

1: What was the difference between a concubine and a wife in the Bible? | Biblical Gender Roles

Answer: A concubine is a female who voluntarily enslaves and sells herself to a man primarily for his sexual pleasure. Concubines in the patriarchal age and beyond did not have equal status with a wife.

Midrash and Aggadah Concubine of a Levite: Midrash and Aggadah by Tamar Kadari The story of the concubine at Gibeah is one of the most shocking narratives in the Bible. The Tosefta attests that these verses are read in public, along with their Aramaic Targum, that is, they are interpreted during the public reading of the Torah Tosefta Megillah 3: The Tosefta and the Talmud apparently find educational value in this narrative, and feel that something important is to be learned even from such a troubling occurrence. The midrash relates to the concubine sympathetically and positively, while the Rabbis direct their criticism at her husband and at the people of his generation. Two Rabbis disagree concerning the cause of his ire. Ebiathar says he found a fly in a dish that she cooked for him, and R. Yonatan argues that he found a hair there BT Gittin 6b. This disagreement, which was intended to find fault with the Levite, stresses his improper behavior toward his concubine, even before the events that took place in Gibeah of Benjamin. This behavior precedes the scene at Gibeah in which the man sends his concubine to the crowd and eventually, to her death in order to save himself. The Talmud relates that after the two Rabbis disagreed on this point, R. Ebiathar asked the prophet: Ebiathar continued to ask: My son Ebiathar says such-and such, and My son Yonatan says such-and-such. Can there be any doubt before God [does God not know what happened, that he mentions the two differing views]? This midrash stresses the tolerance to be shown to the view of another Torah scholar, even when disagreeing with him. The meaning is reversed here: The narrative of the concubine at Gibeah functions here as the negative embodiment of this idea of harmony between contenders, since it is concerned with a quarrel between a man and his wife and a civil war between Benjamin and the other tribes. The importance of Israelite unity and of marital accord is highlighted, specifically on the background of this gruesome tale, when God makes peace between two sages. The Talmud continues to ask how the positions of both R. Yonatan could be correct. It answers that the Levite first found a fly in the bowl, but was not angry with his concubine; afterwards, he discovered a hair, and that did infuriate him. The Rabbis learned from this incident that a person should never terrorize his household, for in this narrative such terror resulted in the death of tens of thousands of Israelites in the ensuing warfare Jud. This harsh dictum presents what happened within the narrow family unit as reflective of society as a whole. Marital peace is the basis for every properly functioning society, and this midrash paints for the reader a picture of what the Rabbis deemed proper family life: In addition to pointing an accusing finger at the husband, the Rabbis also sharply indict the leadership of his generation, the Sanhedrin and the High Priest Phinehas ben Eleazar. The midrash notes that this incident occurred during the time of the Judge Othniel the Kenizzite and during the time of Micah Seder Olam Rabbah, chap. The Rabbis perceive a connection between all the sins of that generation, which pertained both to the relations between man and God the statue of Micah [Michyahu, Jud. They also note that the High Priest Phinehas ben Eleazar lived during that period, but did not protest against the transgressors JT Megillah 1: They should have tied iron ropes around their loins, lifted their garments above their knees, and gone through all the towns of Israel teaching proper conduct: When they committed such ugly and improper acts in Gibeah of Benjamin, God desired to destroy the entire world.

2: Judges - A Levite and His Concubine - In those - Bible Gateway

Solomon started out well early in his life, listening to the counsel of his father, David, as recorded in 1 Kings , "Be strong, show yourself a man, and observe what the Lord your God requires: Walk in his ways, and keep his decrees and commands, his laws and requirements, as written in the Law of Moses, so that you may prosper in all you do and wherever you go."

There were a number of farms, but not so many towns in which to find a place to stay for the night. We saw several hundred sheep in a pasture, a stone trestle, and stone barns. It looked like the perfect place, and in many ways it was. What we did not realize was that the stone trestle was a railroad trestle for a train that came by late at night, a few feet from the house where we slept. Two cows also calved that night. I have spent my share of time around farms, but I have never heard the bellow of a cow that was calving echo throughout a stone barn. In addition to the hundreds of sheep in a nearby pasture, there was a small lamb in a pen, very close to the house. It was a frisky, friendly little fellow, and we loved to play with it. We were somewhat perplexed as to why this fellow was kept by himself, away from the rest of the flock. Now this little fellow was one lamb among a great many. This lamb does not live in a pen outside the house; it lives inside the house, often in the arms of its master, and eats the same food he eats. It is our text for this message, and once again, it has much to teach us, as well as David. Let us give careful heed to the inspired words of Nathan, and learn from a lamb. Background David has become king of both Judah and Israel. He has, in large measure, consolidated his kingdom. He has taken Jebus and made it his capital city, renaming it Jerusalem. He has built his palace and given thought to building a temple a plan God significantly revises. He has done battle with the Ammonites and prevailed, but he has not yet completely defeated them. The Ammonites have retreated to the royal city of Rabbah, and as the time for war spring approaches, David sends all Israel, led by Joab, to besiege the city and to bring about its surrender. David has chosen not to endure the rigors of camping in the open field, outside the city. He has chosen rather to remain in Jerusalem. Sleeping late, David rises from his bed as others prepare to go to bed for the night. David strolls about the rooftop of his palace and happens to steal a look at a beautiful young woman bathing herself, perhaps ceremonially, in fulfillment of the law. It is not due to any intent on her part, nor even any indiscretion. She is bathing herself as darkness falls, and being poor see David is struck with her beauty and sends messengers to inquire about her identity. They inform David of her identity, and that she is married to Uriah, the Hittite. That should have ended his interest, but it does not. David sends messengers who take her, bringing her to his palace, and there he sleeps with her. When she cleanses herself, she goes home. It all seems to be over. David is not looking for another wife; he is not even looking for an affair. He is looking for a conquest. That should have happened on the battlefield, not in the bedroom! Things take a very different turn when Bathsheba sends word to David that she is pregnant. David first seeks to cover up his sin by ordering Joab to send Uriah home on furlough, ostensibly to give David a report on the war. Joab does as he is told and sends word to David: We cannot be certain just how long this period of mourning is. We know, for example, that if a virgin of some distant i. David, on the other hand, does not even bother to go through the pretense of mourning. He does not even try to be hypocritical. When other mighty men of Israel died, David led the nation in mourning their loss. David mourned for Saul and his sons, killed in the battle with the Philistines 2 Samuel 1. David mourned the death of Abner, wickedly put to death by Joab 2 Samuel 3: He even sent a delegation to officially mourn the death of Nahash, king of the Ammonites 2 Samuel He is not sorry; he is relieved. Instead of instructing others to mourn for Uriah, he sends word to Joab not to take his death too seriously. I do not see him bending down on his knees, prostrating. I do not see him courting her, sending her roses. It appears that at this point, David is not trying to conceal his sin, but to legitimize it. Nathan has a response to the death of Uriah too, which is taken up in the first part of chapter But David himself discloses this to us in one of his psalms, written in reflection of this incident in our text. David is Divinely Prepared for Repentance Psalm Psalm 32 is one of two psalms the other is Psalm 51 in which David himself reflects on his sin, his repentance, and his recovery. Verses 3 and 4 of Psalm 32 are the focus of my attention at this point in time. These verses fit between chapters 11 and 12 of 2 Samuel. In these

verses, David makes it clear that God is at work even when it does not appear to be so. During the time David tries to cover up his sin, God is at work exposing it in his heart. These are not times of pleasure and joy, as Satan would like us to conclude; they are days of misery. David is plagued with guilt. He cannot sleep, and it seems he cannot eat. He is not sleeping nights, and he is losing weight. Whether or not David recognizes it as God who is at work in him, he does know he is miserable. It is this misery which tenderizes David, preparing him for the rebuke Nathan is to bring, preparing him for repentance. He has gone so far in sin that he cannot think straight. Nathan Tells a Shepherd a Sheep Story It would eat of his bread and drink of his cup and lie in his bosom, And was like a daughter to him. First, note that Nathan is sent to David. Nathan is, of course, a prophet. However it comes about, he knows what David has done. If you will pardon the pun, David cannot pull the wool over his eyes. His words are, in the final analysis, the very word of God see If Nathan is a prophet, he is also a man who seems to be a friend to David. David informs Nathan of his desire to build a temple chapter 7. He will remain loyal to the king and to Solomon when Adonijah seeks to usurp the throne 1 Kings 2. Faithful are the wounds of a friend, But deceitful are the kisses of an enemy Proverbs Second, note that Nathan is sent to David. Let David take note that God is sending Nathan. Third, Nathan comes to David with a story. In the New American Standard Bible, this is not just a story, but a kind of poetic story. In my copy of the NASB, the words of the story are formatted in such a way as to look like one of the Psalms. Under divine inspiration, I am sure God could inspire a prophet to utter poetry without working at it in advance, but this does not seem to be the norm. Nathan comes to David well prepared. David was a shepherd boy in his younger days, as we know from the Book s of Samuel see 1 Samuel Did this sheep eat of his food and drink from his cup? I think it is important to take note of this fact, lest we press the story beyond its intent. Why not just let David have it head-on, with both barrels? Many will point out that this is a skillfully employed tactic, which gets David to pronounce judgment on the crime before he realizes that he is the criminal. I think this is true. If he could, he would have this fellow put to death! But as it is, justice requires a four-fold restitution. But having already committed himself in principle, Nathan can now apply the principle to David, in particular. As I understand the Bible, there is more to the story than this, however. Our Lord frequently told stories. Was He accommodating His teaching to those who might have difficulty understanding it? Sometimes our Lord told stories to the religious experts, who should have been able to follow a more technical argument. I am thinking in particular of the story of the Good Samaritan, as recorded in Luke A religious lawyer stood up and asked Jesus a question, not to sincerely learn, but with the hope of making our Lord look bad before the people. This man was the expert in the Law of Moses, what did it teach?

3: The House Of Truth: Wife Or Concubine?

So the man took his concubine and sent her outside to them, and they raped her and abused her throughout the night, and at dawn they let her go. 26 At daybreak the woman went back to the house where her master was staying, fell down at the door and lay there until daylight.

My name is Chris Fluitt. I am blessed to be preaching to you today. We are in the 4th week of our spooky sermon series "Biblical Horror Stories. Biblical Horror Story There are dark stories in the bible that have so much to teach us. If you missed any of these I urge you to go check them out on our website "redemption-church. Have you heard about the Bible story of the man of God who cut up his wife into 12 pieces and mailed off the pieces to 12 of his friends? Now a Levite who lived in a remote area in the hill country of Ephraim took a concubine from Bethlehem in Judah. A Levite is an Israelite from the tribe of Levi. It was a tribe of priests. Every priest was a Levite. And he owned a concubine! What is a concubine? Concubines were used as surrogate mothers, yet their children would not be heirs. Sometimes the man could give full rights to the concubine and raise her status to wife. The ancient world was gross and women suffered greatly. Jesus clearly refutes it. He stays 4 nights and finally decides to leave late on the 5th day. We will go on to Gibeah. They went and sat in the city square, but no one took them in for the night. Where did you come from? After they had washed their feet, they had something to eat and drink. I will bring them out to you now, and you can use them and do to them whatever you wish. So the man took his concubine and sent her outside to them, and they raped her and abused her throughout the night, and at dawn they let her go. Why is this story in the Bible? There would be something wrong with you if you are not asking this question! God what are we supposed to do with this story? He does not endorse abuse toward men or women. God is against rape! God is against hatred and violent acts done out of evil lust filled hearts. Unfortunately the story continues! And it does not get better. Then the man put her on his donkey and set out for home. The woman lays motionless at the threshold of the door of the house. She was raped by evil men against her will. The reason this happened was the Levite! He threw her out into the dark to save his own self. So the story goes from rape to dismemberment. He cuts the dead concubine into 12 pieces. We must do something! They raped my concubine, and she died. Notice the indiscrepancies in his story? He left out the part where they wanted to rape him, instead saying they intended to kill him. Then also notice that he leaves out the part of the story where he pushes his concubine out the door to meet the horror meant for him. No, not one of us will return to his house. After all this reading we have done today, and all the horrific detail, someone finally mentions GOD! Should we attack Benjamin? There is no substitution for talking to God! There is not substitution for having a relationship with God. They fasted that day until evening and presented burnt offerings and fellowship offerings to the Lord. All the towns they came across they set on fire. All the towns were burnt and everything living in them killed! It just keeps getting worse. In the tribe of Benjamin are only left soldiers who had run and hide! Judges Why should one tribe be missing from Israel today? But there were not enough for all of them. When the young women of Shiloh come out to join in the dancing, rush from the vineyards and each of you seize one of them to be your wife. Then return to the land of Benjamin. Finally the chapter ends with these words! Judges Raise your hands if you knew this story was in your Bible. Raise your hands if you ever heard it preached? It is a dark story filled with irresponsible horror. Irresponsible Horror The concubine ran away, rejecting her responsibility. The Levite irresponsibly left late in the day and put them in the bad position. When the evil men came, the Levite did not take responsibility but threw the concubine out to die. The Levite then takes the concubine, cuts her up and mails her out to the 12 tribes. The 11 tribes of Israel fight irresponsible battles without really talking to God. Israel defeats Benjamin but then turns completely bloodthirsty and irresponsibly kills almost everyone in Benjamin. Then Israel cries and blames God! Then they seek to solve their problems without God in the most irresponsible ways possible! They steal virgin girls and kill anyone in their way. These horrific acts are caused by irresponsible people. Chances are great that our problem was either caused by our lack of responsibility or by someone acting irresponsibly. Well let me ask you this question. What is the worst part of this story? What does your mind gravitate towards? The

terrible gang rape? The bloodlust of Israel? The stealing of virgin women and killing all in their way? These similar verses serve as a parenthesis to this Biblical Horror Story. Everything within these parenthetical verses is an example of people living as if there is no king and living as they see fit. This is the worst part of the storyâ€ They lived like there was no King, but Israel did have a King. God was supposed to be their King. But when you live like you have no King, ultimately you start living like you are king. What we have here is a game of thrones horror story. There is only one throne of absolute authority, and if everyone lives like they belong on that throne, we will end up killing each other. The characters will do anything to exert authority over someone else. This is how the world operates and it is horrific. There is only one way to avoid this horror. Make Jesus King If we would all put Jesus on the throne and live under his authorityâ€ There would be no reason to steal, because our King provides all our needs. There would be no abuse, rape, or oppression, because the King who sits on the throne heals us. Who is on the throne? Is your life a horror story? You need to be free from fear? You need liberty from an addiction? Is anger and bitterness ruling your life? If you will make Jesus your King today, I believe it will change your story. Come make Jesus your king! Concubine cut into 12 pieces Related Author: Related Jonathan Redemption Church is a real, collaborative ministry environment where different people come together to share truth with the world around them. The people here have a real heart for the Word. Related Sean Redemption Church is a great place because the people are awesome and it is an amazing feeling when you get to worship Jesus in a room with others who are wanting that experience too. I also love that it is a great place to invite friends and family to.

4: The Concubine (film) - Wikipedia

Judges 19 New Living Translation (NLT) The Levite and His Concubine. 19 Now in those days Israel had no king. There was a man from the tribe of Levi living in a remote area of the hill country of Ephraim.

In Asia[edit] Concubinage was highly popular before the early 20th century all over Asia. The main function of concubinage was producing additional heirs, as well as bringing males pleasure. Children of concubines had lower rights in account to inheritance, which was regulated by the Dishu system. Consorts and children of the Qianlong Emperor , Qing dynasty , 18th century Portrait of a concubine, by Chinese painter Lam Qua , In China, successful men often had concubines until the practice was outlawed when the Communist Party of China came to power in Concubinage resembled marriage in that concubines were recognized sexual partners of a man and were expected to bear children for him. From the Eastern Han period AD 25â€” onward, the number of concubines a man could have was limited by law. The higher rank and the more noble identity a man possessed, the more concubines he was permitted to have. A concubinage relationship could be entered into without the ceremonies used in marriages, and neither remarriage nor a return to her natal home in widowhood were allowed to a concubine. The child of a concubine had to show filial duty to two women, their biological mother and their legal motherâ€”the wife of their father. It became permissible to promote a concubine to wife, if the original wife had died and the concubine was the mother of the only surviving sons. Moreover, the prohibition against forcing a widow to remarry was extended to widowed concubines. During this period tablets for concubine-mothers seem to have been more commonly placed in family ancestral altars, and genealogies of some lineages listed concubine-mothers. The age of the candidates ranged mainly from 14 to Virtues, behavior, character, appearance and body condition were the selection criteria. Lady Yehenara, otherwise known as Empress Dowager Cixi , was arguably one of the most successful concubines in Chinese history. Cixi first entered the court as a concubine to Xianfeng Emperor and gave birth to his only surviving son, who later became Tongzhi Emperor. In contrast, their younger half-siblings by concubine Zhao, Jia Tanchun and Jia Huan, develop distorted personalities because they are the children of a concubine. The one-child policy in Mainland China has encouraged concubinage as men with power and wealth pursue a male heir. As a plot element, the children of concubines are depicted with a status much inferior to that in actual history. *Empresses in the Palace* , a gong dou type novel and TV drama, has had great success in 21st-century China. Stanley Ho of Macau took his "2nd wife" as his official concubine in , and his "3rd and 4th wife" retain no official status. For example, the son of an Imperial concubine often had a chance of becoming emperor. Even among merchant families, concubinage was occasionally used to ensure heirs. Kameko, as the child of the formal wife, married a noble man and matrilineally carried on the family name. Empress Myeongseong managed to have sons, preventing sons of concubines getting power. Children of concubines often have lower value in account of marriage. A daughter of concubine cannot be the wife of a wife-born son of the same class. For example, Jang Nok-su is a concubine-born daughter of a mayor, who was initially married to a slave-servant, later a high-rank concubine of Yeonsangun.

5: ¶ King Solomon's Wives, Concubines and Lovers

A man might have a concubine simply as an economical form of marriage, since no dowry or bride-price was required. A concubine could add to a man's prestige by giving him two wives and thus an increased capacity for children.

There was a man from the tribe of Levi living in a remote area of the hill country of Ephraim. One day he brought home a woman from Bethlehem in Judah to be his concubine. After about four months, his husband set out for Bethlehem to speak personally to her and persuade her to come back. He took with him a servant and a pair of donkeys. Stay the night and enjoy yourself. Tomorrow you can get up early and be on your way. So he took his two saddled donkeys and his concubine and headed in the direction of Jebus that is, Jerusalem. Instead, we will go on to Gibeah. The sun was setting as they came to Gibeah, a town in the land of Benjamin, 15 so they stopped there to spend the night. They rested in the town square, but no one took them in for the night. He was from the hill country of Ephraim, but he was living in Gibeah, where the people were from the tribe of Benjamin. We have straw and feed for our donkeys and plenty of bread and wine for ourselves. After they washed their feet, they ate and drank together. For this man is a guest in my house, and such a thing would be shameful. I will bring them out to you, and you can abuse them and do whatever you like. So the Levite took hold of his concubine and pushed her out the door. The men of the town abused her all night, taking turns raping her until morning. Finally, at dawn they let her go. She collapsed at the door of the house and lay there until it was light. Then he sent one piece to each tribe throughout all the territory of Israel. What are we going to do? Used by permission of Tyndale House Publishers, Inc.

6: The secret life of an ancient concubine | Ancient Origins

9 Then when the man, with his concubine and his servant, got up to leave, his father-in-law, the woman's father, said, "Now look, it's almost evening. Spend the night here; the day is nearly over.

The harem was usually in the charge of a eunuch Esth. The role of the concubine as the mother of venerable ethnic groups is not overlooked in the genealogies. Their descendants are usually classed as secondary or subsidiary tribes Gen. Within Israel, some of the clans were also the offspring of concubines I Chron. Such a relationship was usually established because the legal wife was barren Gen. Ancient marriage arrangements often stipulated that if the wife was barren, she must provide a handmaiden for her husband cf. Code of Hammurapi, paragraphs 5 and the adoption contract from Nuzi in Pritchard, Texts, Naming the handmaiden given to the bride by her father in such cases was evidently related to this practice Pritchard, loc. If the wife later bore children of her own, they took precedence in the inheritance over those of the handmaiden Gen. Code of Hammurapi, , although the latter did receive a share usually on condition that their father had granted them legal recognition; Code of Hammurapi, Israelite law provided safeguards for the rights of Hebrew girls sold as handmaidens who were to be wed to their purchaser or to his son Ex. If the handmaiden bore children for her mistress and then sought to place herself on an equal footing, she normally could not be sold, although she could be reduced to the status of a slave again Code of Hammurapi, ; cf. Judah said in the name of Rav: Wives have ketubah and kiddushin, concubines have neither" Sanh. Not all the scholars adopt this reading, however, and Rashi, for instance, comments: Hagra, EH 26, n. Hence a concubine is to be distinguished both, on the one hand from a married woman, i. The Prohibition against Concubinage There are divided opinions in the codes on the question of whether the taking of a concubine is prohibited or permitted. Some of the posekim are of the opinion that neither pentateuchal nor rabbinical law forbids it, if the woman observes the rules concerning the mikveh so that the man should not cohabit with her during her period of menstruation Rema in the name of Rabad, EH The majority of the posekim, however, are of the opinion that it is forbidden to take a concubine, although they differ as to the substantive nature of the prohibition. Some are of the opinion that taking a concubine is a transgression of a prohibition of the pentateuchal law, based on the negative command: According to another view, the prohibition is rabbinical law only. Since more recent times it is unanimously accepted that the taking of a concubine is prohibited: Personal Status and Pecuniary Rights of a Concubine Inasmuch as a concubine does not acquire the personal status of a wife eshet ish: Tur EH 26; Sh. Legal Position in the State of Israel Since the question of concubinage touches on the issue of the requirements necessary for conferring on a woman the status of a wife, the question is a matter of "marriage" within the meaning of the Rabbinical Courts Jurisdiction Marriage and Divorce Law, no. However, legislation enacted for the first time after the creation of the state has given recognition to the concept of the "common law wife," i. As to the actual definition of the term "a woman known to the public as his wife" and the modes of proving the necessary facts, widely differing opinions have been expressed in decisions of the courts. It is generally accepted, however, that the said legislation does not entail any change in the personal status of the woman, whose position is to some extent similar to that of a concubine. The woman claimed that the original divorce agreement was still in force, as she had not yet married, and the man was therefore liable for maintenance payments. Regarding an ordinary couple who are common law spouses, there are many opinions as to whether or not the woman requires a get, and it also depends on the circumstances of the case. On the other hand, there are those who make the application of this presumption conditional upon whether the life style of the couple in question validates its application in their particular case. Furthermore, if they could have married officially, and refrained from doing so, this is deemed as a declaration on their part that they are not interested in marrying, and hence the presumption does not apply to them. But irrespective of what the situation is regarding an ordinary couple, it differs with respect to spouses who were married, divorced, and then resumed living together. Regarding such a couple the Mishnah states Git. Indeed, the essence of huppah which confers the status of marriage upon a betrothed woman is their shared domicile in one house as man and wife. It seems clear that, under the

circumstances, the respondent should be considered a married woman who requires a get from the appellant, and as such he is obligated to support her by dint of his personal status – albeit not by force of the agreement. Regarding the divorce agreement, the condition stipulated for the termination of the agreement – “until she marries” – should be regarded as having been fulfilled, and therefore the obligation to pay support pursuant to the divorce agreement is vitiated. Therefore, the woman can demand support from the man on the basis of her status as his married wife, but she can only do so in the framework of a separate proceeding. It is noteworthy that Justice Tal emphasizes that the ruling does not constitute a decision on the validity of the marriage, an issue residing within the exclusive jurisdiction of the rabbinical court. De Vaux, *Ancient Israel, – Talmud and Middle Ages: Schereschewsky, Dinei Mishpahah* , 92, n. Elon, *Ha-Mishpat ha-Ivri* , 3: *Iyyunei Mishpat*, 25 3 , –

7: Concubine | Definition of Concubine by Merriam-Webster

So the man took his concubine and sent her outside to them, and they raped her and abused her throughout the night, and at dawn they let her go.

Bible Concubine of a Levite: Bible by Ken Stone The story of the unnamed woman in Judges 19â€”20 is one of the most disturbing texts in the Hebrew Bible. The woman, who is from Bethlehem but lives with a Levite in the hill country of Ephraim, north of Jerusalem, is referred to in Hebrew as the pilegesh of the Levite. Although certain men in the Hebrew Bible have both wives and concubines, no wives or additional concubines are referred to in Judges. The uncertain nature of the differences between a wife and a concubine reveals the complexities involved in understanding notions of kinship and marriage presupposed by biblical narratives. Thus, it has often been assumed that she was sexually unfaithful to him. Four months after the woman returns to Bethlehem, the Levite goes after her. Although hospitality to strangers was an important custom in the ancient world, the travelers initially have a difficult time finding a place to spend the night. They are finally offered hospitality by an old man who, like the Levite, is from Ephraim. Several elements in this part of the story, including the offer of two women as objects of rape in the place of a male object, are very similar to elements of the story of Lot and his daughters Gen. Apparently the sexual violation of women was considered less shameful than that of men, at least in the eyes of other men. Such an attitude reflects both the social subordination of women and the fact that homosexual rape was viewed as a particularly severe attack on male honor. When the men of Gibeah refuse to accept the two women, one of the men inside the house throws the concubine outside. The woman is then raped by the men of Gibeah throughout the night. They do not kill her, however, for in the morning she returns to the house from which she was thrown and collapses at the door. The Levite finds her there when he rises to leave and orders her to get up. When she does not respond, for she apparently is near death, he places her on the back of his donkey and returns to Ephraim. The text does not tell us exactly when or how the woman dies. A cycle of violence ensues, resulting in the slaughter of many Benjaminite men, women, and children. It is unlikely that any of the characters in this troubling tale are meant to be understood in an entirely positive light. The story is placed in a section of Judges chaps. The horror of the tale represents extreme disorder, to be rectified only by the establishment of monarchic rule. **Feminist Subversions of Biblical Narratives.** Meyers, Carol, General Editor. *Literary-Feminist Readings of Biblical Narratives.* Judges 17â€”21 and the Dismembered Body.

8: Judges 19 NLT - The Levite and His Concubine - Now in - Bible Gateway

New International Version But the men would not listen to him. So the man took his concubine and sent her outside to them, and they raped her and abused her throughout the night, and at dawn they let her go.

In some cultures, a man could contract concubines as secondary mistresses without marriage and hence these women tended to hold lower status than did the wives. This vast recreational stable was in direct rebellion to the Torah Deuteronomy 17 below that contended that if a king multiplied many wives to himself they would turn his heart away to follow other gods as indeed happened here. In fact, the Israelites were to have no dealings with the Egyptians whatsoever. The only wife named is Naamah an Ammonite, the mother of Rehoboam. Additionally, Solomon took many other foreign wives of the various Canaanite tribes that the Torah also forbade for intermarriage. Many of these alliances are perceived to have been treaties, but the fact that this also was strictly forbidden in the Torah is not to be missed. When one goes directly against the word of the Lord, good results are not to be expected nor were they obtained in this case. Nevertheless, these liaisons augmented by his great temporal wisdom greatly extended the influence of his kingdom upon the world. Despite the fact that God sent many warnings, Solomon did not forsake his hedonism and persisted in collecting wives and mistresses. In fact, the Israelites were supposed to completely eradicate the Canaanites from the land. Destroy all their carved images and their cast idols, and demolish all their high places. They will give you trouble in the land where you will live. The Tannaim were the sages that redacted the Mishnah. There is some conflicting information about this and some sages contend that Solomon married her when the temple was completed. Nevertheless, she seems to have been on hand during the construction of the temple 1 Kings 3: So then, one could correctly conclude that his wives were unholy. The point is that Solomon should not have married an Egyptian or a Canaanite under any circumstances. Regarding Egypt, scripture states: It is notable that 2 Chronicles 8: The Bible contends that Solomon descended into idolatry and built facilities for all of his idolatrous wives. Scripture maintains that he built a high place for Chemosh on the Mount of Olives as well as facilities for Molech, Milcom and the rest of his infernal pantheon. The sages contend that the facility on the Mount of Olives was in continuous use for over years. Hath not one God created us? Why do we deal treacherously every man against his brother, profaning the covenant of our fathers? Moreover, 1 Kings 3: Making treaties with most other nations was forbidden for Israel just as even visiting with Egyptians was. In fact, this is still the case today. This is not the only forbidden treaty that Solomon made either. He also made a treaty with Hiram King of Tyre 1 Kings 5: The land, unto which ye go to possess it, is an unclean land through the uncleanness of the peoples of the lands, through their abominations, wherewith they have filled it from one end to another with their filthiness.

9: Concubine of a Levite: Bible | Jewish Women's Archive

Concubines normally served a dual purpose - to increase a man's prestige through his capacity to produce children and, of course, limitless opportunities to indulge in sexual desires. Most people associate concubines with ancient China where Emperors were known to have kept thousands of concubines, however, the practice of taking concubines.

Behold, now the day grows to an end, lodge here and let your heart be merry, and tomorrow get early on your way and go home. Stay on, enjoy yourself, and tomorrow get going early on your way home. Behold now, the day goeth fast away, and draweth toward evening, I pray you tarry all night: Behold the sunne goeth to rest, lodge here, that thine hearte may be merry: Contemporary English Version Finally, the Levite got up from the meal, so he and his wife and servant could leave. Stay with us one more night and enjoy yourself. Then you can get up early tomorrow morning and start home. Please, spend the night. Behold, the day draws to its close. Lodge here and let your heart be merry, and tomorrow you shall arise early in the morning for your journey, and go home. The day is almost gone. So stay the night here and enjoy yourself. Tomorrow morning you can get up early and go on your way. Brenton Translation of the Septuagint LXX And the man rose up to depart, he and his concubine, and his young man; but his father-in-law the father of the damsel said to him, Behold now, the day has declined toward evening; lodge here, and let thy heart rejoice; and ye shall rise early to-morrow for your journey, and thou shalt go to thy habitation. The Geneva Bible Afterward when the man arose to depart with his concubine and his servant, his father in law, the young woman's father said unto him, Behold now, the day draweth toward evening: I pray you, tarry all night: New Life Version Then the man stood up to leave with his woman and his servant. I beg you, stay the night. See, the day is coming to an end. Stay here through the night so your heart may be happy. Get up early tomorrow to go on your way home. Please spend the night. See, the day is almost over. Spend the night here, enjoy yourself, then you can get up early tomorrow for your journey and go home. 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. Green Literal Translation And the man rose to go, he and his concubine, and his young man. Please stay the night. Behold, the day is declining. Stay here, and let your heart be good, and you shall rise early tomorrow for your journey. And you shall go to your tent. Miles Coverdale Bible And the man gat him vp, and wolde go with his concubine and with his seruaunt. But his father in lawe the damsels father, saide vnto him agayne: Stay the night and enjoy yourself. Tomorrow you can get up early and be on your way. Spend the night here; the day is nearly over. Stay and enjoy yourself. Early tomorrow morning you can get up and be on your way home. See, the day is coming to an end; lodge here, that your heart may be merry. Tomorrow go your way early, so that you may get home. Spend the night here and enjoy yourself. Tomorrow morning you can get up early and go home. See, the day has drawn to a close. Tomorrow you can get up early in the morning for your journey, and go home. The Emphasised Bible And, when the man rose up to go - he and his concubine and his young man, - his father-in-law, the father of the damsel, said to him, Come now, see! Douay-Rheims Bible And the young man arose to set forward with his wife and servant. And his father in law spoke to him again: Consider that the day is declining, and draweth toward evening: Behold, the day draws to its close; lodge here and let your heart be merry; and tomorrow you shall arise early in the morning for your journey, and go home. Tomorrow you can get an early start and set off for your own place. You can rise early tomorrow for your journey and go to your home. He took a young woman from Bethlehem in Judah to be his concubine. He took his servant and two donkeys with him. The woman showed the Levite into the house, and when her father saw him, he gave him a hearty greeting. The couple had their meals and spent the nights there.

Synchronous and resonant DC/DC conversion technology, energy factor, and mathematical modeling
Caucuses and legislative service organizations of the 103d Congress Vol. 17. March 1, 1781-August 31, 1781
The great river of the Gulf. Agricultural Research, Extension, and Education Reauthorization Reform Act of
1997 The 20th-Century Poster Uncertainties of knowledge Toxic Contamination in Large Lakes, Volume IV
(Toxic Contamination in Large Lakes) Work of administration in Nigeria Burnt Cork and Tambourines
Shelter In His Arms The oxford dictionary of byzantium Leveraging China and India for global advantage
Travels of Alexine: Alexine Tinne, 1835-1869. Tate yuusha no nariagari light novel Mechanics of materials
beer 4th edition Speech on Literary Property Delivered in the House of Commons, 18th May, 1837 The Civil
Rights Movement and the Cold War culture in perspective Pingchau Zhu The Face of Russia: Anguish,
Aspiration, and Achievement in Russian Culture National Awakening Play unsafe graham walmsley Necklace
of Warm Snow Materials Concepts The tabernacle of unity Patient, purposeful investors Reformation redux :
anti-Catholic bias in Christian school textbooks The banking system of the state of New York Concept of
modernism in Hispanic criticism Five steps to romantic love Financing Rural Electrification (Legislative
Analysis) Magui Gonzalez Jose Antonio Sosa Commentary on the Aitia of Kallimachos : fr. 56-57 A snipe
hunt M.E.M. Davis The return of principle 2. Contract labour in the clothing industry Like a phoenix Ill rise
Triumph bonneville t100 workshop manual Developing a Christian Imagination Sony vpl-fx41 manual Real
Estate Law (West Legal Studies in Business Academic)