

## The Levite's Concubine and Gibeah of Benjamin – c. 1419 BC

God's purpose in interposing between the account of Samson's act against the Philistines at the temple of Dagon and Samuel's deliverance at Mizpeh was to clearly show that it was not just Samson and the men of his own city or even merely those of his tribe who were wicked and thus deserving judgment.

These 5 chapters show the full depths of moral declension of the nation as a whole at the beginning of the period.

Only the strong leadership of Moses, Joshua, and the elders had been able to hold the people's allegiance to the Lord. Even then it was often only partial and sporadic.

With the death of these committed men of God, the faithfulness and moral fabric of the people waned such that the nation of Israel stood guilty before the Lord at one time or another over the entire period of the Judges.

Therefore God's delivering her over to her enemies was both justifiable and righteous.

Thus His deliverances sprang forth from His compassion and grace.

God's intent in allowing Israel's enemies to vex and oppress her was to bring the people under enough pressure that they would repent and thereafter God could restore blessings unto them.

**More importantly**, He wanted them to see the need for a leader far greater than Moses, Joshua, or the elders so that they would call upon Him to send to them the promised Messiah. Even so, return quickly Lord Jesus.

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