

The Rape and Murder of the Levite Concubine

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Judges

By Brian Schwertley

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Judges 19. Our topic: the rape and murder of the Levite's concubine. The rape and murder of the Levite's, concubine, a very dark chapter, but one that's full of edification for us. 19.

1 And it came to pass in those days, when there was no king in Israel, that there was a certain Levite staying in the remote mountains of Ephraim. He took for himself a concubine from Bethlehem in Judah. 2 But his concubine played the harlot against him, and went away from him to her father's house at Bethlehem in Judah, and was there four whole months. 3 Then her husband arose and went after her, to speak kindly to her [Hebrew, literally to her heart] and bring her back, having his servant and a couple of donkeys with him. So she brought him into her father's house; and when the father of the young woman saw him, he was glad to meet him. 4 Now his father-in-law, the young woman's father, detained him; and he stayed with him three days. So they ate and drank and lodged there. 5 Then it came to pass on the fourth day that they arose early in the morning, and he stood to depart; but the young woman's father said to his son-in-law, "Refresh your heart with a morsel of bread, and afterward go your way." 6 So they sat down, and the two of them ate and drank together. Then the young woman's father said to the man, "Please be content to stay all night, and let your heart be merry." 7 And when the man stood to depart, his father-in-law urged him; so he lodged there again. 8 Then he arose early in the morning on the fifth day to depart, but the young woman's father said, "Please refresh your heart." So they delayed until afternoon; and both of them ate. 9 And when the man stood to depart--he and his concubine and his servant--his father-in-law, the young woman's father, said to him, "Look, the day is now drawing toward evening; please spend the night. See, the day is coming to an end; lodge here, that your heart may be merry. Tomorrow go your way early, so that you may get home." 10 However, the man was not willing to spend that night; so he rose and departed, and came to opposite Jebus (that is, Jerusalem). With him were the two saddled donkeys; his concubine was also with him. 11 They were near Jebus, and the day was far spent; and the servant said to his master, "Come, please, and let us turn aside into this city of the Jebusites and lodge in it." 12 But his master said to him, "We will not turn aside here into a city of foreigners, who are not of the

children of Israel; we will go on to Gibeah." 13 So he said to his servant, "Come, let us draw near to one of these places, and spend the night in Gibeah or in Ramah." [Ramah is just two miles past Gibeah.] 14 And they passed by and went their way; and the sun went down on them near Gibeah, which belongs to Benjamin. 15 They turned aside there to go in to lodge in Gibeah. And when he went in, he sat down in the open square of the city, for no one would take them into his house to spend the night. 16 Just then an old man came in from his work in the field at evening, who also was from the mountains of Ephraim; he was staying in Gibeah, whereas the men of the place were Benjamites. 17 And when he raised his eyes, he saw the traveler in the open square of the city; and the old man said, "Where are you going, and where do you come from?" 18 So he said to him, "We are passing from Bethlehem in Judah toward the remote mountains of Ephraim; I am from there. I went to Bethlehem in Judah; now I am going to the house of the LORD. But there is no one who will take me into his house, 19 although we have both straw and fodder for our donkeys, and bread and wine for myself, for your female servant, and for the young man who is with your servant; there is no lack of anything." 20 And the old man said, "Peace be with you! However, let all your needs be my responsibility; only do not spend the night in the open square." 21 So he brought him into his house, and gave fodder to the donkeys. And they washed their feet, and ate and drank. 22 As they were enjoying themselves, suddenly certain men of the city, perverted men [literally, sons of Belial], surrounded the house and beat on the door. They spoke to the master of the house, the old man, saying, "Bring out the man who came to your house, that we may know him carnally!" 23 But the man, the master of the house, went out to them and said to them, "No, my brethren! I beg you, do not act so wickedly! Seeing this man has come into my house, do not commit this outrage. 24 Look, here is my virgin daughter and the man's concubine; let me bring them out now. Humble them, and do with them as you please; but to this man do not do such a vile thing!" 25 But the men would not heed him. So the man took his concubine and brought her out to them. And they knew her and abused her all night until morning; and when the day began to break, they let her go. 26 Then the woman came as the day was dawning, and fell down at the door of the man's house where her master was, till it was light. 27 When her master arose in the morning, and opened the doors of the house and went out to go his way, there was his concubine, fallen at the door of the house with her hands on the threshold. 28 And he said to her, "Get up and let us be going." But there was no answer. So the man lifted her onto the donkey; and the man got up and went to his place. 29 When he entered his house he took a knife, laid hold of his concubine, and divided her into twelve pieces, limb by limb, and sent her throughout all the territory of Israel. 30 And so it was that all who saw it said, "No such deed has been done or seen from the day that the children of Israel came up from the land of Egypt until this day. Consider it, confer, and speak up!"

Thus endeth the reading of God's word.

Shocking, shocking but that's what makes the Bible so brilliant and so true. It tells the whole, the full story of humanity. With the story of the Levite and his concubine, we come to the second appendix to the book of Judges. The first focused our attention on the idolatry, corruption of worship and lack of faith in Israel. It's dealing with first table commandments primarily, I mean, they were violent men, obviously, but the focus is on worship while this one is focused on the blatant sexual immorality, violence and unfaithfulness among the people, second table statutes. The first appendix shows violations of the first, second, and eighth commandments while this one exposes the disregard of the fifth and sixth commandments. Both stories give the same time indicator and take us back to when there was no king in Israel. Yahweh wasn't their king, obviously, should have been but wasn't, and there were no good civil authorities who would suppress such wicked behavior. Now, Rushdoony, if you read his "Institutes of Biblical Law," he's very insistent in an appendix of that, that when it says no king in Israel it means they weren't serving Yahweh. But I think it can refer to the fact that they also did not have civil magistrates who were suppressing evil as what their job, if they were applying the biblical law, there wouldn't be things like this happening.

This section covers the history around the time of Micah and the Danites, or perhaps a teeny bit after, and we know that from Judges 20:28 where the high priest is still Phineas. The common threads that tie these stories together are, 1) both involve a wandering Levite without a place to serve and without a moral foundation, although this Levite may have a job, 2) both occur when there was no solid biblical magistrates who were ruling carefully according to God's law. It's a time of societal chaos when you have wicked and when you have no leadership or when you have wicked leadership like we have today, crime is going to rise, and bad things are going to rise. We see that clearly with Obama and we see that with Democrats in the major cities in America, it's quite obvious. And both take place, 3) both take place when the general public and Israel did whatever they thought was right without any regard for the word of God. People were committed to human autonomy and worship and ethics because they did not have faith in Yahweh, and they did not have faith in God's word or God's law. If you have a city of Christians, I mean real Christians, Bible-believing Christians who are dedicated to the word of God, you can have a very minimal police force.

When I studied the Puritans in seminary, the adultery rate among, I'm talking about before they started the backslide before the second generation started to go south, the adultery rate was like less than 1% and things like people didn't lock their doors, things like murder and theft were exceptionally rare. They happened, but they were exceptionally rare. If you wanted to go sleep in the town square, you could do it. I listened to a tape with Rushdoony, and that old guy who was his buddy who wrote all those books on history, Otto Scott, when, now Otto Scott was born probably around 1900, when Otto Scott was a young boy, his parents would take picnic baskets and they would spend the night in Central Park in New York and lay on blankets and just sleep overnight in the middle of the park. You wouldn't live very long if you did that today.

This is one of the darkest and most shocking sections of sacred Scripture in that it portrays the covenant people when they were exceptionally corrupt and evil. Now the wandering Levite is married to a concubine who commits adultery and abandons him. After retrieving her, he is traveling and refuses to stay at Jebus because it is heathen, and he stays in Gibeah in Benjamin. And the thought behind that is, "Well, this ought to be safe. You don't want to stay with pagans, that's not safe, but Gibeah ought to be safe." The point is that it ought to be safe to stay among God's people, but the narrator tells us this city is just as wicked and dangerous as Sodom and Gomorrah. In fact, the similarities between the experience of the two angels in Sodom and the Levite, his servant, his father-in-law and the concubine in Gibeah are striking. I'm just noting this by way of introduction. 1. In both stories, the visitors are strongly warned not to sleep in the town square. Genesis 19:2-3; Judges 19:16-20. 2. In each narrative the houses where they are staying or surrounded by sodomites who demand to have the young man, or the men plural, the angels who look like men, they weren't men but they looked like young men, come out of the house so they can have sexual relations with them. Genesis 19:4-5; Judges, 19:22. 3. Both accounts tell us that the head of the household begged the sodomites, "Do not commit such wickedness." Genesis 19:7; Judges 19:23. 4. When the heads of the household perceive that the raging sodomites will not give up and will resort to force if necessary, they both rely on pragmatism on an immoral compromise to attempt to protect their male guests. Lot offers them his two daughters, Genesis 19:8, and the head of the house in Gibeah offers them his virgin daughter and the Levite's concubine, Judges 19:24. Of course, the angels intervene in Sodom and save the household of Lot, but in the case of Gibeah, the Levite's concubine is gang-raped and abused so much by the sodomites that she dies early in the morning.

Why the parallels? And it's obvious especially if you look at the Hebrew where the exact same words and phrases are used to describe these events, why the parallels? The inspired narrator is deliberately paralleling these two historical accounts. Why? Well, they want to bring to the reader the conclusion about Gibeah and the tribe of Benjamin. The Gibeonites are just as wicked as Sodom and deserved to be destroyed. The tribe of Benjamin is also wicked and ripe for judgment for they refused to punish the gang of sodomites and stick up for him, and thus the other tribes will destroy Gibeah, I mean will destroy the Danites leaving just a few women behind, basically. Further observations will be made as we look at the details of the story, but I just wanted you to know that by way of introduction of the parallel with Genesis is striking.

In the narrative, at first we have a Levite from Bethlehem and Judah looking for a job in Ephraim, 17:7-8. He finds work with Micah and is impressed with his idolatrous shrine. In this account we have a Levite in the mountains of Ephraim who is seeking a wife or a woman companion and finds a companion for himself from Bethlehem and Judah, 19:1. Now a concubine was a second-class wife, and this doesn't come from biblical law and the biblical law regulates it, but it comes from heathenism, and they were practicing something from heathenism. Now because of biblical regulations, it's made much better and much more fair to the woman but it was no,t it was something God, at best, tolerated. It wasn't something God advocated. Among the heathen they were slave women who

were essentially the legal chattel of their husbands. They were often bought from poor families with the money going to the father instead of serving as a dowry to the woman. Okay, in biblical law, you'd give the large dowry that went to the woman, which was her money, and the purpose of the dowry was to protect her in case the husband flaked out. So if he flaked out, she would not be in poverty because back then, most men would not want to marry somebody who was already married and not a virgin. Today, finding a virgin is so rare, it doesn't really matter to society, our society is so wicked and corrupt.

Now, biblical law regulated the practice and gave concubines special rights and protections. In the first story, the Levite is actively involved in idolatry. In this account, the Levite appears very passive. He's strongly attached to this concubine, but the story makes it clear that she is not a faithful or virtuous woman. She commits adultery in either out of fear of punishment, or simply because she does not care for the Levite. She goes back to her father's house in Bethlehem, verse 2. As the first Levite was about as bad as a religious leader could be in Israel, this woman was about the worst wife that a Levite could have, although she does go back to him. Whether she was truly repentant, we don't know, but she does go back with him.

After four months, the Levite goes to Bethlehem, and he speaks tenderly to her, literally to her heart, to win her back. The father of the concubine is very glad about this. He's happy about this. He's glad to see the Levite, so we can infer that the woman was honest with the father and the father knew the Levite really cared about his daughter. And you could tell from the story he doesn't want them to leave. You know, "They're going to go to the northern parts of Ephraim which is the farthest north in Israel, I'm not going to see her again," so he's trying to delay their leaving as long as possible. And we're reminded in that story about the prophet who gets killed by a lion because God told him don't stay past that day and he does because he's talked into it.

The father of the concubine is glad. The concubine, like Israel, was disposed to unfaithfulness and the Levite, like Yahweh, was longsuffering and merciful towards her, so that she would repent and return. So at least there's something good about his character there. And we were reminded of Hosea at 2:13-14. "I will punish her For the days of the Baals to which she burned incense. She decked herself with her earrings and jewelry, And went after her lovers; But Me she forgot,' says the LORD. 'Therefore, behold, I will allure her, Will bring her into the wilderness, And speak comfort to her.'" Very touching.

The Levite and the concubine stayed in Bethlehem with the father four days, then on the fifth day as the evening approached and the Levite and his concubine finally depart. The father keeps trying to delay them because he doesn't want, he's going to miss his daughter and he likes the Levite, and he's probably lonely. But finally, and this procrastination goes on, finally, he says, "I'm getting out of here," and he leaves, but he leaves late in the day. Not a good idea. If he had left early in the morning at sunrise, he probably could have made it back to Ephraim. The Levite had been delaying his departure for days and did not want to procrastinate further. The woman's father warned him that it was too late in the afternoon to depart, that it would be better to spend the night. "You can depart early in the morning. You spend the night. It's not wise to leave at this time." But he was

determined to go. The friendliness of the girl's father in the account shows both proper Middle Eastern hospitality, but also his desire that his daughter should achieve a full reconciliation with her husband. He's happy.

Now from Bethlehem, he came to Jerusalem, which at that time was still called Jebus, and was still under the control of the Jebusites. Think of them as just a Canaanite tribe. Jebus is only about five miles north of Bethlehem as the crow flies, so we can infer that they departed late in the afternoon and that the sun was about to set. It took about two hours to go from Bethlehem to Jerusalem at that time. Okay, they didn't drive cars. It took quite a while to go five miles because it's not a straight as the crow flies. You've got to go on a curvy road. The Levite servant respectfully asked his master to turn into Jebus to spend the night, but the Levite refuses to lodge among the heathen. Now this refusal indicates either some piety among the Levite, or a knowledge of danger among the heathen, or both. And we know that in the days of our Lord and even in the days of Paul, a Jew would not spend the night in the house of a pagan. The food would be unclean and the house they would consider to be unclean. So. I think it shows some piety here that he was not willing to go to Jebus.

Interestingly, we are told that Judah had conquered Jerusalem under the command of Caleb in Judges 1:8. They killed the inhabitants with a sword, and they burned the city with fire. From this we can infer that due to Judah's subsequent lack of faith and obedience, the city was resettled and built back up by the Canaanites, and then we know the story of how David took the city. If Israel had been faithful, they would have been able to shelter in Jebus. As one reads what happens in Gibeah, a city of the covenant people in Benjamin, one thinks that perhaps it would have been safer among the heathen.

Now the Levite then decides if they could find lodging in Gibeah or in Ramah. These two cities were less than an hour's distance from each other as one traveled north, slightly west from Jerusalem. He's on the road north. Gibeah was the nearest city with Ramah two miles north on the same road. Now it's interesting, this is this is worth noting. This great wickedness which will lead essentially to destruction of Benjamin takes place not far from the area very, very close to the area, some even believe this happened in Ramah where Benjamin, the tribe, came into being. This is where Benjamin was born. Jacob and Rachel were traveling south from Bethel to Bethlehem, Bethlehem Ephratah, on this same road centuries earlier. Rachel went into a hard labor and died giving birth to Benjamin, Genesis 35:16. Benjamin's mother had given her own life bringing Benjamin into the world, and now the Benjamites treat their own brethren as worthless trash. So clearly the place where this happens is significant.

Jordan's comments on Jacob and Rachel's experience in our text are interesting and perhaps significant. I quote him very rarely just because he tends to go out in a lemon, speculate too much, but here's what he says, just take it with a grain of salt. "The story begins before us parallels and inverts the story of Jacob and Rachel. Here again, a woman leaves her father's house with her husband after being detained and she dies near Ramah. She dies after nine periods of time, but there is no birth for Benjamin. Rather, the consequence of her death is death for the whole tribe of Benjamin." It is a death for the

whole tribe of Benjamin. In other words, she dies for the tribe. "Indeed, the parallels that the narrator has created enabled him to point the finger at Benjamin and say in killing this poor woman who represented the bride of the Lord," because she's married to a Levite, "you have raped and murdered your mother. The narrator can also point the finger at the Levite and say you certainly did not love your wife the way Jacob loved Rachel and the way the Lord loves Israel." I like that. Sometimes he just gets so speculative, it's like, well, maybe this is true, but yeah, it's too speculative.

Gibeah was around four miles north of Jerusalem and due to the rapidly descending darkness they go into the town square. This would be the open courtyard place inside the city gate where businesses and trade, business and trade was conducted and where the judges normally would sit, if a city had judges. But no one would take them into their house to spend the night, verse 15. This is the first indication of the wickedness of the city, and that strangers who are fellow Israelites led by a Levite were not welcomed into the home and shown hospitality at once. Imagine you're a Christian, a minister and his family show up at your door and say, "Hey, I need a place to stay. My car broke down." And you know, he's a real Christian. He's not some liberal sodomite or something or lesbian minister. And even then, you're wanting to be merciful to them. But a real Christian shows up and, "No, get lost." That's how the town was. No hospitality whatsoever, no love.

The Israelites were commanded to love the stranger, Deuteronomy 10:19. One would expect that a Levite would easily find hospitality. When Job was describing his covenant faithfulness, he refers specifically to his hospitality in Job 31:32. "Look, I'm not a wicked man. I show hospitality. If somebody needs help, I help them." And that's the way Christians ought to be. There are those who will have this laid to their charge at the great day. The passage of Jesus, "I was a stranger, and you took me not in." That's from, I forgot to write it down, Matthew 25. He's talking about the evaluation on the day of judgment.

Now when things looked pretty hopeless, there was an old man in Gibeah who showed kindness to the Levite and his concubine. He's coming in from the field. An old man from Ephraim, from the same area where the Levite was from, saw him when he was coming from the field and had mercy on him. He spoke to the Levite and found out where he was from, who he was, where he was going, and then he took him in, verses 17 and 18. He went out of his way to provide hospitality. He's the opposite of the Gibeonites. The old man said, this is verse 21, "Peace be with you. However, let all your needs be my responsibility only do not spend the night in the open square." Now keep in mind that the Levite said, "Look, I've got food. I've got stuff for my animals. I won't be a burden to you. Just let me have a place to sleep." The guy says, "No, no, no. I'll provide your food. I'll take care of you. I'll feed your animals. I'll provide everything you need." That's that Middle Eastern hospitality and it ought to be that, obviously what Christians ought to do for other Christians.

So he brought him into his house and gave fodder to the donkeys and he washed their feet and they ate and drank. These verses emphasize a few things about this hospitable man.

First, he's an old man. The current generation is so ungodly, inconsiderate and apostate it takes someone from another generation to show biblical hospitality. He's old. He's different. And if you look, if you could talk, when I used to do a lot of evangelism in Oakland, CA, and Berkeley, CA, way back in the '70s, and I would go to black churches a lot. I was Pentecostal, so I'd go to these black Pentecostal churches, and I noted a stark difference between the older, old people, the older generation and the younger generation. The older generation was super friendly and humble, and the younger generation had a chip on their shoulder, and all whites are racist and all this kind of stuff. So it's a lot of times you'll have that where the older generation is more godly than the younger generation. That's just a sad fact of life.

He retained some of the godly virtues of the generation under Joshua, Caleb and the elders of Israel. Remember this, this happens way before Samson. The general, the good character of this old man is also seen in the fact that he is presented as working in the fields until the sun goes down. He's not given over to laziness, hedonism, idleness, or luxuries. He worked hard during the day so that he had enough to be generous, charitable and hospitable to helpless strangers. Now Christians tend to focus on the fact that the Sabbath is a day of rest but what does the fourth commandment also say? Six days you shall labor. The Protestant work ethic comes directly out of the Bible. It's not something they made up. Here's what Paul says, Ephesians 4:28, "Let him who stole steal no longer, but rather let him labor, working with his hands what is good, that he may have something to give him who has need."

Second: he was not a Benjamite. This part of the appendix is showing us that the Benjamites are farther down the path of apostasy than the other tribes and were deserving of judgment. The rape and murder of the Levite's concubine will result in the death penalty for virtually the whole tribe of Benjamin. This man will not be killed, just like Lot is saved. Sodom is destroyed but Lot and his family are saved. While the old man and his guests were enjoying food, drink and fellowship, the house is surrounded by perverted men of the city who demanded the head of the house produce a Levite, the Levite, so they can sodomize and rape him repeatedly. It says "lay with him," and then the New King James adds "carnally." Well, to lay with somebody, it means to have sex with them. They went to sodomize him.

The Hebrew calls them the sons of Belial, verse 22. The word Belial means worthless, wicked, destructive. It refers to men who are perpetrators of wickedness. The first time the word is used in Scripture is Deuteronomy 13:13. It refers to men who entice others to idolatry. In Job 34:18, the word is used as a synonym for the word rasha which refers to wicked, rebellious men. It is the perfect word to describe criminals, murderers, sexual predators and rank idolaters. We talk about repeat offenders, criminals, wicked debauched men, gangs, you get the idea. They are ruled by their lust. They live for the thrill or pleasure of the moment. They asked for the man, not the woman, because they are sodomites and they want to sodomize the Levite. They don't want the old guy, they want the young guy, they want the young Levite. They're sodomites. That's what they like. They're perverted. They're unwittingly reenacting the shockingly gross and outrageous immoral scene of the sodomites and Lot in Genesis 19:4-6. The people of

Gibeah and Dan who will support them in crime have become as immoral and vile as Sodom. I believe God will destroy San Francisco someday, the city of sodomites.

Now Paul in the epistle to the Romans presents homosexuality and lesbianism as behaviors of a culture or society given over to lawlessness, debauchery and judgment. In a society that rejects God, suppresses the truth in unrighteousness, and embraces humanistic philosophies or worldviews, God gives people over to sexual perversions to dishonor their bodies among themselves, Romans 1:24. He gives them over to vile perversions, to vile passions and sexual behaviors that are unnatural. Men having sex with men, women having sex with women, Romans 1:25-26. Now what is that a reference to? Homosexuality and lesbianism. You want to see people that are given over to complete wickedness as a judgment by God? Are there a lot of sodomites and a lot of lesbians? Yes. Well, what does that describe? It increasingly describes America.

If one carefully examines Genesis 19 and Judges 19 and Romans 1:18-32, one can only come to the conclusion that homosexuality is presented as the culmination of man's apostasy. You know, apostasy starts with a violation of the first and second commandment, but this is what it leads to. His hatred and rejection of the true and living God and his law word is expressed in a militant, open, fully dedicated religious commitment to gross sexual perversion. The homosexual is at war with God, the law of God, and the true people of God. Now liberals, progressives hate Christians, would love to persecute them and sodomites are leading the pack. And all these laws, pro-sodomite laws and so forth, because they're so anti-biblical and anti-biblical law and Christians can't compromise with this stuff, if they're not going to compromise, they will be persecuted by the law.

The sodomites of Gibeah want to gang-rape a Levite until he dies. We could see that when men deny Yahweh the true and living God, they must also deny biblical transcendent ethics and the natural order or reality itself. When God's unchanging, transcendent, perfect, and righteous ethical standard is denied, the ethics are lowered to the realm of subjective, corrupt, subjective, corrupt views regarding love. What do liberals do today when they defend transgenderism and sodomite rights and all these things? They appeal to love, "Well, they love each other. How could you deny someone their love?" They don't appeal to objective ethics. They don't have any objective ethics. It's all subjective. It's all subjective, subjective concepts regarding love. The humanistic concept of love has nothing to do with the biblical love, for it is rooted in sinful lust, desires, wants, and corrupt opinions that have nothing to do with the truth or the natural order as created by God. If a man says, "Well, I'm in love with a goat, I want to have sex with a goat." You say to that man, "That's unnatural. That's unbiblical. I don't care what your subjective opinion is. I don't care what you think. It's wrong and it's stupid and it's criminal. Don't do it." And that's the way we should speak about homosexuality and that's the way we should speak about the transgender perversion where men pretend to be women and women pretend to be men.

It is the culmination of secular humanistic faith in man as the autonomous determiner of truth and ethics. Now they appeal to autonomous human reason and the false use of

science against biblical revelation and ethics, but they turn right around and they appeal to subjective feelings and lusts to determine ethical norms. "You're not scientific. We reject your worldview." That's what they say to Christians. But then they turn around and they appeal to mysticism, subjectivism, experientialism to determine ethics which means every man did what was right in his own eyes. You know, I remember I heard this when I went to public school when I was a kid, I wasn't raised a Christian and I remember my teacher saying, "Well, that's true for you, but she might believe something else, but that's true for her," even though they contradict each other and that's what polytheism teaches, that's what pluralism teaches. What's true for you, your subjective experience is reality. That's what we have to follow. That's complete nonsense. That's irrational. That's absurd. It's unscientific.

Because they reject the doctrines of creation and the doctrine of the fall and embrace a chance universe without purpose or meaning, they regard what is perverse, unnatural and disgusting as good, right and good and righteous, while denigrating the heterosexual nuclear family as sexist, perverse, patriarchal, etc. And you can look at the French Revolution, you can look at the Soviet government, you can look at the Soviet communists, you can look at the Cambodians, Vietnamese, they all attacked the nuclear family. They all attacked the family in favor of perverseness because the family, the nuclear family, obviously Christian nuclear family is really the pillar of society.

An apostate society accepts every perversion under the sun, yet they must hate and condemn Bible-believing Christians because they still believe and follow God's objective inscripturated ethical absolutes. Total toleration and total permissiveness cannot tolerate the true God or the Bible because ethical relativism and the idea that subjective lust and feelings determine sexual morality, cannot accept the transcendent, unchanging, non-negotiable, objective law of God. We're the enemy of the Democratic Party. We're the enemy of the progressives. We're the enemy of communists. We're the enemy of the state because we believe in the true and living God, and we believe in ethical absolutes, and they do not. And they want to force Christians to hire sodomites and accept sodomy and accept lesbianism which are perversions.

Our society is now so humanistic and perverse that not only is homosexual marriage the law of the land but one's own gender is said to be determined subjectively according to how one feels or thinks. The humanistic idea of man as God determining his own truth or ethics has rendered appeals to obvious basic empirical observations regarding gender as off limits and even immoral. "How dare you say that a woman who thinks she's a man is a woman?" And we're told that they're the ones that are scientific and we are not. It's insanity.

A commitment to autonomous human reason which is founded on anti-God, anti-supernatural anti-revelational presuppositions always leads into irrationalism, mysticism and the absurd. In our supposedly secular, rational, scientific society, the fastest growing religion among atheists is Wicca or witchcraft. It's the fastest growing religion in Europe and Britain and America because it's connected to their worship of nature and their irrationalism.

The inspired author of Judges has shifted from Israel's commitment to idolatry in Judges 17 to 18 to Gibeah and Dan's acceptance of sexual perversion and violence in Judges 19. First table, second table, and this is one of my biggest beefs with the modern theonomy movement. They don't care about biblical worship, and they don't emphasize biblical worship. They don't emphasize the first table of the law. They deliberately ignore it. Why? Because modern Christianity, even Reformed faith today is generally corrupt in worship, and they don't want to offend anybody, and they're not going to be near as popular. It's also why Joel Beeke, who is a phony Puritan, who calls himself Puritan Seminary, ignores the Puritans' teaching on worship and focuses on sanctification. Now we need their teaching on sanctification, it's fantastic, but the Bible emphasizes, "Get the first table straight, then you'll get the second table straight." They're dependent. The second table is dependent on the first table.

And then we have deliberate parallels, as I said, with Lot's experience in Sodom, Genesis 19, in order to warn his readers where sin and unbelief leads a society. You deny biblical worship like the OPC and PCA has been doing for a generation, generations, and then you end up denying justification by faith alone, the Federal Vision movement. The law is one. The law, the second table builds on the first table. Most theologians today defend the Federal Vision because the theonomy movement has not emphasized salvation enough, and I'm not accusing Rushdoony of being unorthodox, he was totally orthodox on justification by faith alone and so is Greg Bonson, if you read their stuff. But they both defended Norman Shepherd, and modern theologians, probably 95% of them, probably 98% of them defend the Federal Vision which is a heresy.

Now Israel was summoned by God to be a holy nation. Israel's national covenant was a summons to accept and obey God's revealed law order, but they were to be a holy nation, Exodus 9:6, who obey the law and keeps covenant, Exodus 24:5-7.

The law of God is not some oppressive code designed to deny Israel freedom and happiness. It rather is the foundation of liberty and happiness for the land for in God's created universe, there's a direct correlation between obedience to God's law through Christ and holiness, true holiness, peace, tranquility, order and happiness in a society. One of the reasons our modern America is so bad was, of course, Protestantism and, of course, a lot of Catholics too, they went liberal and deny the word of God and they're a bunch of second or humanists, and then most evangelicals adopted dispensationalism where they hate the law of God, and they say it doesn't apply today. So they let humanists capture the robes of society. The law is a gift from a loving Father for their own good. It is a standard of personal sanctification, I'm talking about the moral law, and a nation's righteous rule. To depart from it is to embrace wickedness, anarchy, crime, social decay, statism and judgment. And this this even among strict Presbyterians decided, "Well, we don't follow biblical law. We don't follow revealed law. We follow natural law." Well, you can't find five Christians who agree on natural law, what it even means or how it defines ethics, and why would God's natural law contradict or teach something different than his revealed law?

The holiness of a nation lays in its law structure. When God's laws are enforced, and true faith is protected, then you're going to have a holy nation, a godly society, law and order. The cutting edge of the law is the principle of national holiness. Without this foundation of God's moral law, no holiness can exist. By means of God's law, a nation devotes itself to life, liberty, true happiness. People, pagans define happiness as, you know, having a bunch of lusts and sinful pleasures. The Bible defines happiness in a totally different way. Without God's law that society is devoted to death, cut off from the only principle of life, and I mean they bless an abundant life of covenant faithfulness. We're talking about sanctification.

The modern antipathy to and open hatred of God's law is also a hatred of holiness, godliness, and it's a denial of true liberty. What's so tragic and sad about what's happening in America today, especially where it's especially obvious as the democratically controlled cities, is the widespread debauchery and crime and lawlessness and excrement on the streets and people shooting up heroin and cocaine and smoking crack right out in public and so forth. But that's what the people vote for. That's what the people want. That's how blind and perverted they are. It is an attempt to destroy the line of separation between good and evil by the abolition of biblical law. Religious perversion, the violation of the first table of the law, always leads to ethical perversion and societal chaos, and we're witnesses to it and it's not going to go away as long as most professing Christians, I'm talking about evangelicals, not just not liberals, liberals hate God's law, they're secular humanists, but evangelicals hate God's law.

The judgment on Dan is a warning and an object lesson to the whole nation of Israel. Then when idolatry and sexual perversion becomes prevalent, accepted, and even celebrated by the people, we have gay parades, gay pride, people proud of sexual immorality, proud of fisting and gerbils. God's punishment will move from only a personal punishment to a national judgment and that should terrify us. Well, it should get us on our knees praying. God will protect us hopefully, a lot of Christians suffered in World War II and World War I which were judgments, a lot of Christians suffering epidemics which are judgments, but God will generally protect his people.

When the whole civil order mocks God and denies his Son, his law, and rules against the Christian law order, God will pour out his wrath on that nation. We should expect secular humanists and modernists to join with the homosexual dogs in their war against God and the truth, but when evangelical, professing evangelicals and Reformed Christians preach tolerance for gross perversions in the name of pluralism or some form of dispensationalism with a perverted view of common grace, then we know that they have abandoned God's law for the spirit of this world. Reformed churches today are getting soft on homosexuality. Fox News doesn't even teach the proper things on homosexuality. Conservatives in our country have accepted the homosexual propaganda that you're born that way and you're totally normal if you're a sodomite dog. Like Israel of old, they do not understand that the death of ethical absolutes leads to the death of Christian civilization which in turn will result in national punishment. National punishment. It's terrifying. That's what's happening. So we have to pray for a revival among Christians first. Even Reformed churches don't like to teach this stuff. Some do. theonomy has had

a positive influence in getting people back to the law, but theonomy is so corrupt itself in their neglect of biblical worship. They will not, the theonomists will not be the instrument of reformation in our country because it has to be first table first, second table second. You have to have both. You can't have one without the other.

Now let's look at the moral compromise of the old man and the Levite. After the sodomite men of Gibeah surround the old man's house and demand the Levite for a night of rape, the master of the house seeks to defuse the situation in two ways. First, he begs the men not to commit such wickedness and appeals to the custom of hospitality as the chief reason not to commit something so wicked and outrageous. His basic reasoning at this point is that, "These people are under my responsibility as guests, therefore, I must protect them from being violated and abused." Now note, what have you noted? Neither he nor the Levite, who's supposed to be a teacher, offered any quotes from the Mosaic law regarding the penalty of death regarding their plan. Leviticus 18:22; Leviticus 20:22. They do not appeal to Genesis 19 which teaches that those who go after strange flesh will suffer the punishment of eternal fire, Jude 7. They appeal to hospitality.

Now, there's nothing wrong with appealing to that, but it's kind of swatting at, you know, at a gnat and ignoring the weightier things of the law, isn't it? He does point out that their plan is wicked with the assumption that doing such, that doing such a thing was evil, vile, foolish and damnable. This line of argumentation does not accomplish anything in that evil apostate men are not affected by biblical arguments or right reason. Doesn't affect them at all. When I used to do a lot of street witnessing, passing out tracts and so forth and witnessing to people, I would often run into homosexuals and I would quote Scripture to them, and I would almost get beat up every time. I mean, I'd just get threats and just hatred you would not believe. Hatred, just intense hatred. And then when I was a street preacher in Berkeley, a friend of mine stood up in the courtyard at the University of California at Berkeley where all the protests happened in the '60s, he stood there, he actually brought a soapbox type, he brought a box made out of wood, and he stood on it and he read Romans 1 and practically started a riot. They were ready to lynch this poor guy. This is our society today.

Second, he falls back on a pragmatic compromise in order to protect the Levite. He offered his virgin daughter and the Levite's concubine, verse 24, and even tells them that they can have sex with them, verse 24, "Humble them." That's the way he was talking, you know, a girl losing her virginity is she's humbled. "And do with them as they please." Like Lot before him, he has been compromised by the wicked culture around him and is willing to prostitute his own daughter and the Levite's concubine to this gang of sodomites in order to preserve his male guest. His apparent pragmatic reasoning is that rape, adultery and fornication would be less of an evil than homosexual rape of a man from a special religious class. Maybe that's the way he was thinking. "Well, it's better to, at least it's more natural than sodomy."

Well, this offer was sinful for a few reasons. One is that we are not permitted by the law to do something immoral and unlawful to attempt to avoid another evil. In other words, the ends do not justify the means. Paul says that we must not do evil that good may come

in Romans 3:8. You can't go and put a bullet in the head of Nancy Pelosi, even though it probably be good for society. You can't do that. We can't do evil that good may come. We have to obey the law. Christians should be the most law-abiding citizens in the country, and they certainly were in the Roman Empire.

Another reason is that biblical law requires the father and the husband to be the guardian of the wife and the children. When attacked by criminals who are intent on kidnapping, rape or violence, self-defense by the use of the sword is lawful. A father or husband should be willing to die rather than allow a wife or daughter be raped or murdered. The unbiblical nature of pagan patriarchalism had corrupted their biblical understanding of patriarchy. In an increasingly lawless, violent and perverted society, Christians should be well armed and trained for personal defense. I see so many stories where people break into the house, and they rape and murder the women and so forth, iill the husband, and then I see these things on the news where a guy breaks into the house and the guy whips out his AK47 or his AR15 and he puts a couple bullets in him and they go, "That's great. One less criminal. He protected his family. He did his job." Like that scene in "The Unforgiven" where Clint Eastwood blasts a guy with a shotgun and they're all, "You killed an unarmed man." And he says, "Well, he should have armed himself". You should be prepared.

The Bible is not a pacifist document. The command to turn the other cheek, Matthew 5:39, requires Christians to take personal insults even to the point of a slap on the face rather than respond in kind or seek revenge. We deescalate the situation. We don't escalate the situation. We're peacemakers. We love our enemies. But there's a big difference between a slap in the face and a sword blow or the swing of a baseball bat, or the shooting of a bullet. They're very different things. If innocent life is in danger, it is our duty to come to his or her defense if we are able, especially when our own family is concerned. The sixth commandment, "Thou shalt not kill," or in modern translations, "You shall not commit murder," Exodus 20:13, Deuteronomy 5:17, forbids the unlawful taking of human life. The unlawful taking of human life. It does not forbid a just war or capital punishment or legitimate self-defense. It doesn't. It's a duty to defend your wife. It's a duty to defend your daughter and your sons.

The Levite's handing his concubine over to a gang of rapists is evil and exceptionally cruel. In Christian culture, the ship, if the ship was sinking it was always women and children first. That comes from Christianity. It does not come from pagan patriarchalism. You know, prior to World War II, when men walked down the street, their wives are required to follow them about two yards behind them, they were never allowed to stand next to them. That changed after World War II because we took over Japan and they adopted some of our ways which were influenced by Christianity. Patriarchy is practiced in Latin America, is practiced among Muslims in Africa and all these nations. Women are treated like dirt especially among Muslims. Christianity gave women the greatest liberation in the world and yet it's said to be bad for women. Well, secular humanism, what has it giving women? Well, they get to murder their children. Their husbands, when they get old and fat, their husbands can dump them on the wayside and get a younger wife and there's no fault divorce, and that's just too bad. And they have to not only, they

have to work full time to pay all the high taxes, and they don't get to do what's most important in life which is raise their children, which on their deathbed they're not going to be thinking about their wonderful job as a secretary, they're going to be thinking about their children and their grandchildren if they have them. The satanic form of patriarchalism is common today among Muslims, Africans, the Latin world and atheists. Women are seen as expendable, as sex objects, as something to be cast aside when convenient for a newer model. Christianity greatly raised the level of women in every society it influenced for husbands are commanded to love their own wives as Christ loved the church who gave himself for her. He died for her, Ephesians 5:25. There is no greater love or devotion than that. And that's why women in the Western world were treated the best.

Now up to this point of the narrative, this Levite has not been presented as really that evil like the Levite in the previous chapter who was a rank idolater. Now he did, however, make a poor choice in choosing a concubine who apparently had poor character. It's funny, these older commentators say, "Well, they follow Josephus," who said she must have been very beautiful. But he does show kindness and mercy in seeking to retrieve her. He makes an unwise choice in not leaving on his journey early in the morning, but he does show biblical influence in not wanting to stay among the heathen. Here, however, the defects in his character become clear. He either does not have a solid understanding of the law of God or he does but he is unwilling to obey the law due to fear, out of fear. "Leave me alone. Take her." In either case, the book of Judges presents the Levites as either apostate, syncretistic and wicked, or weak, passive, cruel and unwise at the very time when their teaching and influence is most needed in the nation. A corrupt priesthood, a corrupt people. Like priests, like people. Corrupt prophets, corrupt people. Corrupt teachers, corrupt people. And there's a chicken and egg kind of thing. You know, if you're really a biblical guy and you're teaching the truth and you're not celebrating Christmas and partaking in all this violations of the first table of law, it's going to be really hard to get a job. You better plant a church. Reformed churches, they don't even want to hire somebody who doesn't celebrate Christmas and is not corrupt in worship at least.

Unfortunately, his comment is for preachers to be honest, wise and biblical as they should be because they've been influenced by their culture. Think of all the feminism that has penetrated Reformed churches today. It's even in Reformed churches. In the PCA, women are doing Scripture readings now which is the job of elders, really, or at least men. It's not the job of women to be reading or teaching in churches. They allow women to teach in the PCA too, they just say, "Well, this is not part of public worship." No, women are to be silent in the church. They're to ask their own husbands at home, Paul says.

Pastors often reflect the current declension of the day because if they do not, they will have a very hard time finding a job and that is sad but that is true. I know a guy in the RPC they were trying to get rid of, the conservatives, were trying to get rid of women deacons, and he voted, even though he doesn't believe in women deacons at all, he knows it's not taught in Scripture at all, he voted to keep women deacons and he did it because

he didn't want to offend the women in his church. That's a true story, and that man does not belong in the pulpit. He's a coward and he's a compromiser, but that characterizes the RPC&A. It characterizes the PC and the OPC. Are there some great men? Yes, there's some good men but there's a lot of crappy men.

The old man and Levite came up with a compromise and presented the Levite's concubine to the sodomite gang to see if that will satisfy these degenerates. The old man's daughter was a virgin and the concubine was not, so they once again acted pragmatically and they chose the lesser of two evils. They gang-raped and abused her all night, verse 25, which indicates she was probably beaten during the abuse hour after hour. I've studied World War II extensively. Soviet soldiers would go into Germany and they would literally rape a woman and beat her and abuse her till she died. The Germans did it as well to Polish women and to Russian women. Very common. Criminalists today refer to these kind of men, the term is sexual sadists, and a lot of rapists are this way. It's not just the sex they want, they want violence. They want to abuse. They want to punish. They want to bring torture to the woman. They could not have their perverted sex with a male Levite, so they had perverted sex, violent sexual abuse with the concubine. The poor concubine who had been spared the death penalty because of the mercy of the Levite, she committed adultery, he could have had her put to death, now suffered a horrifying death because of his cowardice and cruelty.

When the daylight appeared, the sodomite gang let her go and she was covered with blood and barely alive, and she struggled to get back to the door of the house and made it to the house and died right at the door. Lay down and died. She dies at the threshold of the house. It should have been her refuge from danger. She died all alone. Her dead body was a testimony to the apostasy within Gibeah and Dan. And these men had not only murdered a concubine in the most brutal manner and committed rape and adultery, but they did so against the wife of a Levite, a man set apart for special religious service by God. Their sin was aggravated in every conceivable way possible. The fact that they would abuse the concubine of a Levite and beat her to death indicates they had no fear of God or any biblical ethical standard at all. The crime of Gibeah connects these apostate people with the people of Sodom.

Now what they did, the act itself was worthy of death and the response of Gibeah and Dan shows that they are ripe for judgment. And what does Paul say in Romans 1:31? Paul says that not only are those who do such things worthy of death, but also those who approve of those who do them. If Dan had said, "Let's put Gibeah to death," Dan would have been destroyed. But Dan said, "No. We don't have a problem with what they did." Dan died too. So not only are the sodomites and the adulterers and the transgendered worthy of death, but those people who support what they do are worthy of death and will die in God's judgment.

Modern Bible-believing Christians should see the need here for great reformation and revival in America in that our land has legalized infanticide, abortion, sodomy, sodomite marriage, no fault divorce, and the vast majority of murderers are not put to death. And of course, we have the transgender perversion, which is being pushed today to the max. The

blood of millions of slain babies and murder victims who have not received justice cries out from the ground against our leaders and the people who elect and approve of them. Judgment must come upon the people and the leaders who are so wicked and perverted, but it must begin with the household of God. The church by and large accepted pluralism, or polytheism, and the secularism of the Enlightenment, and thus handed to the robes of society, over to antichrists and satanists. Now we are reaping the fruit of their abandonment of the Lordship of Christ over all nations.

The book of Judges warns us once again to the consequences of human autonomy and religion and ethics. Every man did what was right in his own eyes and see the result. When I was young, I would hitchhike when I was like 14, we'd hitchhike to San Francisco. I lived near San Jose. Every time we went, we were approached by homosexuals wanting to have sex with us, offering us money. "Well, yeah, you may not be gay, but we'll give you a 200 bucks. Just let us have sex with you. Do you want 200 bucks?" Every time we went to San Francisco, we were approached by sodomites. We were 14 years old. We're minors. They knew that. Now they had an 8, what an 8.2 in 1906. Well, I think they're due for another one and I won't shed one tear for them. They deserve it.

Let us repent as a nation. Let us fight the good fight of faith. Let us teach the whole counsel of God. Let us teach the whole law of God, the moral law, all of it. Not just the 10 Commandments, but the laws that explain the 10 Commandments. Let us teach the Lordship of Christ. Let us demand a religious test oath for people in office so we don't have these satanic Democrats. All they want to do is steal, steal, steal and buy votes, and buy influence. They don't care about these poor people from Third World countries they're letting in by the thousands. They want fresh voters. They want fresh people depending on the state so they can have control over everything you do. They're satanic to the core. May God help us.

Let us pray.

Father, we thank you for your Scriptures, it's truly amazing. We need to learn the lesson of the book of Judges, Lord, for our country is descending into just unspeakable wickedness, just mind-boggling how bad things have got just in the last generation. We pray for your wrath on those who perpetuate this stuff. We pray for your wrath on the Democratic Party. We pray for your wrath and indignation on Joe Biden and his administration. We pray for your wrath and judgment upon those liberals in the Supreme Court and upon conservatives who are really not teaching the truth. Help us, Lord, by reviving your church. In Jesus' name, Amen.