

1/26/14

**Immorality Equates A Dangerous Society**  
**Judges 19:1-28**

The last five chapters of the book of Judges are considered to be an appendix to the book, revealing the general degeneracy that existed during the time of the judges, as we have seen by Jephthah offering up his daughter in a vow to the Lord, as a burnt offering.

1. So chapters 17-21 are not in chronological order.
2. Chapter 17-18 reveal the spiritual and political corruption and confusion.
  - a. The account of a man Micah who stole from his mother some silver, but fearing the curse of his mother, he admitted taking the silver and his mother in turn blessed him, then had some idols made for him and Micah set up a shrine and hired himself a Levite to be his priest. Judges 17
  - b. The account of the tribe of Dan from Zorah and Eshtaol, who spied out the land to the north by Laish, bringing back a good report to possess the land, so 600 men with their families headed out, they took the idols of Micah and the priest, destroyed the people of Laish, set up an idolatrous worship in Dan. Judges 18

3. Chapter 19-21 reveal the moral degeneracy from the priesthood to the common person that almost annihilated the tribe of Benjamin.

- a. The account revolves around a Levite whose concubine had committed adultery against him and her violent rape by the homosexuals of city of Gibeah. Judges 19
- b. All of Israel gathered together to avenge the horrible sin at Gibeah, nearly wiping out the tribe of Benjamin. Judges 20
- c. The solution to save the almost eradicated tribe of Benjamin. Judges 21

We want to look at the account of a Levite with his concubine, who suffered a brutal death at Gibeah, which unfolds in three movements: Judges 19:1-28

- I. The Levite reconciled to his unfaithful concubine. vs. 1-9
  - II. The Levite departed home with his concubine. vs. 10-21
  - III. The Levite participated in the abusive murder of his concubine. vs. 22-28
- I. The Levite reconciled to his unfaithful concubine. vs. 1-9**
- A. The general information regarding the Levite and his concubine. vs. 1-2
    1. The period of time was the time of the judges, “And it came to pass in those days, when *there was* no king in Israel.” vs. 1a

- a. This is a key verse describing the period. Judges 17:6; 18:1; 19:1; 21:25
  - b. The level of morality was relativism, “every man was doing what was right in their own eyes”. Judges 17:6; 21:25
  - c. There were 13 judges including Samuel, about a 305 year span.
  - d. The time was one of spiritual and political corruption and confusion.
2. The Levite resided in the remote mountains of Ephraim. vs. 1b
    - a. North of Jerusalem.
    - b. About 25 miles or so.
  3. The Levite took for himself a concubine from Bethlehem in Judah. vs. 1c
    - a. A sons of Aaron were to marry only a virgin of their own people. Lev. 21:14
      - 1) The priesthood had become corrupt.
      - 2) Micah stole from his mother and had set up his shrine of idol. Judges 17-18
    - b. A concubine was distinct from a wife.
      - 1) A concubine had a legal obligation as a wife, but not all the benefits of a wife.
      - 2) A concubine at times bore children for the husband of her mistress, as Hagar and Sarah.
  4. The Levite was tolerating marital unfaithfulness. vs. 2

- a. Her sin, “But his concubine played the harlot against him.” vs. 2a
  - b. Her flight, “and went away from him to her father’s house at Bethlehem in Judah.” vs. 2b
  - c. Her duration, “and was there four whole months.” vs. 2c
- B. The specific information as the Levite pursued his concubine. vs. 3-4
    1. The intent of the Levite was to reconcile. vs. 3
      - a. He took the initiative, “Then her husband arose and went after her, to speak kindly to her *and* bring her back, having his servant and a couple of donkeys with him.” vs. 3a-c
      - b. She responded to his kindness, “So she brought him into her father’s house.” vs. 3d
      - c. Her father was glad, “and when the father of the young woman saw him, he was glad to meet him.” vs. 3e-f
    2. The father was very hospitable. vs. 4
      - a. Told him to make himself at home, Now his father-in-law, the young woman’s father, detained him.” vs. 4a-d
      - b. They enjoyed each others company, “and he stayed with him three days. So they ate and drank and lodged there.” vs. 4e-f

- C. The attempt by the father to delay his daughter from leaving. vs. 5-10a
1. The father offered the Levite to stay longer. vs. 5
    - a. The two were going to get an early start, “Then it came to pass on the fourth day that they arose early in the morning, and he stood to depart.” vs. 5a-b
    - b. The two were enticed to stay, “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.” vs. 5c-e
  2. The Levite excepted the offer. vs. 6-7
    - a. The Levite and father-in-law began to drink wine, “So they sat down, and the two of them ate and drank together.” vs. 6a-c
    - b. The father-in-law attempted to persuade the Levite to remain till morning again,” Then the young woman’s father said to the man, “Please be content to stay all night, and let your heart be merry.” vs. 6d-f
    - c. The father-in-law pressed and convince the Levite to spend the night again, “And when the man stood to depart, his father-in-law urged him; so he lodged there again.” vs. 7

3. The father-in-law on the next day again convinced the Levite to remain till the afternoon. vs. 8
  - a. The Levite was about to leave, “Then he arose early in the morning on the fifth day to depart.” vs. 8a
  - b. The father-in-law was insistent, “but the young woman’s father said, “Please refresh your heart.” vs. 8b-c
  - c. They gave in again, “So they delayed until afternoon; and both of them ate.” vs. 8d-e
4. The father-in-law attempted to convince the Levite to stay once more, but this time without success. vs. 9-10a
  - a. The father-in-law used the closing of the day as his excuse, “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.” vs. 9
  - b. The Levite refused this time, “However, the man was not willing to spend that night.” vs. 10a
    - \* The entire interaction was so unnatural, in view of the sin of adultery, which was to be punished by stoning!

**Illustration**

There is a reality program about “Los Angeles Pastors”, parading their worldliness and flashing their wealth as their Divine right.

\* There is such corruption and confusion going on in our own day about the church, Pastors and Christianity with the “Seeker Friendly Movement” and the “Emergent Church Movement.”

**Application**

1. Today our society accepts so many unnatural and sinful relations, as if they are normal.
  - a. Living together without being married.
  - b. Having children without being married, nor planning on getting married.
  - c. Parents expecting their sons and daughter to have sex with their boyfriend or girlfriend in their own house.
  - d. Christians are married and divorce, 2 and 3 times, just like the world, yet we are to be different than the world.
 

\* “For they themselves declare concerning us what manner of entry we had to you, and how you turned to God from idols to serve the living and true God, and to wait for His Son from heaven, whom He raised from the dead, even Jesus who delivers us from the wrath to come.”  
1Thess. 1:9-10
2. Our society today is much like the time of Judges.

- a. There is no evil called out today, everything is accepted as normal.
- b. Adultery is called an “affair”.
- c. Fornication is said to be normal drive that needs to be satisfied, without any commitment of marriage.
 

\* “Therefore be imitators of God as dear children. And walk in love, as Christ also has loved us and given Himself for us, an offering and a sacrifice to God for a sweet-smelling aroma. But fornication and all uncleanness or covetousness, let it not even be named among you, as is fitting for saints; neither filthiness, nor foolish talking, nor coarse jesting, which are not fitting, but rather giving of thanks. For this you know, that no fornicator, unclean person, nor covetous man, who is an idolater, has any inheritance in the kingdom of Christ and God. Let no one deceive you with empty words, for because of these things the wrath of God comes upon the sons of disobedience.” Eph. 5:1-6
3. The Christian community is no different today.
  - a. There are ministers who fall into adultery and they still want to be qualified to be a senior Pastor.
  - b. There are people in ministry that are hireling, they live like wealthy men and women.

- c. There are ministries begging for money constantly from the pulpit, radio or their so called healing ministries.
- d. The EMCM teaching that drinking alcohol is not wrong, they have “elder beer bashes”.
  - \* “Behold what manner of love the Father has bestowed on us, that we should be called children of God! Therefore the world does not know us, because it did not know Him. Beloved, now we are children of God; and it has not yet been revealed what we shall be, but we know that when He is revealed, we shall be like Him, for we shall see Him as He is. And everyone who has this hope in Him purifies himself, just as He is pure.” 1Jn. 3:1-4

***The Levite reconciled to his unfaithful concubine!***

**II. The Levite departed home with his concubine. vs. 10-21**

- A. The journey took them to Gibeah. vs. 10b-e-15
  - 1. The went north from Bethlehem. vs. 10b-f
    - a. The first city they came to was a pagan city, “so he rose and departed, and came to opposite Jebus (that *is*, Jerusalem).” vs. 10b-d

- b. The travelers are indicated, “With him were the two saddled donkeys; his concubine *was* also with him.”
  - \* Jerusalem was about five miles from Bethlehem.
- 2. The servant recommended them to turn in to Jerusalem. vs. 11
  - a. The night had overtaken them, “They *were* near Jebus, and the day was far spent.” vs. 11a-b
  - b. The night was dangerous for travel, “and the servant said to his master, “Come, please, and let us turn aside into this city of the Jebusites and lodge in it.” vs. 11c-f
    - \* They had left the late afternoon.
- 3. The Levite rejected Jerusalem. vs. 12
  - a. The word “But” marks a sharp contrast, “But his master said to him.” vs. 12a
  - b. The reason was they were Gentiles, “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.” vs. 12b-d
    - 1) Yet he was living immoral.
    - 2) He was living like a Gentile.
- 4. The Levite wanted to stay in Jewish cities. vs. 13-15
  - a. He chose two, “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.” vs. 13

\* Gibeah was about another three miles from Jerusalem, Ramah a little further.

- b. The night was upon them, “And they passed by and went their way; and the sun went down on them near Gibeah, which belongs to Benjamin.” vs. 14
  - 1) The Benjamites were fierce fighters.
  - 2) Saul was from the tribe of Benjamin.
- c. They turned into Gibeah, but were shown no hospitality. vs. 15
  - 1) Ramah was too far to reach, “They turned aside there to go in to lodge in Gibeah.” vs. 15a
  - 2) The sojourners were ignored, “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.” vs. 15b-c

**B.** The hospitality came from one man in Gibeah. vs. 16-21

- 1. The man is identified in four ways. vs. 16
  - a. His sudden appearance, “Just then”.
  - b. His age, “an old man.”
  - c. His business, “came in from work in the field at evening.”

- d. His origin, “who also *was* from the mountains of Ephraim.”
  - e. His temporary abode, “he was staying in Gibeah.”
  - f. His distinction, “whereas the men of the place *were* Benjamites.”
- 2. The man engaged the travelers in conversation. vs. 17
    - a. He lifted his gaze, “And when he raised his eyes, he saw the traveler in the open square of the city.” vs. 17a-b
    - b. He enquired as to their destiny and origin, “and the old man said, “Where are you going, and where do you come from?”” vs. 17c-e
  - 3. The man was answered by the Levite . vs. 18
    - a. He communicated where he was going, “So he said to him, “*We are* passing from Bethlehem in Judah toward the remote mountains of Ephraim.” vs. 18a-b
    - b. He identified himself as an Ephraimite, “*I am* from there.” vs. 18c
    - c. He stated his travel, “I went to Bethlehem in Judah.” vs. 18d
    - d. He stated he was going to the tabernacle, “*now* I am going to the house of the LORD.” vs. 18e
    - e. He charged the city with being inhospitable to give him temporary shelter for the night, “But there *is* no

one who will take me into his house.”  
vs. 18f

4. The Levite explained they had adequate provision of their own. vs. 19
  - a. For their animals, “although we have both straw and fodder for our donkeys.” vs. 19a
  - b. For themselves, “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.” vs. 19b-e
5. The old man offered them hospitality. vs. 20-21
  - a. He took them into his home, “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.” vs. 20
  - b. He provided for their needs, “So he brought him into his house, and gave fodder to the donkeys. And they washed their feet, and ate and drank.” vs. 21

### Illustration

When Abraham saw three men, one was Jesus and the other two were angels, he asked them to turn in and refresh themselves. Gen. 19

### Application

1. There is something about being hospitable, it begins when someone knocks on your door.
  - a. When someone comes asking for your son or daughter, do you shut the door and leave them standing outside or do you ask them in?
  - b. When people come over, do you ask them to sit and offer them something to drink?
  - c. When people are leaving, do you walk them out to their car and bid them good-bye or do you just as soon as they pass the door shut it?  
\* “*Be hospitable* to one another without grumbling.” 1Pet. 4:9
2. Do you have people over your house?
  - a. People from the church through the friendships you make.
  - b. People you do ministry with through the years.
  - c. People who the Lord brings to you to take time and minister to them in Christ.  
\* “For you, brethren, have been called to liberty; only do not *use* liberty as an opportunity for the flesh, but through love *serve* one *another*.” Gal. 5:13
3. Hospitality is one of the qualifications for elders.
  - a. “A bishop then must be blameless, the husband of one wife, temperate, sober-minded, of good behavior, **hospitable**, able to teach.” 1Tim. 3:2

- b. “For a bishop must be blameless, as a steward of God, not self-willed, not quick-tempered, not given to wine, not violent, not greedy for money, but hospitable, a lover of what is good, sober-minded, just, holy, self-controlled, holding fast the faithful word as he has been taught, that he may be able, by sound doctrine, both to exhort and convict those who contradict.” Tit. 1:7-9
- 4. The simple fact of being friendly towards strangers, make a person feel comfortable.
  - \* “Do not forget to entertain strangers, for by so *doing* some have unwittingly **entertained** angels.” Heb. 13:2

*The Levite departed home with his concubine!*

**III. The Levite participated in the abusive murder of his concubine. vs. 22-28**

- A. The house of the old man was approached by a group of men of the city. vs. 22
  - 1. The circumstances are described. vs. 22a-d
    - a. When it took place, “As they were enjoying themselves.” vs. 22a
    - b. How it occurred, “suddenly certain men of the city.” vs. 22b
    - c. Who were the men, “perverted men.” vs. 22c
    - d. What took place, “surrounded the house *and* beat on the door.” vs. 22d

- 2. The vile words of the men are recorded. vs. 23
  - a. The words were directed to the resident Ephraimite, “They spoke to the master of the house, the old man.” vs. 23a-b
  - b. The words were vile, “saying, “Bring out the man who came to your house, that we may know him *carnally!*” vs. 23c-e
    - \* The word know “yada”, means to know in a sexual manner.
- B. The old man went outside to dissuade the homosexuals. vs. 23e-24
  - 1. The old man placed himself between the hostile men and his guest, But the man, the master of the house, went out to them and said to them.” vs. 23e-g
    - \* This is the principle of middle east hospitality that kept Marcus Luttrell of Seal team 10 alive. Lone Survivor
  - 2. The immediate objection was stated, “No, my brethren! I beg you, do not act *so wickedly!*” vs. 23h-k
  - 3. The reason was stated, “Seeing this man has come into my house, do not commit this **outrage.**” vs. 23h-n
  - 4. The alternate choice given by the old man. vs. 24
    - a. He offered them the women, “Look, *here is* my virgin daughter and *the*



- man's concubine; let me bring them out now.* vs. 24a-c
- b. He indicated what the men would be doing, "Humble them, and do with them as you please." vs. 24d-e
  - c. He sternly opposed their vile request, "but to this man do not do such a vile thing!" vs. 24f
- C. The Levite took matters into his own hands. vs. 25-28
1. He handed his concubine over to the homosexuals. vs. 25
    - a. They refused to be stopped, "But the men would not heed him. So the man took his concubine and brought *her* out to them." vs. 25a-b
    - b. They gang raped the concubine, "And they knew her and abused her all night until morning; and when the day began to break, they let her go." vs. 25c-e
  2. She died under the vile abuse by the men. vs. 26
    - a. She returned, "Then the woman came as the day was dawning." vs. 26a
    - b. She sought help, "and fell down at the door of the man's house where her master *was*, till it was light." vs. 26b-c
  3. He had no pity over his concubine. vs. 27

- a. The Levite was indifferent, "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." vs. 27
- b. The Levites was inhumane, "And he said to her, "Get up and let us be going. But there was no answer." vs. 28 a-c
- c. He was cold and callous, "So the man lifted her onto the donkey; and the man got up and went to his place." vs. 28d-e

### Illustration

We have killed over 56 million babies, legalized marijuana, judges and politicians ignore the rule of law, we have come to the place where we call good evil and evil good, like the days of Isaiah.  
 \* "Woe to those who call **evil good**, and **good evil**; Who put darkness for light, and light for darkness; Who put bitter for sweet, and sweet for bitter!" Is. 5:20

### Application

1. The level of degeneracy and depravity that has over taken American society has to grieve the Lord Jesus Christ.
  - a. The corruption of the youth of America through the Public School Educators and

Universities, the Trojan Horse of America, under the guise education, when in fact it is a godless indoctrination of denying God and the uniqueness of man created in the image of God.

- b. The destruction of objective truth and absolute right and wrong in morals and ethics, to embracing an amoral relativism of situational ethics and value clarification.
- c. The confusion and corruption of the sexes, under the name of freedom of choice and self expression.
- d. The hateful opposition against Christianity, marriage between a man and a woman and the historical and traditional family of husband and wife.

\* “There is a **way** that seems right to a man, But its end is the **way** of **death**.” Prov. 14:12

2. The sin of homosexuality is an unnatural sin that is called by God as an abomination, anyone who tries to say the Bible and God does not condemn it is not being honest to the plain language of the Bible and historical examples.

- a. The word abomination “shaqats”, means to abhor, detest or to count filthy.
- b. “If a man lies with a male as he lies with a woman, both of them have committed an **abomination**. They shall surely be put to death. Their blood *shall be* upon them.” Lev. 20:13

- b. Sodom and Gomorrah is history “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. 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*.” So Lot went out to them through the doorway, shut the door behind him, and said, “Please, my brethren, do not do so wickedly! “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.” And they said, “Stand back!” Then they said, “This one came in to stay *here*, and he keeps acting as a judge; now we will deal worse with you than with them.” So they pressed hard against the man Lot, and came near to break down the door. But the men reached out their hands and pulled Lot into the house with them, and shut the door. And they struck the men who *were* at the doorway of the house with blindness, both small and great, so that they became weary *trying* to find the door.” Gen. 19:4-11
- 3. The New Testament has the same testimony.
  - a. Paul declared the willful choosing to corrupt the natural to the unnatural, “For this reason God gave them up to vile passions. For even

their women exchanged the natural use for what is against nature. Likewise also the men, leaving the natural use of the woman, burned in their lust for one another, men with men committing what is shameful, and receiving in themselves the penalty of their error which was due.” Rom. 1:26-27

- b. Paul includes homosexuality as one of the sexual sins that men and women must repent from, “Do you not know that the unrighteous will not inherit the kingdom of God? Do not be deceived. Neither fornicators, nor idolaters, nor adulterers, nor homosexuals, nor sodomites.” 1Cor. 6:9
- c. “knowing this: that the law is not made for a righteous person, but for *the* lawless and insubordinate, for *the* ungodly and for sinners, for *the* unholy and profane, for murderers of fathers and murderers of mothers, for manslayers, for fornicators, for sodomites, for kidnappers, for liars, for perjurers, and if there is any other thing that is contrary to sound doctrine, according to the glorious gospel of the blessed God which was committed to my trust.” 1Tim. 1:9-11
- d. Jude states, “as Sodom and Gomorrah, and the cities around them in a similar manner to these, having given themselves over to sexual immorality and gone after strange flesh, are set forth as an example, suffering the vengeance of eternal fire.” Jude 7

3. Those that attempt to redefine the words of these text are just plain dishonest.

- a. Attempting to make their sinful life-style as culturally right and good.
- b. Sin is a choice, be it fornication, adultery or homosexuality!

\* “The **fool** has said in his heart, “*There is no God.*” They are corrupt, They have done abominable works, There is none who does good.” Ps. 14:1

***The Levite participated in the abusive murder of his concubine!***

### **Conclusion**

The account of the Levite with his concubine, who suffered a brutal death at Gibeah, unfolds for us in three movements:

- I.** The Levite reconciled to his unfaithful concubine!
- II.** The Levite departed home with his concubine!
- III.** The Levite participated in the abusive murder of his concubine!