

1/26/14

Judges 19-21

The last three chapters of the book of Judges provide for us once again the general low moral confusion of spiritual life of the period of the Judges. Judges 19-21

1. They are not in chronological order, but an appendix to the book.
2. Three times we are told that there was no king in Israel in those days. Judges 17:6; 18:1; 19:1; 21:25
3. Every one was doing what was right in their own eyes. Judges 17:6; 21:25

These five chapter are not in chronological order, after the death of Samson, but the corrupt religious, political and civil life of Israel.

The historical account involves the immoral and corrupt apostate life of a Levite and his concubine and her vile treatment that led to her death in the city of Gibeah, which nearly resulted in the eradication of the tribe of Benjamin. Judges 19:1-21:25

19:1-9 *The unfaithful concubine fled to Bethlehem.*

- 1) The period of time was prior to the monarchy, “the time of the judges, “when *there was* no king in Israel.” vs. 1a

- a) Key verse. Judges 17:6; 18:1; 19:1; 21:25
 - b) The level of spiritual corruption and confusion by moral relativism, “every man was doing what was right in their own eyes”. Judges 17:6; 21:25
 - c) There have been 12 judges, Samuel will be the 13th, in a 305 year span.
- 2) The Levite lived in the remote mountains of Ephraim. vs. 1b
* North of Jerusalem, about 25 miles.
 - 3) The Levite took for himself a concubine from Bethlehem in Judah. vs. 1c
 - a) The priesthood had become corrupt, like Micah. Judges 17-18
 - b) A concubine was distinct from a wife, without the benefits of the primary wife, like Hagar and Sarah.
 - 4) The concubine had been sexually unfaithful to her husband, the Levite and fled to her father’s house in Bethlehem four month before. vs. 2
 - 5) The Levite departed to Bethlehem to reconcile and return with her. vs. 3
 - 6) The father was very hospitable and persuaded the Levite to stay five days. vs. 4-9
* The priest so far removed from God is caught up only in eating and drinking in a life of ease.

19:10-21 *The reconciled concubine depart to return to Ephraim.*

- 1) The Levite refused to stay after the fifth day and headed home north from Bethlehem to Jerusalem, about five miles, a pagan city. vs. 10
- 2) The servant recommended them to turn in to Jerusalem, but the Levite refused because it was a pagan city, wanting to reach Gibeah or Ramah. vs. 11-13
 - a) Yet he was living immoral, just like a Gentile.
 - b) They had left late in the day and the night had overtaken them, travel was dangerous!
- 3) The Levite ended up choosing Gibeah, only about three from Jerusalem, finding themselves in the town square, unwelcomed. vs. 14-15
 - * The Benjamites were fierce fighters, Saul was from the tribe of Benjamin.
- 4) The hospitality came from one man in Gibeah. vs. 16-21
 - * The Ephraimites man appeared all of a sudden, returning from work in the field, warning them to not spend the night in the open square, he provided their needs.

19:22-30 *The unfortunate concubine loses her life in Gibeah.*

- 5) The house of the old man was approached by a group of homosexual men of the city, desiring to sodomize the Levite. vs. 22
 - * The word know “yada”, means to know in a sexual manner.
- 6) The old man attempted to discourage the homosexuals and refused to hand over the Levite to act wickedly and commit this outrage. vs. 23
 - * This is the principle of middle east hospitality to protect to the point of death that kept Marcus Luttrell of Seal team 10 alive. Lone Survivor
- 4) The old man offered his virgin daughter and the Levite’s concubine to humble them, clearly declaring the horrible sin of sodomy. vs. 24
- 5) The Levite took matters into his own hands and handed over his concubine, gang raping her and causing her death. vs. 25-28
 - * The Levites was ungodly and thinking of self, indifferent without pity!
- 6) The Levite cut her body up in pieces and sent them to all the tribes, to shock them that they might respond to him. vs. 29-30

20:1-11 *The Summon to avenge the evil of Gibeah.*

- 1) All of Israel came from Dan to Beersheba, the north to the south, as

well as from Gilead, on the east side of the Jordan and met as one man before the LORD at Mizpah. vs. 1

- 2) All the leaders and people of the tribes present were four hundred thousand foot soldiers who drew the sword. vs. 2
- 3) Benjamin heard of the gathering at Mizpah and Israel asked how the wicked deed happen? vs. 3
- 4) The Levite, the husband of the woman murdered recounted the ordeal. vs. 4-6 who was murdered, answered and said, “My concubine and I went into Gibeah, which belongs to Benjamin, to spend the night.
- 5) The Levite asked for their advice and they all vowed to gather against Gibeah and repay the vileness, united as one man. vs. 7-11

20:12-17 *The raising of an army.*

- 1) The diplomatic approach with the Benjamites was that the turn over the vile homosexual men to remove the evil, but they rejected it and prepared for war. vs. 12-14
- 2) The large armies were gathered, emphasizing the accuracy of the Benjamites with a sling. vs. 15-17

20:18-48 *The war against Benjamin.*

- 1) Israel enquired at the house of God, who would initiate the attack, it was Judah. vs. 18
* Just like the possession of the land. Judges 1:2
- 2) The men of Israel were cut down 22,000 in the first battle by the Benjamites, but filled the ranks, asking the Lord again, He answered, “God up against him”. vs. 19-23
- 3) The second battle claimed 18,000 more men of Israel again, so they asked the Lord at the house of God, as they wept, fasted and offered sacrifice through Phinehas , the son of Eleazar, the son of Aaron and God told them He would delivered them into their hands. vs. 24-28
 - a) The ark was there, this is the only time it is mentioned in Judges. vs. 26
 - b) We find the ark in Shiloh. 1Sam. 3:3
- 4) The third battle the defeated the Benjamites, through an ambush. vs. 29-41
- 5) The flight of the Benjamites. vs. 42-48

21:1-7 *The vow against Benjamin and the grief for the tribe of Benjamin.*

- 1) The vow was not of God, but of their own doing, “None of us shall give his daughter to Benjamin as a wife.” vs. 1

* God does not demand vows, but if we make them He gave some rules. Num. 30

- 2) They wept at the house of God weeping bitterly, asking God for something they brought on themselves. vs. 2-3
 - * That there should be one tribe *missing* in Israel!
- 3) The next morning early they built an altar and offered burnt offerings and peace offerings. vs. 4
- 5) But then they moved forward to devise their own solution to the problem, which brought more problems. vs. 5-7
 - a) They enquired which tribe did not come to the battle and they would put them to death. vs. 5
 - b) They were grieved that Benjamin might be lost as a tribe. vs. 6
 - c) They were trying to figure out how they could provide wives for the Benjamites without breaking their vow of not giving them their daughters. vs. 7

21:8-15 *The solution to honor their vows and plan to provide wives for the Benjamites.*

- 1) They discovered the men from Jabesh Gilead had not come to Mizpah and command an army of 12,000 to go destroy them. vs. 8-11

- 2) They spared 400 virgins and brought them back to Shiloh. vs. 11-12
- 3) The men of Israel gave the 400 virgins to the Benjamites, but they were still 200 shy and the blame God for this problem. vs. 13-15

21:16-23 *The final plan to provide wives for the Benjamites.*

- 1) They again attempted to solve the problem on their own. vs. 16-17
- 2) They ¶ Then the elders of the congregation said, “What shall we do for wives for those who remain, since the women of Benjamin have been destroyed?”
- 3) They did not want to violate their oath, so they contrived a kidnapping event at Shiloh that they would just ignore to rectify. vs. 18-19
- 4) They inform the children of Benjamin about the plan. vs. 20-21
- 5) They informed them they would intervene on their behalf when the fathers and brothers would want to rescue their daughters. vs. 22
- 6) The Benjamites had enough wives to preserve the tribe. vs. 23

21:24-25 *The chaotic days of Judges.*

- 1) The tribes departed to their own inheritance. vs. 24

2) The corrupt and confusion was looking to the Monarchy of a king, to stop every man from living as they wished. vs. 25

* In those days *there was* no king in Israel; everyone did *what was* right in his own eyes.

The thirteen judges parallel thirteen stages of bondage through repeated disobedience and compromise, with no spiritual progress in faith.

1. Apostasy.
2. Bondage.
3. Cry for deliverance.
4. Deliverance.
5. Brief obedience.
6. Apostasy again.