

BOOK OF JUDGES
A LEVITE AND HIS CONCUBINE
JUDGES 19:1-30

Introduction

We are seeing in these later chapters in the **BOOK OF JUDGES** some of the depths of the **DEPRAVITY** that **GOD'S PEOPLE** were involved in during this time in their history! Tonight, we will see some new lows. We will look to deal with all **30 verses** in this **CHAPTER**, but understand that we will read them as we deal with them. So let's begin!

I. WE SEE A LEVITE TAKE IN A CONCUBINE. (Vs 1)

We see the sad statement again here about there being **NO KING IN ISRAEL**. That set the stage for the terrible story that begins in this chapter and continues in the following chapters.

Understand that there being **NO KING IN ISRAEL** meant more than just the absence of a political monarch; it also meant that primarily, by-and-large, they refused to recognize the **LORD GOD'S LEADERSHIP** in their lives!
(Though there was still a remnant)

The **LORD** wanted to be **ISRAEL'S KING** and for them to look to **HIM** and **HIS WORD** for the direction needed in their lives, but they rejected **HIS WORD** and **HIS RULE** and thereby rejected **HIM** as **KING!**

What unfolds in the rest of this chapter shows the **DEPTHS OF DEPRAVITY** to which one may sink apart from the **GRACE OF GOD!** (It reminds me of the downward progression of sin mentioned by the **APOSTLE PAUL** in **Romans 1:18-32** where **GOD gave them up to uncleanness, GOD gave them up to vile affections, and GOD gave them over to a reprobate mind.**)

This unnamed **LEVITE** took for himself a **CONCUBINE**. That means she was recognized as his legal partner, but she did not have the same status in the home or in society as a primary wife.

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In this sense a **CONCUBINE** was a **“LEGAL MISTRESS.”**

Many prominent men in the Old Testament are said to have had **CONCUBINES**. Examples include **Abraham** (*Genesis 25:6*), **Jacob** (*Genesis 35:22*), **Caleb** (*1 Chronicles 2:46*), **Saul** (*2 Samuel 3:7*), **David** (*2 Samuel 5:13*), **Solomon** (*1 Kings 11:3 – 300 concubines*), and **Rehoboam** (*2 Chronicles 11:21*). This is not the **LORD'S** way and we never see this kind of family life blessed!

JESUS made it clear in **Matthew 19:4-6** that from the beginning **GOD'S** plan was one man and one woman to be one flesh till death!

II. WE SEE THIS LEVITE'S CONCUBINE COMMITTED ADULTERY AND LEFT THE LEVITE TO GO BACK TO HER FATHER'S HOUSE! (Vs 2)

She was there for four whole months.

III. WE SEE THIS LEVITE WENT AFTER HER TO BRING HER BACK! (Vs 3-4)

Though this **CONCUBINE** had broken the bond between them, we see this **LEVITE** went to great lengths here to bring their relationship back together.

When the father of this young woman saw this **LEVITE**, he was glad to meet him. Perhaps her father was glad to see the **LEVITE** and his daughter back together for her sake or perhaps the father was simply glad that his daughter was going to be out of his house again.

IV. WE SEE THE FATHER OF HIS CONCUBINE EXTENDED THEIR VISIT WITH A GENEROUS SHOW OF HOSPITALITY. (Vs 5-10)

These verses explain why the **LEVITE** and his **CONCUBINE** were delayed in **BETHLEHEM** at the home of the **CONCUBINE'S** father. The **LEVITE** intended to leave on the fourth day but was persuaded to stay one more night.

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On their day of departure it says they delayed until afternoon. That explains why they left late in the day instead of early in the morning, which would normally be a more sensible time to depart for a long journey.

V. WE SEE THAT ON THEIR TRIP HOME, THEY DECIDED TO SPEND THE NIGHT IN GIBEAH. (Vs 11-15)

The **LEVITE'S** servant tried to get his master to turn in to **JEBUS**, a city controlled by the **JEBUSITES**. The **LEVITE** considered a pagan town too dangerous. So, they went on to **GIBEAH**, a city of **ISRAEL**, because the **LEVITE** thought they would be safer there.

However, when they got to **GIBEAH**, they initially found no **HOSPITALITY** there. That reflects poorly on the people of **GIBEAH** because the **LORD GOD** commanded such **HOSPITALITY** among **HIS PEOPLE!**

Leviticus 19:33-34- "33 And if a stranger sojourn with thee in your land, ye shall not vex him. 34 But the stranger that dwelleth with you shall be unto you as one born among you, and thou shalt love him as thyself; for ye were strangers in the land of Egypt: I am the LORD your God."

There is something wrong when there is no such **HOSPITALITY** among **GOD'S PEOPLE**.

VI. WE SEE THAT FINALLY A FELLOW EPHRAMITE THAT LIVED THERE IN GIBEAH SAW THEM AND EXTENDED HOSPITALITY TO THEM. (Vs 16-21)

In fact, he was the only person to extend hospitality to them. None of the native people of **GIBEAH** cared for the strangers in their midst.

VII. WE SEE THE VILE DEMAND OF THE MEN OF GIBEAH. (Vs 22)

The verb form of the phrase "*beat at the door*" indicates that there

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was an increasingly loud pounding on the door. This was not a polite or casual request.

Their request was the same made by the homosexuals who surrounded the house of **LOT** in **SODOM** in *Genesis 19:5*.

What we see here is pretty clear. During the time of the Judges, at least some of **ISRAEL** was as bad as **SODOM** and **GOMORRAH**.

VIII. WE SEE THE WICKEDNESS AND PERVERSION OF THESE BENJAMITES THAT LIVED IN GIBEAH. (Vs 23-26)

Though the perverted men of **GIBEAH** were clearly guilty, so were the **LEVITE** and the host of this home. Being men, they should have been willing to give up themselves before their daughters and companions.

Each person in this vile scene was guilty in it, except of course for the **CONCUBINE** herself. Her guilt had come earlier as she played the whore. Could that be why her husband was so quick to give her up to these vile men here? It still didn't make it right!

These wicked men of **GIBEAH** were more like the men of **SODOM** and **GOMORRAH** than men of **ISRAEL**.

Even the master of the house they were staying in who was from the **LEVITES** area in **EPHRAIM** was willing to sacrifice his own daughter just as **LOT** was willing to give up his daughters before his guests took matters into their own hands and struck the perverts blind!

And whatever care this **LEVITE** might have had left for his **CONCUBINE** after her whoredom and running back home to her daddy, was cast off by him for his own sake! Better her than him!

Centuries later, **ISRAEL** was reminded of this crime at **GIBEAH**,

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and it was used as an example of wickedness.

Hosea 9:9—“They have deeply corrupted themselves, as in the days of Gibeah: Therefore he will remember their iniquity, he will visit their sins.”

Hosea 10:9—“O Israel, thou hast sinned from the days of Gibeah: there they stood: The battle in Gibeah against the children of iniquity did not overtake them.”

IX. WE SEE THIS LEVITE DISCOVERED HIS CONCUBINE AT THE DOOR AS HE WAS HEADED OUT TO GO HIS WAY!
(Vs 27-30)

We are not told if he found her dead or alive here.

But when he heartlessly told her to “*Up, and let us be going*” he got no answer. So he took her up and put her on one of the beasts and went back home with her.

We presume that she was dead either when the **LEVITE** picked her up or she died on the trip home. But we are not told.

At home, he took a knife and cut her up and divided her into twelve pieces and sent the pieces of her throughout all of the tribes of Israel along with a message that was a call to action against the **BENJAMITES** for what was done.

This was an obviously grotesque way to deliver a message, but the method worked. It was tragic that the **LEVITE** did not show this kind of concern for righteousness earlier.