

A concubine was a 'wife'

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Assertions/Conclusions of this Article

To simply show that a concubine was not a harlot or a casual sexual affair but was instead a 'wife' to whatever extent.

Supporting Evidence

And it came to pass in those days, when there was no king in Israel, that there was a certain Levite sojourning on the side of mount Ephraim, who took to him a concubine out of Bethlehemjudah.

And his concubine played the whore against him, and went away from him unto her father's house to Bethlehemjudah, and was there four whole months.

And her husband arose, and went after her, to speak friendly unto her, and to bring her again, having his servant with him, and a couple of asses: and she brought him into her father's house: and when the father of the damsel saw him, he rejoiced to meet him.

And his father in law, the damsel's father, retained him; and he abode with him three days: so they did eat and drink, and lodged there. 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.

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. And when the man rose up to depart, his father in law urged him: therefore he lodged there again.

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. 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.

(Jdg 19:1-9 KJV)

The word 'father in law' is this

H2859

אָתָן

châthan

BDB Definition:

1) to become a son-in-law, make oneself a daughter's husband

1a) (Qal) wife's father, wife's mother, father-in-law, mother-in-law (participle)

1b) (Hithpael) to make oneself a daughter's husband

H2859

תתן

châthan

khaw-than'

A primitive root; to give (a daughter) away in marriage; hence (generally) to contract affinity by marriage: - join in affinity, father in law, make marriages, mother in law, son in law.

And "son in law" is this

H2860

תתן

châthân

BDB Definition:

1) son-in-law, daughter's husband, bridegroom, husband

Part of Speech: noun masculine

H2860

תתן

châthân

khaw-thawn'

From H2859; a relative by marriage (especially through the bride); figuratively a circumcised child (as a species of religious espousal): - bridegroom, husband, son in law.

Here are a few more passages where this word 'chathan' is presented in some form or another to help show that this word IS talking about 'marriage'.

Exo 3:1 Now Moses kept the flock of Jethro his **father in law**, the priest of Midian: and he led the flock to the backside of the desert, and came to the mountain of God, even to Horeb.

Gen 34:9 And make ye **marriages** with us, and give your daughters unto us, and take our daughters unto you.

Even here where the KJV bible renders the word differently, the scholars have still understood this as marriage

2Ch 18:1 Now Jehoshaphat had riches and honour in abundance, and joined affinity with Ahab.

and joined affinity with Ahab;

king of Israel, married his son Joram to Athaliah, a daughter of Ahab by Jezebel of Zidon; which marriage proved of bad consequence to Jehoshaphat and his family.

John Gills Exposition of the Bible

2Ch 18:1 With Ahab - For Joram's eldest son married Athaliah, Ahab's daughter.

John Wesley's Explanatory Notes

Here also is a list of scriptures that you can pull up yourselves to see that it is a marriage situation being referred to with the use of 'father-in-law', 'son-in-law', etc.

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Gen_19:12, Gen_19:14 (2), Exo_3:1, Exo_4:18, Exo_18:1-2 (2), Exo_18:5-8 (4), Exo_18:12 (2), Exo_18:14-15 (2), Exo_18:17, Exo_18:24, Exo_18:27, Num_10:29, Deu_27:23, Jdg_1:16, Jdg_4:11, Jdg_15:6, Jdg_19:4-5 (2), Jdg_19:7, Jdg_19:9, 1Sa_18:18, 1Sa_22:14, 2Ki_8:27, Neh_6:18, Neh_13:28

father, 21

Exo_3:1, Exo_4:18, Exo_18:1-2 (2), Exo_18:5-8 (4), Exo_18:12 (2), Exo_18:14-15 (2), Exo_18:17, Exo_18:24, Exo_18:27, Num_10:29, Jdg_1:16, Jdg_4:11, Jdg_19:4, Jdg_19:7, Jdg_19:9

son, 5

1Sa_18:21-23 (3), 1Sa_18:26-27 (2)

What is quite clear from the usage of the word is that it IS marriage we are talking about with concubines. Of that fact there can be no mistake. How they are different from "wives" who aren't said to be 'concubines' is only really discerned in how they are treated and their position in the family.