

Judges 19 - The Levite & His Concubine; Sin of Gibeah

III. Depravity in Israel thereby necessitating the need for a King (Judges 17:1—21:25)

(2) Moral disintegration (19:1—21:25)

(A) Cause of civil war: dissection of the prostitute (19:1-30)

Judges 19

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1 Now it happened in those days, before there was a king in Israel, that a certain male descendant of Levi, who lived in a remote part of the mountainous region of Ephraim, took a mistress for himself from Bethlehem in the territory of Judah.

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 Bethlehem-Judah.

- Another statement on the theme of the two appendices of Judges: "And it came to pass in those days, when there was no king in Israel..."

— In this context, the emphasis is on the fact that there was no king to bring law and order to the land

- "...staying" - once again, a Levite was "sojourning" rather than dwelling in a permanent place

- If you thought that the Levite Jonathan (Judges 17-18) was a reprobate, then you'll probably conclude that this unnamed Levite was an absolute scoundrel of the basest sort

— He was what some of you might call a "party animal" (19:4,6,8,22); he walked in darkness and jeopardized his life and the lives of those with him (v9-14); he treated his concubine in the most shocking manner, while she was alive and after she was dead; and, what he then did to her actually precipitated a civil war in Israel!

— Judges 17-18 illustrated the idolatry that characterized the nation. Judges 19-21 illustrate the anarchy and injustice that prevailed when the Israelites did not have the centralized authority of a king.

— When evil isn't dealt with properly, it has a tendency to grow: the sin in the city of Gibeah eventually infected the tribe of Benjamin and led to war in the land of Israel.

Concubines

A concubine was a lawful wife who was guaranteed only food, clothing, and marital privileges (Ex 21:7-11; Deut 21:10-14). Any children she bore would be considered legitimate; but because of her second-class status, they wouldn't necessarily share in the family inheritance (Gen 25:1-6).

If a man's wife was barren, he sometimes took a concubine so he could establish a family. Though the law controlled concubinage, the Lord did not approve or encourage it; yet you will find several OT men who had concubines, including Abraham, Jacob, Gideon, Saul, David, and Solomon.

2 But his concubine found him repugnant, and she left him *and went* to her father's house in Bethlehem in Judah, and remained there for a period of four months.

2 But his concubine played the harlot against him, and she went away from him to her father's house in Bethlehem in Judah, and was there for a period of four months.

2 But his mistress was sexually unfaithful to him, and then she left him to live in her father's home in Bethlehem in the territory of Judah. She had been living there for a period of about four months

2 And his concubine **played the whore against him**, and went away from him unto her father's house to Bethlehem-Judah, and was there four whole months.

- "...played the whore against him" [KJV] - this is the reading of the Masoretic Text, and if correct, she deserved the death penalty

— The LXX and some old Latin texts read that "she became angry with him." And this was also the view of the Targumim, the Aramaic versions of the Hebrew Bible. If so, then she did not commit any moral sin, but she left him because of a fight.

— The reason for the textual difference is because in Hebrew the words for "harlot" (*zanah*) and "angry" (*zanach*) sound alike, and a scribal error confused two similar roots

— Where this really matters is the question of whether this issue was moral or not moral. If moral, then by the Mosaic Law she deserved the death penalty.

3 Then her husband set out and went after her to speak gently to her in order to bring her back, taking with him his servant and a pair of donkeys. And she brought him into her father's house, and when the girl's father saw him, he was glad to meet him.

3 Then her husband arose and went after her to speak tenderly to her in order to bring her back, taking with him his servant and a pair of donkeys. So she brought him into her father's house, and when the girl's father saw him, he was glad to meet him.

3 when her husband got up and went after her, intending to speak lovingly to her in order to win her back. He took with him his young man servant and a pair of donkeys. When she brought him into her father's house to see him, her father was happy to have met him.

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.

- The Levite went to her to "speak to her heart," or try to win her back

— The fact that she brought him into her father's house shows that they were indeed reconciled

4 His father-in-law, the girl's father, prevailed upon him, and he remained with him for three days. So they ate and drank and stayed there.

4 His father-in-law, the girl's father, detained him; and he remained with him three days. So they ate and drank and lodged there.

4 The young woman's father (that is, his father-in-law) made him stay there for three days while they ate and drank during his visit there.

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.

5 Now on the fourth day they got up early in the morning, and he prepared to go; but the girl's father said to his son-in-law, "Strengthen yourself with a piece of bread, and afterward you may go."

5 Now on the fourth day they got up early in the morning, and he prepared to go; and the girl's father said to his son-in-law, "Sustain yourself with a piece of bread, and afterward you may go."

5 On the fourth day, they got up early that morning, and the descendant of Levi got ready to leave. Then the young woman's father-in-law told him, "Fortify yourself by eating some food before you go."

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.

6 So both of them sat down and ate and drank together; and the girl's father said to the man, "Please be so kind as to spend the night, and let your heart be cheerful."

6 So both of them sat down and ate and drank together; and the girl's father said to the man, "Please be willing to spend the night, and let your heart be merry."

6 So both of them sat down for a bit, ate and drank together, and the young woman's father invited the man, "Please, enjoy yourself and spend another night."

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.

7 However, the man got up to go; but his father-in-law urged him, and he spent the night there again.

7 Then the man arose to go, but his father-in-law urged him so that he spent the night there again.

7 The man got up, intending to leave, but his father-in-law urged him to spend the night there again.

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

8 Now on the fifth day he got up to go early in the morning, but the girl's father said, "Please strengthen yourself, and wait until late afternoon"; so both of them ate.

8 On the fifth day he arose to go early in the morning, and the girl's father said, "Please sustain yourself, and wait until afternoon"; so both of them ate.

8 On the fifth day, he got up early in the morning, but the young woman's father-in-law told him, "Please, fortify yourself," so they delayed until later that afternoon while both of them ate together.

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.

9 When the man got up to go, along with his concubine and servant, his father-in-law, the girl's father, said to him, "Behold now, the day has drawn to a close; please spend the night. Behold, the day is coming to an end; spend the night here so that your heart may be cheerful. Then tomorrow you may arise early for your journey and go home."

9 When the man arose to go along with his concubine and servant, his father-in-law, the girl's father, said to him, "Behold now, the day has drawn to a close; please spend the night. Lo, the day is coming to an end; spend the night here that your heart may be merry. Then tomorrow you may arise early for your journey so that you may go home."

9 When the man got up to leave with his mistress and servant, his father-in-law, the young woman's father, told him, "Look now, evening is coming, so please spend another night.

See how the daylight is fading, so spend the night here and enjoy yourself. Then tomorrow get up early and leave on your journey home."

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 to morrow get you early on your way, that thou mayest go home.

10 But the man was unwilling to spend the night, so he got up and left, and came to a *place* opposite Jebus (that is, Jerusalem). And with him was a pair of saddled donkeys; his concubine also was with him.

10 But the man was not willing to spend the night, so he arose and departed and came to a *place* opposite Jebus (that is, Jerusalem). And there were with him a pair of saddled donkeys; his concubine also was with him.

10 Because the man was unwilling to spend the night, he got up, left, and arrived opposite Jebus (now known as Jerusalem). He had with him a pair of saddled donkeys, along with his mistress.

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.

- During the period of the Judges, it was dangerous to travel in the daytime (5:6) and even more so at night. The Levite didn't want to stay in Jerusalem because it was in the hands of the pagan Jebusites.

11 When they *were* near Jebus, the day was almost gone; and the servant said to his master, "Please come, and let's turn aside into this city of the Jebusites and spend the night in it."

11 When they *were* near Jebus, the day was almost gone; and the servant said to his master, "Please come, and let us turn aside into this city of the Jebusites and spend the night in it."

11 As they approached Jebus, the daylight was almost gone, so the servant suggested to his master, "Come on, let's spend the night in this Jebusite city."

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.

12 However, his master said to him, "We will not turn aside into a city of foreigners who are not of the sons of Israel; instead, we will go on as far as Gibeah."

12 However, his master said to him, "We will not turn aside into the city of foreigners who are not of the sons of Israel; but we will go on as far as Gibeah."

12 But his master replied, "We're not going to turn aside into a city of foreigners who are not part of the Israelis. Instead, we'll go on to Gibeah."

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.

- The Levite took his servant, his two donkeys (v3), and his concubine and traveled northward six miles to pass by Jebus so he could be with his own people. But the men of Gibeah turned out to be as wicked as the heathen around them!

13 And he said to his servant, "Come, and let's approach one of these places; and we will spend the night in Gibeah or Ramah."

13 He said to his servant, "Come and let us approach one of these places; and we will spend the night in Gibeah or Ramah."

13 He also told his servant, "Come on, let's go to one of these places and spend the night in Gibeah or Ramah."

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.

- Gibeah was another four miles north of Jerusalem; Ramah was another two miles north of Gibeah

14 So they passed along and went their way, and the sun set on them near Gibeah which belongs to Benjamin.

14 So they passed along and went their way, and the sun set on them near Gibeah which belongs to Benjamin.

14 So they continued on their way, and the sun set on them near Gibeah, which is part of Benjamin's territorial allotment.

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.

15 They turned aside there to enter *and* spend the night in Gibeah. When they entered, they sat down in the public square of the city, for no one took them into *his* house to spend the night.

15 They turned aside there in order to enter *and* lodge in Gibeah. When they entered, they sat down in the open square of the city, for no one took them into *his* house to spend the night.

15 They turned aside there, intending to enter Gibeah and spend the night.

After they entered the city, they had to sit down in the public square because no one would take them into their home for the night.

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.

- A tragic lapse in hospitality! God's people are commanded to practice hospitality (1 Tim 3:2; Titus 1:8; Heb 13:2)

- The main square was just inside the city gate, so the party would be noticed by anyone going into or out of the city

16 Then behold, an old man was coming out of the field from his work at evening. Now the man was from the hill country of Ephraim, and he was staying in Gibeah, but the men of the place were Benjaminites.

16 Then behold, an old man was coming out of the field from his work at evening. Now the man was from the hill country of Ephraim, and he was staying in Gibeah, but the men of the place were Benjamites.

16 Just then, an old man was coming out of the fields that evening from work. The man was from the mountainous region of Ephraim and had been staying in Gibeah, even though the men of that place were descendants of Benjamin.

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.

- The man was from the same area of Ephraim as the unnamed Levite

— He was a temporary resident of Gibeah

17 And he raised his eyes and saw the traveler in the public square of the city; and the old man said, "Where are you going, and where do you come from?"

17 And he lifted up his eyes and saw the traveler in the open square of the city; and the old man said, "Where are you going, and where do you come from?"

17 As the old man looked up and saw the traveling man in the public square of the city, he asked, "Now then, where are you headed? And where are you from?"

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?

18 And he said to him, "We are passing from Bethlehem in Judah to the remote part of the hill country of Ephraim, *for* I am from there, and I went to Bethlehem in Judah. But I am *now* going to my house, and no one will take me into his house.

18 He said to him, "We are passing from Bethlehem in Judah to the remote part of the hill country of Ephraim, *for* I am from there, and I went to Bethlehem in Judah. But I am *now* going to my house, and no man will take me into his house.

18 He replied, "We're traveling from Bethlehem in Judah to the remote part of the mountainous region of Ephraim, because I'm from there, and I've been visiting Bethlehem in Judah. I'm going home now, but no one will take me into his home.

18 And he said unto him, We are passing from Bethlehem-Judah toward the side of mount Ephraim; from thence am I: and I went to Bethlehem-Judah, but I am now going to the house of the LORD; and there is no man that receiveth me to house.

19 Yet there is both straw and feed for our donkeys, and also bread and wine for me, and your female slave, and the young man who is with your servants; there is no lack of anything."

19 Yet there is both straw and fodder for our donkeys, and also bread and wine for me, your maidservant, and the young man who is with your servants; there is no lack of anything."

19 Meanwhile, we also have straw and fodder for our donkeys, and bread and wine for me, for this young woman servant, and for the young man who is with your servants. We don't need anything else."

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.

- Since the Levite had plenty of provisions for his party and his animals, he wouldn't have been a burden to anybody

20 Then the old man said, "Peace to you. Only let me *take care of* all your needs; however, do not spend the night in the public square."

20 The old man said, "Peace to you. Only let me *take care of* all your needs; however, do not spend the night in the open square."

20 The old man replied, "Don't be alarmed. I'll take care of all your needs. Just don't spend the night in the public square."

20 And the old man said, Peace be with thee; howsoever let all thy wants lie upon me; only lodge not in the street.

- Only one man in the city showed any concern, and he was an Ephraimite. He not only took them into his home but also used his own provisions to feed them and their animals.

21 So he took him into his house and fed the donkeys, and they washed their feet and ate and drank.

21 So he took him into his house and gave the donkeys fodder, and they washed their feet and ate and drank.

21 So he took him into his home and fed the donkeys while they refreshed themselves and had dinner.

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

22 While they were celebrating, behold, the men of the city, certain worthless men, surrounded the house, pushing one another at the door; and they spoke to the owner of the house, the old man, saying, "Bring out the man who entered your house that we may **have relations** with him."

22 While they were celebrating, behold, the men of the city, certain worthless fellows, surrounded the house, pounding the door; and they spoke to the owner of the house, the old man, saying, "Bring out the man who came into your house that we may have relations with him."

22 While they were enjoying themselves, all of a sudden certain ungodly men who lived in the city surrounded the house, pounded on the door, and ordered the old man who owned the home, "Bring out the man who came to visit your home so we can have sex with him."

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.

- Gibeah had become like Sodom, a city so wicked that God wiped it off the face of the earth

— In fact, the entire episode is reminiscent of Lot and his visitors in Gen 19. The men of the city were indulging in immoral practices that were contrary to nature (Rom 1:24-27) and the laws of God (Lev 18:22; 20:13; see 1 Cor 6:9-10).

- The crowd of men surrounded the house and began a siege

— The Hebrew uses the *hitpael* form instead of the normal *kal* form, indicating the extreme eagerness of attaining their goal

— They made their intent clear: they wanted to homosexually gang rape the unnamed Levite visitor

— This was the same demand made of Lot by the Sodomites in Gen 19

- "...have relations" - means "to have sexual experience with." These sinners were excited because a new man was in town and they wanted to enjoy him.

23 Then the man, the owner of the house, went out to them and said to them, "No, my brothers, please do not act so wickedly. Since this man has come into my house, do not commit this vile sin.

23 Then the man, the owner of the house, went out to them and said to them, "No, my fellows, please do not act so wickedly; since this man has come into my house, do not

commit this act of folly.

23 The man who owned the house went out to talk to them and pleaded with them, "No, my brothers, please don't act so wickedly. This man is my guest! Don't try to do this stupid thing.

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.

- The fact that the man went outside exposed him to tremendous danger; however, for that culture, one had to go to extremes to protect guests at all costs, including cost to life and family

24 Here is my virgin daughter and the man's concubine. Please let me bring them out, then rape them and do to them whatever you wish. But do not commit this act of vile sin against this man."

24 Here is my virgin daughter and his concubine. Please let me bring them out that you may ravish them and do to them whatever you wish. But do not commit such an act of folly against this man."

24 Instead, here's my virgin daughter and my visitor's mistress. Please let me bring them out to you. Occupy yourselves with them, and do to them whatever you would like. But don't commit such a stupid thing against this man."

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.

- While the man was right and just to protect his guest, he carried the laws of hospitality to the extreme by offering both his virgin daughter and the concubine for gang rape

— In the case of the Levite, it was also an invitation to adultery since she was the legal concubine of the Levite

— While the laws of hospitality of that day may have required or expected him to go to extremes to protect his guests, he now went beyond what the biblical laws of hospitality would have allowed

25 But the men would not listen to him. So **theman** seized his concubine and brought *her* outside to them; and they raped her and abused her all night until morning, then let her go at the approach of dawn.

25 But the men would not listen to him. So the man seized his concubine and brought *her* out to them; and they raped her and abused her all night until morning, then let her go at the approach of dawn.

25 But the men were unwilling to listen to him. So the descendant of Levi grabbed his mistress, took her out to them, and they raped and tortured her all night until morning. Then they released her as the first daylight was beginning to appear.

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" - since the Levite was afraid the mob would kill him (20:5), he pacified them by giving them his concubine; she had to endure gang rape the whole night

— To save himself, the Levite sacrificed his concubine. The very man who went to so much trouble to get her back now threw her out as if she were a piece of meat

— Was he punishing her for being unfaithful to him? If so, the punishment was far greater than the sin.

— Note: the virgin daughter was not thrown out to the men, even though offered by her father

— But it gets worse. Not only did the Levite surrender his wife to the perverted appetites of an ungodly mob, but also he was able to lie down and go to sleep while they were abusing her in the street!

26 As the day began to dawn, the woman came and fell down at the doorway of the man's house where her master was, until *full* daylight.

26 As the day began to dawn, the woman came and fell down at the doorway of the man's house where her master was, until *full* daylight.

26 As dawn was breaking, the woman approached the door of the man's home where her master was and collapsed. Eventually, full daylight came.

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.

- Notice the timing:

— "when the day began to spring" (v25) - the men let her go

— "in the dawning of day" - at first light on the horizon...the woman collapsed on the porch

— "full daylight came" - later, sometime after sunrise

— "her lord rose up" (v27) - later, sometime well after sunrise, the Levite wakes up and opens the door to leave (not to look for his concubine!)

— At some point between first light and the time the Levite was leaving (well after sunrise), he never opened the door to look for her. After being gang-raped and beaten all night, she crawled to the threshold of the door and died.

— During all these periods of time, the Levite never came out to check on her. If he would have come out earlier, he may have saved her life.

- The sin of Gibeah was long remembered and mentioned centuries later in Hosea 9:9; 10:9

27 When her master got up in the morning and opened the doors of the house and went out to go on his way, then behold, his concubine was lying at the doorway of the house with her hands on the threshold.

27 When her master arose in the morning and opened the doors of the house and went out to go on his way, then behold, his concubine was lying at the doorway of the house with her hands on the threshold.

27 When her master got up that morning and opened the doors of the house to leave on his way, there was his mistress, fallen dead at the door of the house with her hands grasping the threshold.

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.

- This shows that the concubine tried hard to get back into the protection of the house, but died as her hand reached the door

28 And he said to her, "Get up and let's go," but there was no answer. Then he put her on the donkey; and the man set out and went to his home.

28 He said to her, "Get up and let us go," but there was no answer. Then he placed her on the donkey; and the man arose and went to his home.

28 He spoke to her, "Get up, and let's go."

But there was no response. So he placed her on the donkey, mounted his own animal, and went home.

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.

- Finding her dead on the doorstep, but not feeling guilty about it, he put her corpse on one of the donkeys and made his way home

29 When he entered his house, he took a knife and seized his concubine, and **cut her** in twelve pieces, limb by limb. Then he sent her throughout the territory of Israel.

29 When he entered his house, he took a knife and laid hold of his concubine and cut her in twelve pieces, limb by limb, and sent her throughout the territory of Israel.

29 When he arrived home, he grabbed a knife, took hold of his mistress, cut her apart limb by limb into twelve pieces, and sent her remains throughout the land of Israel.

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.

- The Levite next performed an almost unbelievable cruelty...

- "...cut her" - *natach*, a word used to describe cutting up his concubine limb by limb (lit., "according to her bones") like a priest preparing a sacrifice
- He "divided" her into 12 parts, apparently one for each tribe (Cf. 1 Sam 11:7; 1 Kings 11:30)
- Being a Levite, he was trained to do this to animals; now he performed it on a human being
- While this is difficult for us to understand (as well as for the Levite's contemporaries; Judges 19:30; Cf. Hosea 9:9), he meant to arouse indignation within Israel
- The fact that there were 12 parts shows that one part was sent to Benjamin. Perhaps the Levite expected that other Benjamites outside of Gibeah would also be indignant at the atrocity, but that will not be the case.
- While he wanted to mobilize the support of the tribes to punish the men of Gibeah who had killed his wife, in fact, he was the one who had let them kill her! Surely there were other ways to call attention to Gibeah's crime.

30 All who saw *it* said, "Nothing like this has ever happened or been seen from the day when the sons of Israel came up from the land of Egypt to this day. Consider it, make a plan, and speak up!"

30 All who saw *it* said, "Nothing like this has ever happened or been seen from the day when the sons of Israel came up from the land of Egypt to this day. Consider it, take counsel and speak up!"

30 All the witnesses said, "Nothing has happened or has been seen like this from the day the Israelis came here from the land of Egypt to this day! Think about it, get some advice about it, and then speak up about it!"

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 response from the nation was incredulous...this type of brutal treatment of a woman had not been seen or known since the nation's departure from Egypt

- They then call for united action...

Comparing Judges 19 with Genesis 19

There are at least seven points of similarity:

(1) Of all the Hebrew words used in Gen 19, 16 words, or one-quarter of the total, are found in some form in Judges 19.

(2) 24 expressions found in the Gen 19 text have a close parallel with Judges 19, and the variations are only grammatical or stylistic or such as are required by the context.

(3) In the Hebrew text, both chapters have exactly 69 words.

(4) In both cases, there is a demand of homosexual rape.

(5) In both cases, the prospective victims are guests of a host ready to protect them at all costs.

(6) In both cases, there is an attack on the private home of the host.

(7) The two daughters of Lot are offered to the mob, corresponding to the virgin daughter and the concubine offered to the mob here.

The author of Judges obviously wanted to parallel Genesis 19 closely to show the enormity of the immorality and the sin of the Benjamites. The point is that, for the Benjamites and for the Levite, Canaanization is truly fully complete.