

## Judges 19

King James Version (KJV)

(Chapters 17 – 21 document what was happening in Israel during the time of the Judges. The country was rife with multi-culturalism, paganism, perversion and Idolatry. They deserted God over and over and yet HE forgave them every time they repented)

NOTE: Read Hosea-9:6-9 for a reference to this chapter. It is prophecy for what it's going to be like, just before antichrist appears to deceive the world into the great apostasy.

**19** 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 Bethlehemjudah. (Same as Chapter 18, just after the death of Johsua) (The word concubine also means – secondary, as in, a second wife, which was legal in those days)

<sup>2</sup>And his concubine played the whore against him, and went away from him unto her father's house to Bethlehemjudah, and was there four whole months. (Whore = NOT the whore – in the Septuagint; she was just homesick and returned back home to her family. This is a bad translation here in the KJV) (This verse should read - And his concubine played not the whore against him)

<sup>3</sup>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. (to speak friendly unto her = to speak affectionately to her heart; to court her back to himself. She was no whore)

<sup>4</sup>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. (retained him = To fasten up or seize; probably just a figure of speech which means – very insistent that he stay awhile to visit)

<sup>5</sup>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.

<sup>6</sup>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.

(He may not see his daughter and son in law for a few years, so he's trying to lengthen their stay a few more days)

<sup>7</sup>And when the man rose up to depart, his father in law urged him: therefore he lodged there again. (They stayed another day)

<sup>8</sup>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.

<sup>9</sup>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 to morrow get you early on your way, that thou mayest go home.

<sup>10</sup>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. (He had already stayed 5 days at the father-in-law's house. He decided to leave, although it was getting late in the day. At this time, Jebus was occupied by Jebusites – a heathen Canaanitish tribe. This is approx. 450 years before King David conquered Jebus and renamed it Jerusalem)

<sup>11</sup>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. (He knew it was dangerous to be out on the road at night) (At this time, Jebus was a city of Canaanites who called themselves Jebusites)

<sup>12</sup>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 was a city in the land of Benjamin – Israelites. It should have been a safe haven because it was occupied by Israelites)

<sup>13</sup>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.

<sup>14</sup> And they passed on and went their way; and the sun went down upon them when they were by Gibeah, which belongeth to Benjamin. (They thought it would be safer in a city of the Benjamites)

<sup>15</sup> 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. (a street - probably an open area, like a marketplace which was closed for the night)

<sup>16</sup> 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. (A farmer from Ephraim)

<sup>17</sup> 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? (wayfaring man – a traveler)

<sup>18</sup> And he said unto him, We are passing from Bethlehemjudah toward the side of mount Ephraim; from thence am I: and I went to Bethlehemjudah, but I am now going to the house of the LORD; and there is no man that receiveth me to house. (If he was going to Shiloh <where the tabernacle was>, he was going in the wrong direction. He might have been going to the house of Micah, where the fake church was set up)

<sup>19</sup> 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. (They brought their own food, and would not be an imposition on whoever took them in for the night. They are just looking for a place to stay for the night)

<sup>20</sup> And the old man said, Peace be with thee; howsoever let all thy wants lie upon me; only lodge not in the street. (The old man is offering to take them in and provide food for them and their animals. He knows that it's dangerous to stay outside at night in Gibeah)

<sup>21</sup> So he brought him into his house, and gave provender unto the asses: and they washed their feet, and did eat and drink. (They agreed to stay the night with the old man)

<sup>22</sup> 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 = scum bags, criminals, perverts; that we may know him = that we may rape him; A perverted homosexual mob looking to rape the man. The same thing happened to Lot in Sodom – see Genesis-19:8-9)

Also see Revelation-11:8 (The same perversion will be in Jerusalem when antichrist arrives)

<sup>23</sup> 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. (He is trying to use diplomacy to get rid of the perverted mob surrounding his house. It was customary for the master of the house to take responsibility for the safety and comfort of his guests – just as we do today)

Note: (Today, anyone who refuses to call sexual perversion a “lifestyle” is singled out as a “bigoted far right Christian extremist”. They are harassed, fired from their jobs, and denied many other accesses on “social media”. Social media is anything but social)

<sup>24</sup> 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. (Again, just like Lot – why are they turning the women over to a rape gang. The “decent” men seem to be as bad as the rapists)

Note: (This happened on the 6<sup>th</sup> day of their journey home. Some people think that this is prophetic for the 6<sup>th</sup> trump when antichrist will arrive)

<sup>25</sup> 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. (They gang raped her all night long)

(This beta male who threw the woman out to this rape mob is just as responsible for what happened to her as the mob is. He should have defended her with whatever force was required. Men carried swords in those days. He was not defenseless)

<sup>26</sup> 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.

<sup>27</sup> 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. (She was reaching for help)

<sup>28</sup> 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. (She had died. This moron is ready to just get packed up and go home)

<sup>29</sup> 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. (He did that to show the rest of Israel what was going on in Gibeah. He wanted to expose the level of perversion that these people had sunk to)

<sup>30</sup> 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. (This was the worst thing that they had seen since leaving Egypt)