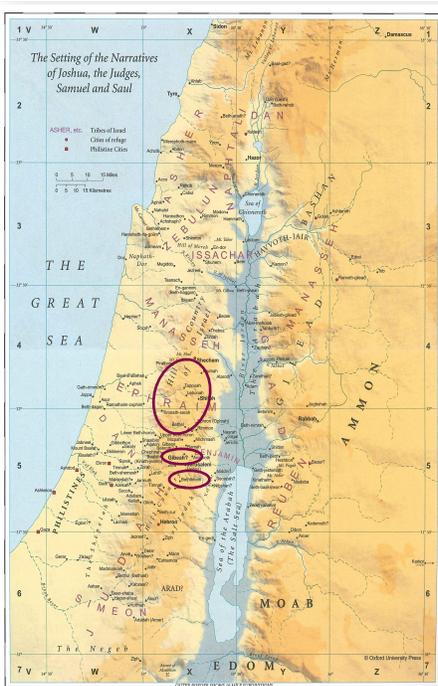


The Levite's Concubine

CLASS 5A



- Orientation to the land of the confederation of 12 tribes
- Story set in the period of judges, before the monarchies, 1150–1000 BCE
- Story TOLD much later; after destruction of the Northern Kingdom Israel by Assyria, during the reunification of the kingdom under Josiah and after the Babylonian Exile right after, 622–540 BCE
- The authors are referred to as the "Deuteronomists" because they write the book of Deuteronomy (literally, "second law")



David, first king of unified Israel

Our Authors & Their Plot

- The Deuteronomists write much of the Hebrew Bible (Deuteronomy, Joshua, Judges, 1–2 Samuel, 1–2 Kings)
- They have endured first the loss of the northern kingdom to Assyria, and then the reunified kingdom to Babylon
- There are several issues they are trying to address:

- Is their covenant with YHWH still valid?
- What sort of monarchy, if any, is good?
- What is the relationship of the people Israel to the land Israel?

Our plot lies early in their wider story of Israel's history, just before its first King Saul is chosen. Its role is to explain why a king is needed.



Our Characters

- Levite
- Levite's concubine
- Levite's father-in-law
- The old man from Ephraim, living in Gibeah
- The Benjaminites of Gibeah
- All of the Israelites

<p>Biblia Hebraica Stuttgartensia Tagged</p> <p>לָחַם וְהוֹדָה: 2 וְתַנְגַּחַהּ עָלָיו פִּילְגָשִׁי וַתֵּלֶךְ מֵאֵתֶּר אֶל־בֵּית אָבִיהָ אֶל־בֵּית לָחַם וְהוֹדָה וַתְּהִי־שָׁם יָמִים אַרְבָּעָה חֳדָשִׁים: 3 וַיָּקָם אִישָׁהּ וַתֵּלֶךְ אֶתְחִיָּהּ לְדַבָּר עַל־לִבָּהּ</p>	<p>NRSV with Strong's</p> <p>Ephraim, took to himself a concubine from Bethlehem in Judah. 2 But his concubine became angry with him, and she went away from him to her father's house at Bethlehem in Judah, and was there some four months. 3 Then her husband</p>	<p>LXX Rahfs Tagged</p> <p>ἄρουρος Εφραϊμ, καὶ ἔλαβεν ὁ ἀνὴρ ἑαυτοῦ γυναῖκα παλλακὴν ἐκ Βηθλεεμ Ἰουδα. 2 καὶ ἀργίσθη αὐτῆ ἡ παλλακὴ αὐτοῦ καὶ ἀπῆλθεν ἀπ' αὐτοῦ εἰς τὸν οἶκον τοῦ πατρὸς αὐτῆς εἰς Βηθλεεμ Ἰουδα καὶ ἐγένετο ἐκεῖ ἡμέρας τετράμηνον. 3 καὶ ἀνέστη ὁ ἀνὴρ</p>
<p>The original Hebrew has "she fornicated against him"</p> <p>Some wonder if the last letter is <i>het</i> (ח) rather than <i>he</i> (ה); in that case, the verb would be "she resisted him" – closer to the LXX</p>	<p>On your handout of Judges 19, review the part of the story in the left column against the part of the story on the right. How do the actions on the left compare or contrast with the actions on the right?</p>	

<p>Judges 19:22-26</p>	<p>The verb, "to know" (יָדַע)</p>	<p>The verb, "to oppress, humiliate, afflict, violate" (עָנָה)</p>
<p>אֶת־הָאִישׁ אֲשֶׁר־בָּא אֶל־בֵּיתָהּ וַיְדַעְנָהּ: 23 וַיֵּצֵא אֲלֵיהֶם הָאִישׁ בֶּעַל הַבַּיִת וַיֹּאמֶר אֲלֵיהֶם אֵל־תַּרְעוּ נָא אֲחֵרֵי אֲשֶׁר־בָּא הָאִישׁ הַזֶּה אֶל־בֵּיתִי אֶל־תַּעֲשׂוּ אֶת־הַנְּבִלָה הַזֹּאת: 24 הַנְּהוּ בְתֵי הַבַּתּוּלָה וּפְיִלְגָשָׁהּ אוֹצִיאֵנָהּ אֹתָם לֹא תַעֲשׂוּ דָבָר הַנְּבִלָה הַזֹּאת: 25 וְלֹא־אָבּוּ הָאֲנָשִׁים לְשָׁמַע לוֹ וַיַּחֲזֵק הָאִישׁ בַּפִּילְגָשׁוֹ וַיֵּצֵא אֲלֵיהֶם הַחֹזֶיךָ וַיִּדְרְעוּ אֹתָהּ וַיִּתְעַלְלוּ־בָּהּ כָּל־הַלַּיְלָה עַד־הַבֹּקֶר וַיִּשְׁלְחוּהָ בַעֲלוֹת הַשָּׁחַר: 26 וַתִּבֹּא הָאִשָּׁה לַפְּנּוֹת הַבֹּקֶר וַתִּפֹּל פְּתַח בֵּית־הָאִישׁ אֲשֶׁר־אֲדוּגְיָהּ שָׁם עַד־הָאֹר:</p>	<p>that we may have intercourse with him." 23 And the man, the master of the house, went out to them and said to them, "No, my brothers, do not act so wickedly. Since this man is my guest, do not do this vile thing. 24 Here are my virgin daughter and his concubine; let me bring them out now. Ravish them and do whatever you want to them; but against this man do not do such a vile thing." 25 But the men would not listen to him. So the man seized his concubine, and put her out to them. They wantonly raped her, and abused her all through the night until the morning. And as the dawn began to break, they let her go. 26 As morning appeared, the woman came and fell down at the door of the man's house where her master was, until it was light.</p>	

Judges 20:4-7

When the Levite recounts the crime, he uses the second verb, ענה, "to oppress humiliate, afflict, violate"

4 וַיָּעַן הַלֵּוִי הָאִישׁ הַלְוִי
 אִישׁ הָאִשָּׁה הַנִּרְצָחָה וַיֹּאמֶר הַגִּבְעֹתִים אֲשֶׁר לְבִנְיָמִן
 בָּאתִי אֲנִי וּפְדִילְגִישִׁי לָלוֹן: 5 וַיִּקְמוּ עָלַי בַּעֲלֵי הַגִּבְעָה
 וַיִּסְבּוּ עָלַי אֶת-הַבָּיִת לַיְלָה אוֹתִי דָמוֹ לְהַרְג
 וְאֶת-פְּדִילְגִישִׁי עָנּוּ: 6 וַאֲנִי בְּפִילְגִישִׁי וַאֲנִתְחָה
 וַאֲשַׁלְחָהּ בְּכָל-שָׂרָה נְחֻלַת יִשְׂרָאֵל כִּי עָשׂוּ זָמָה
 וַיְבַלְהוּ בְּיִשְׂרָאֵל: 7 הִנֵּה כָלְכֶם בְּנֵי יִשְׂרָאֵל הִבּוּ
 לָכֶם דְּבַר וְעֲצָה הַלֵּם:

4 The Levite, the husband of the woman who was murdered, answered, "I came to Gibeah that belongs to Benjamin, I and my concubine, to spend the night. 5 The lords of Gibeah rose up against me, and surrounded the house at night. They intended to kill me, and they raped my concubine until she died. 6 Then I took my concubine and cut her into pieces, and sent her throughout the whole extent of Israel's territory; for they have committed a vile outrage in Israel. 7 So now, you Israelites, all of you, give your advice and counsel here."

Is this what happened? Has the Levite left anything out?