

## Judges Chapter 19

Verses 1-30: How far Israel had fallen!

Adultery, lack of common hospitality, sodomy, rape, and murder had become a way of life!

When people become their own law, social order and basic morality do not exist.

Humankind, left to its own devices, falls into unimaginable sin.

**Judges 19:1 And it came to pass in those days, when [there was] no king in Israel, that there was a certain Levite sojourning on the side of mount Ephraim, who took to him a concubine out of Beth-lehem-judah.**

“Concubine”: Though a concubine wife (usually a slave), was culturally legal, the practice was not acceptable to God (Gen. 2:24).

This time seems to have been set by many between the death of Joshua and the death of Phinehas.

The ark was at Shiloh during this time.

There was no king, and everyone was doing what was right in his own sight.

The Levite was supposed to be very careful who he married.

They were a tribe set aside to minister.

Their character must be above their fellows around them.

A concubine performs all the duties of a wife, but is just one step from having the full privileges of a wife.

Sometimes she is a servant girl as well as a concubine.

**Judges 19:2 "And his concubine played the whore against him, and went away from him unto her father's house to Beth-lehem-judah, and was there four whole months."**

“Played the whore”:

She should have been killed as the law required and could have been if there was devotion to holiness and obedience to Scripture (compare Lev. 20:10).

Yet, he made little of her sin and separation and sought her back sympathetically (verse 3).

"Playing the whore" here, does not necessarily mean that she committed adultery.

It does mean that she revolted against her husband and went home.

She would not have been committing adultery at her father's house.

Her father lived in the city of Bethlehem in the land of Judah.

She stayed in her father's house 4 months.

**Judges 19:3 "And her husband arose, and went after her, to speak friendly unto her, [and] to bring her again, having his servant with him, and a couple of asses: and she brought him into her father's house: and when the father of the damsel saw him, he rejoiced to meet him."**

From the place where he lived:

“And went after her; to Beth-lehem-judah”: Where her father lived.

“To speak comfortably to her”: "Or to her heart"; having heard perhaps that she repented of her sin.

Or if it was only upon a quarrel between them his anger might cool and subside, and therefore sought for a reconciliation.

And which was the more commendable in him, as he did not put her away, but she departed from him.

And;

“To bring her again”: To his own city, and to his own house and bed, as before.

“Having his servant with him, and a couple of asses”:

One of them for her to ride upon, and the other to carry provisions on.

“And she brought him into her father's house”:

It seems she met with him before he came thither, in the fields, or in the street.

And by this it appears that she was glad to see him, and received him in a loving manner, and introduced him into her father's house, so that things looked well, and promised success.

“And when the father of the damsel saw him, he rejoiced to meet him”:

Having a good opinion of him.

And perhaps understood, even by his daughter's story, that she was most in fault, and therefore was well pleased to see him come after her.

Though he ought before this time to have sent her home, or sought for a reconciliation of her to her husband.

We see that the Levite has made a special effort to come and get his concubine (which is called wife here).

There possibly had been some trouble before, because he seems to be speaking friendly words to her here.

The father of the damsel seems to be pleased, that the Levite has made this effort to come and make peace with his wife.

**Judges 19:4 "And his father in law, the damsel's father, retained him; and he abode with him three days: so they did eat and drink, and lodged there."**

Prevailed upon him to stay some time with him.

"And he abode with him three days":

It seems as if he agreed to stay with him so long, and that time he stayed contentedly.

"So they did eat and drink, and lodged there":

The Levite and his servant were very handsomely entertained, and had everything provided for them convenient for meat, drink, and lodging.

This was a time of fellowship with the girl's father.

It was almost like a celebration, now that they have gone back together.

The father loves his daughter, and seems to be fond of the son-in-law as well.

This 3 days was like an extended vacation.

**Judges 19:5 "And it came to pass on the fourth day, when they arose early in the morning, that he rose up to depart: and the damsel's father said unto his son in law, Comfort thine heart with a morsel of bread, and afterward go your way."**

The time the Levite had agreed to stay being up.

"When they arose early in the morning the Levite, his concubine and servant, in order to set out on their journey. That he arose to depart.

The Levite rose up from his seat to take his leave of his father-in-law, and depart from his house, and proceed on his way homeward.

For rising out of his bed is before expressed.

"And the damsel's father said to his son in law, comfort thy heart with a morsel of bread":

Have breakfast first, that he might be fitter for his journey.

For bread comforts or strengthens men's hearts (Psalm 104:15).

Though here it may be put for any and all sorts of provisions, whatever might be proper to take early in a morning, and before setting out on a journey.

And afterwards go your way.

He seemed as if he was willing he should set forward, after he had refreshed him with a meal.

The father-in-law wants to be with them the last minute he can.

He insists on them having breakfast before they go.

**Judges 19:6 "And they sat down, and did eat and drink both of them together: for the damsel's father had said unto the man, Be content, I pray thee, and tarry all night, and let thine heart be merry."**

Not only sat down upon their seats again, the Levite having rose up in order to go away, but sat down at table.

"And did eat and drink both of them together":

Both the Levite and his father-in-law.

And it appears by this, and what follows, that the Levite did not take only a short meal, or breakfast with him.

But stayed and dined with him, when they ate a plentiful meal, and drank freely after dinner.

"For the damsel's father had said to the man, be content, I pray thee, and tarry all night, and let thine heart be merry":

Let us spend a pleasant evening together, in drinking, though not to excess, and in cheerful conversation, and innocent mirth.

This he proposed to him, and hoped he would agree to it.

They enjoyed their conversation together over breakfast and the father-in-law convinces them to stay another day.

**Judges 19:7 "And when the man rose up to depart, his father in law urged him: therefore he lodged there again."**

Rose up from table, having ate and drank sufficiently, in order to depart the house and proceed on his journey.

"His father in law urged him": With much entreaty, and earnest solicitations that he would stay all night with him.

"Therefore he lodged there again": Another night being prevailed upon through his father's importunity.

It seems the father-in-law is having trouble letting them leave.

**Judges 19:8 "And he arose early in the morning on the fifth day to depart: and the damsel's father said, Comfort thine heart, I pray thee. And they tarried until afternoon, and they did eat both of them."**

With a full intention to take his leave of his father, and be gone.

"And the damsel's father said, comfort thine heart, I pray thee":

With a meal's meat, with a breakfast, before he set out on his journey, that he might be heartier and stronger for it.

"And they tarried until afternoon":

Or "until the decline of the day", when the sun had passed the meridian, and was declining, as it immediately does when noon is past.

"And they did eat both of them":

The man stayed and took a dinner with his father-in-law.

And though no mention is made of the concubine, neither in this, nor in the other instances, no doubt she ate with them.

They visited all day, again, even until late in the afternoon, before they began their journey.

They have been here 5 days, and the father still wants them to stay, but they feel they must go home.

The son-in-law is enjoying this nearly as much as the girl's father.

**Judges 19:9 "And when the man rose up to depart, he, and his concubine, and his servant, his father in law, the damsel's father, said unto him, Behold, now the day draweth toward evening, I pray you tarry all night: behold, the day groweth to an end, lodge here, that thine heart may be merry; and tomorrow get you early on your way, that thou mayest go home."**

Rose up from table, having comfortably refreshed themselves.

"His father in law, the damsel's father, said unto him, behold, now the day draweth towards evening": Or is "remiss", or "weak".

That is, the heat, light, and strength of the sun abated, and became weaker and more remiss, as it does the more it declines, and is nearer setting.

"I pray you tarry all night": Suggesting, it was a very improper time to set out in on a journey.

"Behold, the day groweth to an end":

Or "behold, it is the encampment of the day", when the day or sun seems to be pitching its tent, and going to rest.

Or it being the time when an army on the march stops and pitches their tents.

Or when men go to their tents and habitations, and lie down and take their rest.

"Lodge here, that thine heart may be merry": And let us have another pleasant evening together, which cannot be had in an inn upon the road.

You cannot be comfortable there, as here.

And therefore be persuaded to stay, since it is not possible to get home tonight.

"And tomorrow get you early on your way, that thou mayest go home":

To thy city, as the Targum.

Signifying, that he should not insist upon their staying any longer, and then they might set out on their journey as soon as they pleased.

Again the father of the damsel tries to get them to stay overnight. They are all packed and ready to go, but it is late in the evening.

**Judges 19:10 "But the man would not tarry that night, but he rose up and departed, and came over against Jebus, which [is] Jerusalem; and [there were] with him two asses saddled, his concubine also [was] with him."**

“Jebus”: An early title for Jerusalem because of Jebusite control (Judges 1:21), until David wrested it away to become his capital (2 Sam. 5:6-9).

Another early name for the city was Salem (Gen. 14:18; compare Psalm 76:2).

He felt that he must get started home, even if it is late in the afternoon.

Jerusalem is about two hours away from Bethlehem.

It seems during this time that the city is controlled, not by Hebrews, but by the Jebusites.

The concubine had decided to go home with her husband. They are riding on two asses.

**Judges 19:11 "[And] when they [were] by Jebus, the day was far spent; and the servant said unto his master, Come, I pray thee, and let us turn in into this city of the Jebusites, and lodge in it."**

Or "was gone down very much", the sun was going down apace, and near setting.

"And the servant said unto his master, come, I pray thee":

He proposed it to him in a submissive manner, and might use some entreaty for his master's good and safety.

"And let us turn in unto this city of the Jebusites, and lodge in it":

For though that part of the city which belonged to the tribe of Judah was taken by them after the death of Joshua.

Yet that which belonged to the tribe of Benjamin, part of it was still possessed by the Jebusites, whom the Benjamites could not expel (Judges 1:21).

And Ben Gersom thinks, that this affair of this Levite, and his concubine, was before the men of Judah fought against it, and took it.

Which not unlikely, seeing it is called here a city of the Jebusites, and because the Levite objected going into it on that account.

Whereas there would not have been much in his objection, if one part or it was in the possession of the men of Judah, and the other in the hands of the tribe of Benjamin.

Though they had some Jebusites dwelling among them.

It seems they really had gotten a late start.

When they had traveled about two hours, it was getting late, and time to stop for the night.

The servant talks to the Levite, and tries to get him to stop here for the night.

Verses 12-20: Everyone coming in and out of the city had to pass through the “street of the city”, so any needy stranger would have been noticed.

Despite ancient Near East customs, which demanded that anyone who needed a place to stay be invited to lodge with a local resident, no one from “Gibeah” itself, a Benjamite city, showed any hospitality to this man (Gen. 18:4; 19:2; 24:32; 43:24; Heb. 13:1-2).

**Judges 19:12 "And his master said unto him, We will not turn aside hither into the city of a stranger, that [is] not of the children of Israel; we will pass over to Gibeah."**

“Gibeah”: Jerusalem was still partially out of the control of Israelites.

Gibeah was under Israelite control and safer.

The Levite is a little reluctant to go into a strange city, where there are no Israelites.

He knows that many of these people are evil.

He wants to go on to Gibeah.

Gibeah was of the tribe of Benjamin, and is about two and a half more hours down the road.

**Judges 19:13 "And he said unto his servant, Come, and let us draw near to one of these places to lodge all night, in Gibeah, or in Ramah."**

And get on as fast as we can.

"To one of these places to lodge all night, in Gibeah, or in Ramah": Which were both in the tribe of Benjamin.

And he left it to his servant to go to either, to that which was most convenient.

Because of the time of the day, it being near sun setting.

Now, as before observed, Gibeah was not quite four miles from Jerusalem.

Whereas, according to Jerom, Ramah was six miles.

Therefore, we find they took up at Gibeah, as being nearest of these two places (see Joshua 18:24-25; Hosea 5:8).

Ramah was in a little different direction, but about the same mileage away as Gibeah.



**Judges 19:14 "And they passed on and went their way; and the sun went down upon them [when they were] by Gibeah, which [belongeth] to Benjamin."**

Proceeded on in their journey from Jebus or Jerusalem, near to which they were.

"And the sun went down upon them when they were by Gibeah, which belongeth to Benjamin":

Which is added, to distinguish it from another Gibeah in the tribe of Judah (Joshua 15:57).

When they were come pretty near to this place, on the side of it, as it seems, the sun was just beginning to set.

Which determined them to take up their lodging here, as follows.

By the time they got to Gibeah, the sun had gone down.

They felt they would be safe here, since this belonged to the tribe of Benjamin.

**Judges 19:15 "And they turned aside thither, to go in [and] to lodge in Gibeah: and when he went in, he sat him down in a street of the city: for [there was] no man that took them into his house to lodging."**

People of the Benjamite town of Gibeah failed to extend the expected courtesy of a lodging.

This opened the door to immorality.

There was no one who offered them the hospitality of taking them in for the night.

This was not at all what God had taught his people.

This shows their society had dropped to a new low.

They were going to spend the night in the street by the gate, so he sat down on the street to rest.

**Judges 19:16 "And, behold, there came an old man from his work out of the field at even, which [was] also of mount Ephraim; and he sojourned in Gibeah: but the men of the place [were] Benjamites."**

Which is the time that men come from their labor, and take their rest.

And this man, though a man in years, and of some substance, as appears by what follows.

Yet attended the business of his calling, which was very commendable of him.

"Which was also of Mount Ephraim":

As the Levite was, which when the old man understood, he was the readier, no doubt, to receive him into his house.

"And he sojourned in Gibeah":

He was not a native of the place, and yet more kind to strangers than such as those who lived there.

Nor does he appear to be a Levite, though it was a Levitical city.

On what account he sojourned here is not known.

"But the men of the place [were] Benjamites":

For as yet the number of Levites were not large, others dwelt in the cities besides them.

Even such as were of the tribe to which they belonged.

This old man seems to be living in this city, but he has come from Mount Ephraim.

It appears, he has just stopped work for the night, and headed to his house to rest.

**Judges 19:17 "And when he had lifted up his eyes, he saw a wayfaring man in the street of the city: and the old man said, Whither goest thou? and whence comest thou?"**

For it may be, as he came out of the field, he was musing and meditating with his eyes downwards directed, but coming into the city looked up.

"He saw a wayfaring man in the street of the city":

Whom he supposed to be a traveler and a stranger by his dress, and other circumstances.

Having never seen him before, and knowing pretty well the inhabitants of the place.

"And the old man said, whither goest thou?" And whence comest thou?

The meaning of the questions is, what place he was travelling to, and from where he last came from.

The old man stops to ask of the welfare of the Levite and his concubine.

He has more compassion than the others who live in this city?

**Judges 19:18 "And he said unto him, We [are] passing from Beth-lehem-judah toward the side of mount Ephraim; from thence [am] I: and I went to Beth-lehem-judah, but I [am now] going to the house of the LORD; and there [is] no man that receiveth me to house."**

“Going to the house of the LORD”:

He is going to the tabernacle, which is located at Shiloh at this time.

He explains that he is from mount Ephraim, and has been to Bethlehem in Judah.

He also explains that no one offered to take them in.

**Judges 19:19 "Yet there is both straw and provender for our asses; and there is bread and wine also for me, and for thy handmaid, and for the young man [which is] with thy servants: [there is] no want of any thing."**

Straw to litter them with, and food to feed them with.

Which he had brought with him on the asses.

"And there is bread and wine also for me, and for thine handmaid": Meaning himself and his concubine.

There were enough for them both, which were packed up, and carried by the asses.

"And for the young man which is with thy servants":

The supplement, which is, seems quite needless, and even impertinent.

For as yet the young man, by whom he means his servant, was not as yet in company with the servants of the old man.

But the sense is, that there was not only provisions with him for himself, and his wife, and also for his servant.

And even enough for the servants of the old man, whether maid or manservants.

There is no want of anything; and therefore none needed to be shy of taking them in, since they should not be burdensome to any upon any account.

All they wanted was a lodging.

He now explains to the man that they are not beggars.

They have their own straw and provender for their animals.

They even have their own food and drink.

They have need of nothing, but a place to lay their heads for a while.

**Judges 19:20 "And the old man said, Peace [be] with thee; howsoever [let] all thy wants [lie] upon me; only lodge not in the street."**

“Lodge not in the street”: The old man knew the danger of such a place at night.

The old man takes them in off the street.

They have found one person who had compassion on them.

**Judges 19:21 "So he brought him into his house, and gave provender unto the asses: and they washed their feet, and did eat and drink."**

Showed him the way to it, and in a kind and friendly manner introduced him, and bid him welcome.

"And gave provender unto the asses":

This is mentioned first, it being then perhaps, as now, the first thing that a careful man is concerned for.

To see that his cattle is taken care of, and then himself.

And such a method this good ancient man took with his guest.

"And they washed their feet": Which was commonly done to strangers in those hot countries, and was very refreshing (see Gen. 18:4).

"And did eat and drink": Sat down at table and supped with him.

They wore sandals, and their feet were hot and dirty after a long day's walk.

The first thing they did, was wash their feet.

They ate and drank, refreshing themselves from their journey.

**Judges 19:22 "[Now] as they were making their hearts merry, behold, the men of the city, certain sons of Belial, beset the house round about, [and] beat at the door, and spake to the master of the house, the old man, saying, Bring forth the man that came into thine house, that we may know him."**

“Sons of Belial”:

Literally “worthless fellows”, i.e., base and perverse men, who desired to commit sodomy against the Levite.

The phrase elsewhere is used for idolaters (Deut. 13:13), neglecters of the poor (Deut. 15:9), drunks (1 Sam. 1:16), immoral people (1 Sam. 2:12), and rebels against the civil authority (2 Sam. 20:1; Prov. 19:28).

“Belial” can be traced to the false god Baal, and is also a term for yoke (they cast off the yoke of decency), and a term for entangling or injuring.

The term “sons of Belial” (i.e., “worthless men”) is used in the Old Testament of scoundrels (e.g., 1 Kings 21:10), who commit various acts of wickedness such as: drunkenness (1 Sam. 1:16), hostility (1 Sam. 25:25), abuse of power (1 Sam. 2:12), idolatry (Deut. 13:13), rebelliousness (verse 22).

Such people were utter reprobates.

The term itself became used by later Jewish writers for Satan (compare 2 Cor. 6:15).

There was no law and order in this town.

They not only did not help the people themselves, but now, want to disgrace the man.

They are homosexuals, and they want the man for that abominable purpose.

"Belial" means worthlessness.

These were very evil men, trying to take the Levite out of the old man's house.

They were beating at the door, trying to take the Levite, but the old man did not let them have him.

**Judges 19:23 "And the man, the master of the house, went out unto them, and said unto them, Nay, my brethren, [nay], I pray you, do not [so] wickedly; seeing that this man is come into mine house, do not this folly."**

Opened the door, and went out to converse with them, and talked them after this manner.

"And said unto them, nay, my brethren, nay, I pray you, do not so wickedly":

It is plain he understood them in such sense, that they meant not bare knowledge of the man, as who he was, etc.

But to commit wickedness the most abominable.

So great, that it cannot be well said how great it is.

And to dissuade from it, he uses tender language, and the most earnest entreaties.

"Seeing this man is come into my house, do not this folly":

He argues from the law of hospitality, which ought not to be infringed.

A man being obliged to protect a stranger under his roof.

And from the nature of the crime, which was folly, stupidity, and what was abominable to the last degree.

The old man pleads for the Levite's safety.

Verses 24-25: That these cowardly and selfish men would give their “daughter” and “concubine” over to abusive men to save themselves was an extreme example of where lawlessness leads (Gen. 19:4-5).

**Judges 19:24 "Behold, [here is] my daughter a maiden, and his concubine; them I will bring out now, and humble ye them, and do with them what seemeth good unto you: but unto this man do not so vile a thing."**

“I will bring out now”:

The host showed a disgraceful compromise in his exaggerated desire to extend hospitality to his male guest.

He should have protected all in his house, and so should the Levite, even at the risk of their own lives in guarding the women.

His sad estimate of women was demonstrated by his willingness to hand his daughter or the guest concubine over to indecent men.

Lot’s plunge from decency was similar (Gen. Chapter 19).

Here, repeated rape and finally murder were the pitiful sequel.

Even this, is a terrible wickedness.

It is hard to understand, how a man can offer his own daughter to so wicked a group of men.

This is too sinful to even try to explain.

It reminds me greatly of the sin of Sodom and Gomorrah.

**Judges 19:25 "But the men would not hearken to him: so the man took his concubine, and brought her forth unto them; and they knew her, and abused her all the night until the morning: and when the day began to spring, they let her go."**

"The man took his concubine ... brought her forth unto them":

This is unthinkable weakness and cowardice for any man, especially a man of God.

Apparently he even slept through the night, or stayed in bed out of fear, since he didn't see her again until he awakened and prepared to leave (compare verse 28).

Whether the man here is the Levite or the old man, this is a cowardly thing to do.

This is, possibly, one of the most revolting things I have ever heard of.

It seems as if this twisted thing is alright with these people.

Why the Levite or someone did not help her, I do not know.

This had to be gang rape of an innocent victim.

**Judges 19:26 "Then came the woman in the dawning of the day, and fell down at the door of the man's house where her lord [was], till it was light."**

When those wicked wretches who had abused her had left her, having had her from place to place.

At some distance from the house out of which she was put, and to which she got again, as well as she could.

"And fell down at the door of the man's house where her lord was":

Her husband, so called, not because she had been his servant, but because she was his wife.

And at the door of the old man's house, where he was, which she knew, and had found out by one means or another.

She fell down, both purposely for her ease, and to lie and wait there until the time of opening the door in the morning.

Or rather through weakness, not being able to stand, nor so much as to knock at the door to get admittance.

And there she lay; "Till it was light": Broad daylight.

This type of horrible sin nearly always occurs under the cover of darkness.

They brought her back at daylight, and left her at the door.

**Judges 19:27 "And her lord rose up in the morning, and opened the doors of the house, and went out to go his way: and, behold, the woman his concubine was fallen down [at] the door of the house, and her hands [were] upon the threshold."**

Very early no doubt, and it is scarcely reasonable to think he should sleep quietly after such a riot.

And his concubine or wife delivered up to the lust of such brutish creatures.

"And opened the doors of the house, and went out to go his way":

Either in search of her, or rather to make the best of his way on his journey.

To preserve his own life, having given her up for lost.

"And, behold the woman his concubine was fallen down at the door of the house, and her hands were upon the threshold":

In a posture that persons are when they fall, stretching out their hands to save themselves best as they can.

Or of such who lay themselves down to sleep with their hands under their heads, and which her husband thought was her case, by what follows.

**Judges 19:28 "And he said unto her, Up, and let us be going. But none answered. Then the man took her [up] upon an ass, and the man rose up, and gat him unto his place."**

He spoke to her as supposing her asleep, in order to awake her, and prepare for their journey with all the haste they could, lest greater mischief should befall them.

"But none answered":

For she was dead; and her death was occasioned, as Josephus says, partly through grief at what she had suffered, and partly through shame, not daring to come into the sight of her husband.

But chiefly through the injuries done her by the number of persons that had lain with her.

So it is reported of the Thessalonians, when they took Phocis, many women were destroyed through the abundance of rapes committed upon them.

To these Abarbanel adds, the cold of the night, being without her clothes, or anything to cover her up.

"Then the man took her up upon an ass":



And carried off her dead body, without making any remonstrance to the inhabitants, from whom he could not expect that any justice would be done him.

"And the man rose up, and got him unto his place":

To his city on one side Mount Ephraim, to which he made as much haste as he could, instead of going to the house of God at Shiloh, as he proposed.

For now the circumstances of things were changed with him, and instead of sacrificing and giving praise to God in his house, his business was to seek for justice from the tribes of Israel.

When he finally checked on her the next morning, she was dead.

She had come back for help to the house where her husband was, but he was too cowardly to help her.

It seemed as if he had very little feelings for her.

He had slept through her ordeal.

**Judges 19:29 "And when he was come into his house, he took a knife, and laid hold on his concubine, and divided her, [together] with her bones, into twelve pieces, and sent her into all the coasts of Israel."**

"Divided her ... into twelve pieces":

The Levite's bizarre butchery to divide the woman's body into 12 parts was his shocking summons for aroused Israelite redress.

No doubt a message went with each part, and the fact that he "sent" assumes messengers (compare 1 Sam. 11:7).

As he calculates, many were incensed and desired to avenge the atrocity (compare 20:30).

Nothing could have aroused universal indignation and horror more than this radical summons from the Levite.

The Levite's dismembering of his dead "concubine" and sending off the dozen parts, though a grisly deed, served as a bloody summons to all the tribes to come to his aid.

This was recognized by Israel as a call to war (compare 1 Sam. 11:1-8).

This is one piece for each of the tribes of Israel, to let them see the terrible degraded society they lived in.

**Judges 19:30 "And it was so, that all that saw it said, There was no such deed done nor seen from the day that the children of Israel came up out of the land of Egypt unto this day: consider of it, take advice, and speak [your minds]."**

The dismembered pieces of the dead body, and were made acquainted with the cause of it.

For so Josephus says, he gave the messengers a command to declare what was the cause of her death.

"Said, there was no such deed done nor seen, from the day that the children of Israel came out of Egypt, unto this day":

Meaning not so much the cutting in pieces the dead body, and sending it to different parts.

Though that was awful and shocking, as the complicated wickedness committed at Gibeah, which was the cause of it, to which reference is had (Hosea 9:9).

This is an observation of the writer of this book, Samuel.

But what follows are the words either of those the Levite sent, who were bid to deliver them to those to whom the pieces were sent.

Or else of the persons present at the time of the delivery of the pieces to them, or whom they got together to disclose the matter to.

"Consider of it, take advice, and speak your minds":

Weigh and think of the matter within yourselves.

Consult with one another what is proper to be done, and give your opinion freely without any reserve.

It seems, this did get their attention.

Perhaps, all of these tribes will get together, and decide what to do with such evil people that called themselves Hebrews.

They are worse than heathen.

## **Chapter 19 Questions**

1. Where was the Levite sojourning in verse 1?
2. Where was his concubine from?

3. About when did all of this take place?
4. Where was the arc at this time?
5. What was different between a concubine and a wife?
6. What does "playing the whore" in verse 2, refer to?
7. How long did she stay in her father's house?
8. His concubine is called his \_\_\_\_\_ in verse 3.
9. What was intended by "speak friendly"?
10. How did the girl's father feel, when the Levite came to get her?
11. How long did they stay with her father at first?
12. Every time they tried to leave to go home, what happened?
13. What time of day was it, when they did leave for home?
14. They did not stop at \_\_\_\_\_, because it was controlled by the \_\_\_\_\_, not the Hebrews.
15. Where did they finally stop for the night?
16. What tribe did this city belong to?
17. Who took them in for the night?
18. Who came and tried to beat down the door?
19. Who did they want?
20. Who finally went out to them?
21. How long did they abuse her?
22. When they released her, where did she come?
23. When did the Levite realize she was dead?
24. What did he do with her body?
25. Who did he send the parts to?