

Judges 19

Verses: | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 | 16 | 17 | 18 | 19 | 20 | 21 | 22 | 23 | 24 | 25 | 26 | 27 | 28 | 29 | 30

Text

Hebrew

1	הָיָה plugin-autotooltip__default plugin-autotooltip_big hebrew The word הָיָה means “to exist” or “to be” or “to become” or “to come into being” and occurs 3561 times in the Old Testament. This is the foundational verb of existence, identity, becoming and occurrence. * It is used in the creation narrative of Genesis 1, represented by the English words Genesis 1:3Exodus 3:12Ruth 1:1Isaiah 2:2 הָיָה אֵין בְּיִשְׂרָאֵל וַיְהִי הָיָה hebrew The word הָיָה means “to exist” or “to be” or “to become” or “to come into being” and occurs 3561 times in the Old Testament. This is the foundational verb of existence, identity, becoming and occurrence. * It is used in the creation narrative of Genesis 1, represented by the English words Genesis 1:3Exodus 3:12Ruth 1:1Isaiah 2:2 אֵישׁ לְוִי גֵר בְּיִרְכַּתִּי הָרָא אֶפְרַיִם וַיִּקַּח לוֹ אִשָּׁה פִּלְגֶשֶׁת מִבֵּית לָחֶם יְהוּדָה
2	וַתֵּצֵא עָלָיו פִּלְגֶשֶׁתוֹ וַתִּלְכְּדוּ מֵאֲתָוֹ אֶל בֵּית אָבִיהָ אֶל בֵּית לָחֶם יְהוּדָה וַתֵּהִי plugin-autotooltip__default plugin-autotooltip_big hebrew The word הָיָה means “to exist” or “to be” or “to become” or “to come into being” and occurs 3561 times in the Old Testament. This is the foundational verb of existence, identity, becoming and occurrence. * It is used in the creation narrative of Genesis 1, represented by the English words Genesis 1:3Exodus 3:12Ruth 1:1Isaiah 2:2 שָׁם יָמִים אַרְבָּעָה חֲדָשִׁים

3	לִבָּ (plugin-autotooltip__default plugin-autotooltip_big) hebrew Meaning: * The heart * Used figuratively for the feelings, the will and even the intellect * The centre of anything Noun, masculine (although conceptually neutral, being used for both men and women). Occurs nearly 600 times in the Old Testament.1 Samuel 25:37Genesis 6:5Exodus 8:151 Samuel 24:51 Samuel 16:7Jeremiah 17:9Deuteronomy 10:16Deuteronomy 6:5Deuteronomy 6:5Psalm 9:1 (NIV)(verse 2 in the Hebrew Bible)Deuteronomy 6:5Genesis 6:51 Samuel 1:13Psalm 95:10Deuteronomy 6:5... להשיבו להשיבה ונערו עמו וצמד חמרים ותביאהו בית אביה ויראהו אבי הנערה וישמח לקראתו
4	וַיִּחַזַק בּוֹ חֲתָנוֹ אָבִי הַנַּעֲרָה וַיֵּשֶׁב אִתּוֹ שְׁלֹשֶׁת יָמִים וַיֵּאכְלוּ וַיִּשְׁתּוּ וַיָּלִינוּ שָׁם
5	הָיָה (plugin-autotooltip__default plugin-autotooltip_big) hebrew The word הָיָה means “to exist” or “to be” or “to become” or “to come into being” and occurs 3561 times in the Old Testament. This is the foundational verb of existence, identity, becoming and occurrence. * It is used in the creation narrative of Genesis 1, represented by the English words Genesis 1:3Exodus 3:12Ruth 1:1Isaiah 2:2 וַיֵּשְׁכִימוּ בִּבְקָר וַיֵּקָם לָלֶכֶת וַיֹּאמֶר אָבִי הַנַּעֲרָה אֶל חֲתָנוֹ סַעֲד בְּיָוִם הָרְבִיעִי וַיִּשְׁכְּמוּ בִּבְקָר וַיֵּקָם לָלֶכֶת וַיֹּאמֶר אָבִי הַנַּעֲרָה אֶל חֲתָנוֹ סַעֲד הָיָה (plugin-autotooltip__default plugin-autotooltip_big) hebrew Meaning: * The heart * Used figuratively for the feelings, the will and even the intellect * The centre of anything Noun, masculine (although conceptually neutral, being used for both men and women). Occurs nearly 600 times in the Old Testament.1 Samuel 25:37Genesis 6:5Exodus 8:151 Samuel 24:51 Samuel 16:7Jeremiah 17:9Deuteronomy 10:16Deuteronomy 6:5Deuteronomy 6:5Psalm 9:1 (NIV)(verse 2 in the Hebrew Bible)Deuteronomy 6:5Genesis 6:51 Samuel 1:13Psalm 95:10Deuteronomy 6:5... פת לחם ואחר תלכו

	plugin-autotooltip__default plugin-autotooltip_big לבד hebrew Meaning:
6	* The heart * Used figuratively for the feelings, the will and even the intellect * The centre of anything Noun, masculine (although conceptually neutral, being used for both men and women). Occurs nearly 600 times in the Old Testament.1 Samuel 25:37Genesis 6:5Exodus 8:151 Samuel 24:51 Samuel 16:7Jeremiah 17:9Deuteronomy 10:16Deuteronomy 6:5Deuteronomy 6:5Psalm 9:1 (NIV)(verse 2 in the Hebrew Bible)Deuteronomy 6:5Genesis 6:51 Samuel 1:13Psalm 95:10Deuteronomy 6:5...
7	ויקם האיש ללכת ויפצר בו חתנו וישב וילן שם
8	וישכם בבקר ביום החמישי ללכת ויאמר אבי הנערה סעד נא לבבך והתמהמהו עד נטות היום ויאכלו שניהם
9	ויקם האיש ללכת הוא ופילגשו ונערו ויאמר לו חתנו אבי הנערה הנה נא רפה היום לערב לינו לא הנה חנות היום לך פה וייטב לבבך והשפמתם מחר לדרככם והלכת לאהלך
10	ולא אבה האיש ללון ויקם וילך ויבא עד נכח יבוס היא ירושלים ועמו צמד חמורים חבושים ופילגשו עמו
11	הם עם יבוס והיום רד מאד ויאמר הנער אל אדניו לכה נא ונסורה אל עיר היבوسی הזאת ונלך בה
12	ויאמר אליו אדניו לא נסור אל עיר נכרי אשר לא מבני ישראל הנה ועברנו עד גבעה
13	ויאמר לנערו לך ונקרבה באחד המקומות ולנו בגבעה או ברמה
14	ויעברו וילכו ותבא להם השמש אצל הגבעה אשר לבנימין
15	plugin-autotooltip__default plugin-autotooltip_big אתא hebrew The Hebrew את word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence. It only ever occurs in conjunction with nouns associated with the definite article ה.Genesis 1:1 הַבַּיִתָּה לָלוֹן
16	והנה איש זקן בא מן מעשהו מן השדה בערב והאיש מהר אפרים והוא גר בגבעה ואנשי המקום בני ימיני
	אתא plugin-autotooltip__default plugin-autotooltip_big
	hebrew
17	The Hebrew את word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence. It only ever occurs in conjunction with nouns associated with the definite article ה.Genesis 1:1 הָאִישׁ הָאֶרֶץ בְּרָחֵב הָעֵיר ויאמר האיש הזקן אנה תלך ומאין תבוא

	וַיֹּאמֶר אֵלָיו עֲבָרִים אֲנַחְנוּ מִבַּיִת לָחֶם יְהוּדָה עַד יִרְכָּתִי הָרֶ אֶפְרַיִם מִשָּׁם אֲנֹכִי וְאַלֶּךְ עַד בֵּית לָחֶם יְהוּדָה וְאַתָּה autotooltip__default plugin-autotooltip_big hebrew The Hebrew אַת word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence. It only ever occurs in conjunction with nouns associated with the definite article הַ. Genesis 1:1 יְהוָה autotooltip__default plugin-autotooltip_big hebrew Meaning
18	* Yahweh - God's personal name It is not a generic term for “god”, but rather the word יְהוָה (YHWH) is the name by which God uniquely identifies himself in the Old Testament. First appearing in Genesis 2:4, it occurs over 6,000 times in the Old Testament. Exodus 3:14 Deuteronomy 6:4 Psalm 23:1 Romans 10:13 Joel 2:32 Exodus 20:7 Psalm 18:1 Exodus 15:3 Psalm 8:1 Genesis 2:41 Samuel 1:3 Judges 6:24 Genesis 22:14 Jeremiah 23:6 אֲנִי ה' לֵךְ וְאַיִן אִישׁ מֵאַסָּף autotooltip__default plugin-autotooltip_big hebrew The Hebrew אַת word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence. It only ever occurs in conjunction with nouns associated with the definite article הַ. Genesis 1:1 הַבַּיִתָּה
19	וְגַם תֵּבֶן גַּם מִסְפּוֹא יֵשׁ לַחֲמוּרֵינוּ וְגַם לָחֶם וְגִין יֵשׁ לִי וְלֹאֲמַתָּךְ וְלִנְעָר עִם עֲבָדֶיךָ אֵין מַחְסוֹר כָּל דָּבָר
20	וַיֹּאמֶר הָאִישׁ הַזֶּה שְׂלֹם לָךְ רַק כָּל מַחְסוֹרְךָ עָלַי רַק בְּרָחוּב אֶל תֵּלֶן
21	וַיְבִיֵּאֵהוּ לְבֵיתוֹ וַיָּבֹל לַחֲמוּרִים וַיִּרְחֹצוּ רַגְלֵיהֶם וַיֹּאכְלוּ וַיִּשְׁתּוּ

	אתָּ plugin-autotooltip__default plugin-autotooltip_big hebrew The Hebrew אתָּ word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence. It only ever occurs in conjunction with nouns associated with the definite article הַ. Genesis 1:1 לְבָבָם plugin-autotooltip__default plugin-autotooltip_big hebrew Meaning: * The heart * Used figuratively for the feelings, the will and even the intellect * The centre of anything Noun, masculine (although conceptually neutral, being used for both men and women). Occurs nearly 600 times in the Old Testament. 1 Samuel 25:37 Genesis 6:5 Exodus 8:15 1 Samuel 24:51 Samuel 16:7 Jeremiah 17:9 Deuteronomy 10:16 Deuteronomy 6:5 Deuteronomy 6:5 Psalm 9:1 (NIV)(verse 2 in the Hebrew Bible) Deuteronomy 6:5 Genesis 6:51 Samuel 1:13 Psalm 95:10 Deuteronomy 6:5... בְּלִיעַל נֶסֶבּוּ אֶתָּ plugin-autotooltip__default plugin-autotooltip_big hebrew The Hebrew אתָּ word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence. It only ever occurs in conjunction with nouns associated with the definite article הַ. Genesis 1:1 הַבֵּית מִתְדַפְּקִים עַל הַדָּלֶת plugin-autotooltip__default plugin-autotooltip_big וַיֹּאמְרוּ אֶל הָאִישׁ בְּעַל הַבֵּית הַזֶּה לֵאמֹר הוֹצֵא אֶתָּ hebrew The Hebrew אתָּ word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence. It only ever occurs in conjunction with nouns associated with the definite article הַ. Genesis 1:1 הָאִישׁ אֲשֶׁר בָּא אֶל בֵּיתָךְ וַיִּדְעֵנוּ
23	וַיֵּצֵא אֲלֵיהֶם הָאִישׁ בְּעַל הַבֵּית וַיֹּאמְרוּ אֲלֵיהֶם אֵל אַחִי אֵל תַּרְעוּ נָא אַחֲרֵי אֲשֶׁר בָּא הָאִישׁ הַזֶּה אֶל בֵּיתִי אֶל תַּעֲשׂוּ וַיֵּצֵא אֲלֵיהֶם הָאִישׁ בְּעַל הַבֵּית וַיֹּאמְרוּ אֲלֵיהֶם אֵל אַחִי אֵל תַּרְעוּ נָא אַחֲרֵי אֲשֶׁר בָּא הָאִישׁ הַזֶּה אֶל בֵּיתִי אֶל תַּעֲשׂוּ אתָּ plugin-autotooltip__default plugin-autotooltip_big hebrew The Hebrew אתָּ word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence. It only ever occurs in conjunction with nouns associated with the definite article הַ. Genesis 1:1 הַנְּבִלָה הַזֹּאת

	אתָּplugin-autotooltip__default plugin-autotooltip_big hebrew The Hebrew אתָּ word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence. It only ever occurs in conjunction with nouns associated with the definite article הַ.Genesis 1:1 אֹתָםplugin-autotooltip__default plugin-autotooltip_big
24	hebrew The Hebrew אתָּ word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence. It only ever occurs in conjunction with nouns associated with the definite article הַ.Genesis 1:1 וַעֲשׂוּ לָהֶם הָטוֹב בְּעֵינֵיכֶם וְלֹאִישׁ הַזֶּה לֹא תַעֲשׂוּ דְבַר הַנִּבְלָה הַזֹּאת
25	אתָּplugin-autotooltip__default plugin-autotooltip_big hebrew The Hebrew אתָּ word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence. It only ever occurs in conjunction with nouns associated with the definite article הַ.Genesis 1:1 וַיַּתְּעֲלֻוּ בָּהּ כָּל הַלֵּילָה עַד הַבֹּקֶר וַיִּשְׁלְחוּהָ בַעֲלוֹת כַּעֲלוֹת הַשָּׁחַר
26	וַתִּבֶּא הָאִשָּׁה לַפְּנוֹת הַבֹּקֶר וַתִּפֹּל פָּתַח בַּיִת הָאִישׁ אֲשֶׁר אֲדוֹנֶיהָ שָׁם עַד הָאֹר
27	וַיִּקָּם אֲדֹנֶיהָ בַּבֹּקֶר וַיִּפְתַּח דְּלֶתוֹת הַבַּיִת וַיֵּצֵא לִלְכֹּת לְדַרְכּוֹ וְהִנֵּה הָאִשָּׁה פֹּלֶגֶשׁ נִפְלֹת פָּתַח הַבַּיִת וַיֵּדֶיהָ עַל הַסֵּף
28	וַיֹּאמֶר אֵלֶיהָ קוּמִי וְנִלְכְּה וְאִין עִנָּה וַיִּקְחֶהָ עַל הַחֲמֹר וַיִּקָּם הָאִישׁ וַיֵּלֶךְ לְמִקְמוֹ
29	אתָּplugin-autotooltip__default plugin-autotooltip_big hebrew The Hebrew אתָּ word does not have a corresponding word in English. In Hebrew, it is a marker of the accusative, i.e. the word following it is the object of the sentence. It only ever occurs in conjunction with nouns associated with the definite article הַ.Genesis 1:1 הַמֵּאֲכֹלֶת וַיַּחֲזֵק בְּפִילְגָשׁוֹ וַיִּנְתְּנָהּ לַעֲצָמֶיהָ לְשָׂגִים עֲשָׂר נְתָחִים וַיִּשְׁלַחַהּ בְּכָל גְּבוּל יִשְׂרָאֵל

	הָיָה plugin-autotooltip__default plugin-autotooltip_big הָיָה hebrew The word הָיָה means “to exist” or “to be” or “to become” or “to come into being” and occurs 3561 times in the Old Testament. This is the foundational verb of existence, identity, becoming and occurrence. * It is used in the creation narrative of Genesis 1, represented by the English words Genesis 1:3Exodus 3:12Ruth 1:1Isaiah 2:2 הָיָה לֹא נִהְיֶתָה plugin-autotooltip__default plugin-autotooltip_big הָיָה hebrew The word הָיָה means “to exist” or “to be” or “to become” or “to come into being” and occurs 3561 times in the Old Testament. 30 This is the foundational verb of existence, identity, becoming and occurrence. * It is used in the creation narrative of Genesis 1, represented by the English words Genesis 1:3Exodus 3:12Ruth 1:1Isaiah 2:2 הָיָה לֹא נִהְיֶתָה plugin-autotooltip__default plugin-autotooltip_big הָיָה hebrew Meaning: * Earth (e.g. Genesis 1:1) or world * Land * Countries or country The word אֶרֶץ can designate the whole of planet earth, or the inhabitable world or the national territory or ground. When coupled with heavens (שָׁמַיִם), the phrase indicates the entire created order.Genesis 12:1 מִצְרַיִם עַד הַיּוֹם הַזֶּה שִׁימוּ לָכֶם עָלֶיהָ עֲצוּ וְדַבְּרוּ
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ESV

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.
2	And his concubine was unfaithful to 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 arose and went after her, to speak kindly to her and bring her back. He had with him his servant and a couple of donkeys. And she brought him into her father's house. And when the girl's father saw him, he came with joy to meet him.
4	And his father-in-law, the girl's father, made him stay, and he remained with him three days. So they ate and drank and spent the night there.
5	And on the fourth day they arose early in the morning, and he prepared to go, but the girl's father said to his son-in-law, “Strengthen your heart with a morsel of bread, and after that you may go.”
6	So the two of them sat and ate and drank together. And the girl's father said to the man, “Be pleased to spend the night, and let your heart be merry.”
7	And when the man rose up to go, his father-in-law pressed him, till he spent the night there again.

8	And on the fifth day he arose early in the morning to depart. And the girl's father said, "Strengthen your heart and wait until the day declines." So they ate, both of them.
9	And when the man and his concubine and his servant rose up to depart, his father-in-law, the girl's father, said to him, "Behold, now the day has waned toward evening. 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."
10	But the man would not spend the night. He rose up and departed and arrived opposite Jebus (that is, Jerusalem). He had with him a couple of saddled donkeys, and his concubine was with him.
11	When they were near Jebus, the day was nearly over, and the servant said to his master, "Come now, let us turn aside to this city of the Jebusites and spend the night in it."
12	And his master said to him, "We will not turn aside into the city of foreigners, who do not belong to the people of Israel, but we will pass on to Gibeah."
13	And he said to his young man, "Come and let us draw near to one of these places and spend the night at Gibeah or at Ramah."
14	So they passed on and went their way. And the sun went down on them near Gibeah, which belongs to Benjamin,
15	and they turned aside there, to go in and spend the night at Gibeah. And he went in and sat down in the open square of the city, for no one took them into his house to spend the night.
16	And behold, an old man was coming from his work in the field at evening. The man was from the hill country of Ephraim, and he was sojourning in Gibeah. The men of the place were Benjaminites.
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?"
18	And he said to him, "We are passing from Bethlehem in Judah to the remote parts of the hill country of Ephraim, from which I come. I went to Bethlehem in Judah, and I am going to the house of the Lord, but no one has taken me into his house.
19	We have straw and feed for our donkeys, with bread and wine for me and your female servant and the young man with your servants. There is no lack of anything."
20	And the old man said, "Peace be to you; I will care for all your wants. Only, do not spend the night in the square."
21	So he brought him into his house and gave the donkeys feed. And they washed their feet, and ate and drank.
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."
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 has come into my house, do not do this vile thing.
24	Behold, here are my virgin daughter and his concubine. Let me bring them out now. Violate them and do with them what seems good to you, but against this man do not do this outrageous thing."
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.
26	And 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.
27	And her master rose up in the morning, and when he opened the doors of the house and went out to go on his way, behold, there was his concubine lying at the door of the house, with her hands on the threshold.
28	He said to her, "Get up, let us be going." But there was no answer. Then he put her on the donkey, and the man rose up and went away to his home.
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.

30	And all who saw it said, "Such a thing has never happened or been seen from the day that the people of Israel came up out of the land of Egypt until this day; consider it, take counsel, and speak."
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NIV

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.
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 four months,
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.
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.
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."
6	So the two of them sat down to eat and drink together. Afterward the girl's father said, "Please stay tonight and enjoy yourself."
7	And when the man got up to go, his father-in-law persuaded him, so he stayed there that night.
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.
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."
10	But, unwilling to stay another night, the man left and went toward Jebus (that is, Jerusalem), with his two saddled donkeys and his concubine.
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."
12	His master replied, "No. We won't go into an alien city, whose people are not Israelites. We will go on to Gibeah."
13	He added, "Come, let's try to reach Gibeah or Ramah and spend the night in one of those places."
14	So they went on, and the sun set as they neared Gibeah in Benjamin.
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.
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.
17	When he looked and saw the traveler in the city square, the old man asked, "Where are you going? Where did you come from?"
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.
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."
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."
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.
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."

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.
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."
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.
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.
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.
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.
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.
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!"

NLT

1	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. One day he brought home a woman from Bethlehem in Judah to be his concubine.
2	But she became angry with him and returned to her father's home in Bethlehem. After about four months,
3	her 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. When he arrived at her father's house, her father saw him and welcomed him.
4	Her father urged him to stay awhile, so he stayed three days, eating, drinking, and sleeping there.
5	On the fourth day the man was up early, ready to leave, but the woman's father said to his son-in-law, "Have something to eat before you go."
6	So the two men sat down together and had something to eat and drink. Then the woman's father said, "Please stay another night and enjoy yourself."
7	The man got up to leave, but his father-in-law kept urging him to stay, so he finally gave in and stayed the night.
8	On the morning of the fifth day he was up early again, ready to leave, and again the woman's father said, "Have something to eat; then you can leave later this afternoon." So they had another day of feasting.
9	Later, as the man and his concubine and servant were preparing to leave, his father-in-law said, "Look, it's almost evening. Stay the night and enjoy yourself. Tomorrow you can get up early and be on your way."
10	But this time the man was determined to leave. So he took his two saddled donkeys and his concubine and headed in the direction of Jebus (that is, Jerusalem).
11	It was late in the day when they neared Jebus, and the man's servant said to him, "Let's stop at this Jebusite town and spend the night there."
12	"No," his master said, "we can't stay in this foreign town where there are no Israelites. Instead, we will go on to Gibeah.
13	Come on, let's try to get as far as Gibeah or Ramah, and we'll spend the night in one of those towns."
14	So they went on. 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.
16	That evening an old man came home from his work in the fields. He was from the hill country of Ephraim, but he was living in Gibeah, where the people were from the tribe of Benjamin.
17	When he saw the travelers sitting in the town square, he asked them where they were from and where they were going.
18	"We have been in Bethlehem in Judah," the man replied. "We are on our way to a remote area in the hill country of Ephraim, which is my home. I traveled to Bethlehem, and now I'm returning home. But no one has taken us in for the night,
19	even though we have everything we need. We have straw and feed for our donkeys and plenty of bread and wine for ourselves."
20	"You are welcome to stay with me," the old man said. "I will give you anything you might need. But whatever you do, don't spend the night in the square."
21	So he took them home with him and fed the donkeys. After they washed their feet, they ate and drank together.
22	While they were enjoying themselves, a crowd of troublemakers from the town surrounded the house. They began beating at the door and shouting to the old man, "Bring out the man who is staying with you so we can have sex with him."
23	The old man stepped outside to talk to them. "No, my brothers, don't do such an evil thing. For this man is a guest in my house, and such a thing would be shameful.
24	Here, take my virgin daughter and this man's concubine. I will bring them out to you, and you can abuse them and do whatever you like. But don't do such a shameful thing to this man."
25	But they wouldn't listen to him. 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.
26	At daybreak the woman returned to the house where her husband was staying. She collapsed at the door of the house and lay there until it was light.
27	When her husband opened the door to leave, there lay his concubine with her hands on the threshold.
28	He said, "Get up! Let's go!" But there was no answer. So he put her body on his donkey and took her home.
29	When he got home, he took a knife and cut his concubine's body into twelve pieces. Then he sent one piece to each tribe throughout all the territory of Israel.
30	Everyone who saw it said, "Such a horrible crime has not been committed in all the time since Israel left Egypt. Think about it! What are we going to do? Who's going to speak up?"

LXX

plugin-autotooltip__default plugin-autotooltip_trigger great Meaning * And * Also * Both * Even * Too * So is a conjunction that connects single words or terms or sentences. It is most frequently translated as "and" ἐνταῦθα plugin-autotooltip__default plugin-autotooltip_trigger great Preposition meaning "in" ἐν plugin-autotooltip__default plugin-autotooltip_trigger, ἐν, ἐν great Meaning * The The definite article. 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greek-autotooltip__default plugin-autotooltip__bigot greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. It is most frequently translated as "and" αὐτοplugin-autotooltip__default plugin-autotooltip__bigot greek Meaning * He, she, it * Himself, herself, itself * Same Personal pronoun (reflexive). Occurs more than 5,000 times in the New Testament. Core uses Function English Equivalent Typical Translation Example (Greek) Example (English) greek-autotooltip__default plugin-autotooltip__bigot, 6, 16 greek Meaning * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative 6 7 16 Genitive 16 17 18 Dative 16 17 18 Accusative 6 7 16 αὐτοplugin-autotooltip__default plugin-autotooltip__bigot greek Meaning * He, she, it * Himself, herself, itself * Same Personal pronoun (reflexive). Occurs more than 5,000 times in the New Testament. Core uses Function English Equivalent Typical Translation Example (Greek) Example (English) αὐτοplugin-autotooltip__default plugin-autotooltip__bigot greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. It is most frequently translated as "and" καὶ/ὅτι αὐτοplugin-autotooltip__default plugin-autotooltip__bigot greek Meaning * He, she, it * Himself, herself, itself * Same Personal pronoun (reflexive). Occurs more than 5,000 times in the New Testament. Core uses Function English Equivalent Typical Translation Example (Greek) Example (English) αὐτοplugin-autotooltip__default plugin-autotooltip__bigot, 6, 16 greek Meaning * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative 6 7 16 Genitive 16 17 18 Dative 16 17 18 Accusative 6 7 16 αὐτοplugin-autotooltip__default plugin-autotooltip__bigot, 6, 16 greek Meaning * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative 6 7 16 Genitive 16 17 18 Dative 16 17 18 Accusative 6 7 16 αὐτοplugin-autotooltip__default plugin-autotooltip__bigot greek Meaning * He, she, it * Himself, herself, itself * Same Personal pronoun (reflexive). Occurs more than 5,000 times in the New Testament. Core uses Function English Equivalent Typical Translation Example (Greek) Example (English) αὐτοplugin-autotooltip__default plugin-autotooltip__bigot greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. It is most frequently translated as "and" καὶ/ὅτι αὐτοplugin-autotooltip__default plugin-autotooltip__bigot

	greek
	Meaning
	* And * Also * Both * Even * Too * So
	is a conjunction that connects single words or terms or sentences. It is most frequently translated as "and" ἀνδρῖ plugin-autotooltip__default plugin-autotooltip_bgnl ᾧ, ἰσ
	greek
	Meaning
	* The
	The definite article.
	Forms
	Singular Case Masculine Feminine Neuter Nominative δ ὁ τὸ Genitive τοῦ τῆς τοῖ Δative τῷ τῇ ἐν plugin-autotooltip__default plugin-autotooltip_bgnl ᾧc
	greek
	Meaning
	* He, she, it * Himself, herself, itself * Same
	Personal pronoun (reflexive). Occurs more than 5,000 times in the New Testament.
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	greek
	Meaning
	* And * Also * Both * Even * Too * So
	is a conjunction that connects single words or terms or sentences. It is most frequently translated as "and" καταϋπλ κεινησθω αἱρη plugin-autotooltip__default plugin-autotooltip_bgnl ᾳc
	greek
	Meaning
	* He, she, it * Himself, herself, itself * Same
	Personal pronoun (reflexive). Occurs more than 5,000 times in the New Testament.
	Core uses Function English Equivalent Typical Translation Example (Greek) Example (English) νη plugin-autotooltip__default plugin-autotooltip_bgnl ᾳ, ἰσ
	greek
	Meaning
	* The
	The definite article.
	Forms
	Singular Case Masculine Feminine Neuter Nominative ο ὁ τὸ Genitive τοῦ τῆς τοῖ Δative τῷ τῇ καὶ plugin-autotooltip__default plugin-autotooltip_bgnl ᾳ, ἰσ
	greek
	Meaning
	* The
	The definite article.
	Forms
	Singular Case Masculine Feminine Neuter Nominative ο ὁ τὸ Genitive τοῦ τῆς τοῖ Δative τῷ τῇ ραβδον αἱρη plugin-autotooltip__default plugin-autotooltip_bgnl ᾳc
	greek
	Meaning
	* He, she, it * Himself, herself, itself * Same
	Personal pronoun (reflexive). Occurs more than 5,000 times in the New Testament.
	Core uses Function English Equivalent Typical Translation Example (Greek) Example (English) νη plugin-autotooltip__default plugin-autotooltip_bgnl ᾳ, ἰσ
	greek
	Meaning
	* The
	The definite article.
	Forms
	Singular Case Masculine Feminine Neuter Nominative ο ὁ τὸ Genitive τοῦ τῆς τοῖ Δative τῷ τῇ βαλῃεν αἱρη plugin-autotooltip__default plugin-autotooltip_bgnl ᾳc
	greek
	Meaning
	* He, she, it * Himself, herself, itself * Same
	Personal pronoun (reflexive). Occurs more than 5,000 times in the New Testament.
	Core uses Function English Equivalent Typical Translation Example (Greek) Example (English) νη plugin-autotooltip__default plugin-autotooltip_bgnl ᾳ, ἰσ
	greek
	Meaning
	* And * Also * Both * Even * Too * So
	is a conjunction that connects single words or terms or sentences. It is most frequently translated as "and" θεωρετω αἱρη plugin-autotooltip__default plugin-autotooltip_bgnl ᾳc
	greek
	Meaning
	* He, she, it * Himself, herself, itself * Same
	Personal pronoun (reflexive). Occurs more than 5,000 times in the New Testament.
	Core uses Function English Equivalent Typical Translation Example (Greek) Example (English) νη plugin-autotooltip__default plugin-autotooltip_bgnl ᾳ, ἰσ
	greek
	Meaning
	* To or towards * Pertaining to (genitive case) * Near to (dative case) * According to * About
	A common. Occurs 793 times in the New Testament.
	τοῖc is a common preposition in Koine Greek that carries different meanings. It most frequently takes the accusative case, but at times it takes the genitive or dative cases, giving it a different meaning again. At its core, it usually describes movement or relationship toward someone or something, whether physical, ε... αἱρη plugin-autotooltip__default plugin-autotooltip_bgnl ᾳc
	greek
	Meaning
	* He, she, it * Himself, herself, itself * Same
3	Personal pronoun (reflexive). Occurs more than 5,000 times in the New Testament.
	Core uses Function English Equivalent Typical Translation Example (Greek) Example (English) νη plugin-autotooltip__default plugin-autotooltip_bgnl ᾳ
	greek
	Meaning
	* And * Also * Both * Even * Too * So
	is a conjunction that connects single words or terms or sentences. It is most frequently translated as "and" ἱσ plugin-autotooltip__default plugin-autotooltip_bgnl ᾳ, ἰσ
	greek
	Meaning
	* The
	The definite article.
	Forms
	Singular Case Masculine Feminine Neuter Nominative ο ὁ τὸ Genitive τοῦ τῆς τοῖ Δative τῷ τῇ μελαγχρῃ αἱρη plugin-autotooltip__default plugin-autotooltip_bgnl ᾳc
	greek
	Meaning
	* He, she, it * Himself, herself, itself * Same
	Personal pronoun (reflexive). Occurs more than 5,000 times in the New Testament.
	Core uses Function English Equivalent Typical Translation Example (Greek) Example (English) πη αἱρη plugin-autotooltip__default plugin-autotooltip_bgnl ᾳc
	greek
	Meaning
	* He, she, it * Himself, herself, itself * Same
	Personal pronoun (reflexive). Occurs more than 5,000 times in the New Testament.
	Core uses Function English Equivalent Typical Translation Example (Greek) Example (English) νη plugin-autotooltip__default plugin-autotooltip_bgnl ᾳ
	greek
	Meaning
	* And * Also * Both * Even * Too * So
	is a conjunction that connects single words or terms or sentences. It is most frequently translated as "and" διυκρῃ μελενωμν νη plugin-autotooltip__default plugin-autotooltip_bgnl ᾳ, ἰσ
	greek
	Meaning
	* And * Also * Both * Even * Too * So
	is a conjunction that connects single words or terms or sentences. It is most frequently translated as "and" θεωρητω εἰς αἱρω νη plugin-autotooltip__default plugin-autotooltip_bgnl ᾳ, ἰσ
	greek
	Meaning
	* The
	The definite article.
	Forms
	Singular Case Masculine Feminine Neuter Nominative ο ὁ τὸ Genitive τοῦ τῆς τοῖ Δative τῷ τῇ ημερη αἱρη plugin-autotooltip__default plugin-autotooltip_bgnl ᾳc
	greek
	Meaning
	* He, she, it * Himself, herself, itself * Same
	Personal pronoun (reflexive). Occurs more than 5,000 times in the New Testament.
	Core uses Function English Equivalent Typical Translation Example (Greek) Example (English) νη plugin-autotooltip__default plugin-autotooltip_bgnl ᾳ
	greek
	Meaning
	* And * Also * Both * Even * Too * So
	is a conjunction that connects single words or terms or sentences. It is most frequently translated as "and" εἰσω αἱρη plugin-autotooltip__default plugin-autotooltip_bgnl ᾳc
	greek
	Meaning
	* He, she, it * Himself, herself, itself * Same
	Personal pronoun (reflexive). Occurs more than 5,000 times in the New Testament.
	Core uses Function English Equivalent Typical Translation Example (Greek) Example (English) ἱσ plugin-autotooltip__default plugin-autotooltip_bgnl ᾳ, ἰσ
	greek
	Meaning
	* The
	The definite article.
	Forms
	Singular Case Masculine Feminine Neuter Nominative ο ὁ τὸ Genitive τοῦ τῆς τοῖ Δative τῷ τῇ νεβεδοε νη plugin-autotooltip__default plugin-autotooltip_bgnl ᾳ
	greek
	Meaning
	* And * Also * Both * Even * Too * So
	is a conjunction that connects single words or terms or sentences. It is most frequently translated as "and" παρη εἰς ἀνεργων αἱρη plugin-autotooltip__default plugin-autotooltip_bgnl ᾳc
	greek
	Meaning
	* He, she, it * Himself, herself, itself * Same
	Personal pronoun (reflexive). Occurs more than 5,000 times in the New Testament.
	Core uses Function English Equivalent Typical Translation Example (Greek) Example (English)

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	greek
	Meaning:
	* And * Also * Both * Even * Too * So
	is a conjunction that connects single words or terms or sentences. It is most frequently translated as "and". ἀλλά plugin-autotooltip__default-plugin-autotooltip_bjgl; f, 16
	greek
	Meaning:
	* The
	The definite article.
	Form:
	Singular Case Masculine Feminine Neuter Nominative δ ὁ τὸ Genitive τοῦ τῆς τοῖ Δative τῷ τῇ τοῦ plugin-autotooltip__default-plugin-autotooltip_bjgl; f, 16
	greek
	Meaning:
	* The
	The definite article.
	Form:
	Singular Case Masculine Feminine Neuter Nominative δ ὁ τὸ Genitive τοῦ τῆς τοῖ Δative τῷ τῇ τοῦ plugin-autotooltip__default-plugin-autotooltip_bjgl;c;
	greek
	Meaning:
	* To or towards * Pertaining to [genitive case] * Near to [dative case] * According to * About
	Preposition. Occurs 793 times in the New Testament.
	τοίς is a common preposition in Koine Greek that carries different meanings. It most frequently takes the accusative case, but at times it takes the genitive or dative cases, giving it a different meaning again. At its core, it usually describes movement or relationship toward someone or something, whether physical, i., τοῖς plugin-autotooltip__default-plugin-autotooltip_bjgl;c
	greek
	Meaning:
	* And * Also * Both * Even * Too * So
	is a conjunction that connects single words or terms or sentences. It is most frequently translated as "and". ὅθεν τοῖς plugin-autotooltip__default-plugin-autotooltip_bjgl; f, 16
	greek
	Meaning:
	* The
	The definite article.
	Form:
	Singular Case Masculine Feminine Neuter Nominative δ ὁ τὸ Genitive τοῦ τῆς τοῖ Δative τῷ τῇ τοῦ τοῖς plugin-autotooltip__default-plugin-autotooltip_bjgl; f, 16
	greek
	Meaning:
	* The
	The definite article.
	Form:
	Singular Case Masculine Feminine Neuter Nominative δ ὁ τὸ Genitive τοῦ τῆς τοῖ Δative τῷ τῇ τοῦ τοῖς τοῖς plugin-autotooltip__default-plugin-autotooltip_bjgl; f, 16
	greek
	Meaning:
	* The
	The definite article.
	Form:
	Singular Case Masculine Feminine Neuter Nominative δ ὁ τὸ Genitive τοῦ τῆς τοῖ Δative τῷ τῇ τοῦ τοῖς τοῖς τοῖς plugin-autotooltip__default-plugin-autotooltip_bjgl; f, 16
	greek
	Meaning:
	* The
	The definite article.
	Form:
	Singular Case Masculine Feminine Neuter Nominative δ ὁ τὸ Genitive τοῦ τῆς τοῖ Δative τῷ τῇ τοῦ τοῖς τοῖς τοῖς τοῖς plugin-autotooltip__default-plugin-autotooltip_bjgl;c, f, 6
	greek
	Meaning:
	* Whichever * Which
	The relative pronoun that connects a relative clause to a main clause, referring back to a noun or pronoun (called the antecedent).
	It is distinct from ἐν ("that," introducing indirect speech) and from ἵνα as an interrogative in older Greek (meaning τοῦ plugin-autotooltip__default-plugin-autotooltip_bjgl;c)
	greek
	ἐγώ is the first person singular verb for "to be" (the infinitive form) - "to be".
	It is irregular verb, and, like English, changes significantly between person and tense. For example ἐγώ is the word for am and εἶ is the word for was, e.g. τοῦ plugin-autotooltip__default-plugin-autotooltip_bjgl; f, 16
	greek
	Meaning:
	* The
	The definite article.
	Form:
	Singular Case Masculine Feminine Neuter Nominative δ ὁ τὸ Genitive τοῦ τῆς τοῖ Δative τῷ τῇ τοῦ τοῖς τοῖς τοῖς τοῖς plugin-autotooltip__default-plugin-autotooltip_bjgl;c;c;
	greek
	Meaning:
	* Hi, she, it * Himself, herself, itself * Same
	Personal pronoun (reflexive). Occurs more than 5,000 times in the New Testament.
	Care uses Function English Equivalent Typical Translation Example (Greek) Example (English) καὶ ἐξ τοῦ plugin-autotooltip__default-plugin-autotooltip_bjgl;c, f, 6
	greek
	Meaning:
	* Whichever * Which
	The relative pronoun that connects a relative clause to a main clause, referring back to a noun or pronoun (called the antecedent).
	It is distinct from ἐν ("that," introducing indirect speech) and from ἵνα as an interrogative in older Greek (meaning τοῦ plugin-autotooltip__default-plugin-autotooltip_bjgl;c;

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greek

Meaning

* And * Also * Both * Even * Too * So

Is a conjunction that connects single words or terms or sentences. It is most frequently translated as "and". [ἀλλά/ἄλλω αὖτε ὅτι](#) plugin-autodiff_1_bighl, 6, 10

greek

Meaning:

* The

The definite article.

Forms

Singular Case Masculine Feminine Neuter Nominative δ ὁ τὸ Genitive τοῦ τῆς τῷ Dative τῷ τῇ [τῷ ἐκείνῳ](#) plugin-autodiff_1_default plugin-autodiff_1_bighlδ

greek

Meaning

* He, she, it * Himself, herself, itself * Same

Personal pronoun (Reflexive). Occurs more than 5,000 times in the New Testament.

Core uses Function English Equivalent Typical Translation Example (Greeks) Example (English) [ἐαυτοῦ](#) plugin-autodiff_1_default plugin-autodiff_1_bighl

greek

Meaning

* And * Also * Both * Even * Too * So

Is a conjunction that connects single words or terms or sentences. It is most frequently translated as "and". [καὶ](#) plugin-autodiff_1_default plugin-autodiff_1_bighl, 6, 10

greek

Meaning:

* The

The definite article.

Forms

Singular Case Masculine Feminine Neuter Nominative ὁ ὁ τὸ Genitive τοῦ τῆς τῷ Dative τῷ τῇ [τῷ ἐκείνῳ](#) plugin-autodiff_1_default plugin-autodiff_1_bighl

greek

Meaning

* And * Also * Both * Even * Too * So

Is a conjunction that connects single words or terms or sentences. It is most frequently translated as "and". [καὶ](#) plugin-autodiff_1_default plugin-autodiff_1_bighl, 6, 10

greek

Meaning:

* The

The definite article.

Forms

Singular Case Masculine Feminine Neuter Nominative ὁ ὁ τὸ Genitive τοῦ τῆς τῷ Dative τῷ τῇ [τῷ ἐκείνῳ](#) plugin-autodiff_1_default plugin-autodiff_1_bighl

greek

Meaning

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Core uses Function English Equivalent Typical Translation Example (Greeks) Example (English) [ἐαυτοῦ](#) plugin-autodiff_1_default plugin-autodiff_1_bighl

20 greek

Meaning

* And * Also * Both * Even * Too * So

Is a conjunction that connects single words or terms or sentences. It is most frequently translated as "and". [καὶ](#) plugin-autodiff_1_default plugin-autodiff_1_bighl

greek

Meaning

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Personal pronoun (Reflexive). Occurs more than 5,000 times in the New Testament.

Core uses Function English Equivalent Typical Translation Example (Greeks) Example (English) [καὶ](#) plugin-autodiff_1_default plugin-autodiff_1_bighl, 6, 10

greek

Meaning:

* The

The definite article.

Forms

Singular Case Masculine Feminine Neuter Nominative ὁ ὁ τὸ Genitive τοῦ τῆς τῷ Dative τῷ τῇ [τῷ ἐκείνῳ](#) plugin-autodiff_1_default plugin-autodiff_1_bighl

greek

Meaning

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Core uses Function English Equivalent Typical Translation Example (Greeks) Example (English) [καὶ](#) plugin-autodiff_1_default plugin-autodiff_1_bighl

greek

Meaning

* And * Also * Both * Even * Too * So

Is a conjunction that connects single words or terms or sentences. It is most frequently translated as "and". [καὶ](#) plugin-autodiff_1_default plugin-autodiff_1_bighl

greek

Meaning

* He, she, it * Himself, herself, itself * Same

Personal pronoun (Reflexive). Occurs more than 5,000 times in the New Testament.

Core uses Function English Equivalent Typical Translation Example (Greeks) Example (English) [καὶ](#) plugin-autodiff_1_default plugin-autodiff_1_bighl

greek

Meaning

* All * Every * The whole

Adjective.

Usage in the New Testament

The sense of πᾶς depends on whether it modifies a singular or plural noun, and whether that noun is countable or uncountable.

With singular countable nouns = "every" John 1:9John 3:18Romans 5:12Matthew 28:19Colossians 1:16Romans 3:23Hebrews 3:2John 1:16Colossians 1:17 [πᾶσι](#) plugin-autodiff_1_default plugin-autodiff_1_bighl, 6, 10

greek

Meaning:

* The

The definite article.

Forms

Singular Case Masculine Feminine Neuter Nominative ὁ ὁ τὸ Genitive τοῦ τῆς τῷ Dative τῷ τῇ [τῷ ἐκείνῳ](#) plugin-autodiff_1_default plugin-autodiff_1_bighl

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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	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	And when the man rose up to depart, his father in law urged him: therefore he lodged there again.
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	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 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.
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	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.
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.
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	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.
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.
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 unto him, We are passing from Bethlehemjudah toward the side of mount Ephraim; from thence am I: and I went to Bethlehemjudah, 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 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.
20	And the old man said, Peace be with thee; howsoever let all thy wants lie upon me; only lodge not in the street.
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	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.
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.
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.
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.
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.

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.
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.
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.
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.

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