

**Scriptures and Doctrine :: The Most Awful Bible Story: Judges 19-21**

**The Most Awful Bible Story: Judges 19-21 - posted by ginnyrose (), on: 2015/1/14 12:46**

In recent months I was studying Joshua and Judges. I read it through slowly once, reread it going slower and getting stuck several times as these stories challenged me, teaching me by the questions they generated and mulling, meditating over them.

For a long time I considered the incident as recorded in Judges 19-21 as the most awful, dreadful story recorded in all of scripture. I asked my husband what Bible Story he considers the most dreadful and he said the one in Judges 3 where Ehud killed that fat man...I asked the sisters yesterday at the sewing circle what Bible story they consider the worst one and they agreed with me. Most say when they read this story they will just skim over it because they consider it so bad. Perhaps this opinion is more gender specific, dunno know.

Anyhow...

As I looked at this story, I got stuck hard - maybe because it is so dreadfully awful. In any case I saw a pattern emerge, I saw powerful lessons emerging.

I am wondering, has anyone else studied this story and has it taught you? and if so, what lessons did you glean from it?

Sandra

**Re: The Most Awful Bible Story: Judges 19-21 - posted by TMK (), on: 2015/1/14 13:17**

I agree it ranks right up there with the most awful.

The lesson it teaches me is that there were barbaric people back then, including God's people.

It also teaches me that God may have commanded certain action but that man often used their own methods in achieving same, because in essence they were barbaric.

**Re: - posted by ginnyrose (), on: 2015/1/14 17:19**

QUOTE:

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there were barbaric people back then, including God's people.

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This was one of my first observations. This led me to the question, "How did people get that way?"

Sandra

**Re: - posted by TMK (), on: 2015/1/14 18:05**

If civilization as we know it goes kerplunk, people will go barbaric very quickly. I think it to some degree is human nature in its depraved state.

And of course the constant refrain in Judges is "everyone did what was right in their own eyes."

**Re: The Most Awful Bible Story: Judges 19-21 - posted by ginnyrose (), on: 2015/1/19 16:18**

Now maybe I can proceed with inspiration received from this scripture - had a lot going on last week.

As I looked at this story, shaking my head in horror at the level people had fallen into, I noticed it did not happen overnight but it was a process. As I considered this I knew very well it is so today.

The story begins with a Levite who had a concubine that 'fell' into harlotry.

If this Levite had observed, obeyed the law as pertains to harlotry a LOT of lives would have been saved. But he didn't. The laws dealing with adultery were severe - both participants were to be killed - Leviticus 20:10: "If there is a man who commits adultery with another man's wife, one who commits adultery with his friend's wife, the adulterer and the adulteress shall surely be put to death". If the offenders were from the priestly family they were not allowed to marry one given to harlotry and if the daughter of one becomes a harlot she was to be burned. Lev. 21:9.

If the Levite had dealt with this sin issue the only people who would have been killed would have been the participants - both male and female. But he didn't.

Compromise attracts sin. And more sin until you have a situation that reels out of control.

More later...

**Re: The Most Awful Bible Story: Judges 19-21 - posted by ginnyrose (), on: 2015/1/21 9:30**

Today I want to look at the Scriptures analysis of this era of time, "and everyone did what was right in their own eyes." Judges 21:25

It does not take long for any society, church, however spiritual they are, to fall fast when they take their eyes off the Lord and allow their own reasoning, logic to be the guiding force in decision making. The religious leaders are not immune to his philosophy.

The Levites were the conscience in the Jewish community. They were not restricted to a particular area in Israel. They were scattered throughout the nation, owning land in the surrounding cities that were scattered about the countryside. They were the ones who were responsible for the maintenance of the tabernacle and later the temple; were a rank lower than the priests who were from Aaron's lineage; were not allowed to offer the sacrifices in the tabernacle/temple.

The Levites influence was widely felt in Jewish culture. Have you ever wondered why the northern kingdom - Israel - behaved so badly after the nation divided under king Rehoboam? In 2Chronicles 11:14-16:

14 For the Levites left their pasture lands and their property and came to Judah and Jerusalem, for Jeroboam and his sons had excluded them from serving as priests to the LORD.

15 He set up priests of his own for the high places, for the satyrs and for the calves which he had made.

16 Those from all the tribes of Israel who set their hearts on seeking the LORD God of Israel followed them to Jerusalem, to sacrifice to the LORD God of their fathers.

It was because the Levites left the area, they abandoned it. The countryside was bereft of any Godly leadership, hence you had a people left to their own devices. (Read the rest of the Chronicles and Kings about how wicked the northern kingdom became.)

Next I want to focus on the Levite in this story. I shared the above to help us understand the role in of the Levites in Jewish society.

**Re: - posted by ginnyrose (), on: 2015/1/22 10:51**

Now I would like to focus on the Levite in this story.

As a guardian of God's law it is sobering to think how far one can fall away from their love for God and his will. If he has such a low regard for it, is it any wonder that the people hankered after idolatry? Eli and Samuel's sons' conduct mirrored this man's...how can it happen?

How fall did he fall?

He had a low view of women. When men came who wanted to have sex with him, he offered his concubine/wife. LORD, have mercy! The guy is a first class jerk and worse! He obviously did not love her, not at all. He is absolutely disgusting, no less. If he had such a low view of his wife I wonder how he treated her otherwise? Maybe it is no wonder she ran away from him.

Ok, so in the morning he goes out, sees her lying at the doorway. He tells her, "get up!" Why did he not reach down to lift her up? What about the time when the men were ravishing her, did she not cry out for help? Likely did, if she was normal. Why did he ignore her cries for help?

He picks up her body, puts her on his donkey and returns home where he proceeds to dismember her and sends the parts to the rest of the tribes of Israel. It had the desired effect - people got upset: "Nothing like this has ever happened or been seen from the day when the sons of Israel came up from the land of Egypt to this day. Consider it, take counsel and speak up!" Judges 19:30.

More later..

**Re: - posted by TMK (), on: 2015/1/22 16:04**

He didn't answer her calls for help because he offered her up and knew what would happen.

As for his actions later, pretty Barbaric.

**Re: - posted by ginnyrose (), on: 2015/1/23 11:20**

As I consider the actions of this Levite I am so appalled at his cruelty, putting his wife at risk to save his own hide.

Someone has said that when males fall away from God they become mean. They are blessed by their Creator with brute strength and will use it to promote their well-being at the expense of others, and the weak. Compassion shown to the weak is considered a point of weakness - it is not masculine. One can readily see how males' strength is demonstrated by their penchant for the daring, life-defying exploits they will pursue; their love for the rough, and crude. Ann Landers used to say (something like this) God made women to civilize the men!

Jesus, on the other hand, demonstrated what a godly male should be like. He showed compassion to the hurting, the weak, cared for people regardless of gender, age or position in society. When he saw people - Pharisees - criticize his compassion for a suffering man, it angered him, Mark 3:5: "And when he had looked round about on them with anger, being grieved for the hardness of their hearts."

The lesson one learns from this is when Christian males become carnal, fall away from God they may become cruel with their wives becoming their first victims. A godly man will love his wife and children - he will not put them in harm's way or sacrifice them to protect his own hide.

Just because someone has a wonderful godly upbringing, has a wonderful heritage is no guarantee he/she will live accordingly. A godly heritage is to be treasured but selfishness will render it useless.

Tragic how far a man can fall...

**Re: - posted by TMK (), on: 2015/1/23 11:27**

I know many unsaved men who are just as nice as can be. I know a lot of Jewish professional men who are very civil and kind.

Of course I know unsaved non- Jewish men who are also very nice men.

And there are a lot of Christian men who are jerks.

**Re: - posted by deltadom (), on: 2015/1/23 18:07**

It is amazing that we look at scripture we look at through 21st century eyes and not in its original context, The difference is that christian men are saved by grace and those that dont know Christ are destined for a different place.

Eternity should always be in focus when we view these scriptures.

We look at our history and if it was written by the same person who wrote the book of Judges, we would be alot worse.

Genesis 18:25

That be far from thee to do after this manner, to slay the righteous with the wicked: and that the righteous should be as the wicked, that be far from thee: Shall not the Judge of all the earth do right?

We look at scripture and think that a righteous god does not do right

is 55:9

For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.

It is the same thing when we look at the caanaties and say why did God tell Joshua to destroy them, yet as Americans or English people we are appauled at ISIS, God gave them 400 years of grace and we would do the same thing.

We look at people like Lot or say this Levite to them it was a life and death situation and if you understood the laws at the time it could have been plausible.

It is somehow with our 21st century gospel given christian heritage that we have we take for granted with damaging effects from the renaissance where we placed our reason higher than Gods eternal hindsight.

If someone is a evolutionist there is no grounding for evil or good. As simply survival of the fittest, a lion killing a gazelle is simply a fact of life in the natural kingdom or if a whole world was full of cannabals only as a christian you can say that is wrong because god is transendant.

Nicest should not be our judge, what should be our judge should be is someone saved, do they know Jesus, Are they saved from Hell and believe in the cross and the resurection and that Jesus is God and in the hypostatic union.

Death on the evolutionary point of view is just simply molucules mixed in a different order.

It is amazing we forget our own history if we were in say Moses postion or say Israels position it is just for the grace of God we would act alot more terribly.

We only have a snapshot of what these people went through in there life but that snapshot was important to God.

As when we all face God our history is not going to be that great as men may write history books but everyone has to appear before God on judgement day

**Re: Not as Awful...but awful nonetheless - posted by savannah, on: 2015/1/24 4:56**

Genesis 38:6-30

Gen 38:6 And Judah took a wife for Er his firstborn, whose name was Tamar.

Gen 38:7 And Er, Judah's firstborn, was wicked in the sight of the LORD; and the LORD slew him.

Gen 38:8 And Judah said unto Onan, Go in unto thy brother's wife, and marry her, and raise up seed to thy brother.

Gen 38:9 And Onan knew that the seed should not be his; and it came to pass, when he went in unto his brother's wife, that he spilled it on the ground, lest that he should give seed to his brother.

Gen 38:10 And the thing which he did displeased the LORD: wherefore he slew him also.

Gen 38:11 Then said Judah to Tamar his daughter in law, Remain a widow at thy father's house, till Shelah my son be grown: for he said, Lest peradventure he die also, as his brethren did. And Tamar went and dwelt in her father's house.

Gen 38:12 And in process of time the daughter of Shuah Judah's wife died; and Judah was comforted, and went up unto his sheepshearers to Timnath, he and his friend Hirah the Adullamite.

Gen 38:13 And it was told Tamar, saying, Behold thy father in law goeth up to Timnath to shear his sheep.

Gen 38:14 And she put her widow's garments off from her, and covered her with a vail, and wrapped herself, and sat in an open place, which is by the way to Timnath; for she saw that Shelah was grown, and she was not given unto him to wife.

Gen 38:15 When Judah saw her, he thought her to be an harlot; because she had covered her face.

Gen 38:16 And he turned unto her by the way, and said, Go to, I pray thee, let me come in unto thee; (for he knew not that she was his daughter in law.) And she said, What wilt thou give me, that thou mayest come in unto me?

Gen 38:17 And he said, I will send thee a kid from the flock. And she said, Wilt thou give me a pledge, till thou send it?

Gen 38:18 And he said, What pledge shall I give thee? And she said, Thy signet, and thy bracelets, and thy staff that is in thine hand. And he gave it her, and came in unto her, and she conceived by him.

Gen 38:19 And she arose, and went away, and laid by her vail from her, and put on the garments of her widowhood.

Gen 38:20 And Judah sent the kid by the hand of his friend the Adullamite, to receive his pledge from the woman's hand: but he found her not.

Gen 38:21 Then he asked the men of that place, saying, Where is the harlot, that was openly by the way side? And they said, There was no harlot in this place.

Gen 38:22 And he returned to Judah, and said, I cannot find her; and also the men of the place said, that there was no harlot in this place.

Gen 38:23 And Judah said, Let her take it to her, lest we be shamed: behold, I sent this kid, and thou hast not found her.

Gen 38:24 And it came to pass about three months after, that it was told Judah, saying, Tamar thy daughter in law hath played the harlot; and also, behold, she is with child by whoredom. And Judah said, Bring her forth, and let her be burnt.

Gen 38:25 When she was brought forth, she sent to her father in law, saying, By the man, whose these are, am I with child: and she said, Discern, I pray thee, whose are these, the signet, and bracelets, and staff.

Gen 38:26 And Judah acknowledged them, and said, She hath been more righteous than I; because that I gave her not to Shelah my son. And he knew her again no more.

Gen 38:27 And it came to pass in the time of her travail, that, behold, twins were in her womb.

Gen 38:28 And it came to pass, when she travailed, that the one put out his hand: and the midwife took and bound upon his hand a scarlet thread, saying, This came out first.

Gen 38:29 And it came to pass, as he drew back his hand, that, behold, his brother came out: and she said, How hast thou broken forth? this breach be upon thee: therefore his name was called Pharez.

Gen 38:30 And afterward came out his brother, that had the scarlet thread upon his hand: and his name was called Zarah.

**Re: - posted by ginnyrose (), on: 2015/1/26 12:45**

This Levite sends parts of the woman's body to the tribes, hoping to galvanize a response to the awful thing committed to her/him among the sons of Benjamin. And he was not disappointed. A call to arms was issued.

As I consider this incident in light of OT law I find it disturbing on different levels.

Under the OT law no one was allowed to give their women to harlotry or make them available for sex other than their spouse. The law was severe - death for both participants unless the woman was a slave.

This Levite forced this woman upon these lewd men. He was an accomplice and facilitator. But then he turns around and asks for justice for the men who ravished and killed his wife.

So inconsistent.

Romans 2:1-5 (NASB) has something to say about this principle:

1 Therefore you have no excuse, everyone of you who passes judgment, for in that which you judge another, you condemn yourself; for you who judge practice the same things.

2 And we know that the judgment of God rightly falls upon those who practice such things.

3 But do you suppose this, O man, when you pass judgment on those who practice such things and do the same yourself, that you will escape the judgment of God?

4 Or do you think lightly of the riches of His kindness and tolerance and patience, not knowing that the kindness of God leads you to repentance?

5 But because of your stubbornness and unrepentant heart you are storing up wrath for yourself in the day of wrath and revelation of the righteous judgment of God.

It can be argued this is NT but I do not find in the OT that this principle was not operative under the OT law, but that it was an underlying one that shored up the law. Never do we read where God was partial in meting out judgement based upon a person's position in society. What follows in this story illustrates the justice of God against sin.

**Re: - posted by ginnyrose (), on: 2015/1/27 14:44**

In Judges 20:1-11 one reads how Israel responded quickly to the report sent to them by this levite. I think their response is a powerful lesson - they were horrified and went to deal with it.

They mobilized their armies then sent a delegation to Benjamin asking them to release to them these offenders. "But the sons of Benjamin would not listen to the voice of their brothers." (v.13)

I find the Israelites response commendable. They sent a delegation to Benjamin, giving them a chance to rid their community of ruthless ruffians before proceeding to actual fighting.

This incident displays a reaction normal to humans who upon hearing reports of evil doing will either shrug their shoulders or get on the warpath to rid society of this evil.

How do we respond to reports of sin? Granted we are not going on the 'warpath' to rid society of evil, but do we work to bring about repentance, correction of wrong done? And what is the reaction of the other side who work to protect the offenders? and how do concerned people respond to that?

Hmmm...human nature has not changed any, has it?

**Re: - posted by ginnyrose (), on: 2015/1/28 16:26**

After the Benjaminites refused to release these offenders Israel went on the warpath against Benjamin. I find this so troubling. Did they not know that this will merely embolden them to worse crimes? I also wonder how did they think they could militarily withstand a standing army of 400,000 soldiers! Sure they had 26,000... Amazed how some folks think, their rationale.

In any case Israel went up, fought Benjamin and they lost horribly - 22,000 men! Upon the word of the LORD they went up the next day and fought Benjamin only to lose 18,000 more men! Now the people were desperate. They were doing the will of God and losing badly. Makes no sense.

The Israelites got desperate, very desperate - losing 40,000 men is tragic. They prayed, fasted, wept, sacrificed to the LORD and inquired of Him about the future. God said go up and I will deliver them into your hand. And He did.

What ensued was equally tragic. Even though the Benjaminite tribe was almost totally obliterated, the people sat down and wept. They were grieved. Victory was tinged with intense grief.

As I consider this incident I see powerful lessons here. When you go fight against sin, its possessors, its promoters there will be war and there will be casualties on both sides.

There will be casualties on both sides: the offenders and those who want to rid society of sin and its industry. It can get "bloody" and does. (Metaphorically speaking.) Fighting sin is hard, even on those who walk with the LORD. They can and do get hurt. No clear cut battle with no wounds. Sounds like life, here and now.

**Re: - posted by ginnyrose (), on: 2015/1/30 10:00**

I was about to post my final insight to this story when my mind was drawn to the incident in chapter 21:8-11:

8 And they said, "What one is there of the tribes of Israel who did not come up to the LORD at Mizpah?" And behold, no one had come to the camp from Jabesh-gilead to the assembly.

9 For when the people were numbered, behold, not one of the inhabitants of Jabesh-gilead was there.

10 And the congregation sent 12,000 of the valiant warriors there, and commanded them, saying, "Go and strike the inhabitants of Jabesh-gilead with the edge of the sword, with the women and the little ones.

11 "This is the thing that you shall do: you shall utterly destroy every man and every woman who has lain with a man."

I see here people who did not take a stand against perversion: they stayed home, did not want to get involved in a fight (I assume). Or, maybe they did not view this sin as calling for such drastic measures in eliminating it from the congregation. Whatever their reason for staying away, the rest of the people considered this a serious offence.

Here we see the diligence of Israel in ridding their country of homosexuality/immorality. They went after this town, killed all but virgins. - must have been a large settlement of people if they found 400 young girls.

And...this was all in the will of God. Sounds quite harsh does it not? I think so until I realize how detestable, disgusting immorality, homosexuality is in the sight of God. Romans 1:32 informs us that God has not relented his hatred, his disgust on this issue at all. His disgust is not confined to the practitioners of this sin but also against those that approve of it.

32 and although they know the ordinance of God, that those who practice such things are worthy of death, they not only do the same, but also give hearty approval to those who practice them.

Are we as vocal, as active in weeding out these people from our midst? Do we hate this sin like God does? Granted we will not kill offenders, but those in our assemblies, do we tolerate their ministry, their service in the church? They do contaminate the assembly with their niceness, politeness...

How about the music, the movies we are entertained by...do we allow ourselves to be entertained by these people? If so, do we not learn to 'love'/tolerate these people in a way whereby we accommodate their sin? Is this not a way the devil will use to get us calloused to this sin - the Word says if you do give approval you are worthy of death.

The penalty has not changed - the timing of its execution just has.



**Re: - posted by TMK (), on: 2015/1/30 14:11**

I am curious where you get the idea that it was Gods will that all the men, non virgin women and boys in Jabesh-Gilead should be slaughtered. I do not see an indication of that in Ch 21 but I may have missed it.

**Re: - posted by ginnyrose (), on: 2015/1/30 14:42**

I read in chapter 20 where God was very much involved in the execution of this judgement against sin. As I would understand from the events detailed in chapter 20 I see the events in chapter 21 a continuation of the same. Would you understand them to have been in disobedience in pursuing judgement against Jabesh-Gilead because they did not help them in their fight against Benjamin?

I do not know why they saved the virgin girls from that community. Many times when Israel went to war all would be killed. Not having scripture to back me up I could guess this was what the LORD led them to do since they were communing with the LORD about this entire situation.

OT law mandated death for those involved in adultery, homosexual acts, bestiality. To give approval of this by abstaining from assisting in this act of obedience could be problematic, I would think.

What do you say?

**Re: - posted by TMK (), on: 2015/1/30 17:31**

I don't know whether it carried over into Ch 21 or not. I question that they were hearing God's voice in Ch 20. It sounds like they were flipping a coin. How reliable were the priests who were at best using the Urim and Thummin? Its not as if they were truly devoted to God.

**Re: - posted by ginnyrose (), on: 2015/2/2 10:50**

I will need to check out the use of the Urim and Thummin. It had been my understanding it was an accepted method of determining God's will. Will look that up, later.

Yes, these people had fallen into a state of "doing what seemed right in their own eyes." And that mindset leads to disaster as this story proved.

**Re: - posted by ginnyrose (), on: 2015/2/2 11:10**

As I conclude my observations of this story I am left with some lessons that are profound, yet not unique at all - it is a theme that runs throughout the entire WORD of God.

God is not partial in dispensing of judgement. Position does not matter - sin is dealt with regardless who commits it.

There were a lot of things done wrong in this story yet God did not withhold judgement because of it. He dealt with it regardless. And people suffered needlessly. Sin does that, you know.

When people work to correct a serious sin issue, there will be casualties on both sides. This is likely the most significant lesson I learned with this story.

I am guessing that if someone - a church leader - who has a checkered past would even work to cleanse his flock of sin, there would be casualties at every level. In the end, the people would sit down and cry.

And I think we are at this point now in church history. There is a division and godly folks are grieved as we see more and more churches caving in to accepting the homosexual issue as the norm for life. People who disagree are vilified, marginalized. And our numbers are getting fewer and fewer - or maybe we are becoming more aware of who are the tares and wheat.

I am very sad when I read of writers whose works I loved cave in...very sad....who can one trust?



**Re: - posted by ginnyrose (), on: 2015/2/2 11:21**

Another lesson this story gives us is the importance of ridding a brotherhood of overt sin before it becomes so firmly entrenched within where people have become desensitized to it. This is why Benjamin did not see a need to deal with that mob of homosexuals.

Happens today as well - let one sin become commonplace with little to no reprimand - and soon it will become the norm.

I have observed that when there is one overt sin, the entire Sin family lives there...the guys may be just little but they are there and growing. James 2:10 tells us "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all."

Lord, help me to be holy....

**Re: - posted by TMK (), on: 2015/2/2 12:11**

I've appreciated your thoughts on this passage.

I wonder if the men were truly homosexuals or simply violent barbarians. After all, they raped the woman to death. Experts tell us that rape is a crime of violence, not sex.

It seems the men were interested in brutalizing strangers for their own sadistic gratification.

**Re: - posted by ginnyrose (), on: 2015/2/2 18:42**

I know this question does surface and it is a good one. Today many would say they were bi-sexuals. In any case it was an abomination punishable by death under OT law.

I think it is unfortunate that moderns seem to consider homosexuality a worse sin than heterosexual sin. The outcry against the homosexual movement is loud and furious in conservative Christianity. Except for porn or human trafficking one has not seen this kind of opposition among modern Christians against fornication or adultery. What has lent itself to this tragedy is the acceptance of divorce and remarriage in the church. The devil works in getting people accustomed to small apparent insignificant sins before launching the 'big, more horrible' perversions. It is a process. I think we do well to consider that the devil's method of perverting, deceiving people has not changed.

The scriptures tell us the people did what they deemed was right in their own eyes. Sounds like modern Christianity, does it not? When discussing scripture how many times will people preface their discussions with "I think, I believe" as though they set the standard of absolutes and not God. Hear it all the time. Wearisome.

**Re: - posted by TMK (), on: 2015/2/3 6:23**

I guess my point was that raping is not a sexual act. It is a violent act. Hate to say it but a barbaric heterosexual man will rape another man as an act of violence, power or intimidation.

**Re: - posted by ginnyrose (), on: 2015/2/4 17:13**

Well...you can debate this issue of whether rape is a sexual vs a violent act but the reality is that raped females have conceived because of it. Any rape victim will say it is both: a violent sexual act. The motivation of a male is beside the point: it is sin, pure and simple.

Females do NOT like to be raped. The babies that come from a rape - bless their hearts... There are a few rape babies that went on to become a blessing and one of them is Pam Stenzel. Go to YouTube and check out her ministry to teens.

(I had a black client one time who was raped on a college campus..The assailant was unknown to her and she had no idea the race of the fellow. She ended up aborting.)

Under OT law if a female was raped she was supposed to cry out hoping someone will come to her aid. The rapist was to marry the girl and under no circumstances was he allowed to divorce her. If a man raped a girl engaged to be married he was to be killed. Read Deuteronomy 22.

Remember this was OT law and it is in this context in which the incident in Judges occurred.

**Re: - posted by TMK (), on: 2015/2/4 19:28**

I know the topic is unsavory to say the least.

My only point was that this town may not have been a town full of homosexuals but rather a town full of barbaric violent men.

**Re: - posted by ginnyrose (), on: 2015/2/8 15:55**

I see the greater sin as accommodating sin - providing an environment in which it can be practiced with no opposition and/or discipline.

I see the Levites handling of the situation as severely flawed, yet the fact he did work to correct it has merit in of itself.

Sin always earns judgement regardless who the offenders are. For some it is immediate and others a long-time a-comin g. "God is not mocked, whatsoever a man soweth that shall he also reap." A NT verse stating a principle in force since the creation and this story illustrates the reality of it.