divide*; the masc. noun פָּתָח, ney-thach, tss. *pieces, parts*, see directly below.

**together with her bones, into twelve pieces, and sent her into all the coasts of Israel.** borders

**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.**  
set yourselves upon it

*consider*, שָׁחַח, soom, a verb tss. *to set, to mark, order, to appoint, to hold, to consider*, etc.

*take advise*, Qal imper. of the verb יָעוּץ, [g]ootz, tss. *take advise* (Jud.19.30), *take [counsel, is the noun] together [take ... together is the verb]* (Is.8.10); יְעִיצָה, [g]ey-tzah, a fem. noun, is tss. *counsel* (Jud.20.7), *advisement, advice*.

The act of the Levite shocked a nation to act the more forcefully against wicked men that lived in Canaan. Drastic measures for drastic times.