

## Judges Chapter 19

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V: 1-4 “Every person must determine what is right for him personally, what is right for me, may not be right for you.”

- We live in a world of absolutes: if you jump off a tall building or cliff, gravity will take it's course, there are repercussions when we fail to heed the laws of the physical universe in which we live.

The same is true spiritually:

**Galatians 6:7-8** “<sup>7</sup>Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. <sup>8</sup>For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting.”

- No king = no law or order, no accountability, no submission to authority, spiritual anarchy.
- This is a different Levite; the Levite from the last chapter was last seen living in Dan / Laish, the hired priest of that tribe.
- This is a different Levite who is living in Ephraim who has taken a concubine from Bethlehem.
- A concubine is somewhat like a wife without the rights or standing of a wife, an official or acknowledged mistress – who belongs to a man.
- Thus far we've only been exposed to two Levites, two representatives of the priesthood in this book – based on what we've seen it would appear that the priesthood has been corrupted.

**Ezekiel 34:2** “Son of man, prophesy against the shepherds of Israel, prophesy, and say unto them, thus saith the Lord God unto the shepherds; woe be to the shepherds of Israel that do feed themselves! Should not the shepherds feed the flock?”

- Woe to those shepherds that are more concerned for themselves than for the flock.
- His concubine plays the whore, is unfaithful to him, then goes back to her father's house and is there 4 months when the Levite shows up.
- Her father rejoiced to meet him – possibly thinking that now there will be a dowry.

V: 5-10 In either a display of eastern hospitality or a delaying tactic the concubine's father tries to get the Levite to stay longer, 3 days, 4 days, 5 days, then longer again.

- Growing impatient the Levite, concubine, servant, and two donkeys leave.

V: 11-15 They've gotten a late start, Bethlehem-Judah is about 5 miles from Jerusalem, and the servant wisely says "lets turn in here".

- The Levite rejects that suggestion because Jebus / Jerusalem is not an Israelite city, it didn't become an Israelite city until many years later when king David would conquer it and make it the capital of Israel.
- There is an expectation that it would be better to dwell among the Israelites, just like there is an expectation that it's better to deal with Christians who love the Lord and follow the Bible.
- Gibeah which is a city of the Benjamites is about 2 ½ - 3 miles beyond Jerusalem – the Levite was figuring on receiving a better reception at an Israelite city as opposed to a pagan city, but no one would receive them into their home.

V: 16-21 An old man comes out of the field from his work, sees these sojourners / travelers and takes them in – old guys rule!

- There were no motels in those days, in the culture of the day hospitality was very important, it was a matter of honor, there were rules about hospitality that people wouldn't be allowed to sleep on the street, and once under your roof you were responsible for their safety and wellbeing.
- The Levite adds "We're on our way to the house of the Lord" / Shiloh – we have our own provision, just no place to stay.
- Old man: peace be with you, shalom, stay with me.

V: 22 Sons of Belial refer to militant homosexuals – who surround the house and demand that the Levite be sent out so they can rape him.

- Starting to sound like he would have been better off taking his chances with the pagans in Jerusalem. The last time we saw something like this was in Sodom & Gomorrah!
- God destroyed Sodom & Gomorrah for the same thing that is now happening in an Israelite city.

Billy Graham: *"If God doesn't judge America, then He's going to have to apologize to Sodom and Gomorrah."*

V: 23-26 The old man goes out and tried to negotiate – don't do this they are under my protection. He offers his virgin daughter and the man's concubine.

- **He is doing what is right in his own eyes** – going along with the culture of the day.
- Obviously in that culture women had little value:

**Galatians 3:28** “There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.”

- It was only through Christianity and Christian culture that women gained value and standing.
- The Levite gives his concubine to the men who abuse her all night, then leave her for dead, nothing is said of the man’s daughter.

V: 27-30 After a good nights rest the Levite opens the door and there’s his concubine who had somehow crawled to the door of the house and placed her hands on the threshold perhaps trying to get back inside.

- The Levite then with the utmost in compassion steps over her, instead of on her and tells her to get up it’s time to go, why are you laying around.
- Discovering that she’s dead, he picks her up and takes her home where he proceeds to chop her up into 12 pieces, one for each tribe.
- It’s not worth mentioning that this Levite violates the law by touching a dead body, it seems that he’s been way beyond that concern for a while.
- This is shocking then, just as it is now – no one’s ever seen anything like this.
- **Why is he doing this? Because he’s doing what is right in his own eyes!**
- The Levite tells them to consider what has happened and give counsel on what to do about it.

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## *Judges Chapter 20*

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V: 1-7 The Levites radical method provoked a national response and 400,000 soldiers from the 12 tribes show up to Mizpah near Shiloh.

- The leaders hear the Levite out as he describes the behavior of the Benjamites.
- Notice that this Levite, this “spiritual leader” isn’t encouraging the nation to seek God’s face and God’s will – he’s looking for revenge.

V: 8-11 The people / nation arise as one man, singular in purpose to make this thing right, they are determined to go against Gibeah.

- In a way this is kind of cool because someone is finally putting their foot down and saying that things have gone too far.

V: 12-17 The nation confronts the tribe of Benjamin and insists that the men of Belial – the militant homosexuals – be put to death, to put away the evil from Israel.

**Leviticus 18:22, 29** “<sup>22</sup>Thou shalt not lie with mankind, as with woman kind: it is abomination.” – “<sup>29</sup>For whosoever shall commit any of these abominations, even the souls that commit them shall be cut off from among their people.”

**Leviticus 20:13** “If a man also lie with mankind, as he lieth with a woman, both of them have committed an abomination: they shall surely be put to death; their blood shall be upon them.”

**Romans 1:26-27, 32** “<sup>26</sup>For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against nature: <sup>27</sup>And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompence of their error which was meet.” – “<sup>32</sup>Who knowing that the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them.”

- Homosexuality is a sin that is in its very nature a blasphemous affront toward God.
- Marriage is intended to bear fruit, children and only marriage, as defined in the Bible, is between a man and a woman can do that. Marriage is intended to be monogamous and heterosexual. As such the marriage relationship is intended to be a typological picture of the relationship between Christ and His bride the church.
- Homosexuality is a spiritual picture that adulterates or perverts that typology, it is the opposite of what God describes in nature, and it is most often polygamous, it only produces “bad fruit”.
- Homosexuality is blasphemous because in it man is depicted as finding spiritual fulfillment apart from God, and in a manner in opposition to God’s will.
- Note the adjectives used to describe homosexuality: <sup>6</sup>lewdness, folly, <sup>12</sup>wickedness, <sup>13</sup>evil.
- Where is this discernment and righteousness coming from all of a sudden?
- But the children of Benjamin would not listen; in fact they began to mobilize to defend Gibeah.

- As the battle lines are drawn the Benjamites and Gibeonites present 26,700 men described as fierce warriors against 400,000 men of Israel.

V: 18-21 The children of Israel ask counsel of God – a very good and wise thing!

- They ask a presumptive question, who should go up? Vs: should we go up?
- God says that Judah should go up against the Benjamites first, but before they do that the Benjamites strike first killing 22,000 men of Israel.

V: 22-25 To their credit they don't turn away from what God has said, they place themselves in battle array and they cry out to the Lord, asking God once again what He wants them to do.

- The orders are to meet them in battle, and again Benjamin strikes first and kills another 18,000 men. Israel has now lost 40,000 men. (40 = judgment / testing / probation)

V: 26-28 Still not giving up – seeking the Lord's face more fervently, weeping before the Lord, fasting, offering burnt offerings and peace offerings – finally inquiring of the Lord.

- Once again, graciously, the Lord speaks

V: 29-48 The Lord guides the Israelites against their brethren the Benjamites. They utilize an old familiar trick to draw the Benjamite forces out, then once drawn out they turn and destroy them, 25,100 in all.

V: 35 “The Lord smote Benjamin before Israel...”

- 600 men escape and are scattered in the hills, all the cities of the Benjamites are then raised and burned, everyone is killed saving the 600 who are hiding out.
- The sin started out with Gibeah, but when the tribe of Benjamin refused to deal with it, they became part of it – condoning it, and God judged them for it.

**Romans 1:32** “Who knowing that the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them.”

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## *Judges Chapter 21*

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V: 1-4 The men of Israel had taken an oath not to allow their daughters to marry into the tribe of Benjamin – seeing what happened to the concubine probably had an influence there.

- This is somewhat reminiscent of Jephthah and his foolish oath, there really is no need to make oaths unto God, He's going to bless us either way and why bind ourselves up?
- They gathered at the house of God in Shiloh and mourned over the loss of their brother Benjamin, they sacrificed to God with burnt offerings and peace offerings.
- But they seemingly stop short, and don't ask God what to do next.

V: 5-15 Israel repented of their actions against Benjamin – wrongly so because it was God who smote / judged Benjamin for their sin.

- Next they turn to vengeance amongst themselves – who didn't show up to help?
- They pronounce judgment as opposed to asking God. Why? Because every one was doing that which was right in his own eyes.
- After checking they realize that Jabesh-gilead didn't respond to help, so they send out 12,000 to kill the inhabitants of Jabesh-gilead, killing all the men, and the women that had been with a man, taking all the young girls to be wives for the Benjamites.
- They take 400 young virgins and give them to the surviving Benjamites; the problem is that they are short 200 girls.
- What they are really doing is taking something upon themselves that belongs to God, trying to do is to fix something that really isn't their problem, it's God's.

V: 16-24 Their motive at this time is to preserve the tribe of Benjamin.

- The elders don't ask God, they get together and concoct a plan to supply wives to the remaining Benjamites.
- At the annual fest to the Lord, when the young women of Shiloh come out to dance on the way to the Tabernacle let each man just go out and grab yourself a wife and return to Benjamin.
- When their fathers and family complain they will smooth it out and everyone will be happy.
- Then they did so and everyone went back to their respective homes.

V: 25 All because "*In those days there was no king in Israel: every man did that which was right in his own eyes.*"

- This is all a chaotic and confusing situation; because they were not submitted to the authority of God's word.

**Proverbs 3:5-7** <sup>5</sup>Trust in the LORD with all thine heart; and lean not unto thine own understanding. <sup>6</sup>In all thy ways acknowledge him, and he shall direct thy paths.  
<sup>7</sup>Be not wise in thine own eyes: fear the LORD, and depart from evil.