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## Daily Rice 2024 January 04

YouTube Prayer Link

It is God's justice or Beauty is unlucky

Judges Chapter 19

19:2 And the concubine committed adultery, and divorced her husband, and returned to Bethlehem, Judah, and went to her father's house, where she lived four months.

19:25 but they did not listen to him. So he took his concubine out and gave it to them, and they had fellowship with her, and they insulted her all night until it was almost dawn.

19:26 And when it was about to dawn, the woman returned to the door of her lord's room, and fell to the ground until daybreak.

The Levites went with their concubines, and they spent the night in Gibeah, in the land of the Canaanites. While they were staying there, a group of thugs surrounded the house and demanded that the Levites be handed over to satisfy their evil desires. To protect himself, the Levites pushed his concubine out of the door, exposing her to mistreatment by thugs.

The next morning, the Levites found the body of the concubine in front of the door. He placed her body on a donkey and brought it back to his home. When he arrived at the house, he cut the body of his concubine into twelve pieces and gave them to the tribes of Israel to show what had happened.

A world without kingship is a land of chaos and disorder. In societies devoid of law and order, people often become selfish, barbaric, and lose respect for the rights and dignity of others. In such an environment, there is no justice at all, the weak are bullied, the good is trampled on, and society has turned its back on basic moral principles.

In a system without royal law, power will be unfettered in its control. Without the constraints of the law, power becomes tyrannical and arrogant, becoming a threat in people's lives. The rich and powerful will run amok and the unequal distribution of wealth will exacerbate social inequality and create estrangement and hostility between people.

In addition, in societies where there are no laws and rules, crime is rampant, and people live in constant fear and insecurity. The lack of the rule of law leads to a moral breakdown, and people become apathetic and selfish, neglecting responsibility and care for others. Without the protection of the law, the safety of both individuals and property is greatly threatened.

A society that has lost its royal law also means that it has lost its direction and goal of development. Law and order provide a stable foundation for society and encourage people to innovate, develop and cooperate. And in the absence of the rule of law, people cannot invest in the future with peace of mind, and society cannot achieve sustained economic and social progress.

Therefore, the world without royal law is a place of fear, injustice, and chaos. The existence of law and order is the cornerstone of social stability and progress, and they protect individual rights and promote fairness and justice. On this basis, people can live with peace of mind and harmony and pursue a better future.

The Bible contains many verses that are considered to be God's laws, mainly concentrated in the books of Exodus, Leviticus, and Deuteronomy in the Old Testament. Here are some verses about God's law:

The Ten Commandments (Exodus 20:1-17) are the ten basic laws that God communicated to Moses, including no idolatry, no false name of God, and keeping the Sabbath.

The scripture "for the love of God" in Deuteronomy 6:4-9 emphasizes loving God with all your heart and taking God's Word to heart.

The law in Deuteronomy 22:8 concerning the balustrade of the roof when building a house to ensure the safety of people.

Food and Hygiene Rules (Leviticus 11): A detailed list of what can and cannot be eaten, as well as instructions on food preparation and cleaning.

Rules for the cultivation of the land and the feasts (Leviticus 23): The feasts and methods of the cultivation of the land are specified, as well as the manner and time of the observance.

Murder and Respect for Life (Exodus 20:13): The Ten Commandments explicitly state "Thou shalt not kill," emphasizing respect and protection of life.

Refuge for unintentional homicide (Deuteronomy 19:4-6): Stipulates that in the case of unintentional homicide, escape to a specific shelter to avoid reprisals.

Moral Responsibility (Leviticus 19:16): Emphasizes not to plant hatred in one's neighbor, but to love one's neighbor as oneself.

We pray:

"Dear Lord, we pray before you for righteousness and righteousness. We see that in many parts of the world, wicked people harm innocent people, and injustice envelops people's lives. Come, and let the light of righteousness shine upon the world. May your comfort come to those who are suffering. Open our eyes so that we can see and understand how we should act. Stir up the flame of justice within us and make us forces for change. May your righteousness and love be manifested in this world. In the name of the Lord Jesus Christ, Amen. "

## Judges Chapter 19

Ju. 19:1 In those days Israel had no king. Now a Levite who lived in a remote area in the hill country of Ephraim took a concubine from Bethlehem in Judah.

Ju. 19:2 But she was unfaithful to him. She left him and went back to her father's house in Bethlehem, Judah. After she had been there for four months,

Ju. 19:3 her husband went to her to persuade her to return. He had with him his servant and two donkeys. She took him into her

father's house, and when her father saw him, he gladly welcomed him.

Ju. 19:4 His father-in-law, the girl's father, prevailed upon him to stay; so he remained with him three days, eating and drinking, and sleeping there.

Ju. 19:5 On the fourth day they got up early and he prepared to leave, but the girl's father said to his son-in-law, "Refresh yourself with something to eat; then you can go."

Ju. 19:6 So the two of them sat down to eat and drink together. Afterwards the girl's father said, "Please stay tonight and enjoy yourself."

Ju. 19:7 And when the man got up to go, his father-in-law persuaded him, so he stayed there that night.

Ju. 19:8 On the morning of the fifth day, when he rose to go, the girl's father said, "Refresh yourself. Wait till afternoon!" So the two of them ate together.

Ju. 19:9 Then when the man, with his concubine and his servant, got up to leave, his father-in-law, the girl's father, said, "Now look, it's almost evening. 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."

Ju. 19:10 But, unwilling to stay another night, the man left and went towards Jebus (that is, Jerusalem), with his two saddled donkeys and his concubine.

Ju. 19:11 When they were near Jebus and the day was almost gone, the servant said to his master, “Come, let’s stop at this city of the Jebusites and spend the night.”

Ju. 19:12 His master replied, “No. We won’t go into an alien city, whose people are not Israelites. We will go on to Gibeah.” Ju. 19:13 He added, “Come, let’s try to reach Gibeah or Ramah and spend the night in one of those places.”

Ju. 19:14 So they went on, and the sun set as they neared Gibeah in Benjamin.

Ju. 19:15 There they stopped to spend the night. They went and sat in the city square, but no-one took them into his home for the night.

Ju. 19:16 That evening an old man from the hill country of Ephraim, who was living in Gibeah (the men of the place were Benjamites), came in from his work in the fields.

Ju. 19:17 When he looked and saw the traveller in the city square, the old man asked, “Where are you going? Where did you come from?”

Ju. 19:18 He answered, “We are on our way from Bethlehem in Judah to a remote area in the hill country of Ephraim where I live. I

have been to Bethlehem in Judah and now I am going to the house of the LORD. No-one has taken me into his house. Ju. 19:19 We have both straw and fodder for our donkeys and bread and wine for ourselves your servants — me, your maidservant, and the young man with us. We don’t need anything.”

Ju. 19:20 “You are welcome at my house,” the old man said. “Let me supply whatever you need. Only don’t spend the night in the square.”

Ju. 19:21 So he took him into his house and fed his donkeys. After they had washed their feet, they had something to eat and drink. Ju. 19:22 While they were enjoying themselves, some of the wicked men of the city surrounded the house. Pounding on the door, they shouted to the old man who owned the house, “Bring out the man who came to your house so we can have sex with him.”

Ju. 19:23 The owner of the house went outside and said to them, “No, my friends, don’t be so vile. Since this man is my guest, don’t do this disgraceful thing.

Ju. 19:24 Look, here is my virgin daughter, and his concubine. I will bring them out to you now, and you can use them and do to them whatever you wish. But to this man, don’t do such a disgraceful thing.”

Ju. 19:25 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.

Ju. 19:26 At daybreak the woman went back to the house where her master was staying, fell down at the door and lay there until daylight.

Ju. 19:27 When her master got up in the morning and opened the door of the house and stepped out to continue on his way, there lay his concubine, fallen in the doorway of the house, with her hands on the threshold.

Ju. 19:28 He said to her, "Get up; let's go." But there was no answer.

Then the man put her on his donkey and set out for home. Ju. 19:29 When he reached home, he took a knife and cut up his concubine, limb by limb, into twelve parts and sent them into all the areas of Israel.

Ju. 19:30 Everyone who saw it said, "Such a thing has never been seen or done, not since the day the Israelites came up out of Egypt. Think about it! Consider it! Tell us what to do!"

The Book of Judges, Chapter 19 in the Christian Bible tells the gruesome story of a Levite and his concubine, who are traveling through the territory of the tribe of Benjamin and seek refuge in the town of Gibeah.

The chapter begins with the Levite and his concubine leaving Bethlehem to return to their home in the hill country of Ephraim. Along the way, they stop in the town of Gibeah to spend the night. However, the men of the town, who are described as "worthless fellows," surround the house where the Levite and his concubine are staying and demand that the Levite be turned over to them so they can have sex with him.

The owner of the house refuses to turn the Levite over to the mob, but instead offers his own virgin daughter and the Levite's concubine to the men of the town. The mob refuses the offer of the daughter but takes the concubine and repeatedly rape her throughout the night. She eventually dies at the doorstep of the house where they were staying. The Levite discovers his concubine's body in the morning, and he cuts her body into twelve pieces and sends them to the twelve tribes of Israel as a sign of the heinous crime that was committed in Gibeah. The other tribes are outraged and gather to punish the men of Gibeah for their wickedness.

The chapter ends with a war between the tribe of Benjamin and the other tribes of Israel, resulting in the near-total annihilation of the tribe of Benjamin. The horrific events of the chapter illustrate the moral decay and chaos that existed during the time of the judges, and the consequences of turning away from God's laws and living according to one's own desires.

Chapter 19 of The Book of Judges is a stark reminder of the importance of justice and righteousness in society. The actions of the men of Gibeah and the Levite's extreme response highlight the depravity of humanity when left to its own devices, as well as the need for a just and fair system of governance. The violent and tragic events of the chapter also serve as a warning against moral decay and the consequences that can follow when people turn away from God's laws.

Here are some key verses from Judges 19 in the English Standard Version (ESV) of the Bible:

- Judges 19:1 - "In those days, when there was no king in Israel, a certain Levite was sojourning in the remote parts of the hill country of Ephraim, who took to himself a concubine from Bethlehem in Judah."
- Judges 19:22 - "As they were making their hearts merry, behold, the men of the city, worthless fellows, surrounded the house, beating on the door. And they said to the old man, the master of the house, 'Bring out the man who came into your house, that we may know him.'"
- Judges 19:25 - "But the men would not listen to him. So the man seized his concubine and made her go out to them. And they knew her and abused her all night until the morning. And as the dawn began to break, they let her go."
- Judges 19:29 - "And when he entered his house, he took a knife, and taking hold of his concubine he divided her, limb by limb, into twelve pieces, and sent her throughout all the territory of Israel."

These verses depict a disturbing and violent story of a Levite and his concubine, who are attacked and abused by a group of men in a city. The Levite eventually cuts up his concubine's body and sends the pieces to the other tribes of Israel, sparking a gruesome and tragic conflict. The story serves as a warning against lawlessness and violence, as well as the dangers of ignoring God's laws and commands.

what is The Book of Judges in chapter 20 in Christian bible talk about in English The Book of Judges, Chapter 20 in the Christian Bible continues the story of the events that occurred in the aftermath of the rape and murder of the Levite's concubine in the town of Gibeah.

The chapter begins with the tribes of Israel gathering together to discuss how they should respond to the heinous crime committed in Gibeah. The tribe of Benjamin, to which the men of Gibeah belonged, refused to turn over the perpetrators for punishment. Instead, they prepared for war against the other tribes of Israel.

The tribes of Israel decided to take up arms against Benjamin, and they sought God's guidance and blessing before doing so. They approached the tabernacle of the Lord, where they wept and fasted, asking for God's help and direction.

In response, God gave them a strategy for battle, and the tribes of Israel attacked the tribe of Benjamin. The first two battles resulted in heavy losses for the tribes of Israel, but they eventually gained the upper hand in the third battle, with the help of a surprise attack that involved a planned retreat followed by an ambush.

The chapter concludes with the tribes of Israel successfully defeating the tribe of Benjamin and executing justice against the men of Gibeah who had committed the crime. Only 600 men of Benjamin survived the battle, and the other tribes of Israel mourned the loss of so many lives.

Judges chapter 19 provides a reflection on the moral degradation and social breakdown that existed during the time of the judges, highlighting the consequences of wickedness and the need for justice and compassion.

The chapter begins with a Levite who has a concubine from Bethlehem. The concubine becomes unfaithful and leaves her husband, returning to her father's house in Bethlehem. After a period of four months, the Levite travels to Bethlehem to bring her back.

On their journey back home, they stop for the night in Gibeah, a city belonging to the tribe of Benjamin. An old man from the city offers them hospitality, but later a group of wicked men from the city surround the house, demanding to have sexual relations with the Levite. In an attempt to protect his guest, the old man offers his virgin daughter and the Levite's concubine to the mob, resulting in the brutal rape and abuse of the concubine throughout the night.

The following morning, the Levite finds his concubine lying dead at the doorstep. In anger and grief, he dismembers her body and sends parts of it to each of the twelve tribes of Israel, calling for justice and retribution for the heinous crime committed against her.

The reflection in Judges chapter 19 serves as a powerful indictment of the moral decay and social breakdown that plagued Israel during the time of the judges. The horrific acts of violence and abuse committed against the concubine highlight the depths of wickedness and the disregard for human life that existed among certain individuals and communities. It reveals the consequences of a society that has turned away from God's commands and succumbed to its own sinful desires.

The chapter also raises questions about the importance of justice, compassion, and the protection of the vulnerable. The Levite's actions in sending pieces of the concubine's body to the tribes of Israel were a desperate call for justice and an outcry against the lack of protection and accountability. It prompts us to reflect on the responsibility to stand against injustice, to advocate for the marginalized, and to work towards a society that upholds the dignity and rights of all individuals.

Furthermore, the story underscores the need for righteous leadership and the consequences of moral ambiguity. The lack of strong leadership and the absence of righteous judges during this period contributed to the moral degradation and lawlessness that permeated the land.

Overall, Judges chapter 19 provides a reflection on the moral degradation, social breakdown, and the consequences of wickedness during the time of the judges. It serves as a stark reminder of the importance of justice, compassion, and the protection of the vulnerable in society. It calls believers to uphold the values of righteousness, to advocate for the marginalized, and to work towards a just and compassionate society.