

וַיָּבֹא אֶל-בֵּיתוֹ, וַיִּקַּח אֶת-הַמַּאֲכָלֹת
וַיַּחֲזֵק בְּפִילֵגְשׁוֹ, וַיְנַתְּחֶהָ לַעֲצָמֶיהָ,
לְשָׁנִים עֶשֶׂר נִתְחָיִם; וַיִּשְׁלַחֶהָ, בְּכָל
גְבוּל יִשְׂרָאֵל.

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



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Artwork by Douglas Kallerson

Judges 19:22-30 **(No King in Israel, Part VI)**

I started typing this sermon thinking I had a good idea of what was being pictured based on what was compiled in the previous sermon. Boy was I wrong. The typology completely surprised me.

Once it was figured out, the words of Paul kept ringing through my head. When I witness to people about Jesus, I try to assess from their body movements, or their eyes how I need to adjust the approach in sharing the good news.

Every person is different, and people grasp things differently. The heart of the gospel is understood once the surrounding details of how we got into this mess are explained. But it is those surrounding details that need to be worked through from person to person.

Once the remedy is presented, I will share a real-life situation to get them to weigh their response carefully. Although it's been twenty-plus years since it happened, my example is still perfectly understood by everyone...

Text Verse: *"We then, as workers together with Him also plead with you not to receive the grace of God in vain. ² For He says:*

'In an acceptable time I have heard you,

And in the day of salvation I have helped you.'

Behold, now is the accepted time; behold, now is the day of salvation."

-2 Corinthians 6:1-2

This verse is usually the last thing I tell people, but to set up Paul's words so that they are understood, I remind them what happened on 11 September 2001. I let them know that not a single person who entered the Twin Towers was thinking, "Gee, in an hour or so, I am going to face either burning to death or jumping out of a window."

They simply got in the elevator, pushed the button, and went to their day's labor as usual. And the people who got on their flights and headed to their destination never thought, "In just a little while, I am going to be flown right into one of the Twin Towers."

People understand their need to make a decision in such a circumstance. God hears us in the acceptable time. And in the day of salvation, He helps us. But that day and time will end. Then it will be too late for those who failed to respond to the call of the gospel.

And for those who never hear it before the rapture, the heartbreaking truth is that they will be left out of what God is doing during the church age. That puts a burden on us that

we should gladly carry. Let us be about the business we have been called to. Time is moving along, and people will either be reconciled to God through His offer of Christ Jesus, or they will be eternally separated from Him.

This is a certain truth that is to be found in His superior word. And so, let us turn to that precious word once again, and... May God speak to us through His word today, and may His glorious name ever be praised.

I. Such a Vile Thing (verses 22-30)

²² As they were enjoying themselves, suddenly certain men of the city, perverted men, surrounded the house *and* beat on the door.

hemah methivim eth libam v'hineh anshe ha'ir anshe v'ne v'liyaal nasabu eth ha'bayith mitdapqim al ha'dalet – “They pleasing their heart. And behold, men the city – men sons worthlessness – surrounded the house, beating upon the door.” The old man and the wayfarers were inside having a nice evening, eating, drinking, and enjoying fellowship when the locals surrounded the house and began banging on the door.

The word translated as beating is reflexive. The men were beating violently (beating themselves tired) to completely frighten those inside. The text describes them as sons of *beliyaal*, sons of worthlessness. The word comes from *beli* (failure) and *yaal* (profit). Thus, “no profit” or “worthless.” Some translators render this as a proper name, Belial. That is how Paul renders it in 2 Corinthians –

“Do not be unequally yoked together with unbelievers. For what fellowship has righteousness with lawlessness? And what communion has light with darkness? ¹⁵ And what accord has Christ with Belial? Or what part has a believer with an unbeliever? ¹⁶ And what agreement has the temple of God with idols? For you are the temple of the living God. As God has said:
'I will dwell in them
And walk among *them*.
I will be their God,
And they shall be My people.'” 2 Corinthians 6:14-16

And yet, throughout the Bible, people describe an object by its predominant characteristic as a “son” of that quality. That is surely what is being conveyed here. These are sons of worthlessness because they are worthless people. And...

²² (con't) 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!*”

vayomru el ha'ish baal ha'bayith hazaqen lemor hotse eth ha'ish asher ba el beitekha v'nedaenu – “And say unto the man, lord the house – the old – to say, ‘Bring out the man who came unto your house, and we will know him.’” This is exactly what happened to Lot in Sodom –

“Now before they lay down, the men of the city, the men of Sodom, both old and young, all the people from every quarter, surrounded the house. ⁵ And they called to Lot and said to him, ‘Where are the men who came to you tonight? Bring them out to us that we may know them *carnally*.’” Genesis 19:4, 5

The meaning of “know him” signifies an experiential event. They want to have sex with him, contrary to natural law and the Law of Moses. They are perverts bent on acting out their lusts, which is exactly how some translations state it, saying, “the perverted men of the city” (NKJV et al.). Because of the horror of the request, an appeal for mercy is made...

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!

vayetse alehem ha'ish baal ha'bayith vayomer alehem al akhay al tareu na – “And goes out unto them, the man – lord the house – and says unto them, ‘Not, my brothers, not evilize, I pray.’” The old man bravely stood his ground and appealed to the unruly bunch. In his words, he uses a form of the verb *ra'a'*, to be evil or bad, that has only been seen once, in Genesis 19:7. It is in an imperfect form *tareu*, thus, it is to evilize. They had formed an evil plan and they came forward to work it out.

²³ (con't) Seeing this man has come into my house, do not commit this outrage.

akhare asher ba ha'ish hazeh al beithi al taasu eth hanvalah hazoth – “after which came the man, the this, into my house. Not do the foolishness, the this.” The word *nevalah* is used. It signifies a form of moral wickedness, and thus senselessness, disgrace, etc. It is what Shechem did when he raped Dinah, Israel’s daughter, and what Achan did when he took the devoted things at the destruction of Jericho.

To lessen the charges against them when they stand before God, he offers them a chance to turn from their evil intent...

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!”

The words contain a gender discord: *hineh viti ha'b'thulah u-philagshahu otsiah na otham v'anu otham vaasu lahem ha'tov b'enekhem v'laish hazeh lo taas devar hanvalah hazoth* – “Behold! My daughter, the virgin, and his concubine. I will bring out, I pray, them (masc.). And abase them (masc.), and do to them (masc.) the good in your eyes. And to the man, the this, not do word, the foolishness, the this.”

So deeply ingrained in the culture was the protection of guests that he was willing to offer the women to secure the safety of the Levite. This is also what was seen in eerily similar circumstances in Sodom –

“So Lot went out to them through the doorway, shut the door behind him, ⁷ and said, ‘Please, my brethren, do not do so wickedly! ⁸ See now, I have two daughters who have not known a man; please, let me bring them out to you, and you may do to them as you wish; only do nothing to these men, since this is the reason they have come under the shadow of my roof.’” Genesis 19:6-8

Without attempting to defend his actions, but simply from a point of reason, if the man did not make his offer, the desired outcome would have been realized anyway, and things could have been even worse.

The perverted men would have prevailed, fulfilled their evil desire, and then abused the women and everyone else in the home as well. If there were enough men to surround the entire house, any attempt to fight against them would have enraged them and ended in total disaster for all inside. Thus, the old man did what he could to pacify the situation.

Of the gender discord, Keil says, “The masculine is used ... as the more general gender, instead of the more definite feminine.” This makes no sense when the parallel account in Genesis uses the feminine form. It must be that typology is being conveyed.

²⁵ But the men would not heed him.

v'lo avu ha'anashim lishmoa lo – “And no willed the men to hear to him.” What the old man already knew is confirmed with these words. The perverted men would not heed even his offer, and disaster loomed upon them. Therefore...

²⁵ (con't) **So the man took his concubine and brought her out to them.**

vayakhazeq ha'ish b'philagsho vayotse alehem ha'khuts – “And seizes the man, in his concubine, and brings to them the outside.” The word *khazaq* is used. It signifies to seize, catch, lay hold of, etc. Time and again, when this form of the verb is used, it implies a strong action –

“Now when she had brought *them* to him to eat, he took hold of her [*vayakhazeq*] and said to her, ‘Come, lie with me, my sister.’” 2 Samuel 13:11

The Levite didn’t just lead her to the door. He seized her and probably dragged her to it. Lange’s commentary rightly states –

“The Levite who, notwithstanding her wanton disposition, runs after her, is now obliged to give her up to others.”

²⁵ (con’t) **And they knew her and abused her all night until morning; and when the day began to break, they let her go.**

Another reflexive verb is used: *vayed’u othah vayithal’lu vah kal halaylah ad haboqer vayshalkhuha baaloth hashakhar* – “And know her, and gleaning in her all the night until the morning. And sends her in ascending the sun.” As before, to know means experientially.

The entire gang had their way with her throughout the entire night, but in an attempt to hide the shame of their crime, as soon as the faintest dawning of the sun began to show, they sent her away...

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.**

vatavo ha’ishah liphnoth ha’boqer vatipol petakh beith ha’ish asher adoneha sham ad ha’or – “And comes, the woman, to turning the morning. And falls, door house the man, where her lord there, until the light.” The designation *adoneha*, her lord or her master, is used to describe her husband. Previously, he was called *ishah*, her husband.

This verse shows that it was the earliest of the morning, even before daybreak, that the men let her go. Their bravado of the night hours is belied by their cowardice in the morning light. Of these words, Matthew Poole says, “Thus the sin she formerly chose, Judges 19:2, is now her destruction.” She acted as a harlot and died from forced harlotry.

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.**

The words are precise and again use the term “her lord”: *vayaqam adoneha baboqer vayiphtakh daltoth ha’bayith vayetse lalekheth l’darko v’hineh ha’ishah philagsho nopheleth petakh ha’bayith vayadeha al hasaph* – “And arose, her lord, in the morning, and opened doors the house, and goes out to walk to his way. And behold! The woman, his concubine, falling door the house, and her hands upon the threshold.” The words at

first appear cold and uncaring, but the pitiful final words redirect the mind to the horror of the event.

She had the strength to get to the house and even placed her hands on the threshold, reaching out for safety. However, she could muster no more strength, and she expired.

The word translated as threshold is *saph*. It signifies a basin or goblet. It is also used to describe a vestibule, as in a limit. It comes from a primitive root signifying to snatch away, i.e. terminate. Her life was snatched away at the time she came to the termination of the house.

Of her, John Lange says, “The same woman, whose sensuality was heretofore unsatisfied, is now killed by excess of illicit intercourse. ... She who would not live for him, must now die for him.”

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.

vayomer eleha qumi v'nelekhah v'ein oneh vayiqakheha al ha'khamor vayaqum ha'ish va'yelekh limqomo – “And says unto her, ‘Arise and we will walk.’ And not answering. And takes her upon the donkey. And arises, the man, and walks to his place.” He was surely surprised that she was at the door. Assuming she was asleep, he wanted nothing more than for her to get up and get moving before the crowd had a chance to return.

However, once he realized she was dead, he had no choice but to load her up and head toward home. It was on his journey back that he decided what had to be done. Therefore...

²⁹ When he entered his house he took a knife, laid hold of his concubine,

vayavo el beito vayiqakh eth hamaakheleth vayakhazeq b'philagsho – “And comes unto his house, and takes the knife, and seizes his concubine.” The seemingly horrific act he needs to accomplish was expedient, and it was intended to bring about a result that would otherwise not have been realized.

The word translated as knife is not a common one, being used only four times. It is derived from *akal*, to eat. It was one used specifically for slaying and dividing a sacrifice, as in when Abraham was to offer Isaac.

Also, the word translated as seizes, *khazaq*, is the same, and in the same verbal form, as was used in verse 25 when either the man of the house or the Levite seized her and brought her out to the men of the city. It seems this is a purposeful way of connecting the first action with this one.

²⁹ (con't) **and divided her into twelve pieces, limb by limb, and sent her throughout all the territory of Israel.**

vaynatkheha laatsameha lishnem asar n'thakhim vayshalkheha b'khol gevul Yisrael – “and dismembers her to her bones – to two and ten pieces – and sends her in all border Israel.” The word used to describe her dismemberment, *nathakh*, is one that is used in Leviticus when dividing up sacrificial animals at the sanctuary. The purpose of this deed is to give a tangible witness to what occurred, thus increasing the horror in the minds of the recipients.

It is a warning that if such an action is not handled, the same could happen to any person in Israel. The Levite had been threatened, and his concubine had been killed. The situation must be handled appropriately by all twelve tribes as both a statement of judgment and a warning to all should such a situation again arise.

As for how she was divided, my assumption would be two feet, two hands, two lower legs, two upper legs, two forearms, and two upper arms. That would alleviate the need to send her torso or head. Each tribe would receive enough to have a truly shocking emblem of the horrific deed that had taken place.

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.**

v'hayah khal haroeh v'amar lo nihy'thah v'lo nirathah kazoth l'miyom aloth b'ne Yisrael meerets mitsrayim ad hayom hazeh – “And was all the seeing, and said, ‘No happened and no seen, according to this, to from day ascends sons Israel from land Egypt until the day, the this.’” Upon receiving the pieces of the woman, all who saw the sight agreed that this was unprecedented, noting that nothing like it had ever taken place in the history of the covenant people. Therefore, a unanimous cry went out...

³⁰ (fin) **Consider it, confer, and speak up!”**

simu lakhem aleha utsu v'daberu – “Set to you upon her. Consult and speak!” The words are feminine, upon her, are translated by all as “it.” Thus, it would be referring to the matter (no happened – it). However, it could be referring to the state of the woman as they gazed upon her pieces, “Set to you upon her state.” Either way, a new and rare word, *uts*, is used. It signifies to take counsel together or plan. It will only be seen again in Isaiah 8:10.

Based on the horror and tragedy of the event, they unitedly call for there to be consideration of the matter and then for the recipients to speak up concerning what to do.

*Here is my concubine, unfaithful is she
Despite that, I will appeal to her heart
Maybe I can win her allegiance only to Me
And from there, we can make a true start*

*But time is passing, it is ebbing away
And she has a choice to make
And too quickly pass the hours of the day
Putting things off is a big mistake*

*I want none to perish, but free is the will
And so I petition again and again
And yet, I will petition still
Looking for a change in my wayward children*

II. Pictures of Christ

Chapter 19 begins with the same general thought presented in verses 17:6 and 18:1, that there was no king in Israel. It is a true statement concerning the church age. Even if Jesus is the King of Israel, He is not actively sitting on the throne ruling His people.

We are allowed to do our own thing and He doesn't interfere in our decisions, even if He is spiritually making judgments continuously. Therefore, the words that there is no king in Israel are appropriate to the narrative if it typologically pictures the church age. Thus, with only a slight variation in the terminology of verses 17:6 and 18:1, this chapter opens saying, "And is, in the days, the those, and king naught in Israel."

Still in verse 1, the Levite was sojourning in the flanks of Mount Ephraim. As has been repeatedly seen, Mt. Ephraim signifies the church, a gathering of people from Jew and Gentile, saved through the work of Christ.

Being in the flanks of Ephraim means the remote side from Bethlehem which is the focus of the narrative. We can assume, then, that this is toward the end of the church age, being further from the place of Christ's birth. That will be borne out as we continue.

For this narrative, the unnamed Levite, Attached, anticipates Christ, the Firstborn to whom the church is attached. Noting he took for himself a concubine from Bethlehem in Judah means that she is not a wife with full rights. She pictures those who are in the church but not of the church. They are not true believers, something the church is full of.

As noted, *pilegesh*, concubine, is supposed by some to be a compound of the word *palag*, to split or divide, and *nagash*, to draw near or approach. If so, it would mean that the man divided his attention between his wife and his concubine.

Likewise, the church is divided between believers and non-believers. And the Lord is attentive to both, in various ways. Thus, the term *pilegesh*, concubine, is an accurate descriptor. For example, the Pope speaks about being a part of the church, the Bride of Christ, but who of those who truly understand things as they are actually believes that?

In Judges 19, we have a scenario that is essentially the opposite of the story of Micah and his Levite. The Levite taken in by Micah of Mount Ephraim was from Bethlehem. Now a Levite from Mount Ephraim takes in a concubine from Bethlehem.

Micah's Levite committed harlotry against the Lord through idol worship. Now the concubine of the Levite is said to commit harlotry against her husband. Harlotry, in a spiritual sense, signifies turning from the Lord, usually in idolatry.

Being gone for four months, four being the number of material completeness, it sets the complete time and scope of the church. There is an apostate group that claims Jesus, even if they don't belong to Him.

Verse 3 says that the Levite arose to speak kindly to his concubine and bring her heart back to Him. It reflects the words of Peter –

“The Lord is not slack concerning *His* promise, as some count slackness, but is longsuffering toward us, not willing that any should perish but that all should come to repentance.” 2 Peter 3:9

Just as the Lord speaks comfort to His people Israel in Hosea to return to Him, so the Lord speaks to those in the church. He does this through His word, sound preaching of the word, etc.

The servant and a couple of donkeys accompanying him picture the Holy Spirit (as in Genesis 24) and the two testaments of Scripture that testify to Christ the second Adam. He is the Red One depicted in both testaments.

The very welcoming but super annoying father of the woman is a picture of time, *zeman* in Hebrew and *kairos* in Greek, both indicate a set time. Both nouns are masculine. The Greek *chronos*, which indicates time in general, is as well.

Time is often considered an enemy, but delaying time can be a friend if the outcome is negative. In this case, the outcome is something that will result in much sadness for

some and much joy for others, the father-in-law keeps detaining the set time of the departure which would take the concubine to where she should be.

They stayed with him three days, the number of spiritual perfection. Getting set to leave on the fourth day, the world number, would have been fine, but her father twice delayed them.

On the fifth day, the day of grace, he again detained them. However, as the day of grace waned, they finally got up to leave (for real this time!) and her father tried to detain them again with oddly formed words –

“Lodge [pl.], I pray. Behold, declines the day. Lodge [sg.] here and gladden [sg.] your heart [sg.]. And arise early [pl.] tomorrow to your way [pl.]. And walk [sg.] to your tent [sg.]”

He wants them all to lodge, for the Levite to lodge and be merry, and then they can all arise and go. When they arose, the Levite would walk to his tent. For one to walk to his tent, then it means that the others will be going somewhere else, but not to his tent. When the time to leave is set, there will be changes. The Levite figured this out and left (verse 10).

After departing, it says they came opposite Jebus, Trodden Down, that is Jerusalem, Foundation of Peace, and the day was flattened, very.

The servant suggested going in there. However, the Levite said he would not go into a city of foreigners and that they would go on to Gibeah, Hill. It is a word etymologically associated with Gabbatha. This is a picture of the church age –

“And they will fall by the edge of the sword, and be led away captive into all nations. And Jerusalem will be trampled by Gentiles until the times of the Gentiles are fulfilled.” Luke 21:24

Jerusalem is currently trodden down by Gentiles, but when the church age and the tribulation end this will no longer be the case. For now, it is a strange city. In verse 13, Gibeah, Hill, or the Ramah, the Lofty, are suggested as better options as they are looking for security in a place that should be allied with them.

Therefore, they went on their way to the Gibeah which is in Benjamin, Son *of the* Right Hand. That turned out to be a mistake as the people were wholly unwelcoming.

Verse 14 noted that the sun had gone down before they arrived. The fifth day, the day of grace, ended, at least for the unbelieving concubine. The Son *of the* Right Hand brought about judgment, not reconciliation.

Verse 16 noted the old man from the mountains of Ephraim. His question (verse 17) concerning where they were going and where they had come from was met with curious words. First, the Levite noted he was coming from Bethlehem and going to Mount Ephraim. He then said, "And House Yehovah I walking."

It is a picture of Christ the Walker among the lampstands during the entirety of the church age –

"These things says He who holds the seven stars in His right hand, who walks in the midst of the seven golden lampstands." Revelation 2:1

The Levite said in verse 19 that he had "no deficiency in all word." They had all the necessary supplies with them but the old man said he would tend to them if they stayed with him, so they did.

While they were having a nice evening, however, there was a beating on the door (verse 22). This and all of the surrounding details closely mirror the events of Genesis 19. In this case, it is sons of *beliyaal*, sons of worthlessness, that surround the home.

As we saw in Paul's words, "what accord has Christ with Belial." Those outside the door separate from what the Lord intends for His people. Like the messengers of the Lord in Sodom, these perverts want to defile the Levite, picturing Christ, in this passage.

An appeal for reason was made, along with an offer of a virgin daughter. In this case, it also included the offer of the concubine (verse 24). In both stories, the offer was rejected. In Genesis 19, the two messengers pulled Lot back into the house and into the presence of the Lord (as was clearly indicated in the text).

In this case, the Levite seized his concubine and sent her out to them. It is a picture of those who failed to come to Christ in the acceptable time, the day of salvation. As John Lange correctly stated, "The Levite who, notwithstanding her wanton disposition, runs after her, is now obliged to give her up to others."

Christ pursues those in the church despite their rejection of Him. However, eventually, the price must be paid by those who fail to come to Him. This was during the night. As Jesus said, "I must work the works of Him who sent Me while it is day; *the* night is coming when no one can work" (John 9:4).

As the day began to arise, even before the sun's appearance, she was sent away from her abusers and came to the house, falling down at the door where *adoneha* (her lord) was. It is the same symbolism as Genesis 19. The Door is Christ the Lord and Christ the

Lord is inside, behind the door. She got even to the threshold itself but did not go through the door.

As noted, the word translated as threshold *saph*, comes from a root signifying “to snatch away.” It is the exact words that both Strong’s and the NAS Concordance use to describe the rapture of 1 Thessalonians 4 –

“For the Lord Himself will descend from heaven with a shout, with the voice of an archangel, and with the trumpet of God. And the dead in Christ will rise first. ¹⁷ Then we who are alive *and* remain shall be caught up together [*harpazó*: to snatch away] with them in the clouds to meet the Lord in the air. And thus we shall always be with the Lord. ¹⁸ Therefore comfort one another with these words.” 1 Thessalonians 4:16-18

In Genesis 19, Lot was snatched back through the door while those outside were struck *ba’sanverim*, “in the blindnesses.” It was a picture of the world being sent spiritual blindnesses at the time of the rapture. In Judges 19, the unbelieving church is left on the other side of the door. They claim to have Jesus, but they don’t have Him at all.

This then, is an opposing picture of the same event. It is why the two accounts are so strikingly similar. With this understood, the man lifted his concubine onto her donkey, the Red One, and went to his place. She was apostate from Christ in her life, but He has a purpose for her in her death.

It says in verse 29 that the Levite took his knife, a particular knife intended for slaying and dividing a sacrifice. He cut her up, dismembering her to her bones in twelve pieces, and then he sent her throughout the twelve tribes of Israel.

The focus of the redemptive narrative changes after the rapture. It goes from the church to Israel. There is a rapture of the true church, but there will be no rapture of the false church. And yet, it is the church, true or false, that will alert Israel to their need for Christ–

“For I do not desire, brethren, that you should be ignorant of this mystery, lest you should be wise in your own opinion, that blindness in part has happened to Israel until the fullness of the Gentiles has come in.” Romans 11:25

While post-rapture spiritual blindness of the great deception will cover most of the world, there are many Gentiles who will see through it. Likewise, the blindness upon Israel will finally start to come undone.

The church has not replaced Israel. It participates in the commonwealth of Israel. As such, verse 30 says, “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.”

From the time of Christ’s coming, until the day in which the rapture occurs, things have gone on as normal. However, a great and cataclysmic change will take place in both the physical and the spiritual world. At that time, Israel will be forced to say, “Set to you upon her. Consult and speak!”

Israel will awaken, understanding that building the church is what God has been doing since the ascension of Christ. That will become their focus at some point in the not-so-distant future when the true church is taken home to glory.

As I said at the beginning, I was completely surprised by the typology, expecting it to be totally different. In fact, I was rather certain of it. But once laid out, I have to go where the story is heading.

The church is an entity separate from Israel. Though it shares in Israel’s commonwealth, it is not Israel. Therefore, it cannot replace her. That is, once again, plainly evident from what is being pictured here.

Of course, when dealing with typology, a person can be completely wrong in his analysis of what is being said. In this case, I have presented to you what I honestly feel is being pictured. Now, it’s your turn to go back and check things out.

Be a Berean and ensure that what you have been presented matches what Scripture teaches. But above all, be sure that you are a part of the true church. A whole world full of people are deluding themselves that they belong to Jesus for various reasons.

Some think they belong to Him because they were raised in a Christian home. Some, because they give to the church they attend. Others are so filled with pride that they assume God loves them. And if God loves them, then Jesus must be crazy about them too.

Consider your standing before the Lord. Be sure that your heart is right with Him. The faith of your family does not transfer to you. You cannot buy your way into God’s favor. And you are not really as special as you may seem.

Without Jesus, that is for certain. Once you come to Him, that all changes. So be sure to get things right with Jesus today! Let me tell you how...

Closing Verse: *“They are deeply corrupted, As in the days of Gibeah. He will remember their iniquity; He will punish their sins.” Hosea 9:9*

Next Week: Judges 20:1-18 *There is the sound of a coming war bell. So be ready, Tom, Mark, or Kevin...* (No King in Israel, Part VII) (54th Judges Sermon)

The Lord has you exactly where He wants you. He has a good plan and purpose for you. It is He who judges His people according to their deeds. So, follow Him, live for Him, and trust Him, and He will do marvelous things for you and through you.

No King in Israel, Part VI

As they were enjoying themselves
Suddenly certain men of the city, perverted men
Surrounded the house and beat on the door
They should be locked up in the pen

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!” Thus they were relaying

But the man, the master of the house
Went out to them and said to them (trying to assuage)
“No, my brethren! I beg you, do not act so wickedly!
Seeing this man has come into my house, do not commit
———this outrage

Look, here is my virgin daughter and the man’s concubine
Let me bring them out now. Yes, them I will bring
Humble them, and do with them as you please
But to this man do not do such a vile thing!

But the men would not heed him
So the man took his concubine and brought her out to them. Oh no!
And they knew her and abused her all night until morning
And when the day began to break, they let her go

Then the woman came
As the day was dawning, this just wasn’t right
And fell down at the door of the man’s house
Where her master was, till it was light

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, sad to say

And he said to her, "Get up and let us be going
But there was no answer, such was the case
So the man lifted her onto the donkey
And the man got up and went to his place

When he entered his house he took a knife
Laid hold of his concubine, a sad story to tell
And divided her into twelve pieces, limb by limb
And sent her throughout all the territory of Israel

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! Speak up I say!

Lord God, turn our hearts to be obedient to Your word
Give us wisdom to be ever faithful to You
May we carefully heed each thing we have heard
Yes, Lord God may our hearts be faithful and true

And we shall be content and satisfied in You alone
We will follow You as we sing our songs of praise
Hallelujah to You; to us Your path You have shown
Hallelujah we shall sing to You for all of our days

Hallelujah and Amen...