

Typology in the Book of Judges of the mission of Christ – First and Second Advent

INTRODUCTION

Where there is a relatively full account of the life and work of a judge there is always a type of Christ's mission, either first or second advent (or both) involved. Where the account is brief it is because that judge was not set forth as a type of Christ. For example, Shamgar (Judges 3:31) performs Samson-like feats but has only a single verse devoted to him. This rule applies even with Abimelech son of Gideon an imposter and self-appointed judge. He is set forth as a type of the Papacy (the Antichrist; i.e. instead of Christ) and has a full chapter devoted to him for this reason.

OTHNIEL

Area covered by the types – Second Advent of Christ and the events from Armageddon to the overthrow of Babylon the Great

Christ and His Bride

<p>1:9-15</p>	<p>Othniel ('the lion of God') from the tribe of Judah (v.9-13)</p> <p>Othniel accepts Caleb's challenge and takes the city of Kirjath-sepher ("City of the book") and changes its name to Debir ("The innermost shrine or sanctuary") (v.13)</p> <p>Othniel won himself a bride through his victory and settled in the city captured (v.13)</p> <p>Achsah ("Fetter" or bondslave), Othniel's bride, was of Israelite and Gentile origin (v.12; Genesis 15:19; 36:11; Josh. 14:6)</p>	<p>Jesus is the Lion from the tribe of Judah (Revelation 5:5)</p> <p>Christ will capture Jerusalem (long the city of the Book) at Armageddon and make it into the Sanctuary of his Father and ultimately the centre of the world's only remaining religion (Mic. 4:1-2)</p> <p>Jesus will take a bride to the place of his victory over Gog (Revelation 19:7-8; 21:2)</p> <p>Christ's bride will be of Jewish and Gentile origin by faith as his bond-servants (1 Cor. 7:21-23; Galatians 3:28)</p>
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Christ's Victory over Babylon the Great		
3:5-11	<p>Othniel delivers Israel from Chushan-rishathaim (“Cush of double wickedness”) king of Mesopotamia (Babylon) (v.8-10)</p> <p>Othniel’s victory as a spirit endowed “savior” secured a 40 year (probation) period of rest for the land (v.9-11)</p>	<p>Christ will deliver returning Israel from Babylon the Great (Isa. 11:11; Revelation 17:5; 14:8; 18:4)</p> <p>Jesus Christ will give all people rest in the millennium (a period of probation) (Matthew 11:28; Hebrews 4:9; Revelation 20:4)</p>
<p>EHUD</p> <p>Areas covered by the types – First advent and the destruction of the prince of this world in Christ himself leading to the culmination at the end of the Millennium when God is all and in all</p>		
The First Advent – Christ's Victory through the Word of God		
3:12-14	<p>Eglon the fat king of Moab becomes Israel’s oppressor for 18 years – Like Goliath his sheer size and character make him a type of King Sin (v.12-14,17)</p>	<p>When Jesus was born Israel was under the rule of a ruthless oppressor – the Romans who crucified him (John 11:47-48). His battle was with “the prince of this world” (John 12:31-33)</p>
3:15	<p>Ehud (“Unifier”) the chosen deliverer (Heb. saviour) a Benjamite (“son of the right hand”) but was “left-handed” (the hand of human weakness) (v.15)</p>	<p>Jesus (Yahshua – Yah’s salvation) was the son of God’s right hand but bore human weakness in common with those he came to save (Ps. 80:17; Hebrews 2:14; John 11:49-53)</p>
3:16-17	<p>Ehud made for himself a two-edged dagger – he did not borrow from another – and placed it on his ‘right thigh’ (strongest part of the body = human mind 1 Pet. 1:13)</p> <p>Israel sought to appease Eglon their oppressor with a</p>	<p>Jesus was ‘the word made flesh’ - he armed himself with the two-edged sword of the Spirit– the word of God in his mind (John 1:14; Ephesians 6:17; Hebrews 4:12; Revelation 19:15)</p> <p>The Jews sought to appease the Romans by delivering up Jesus to be</p>

	“present” (<i>minchah</i> = acknowledgement offering) but Ehud had a different aim (v.17)	crucified but he had a different aim – namely to “unify” the “one seed” (the meaning of ‘Gera’ Ehud’s father) of his Father by his death (John 11:49-53)
3:18-19	Ehud dismissed his companions and passed by the temptations of idolatry at the quarries and sought a private audience to deliver “a secret errand” (<i>dabar</i> – word) (v.18-19)	Jesus knew he alone must complete the mission given him to destroy the diabolos in himself on the tree (Col. 2:15; John 3:14; Heb. 2:14) – he never fell to the temptations of the flesh (Hebrews 4:15) through the power of the word of God used to crucify the flesh (Gal. 5:24)
3:20-23	Alone with Eglon, Ehud confronted him with a “message (<i>dabar</i> – word) from God” and with the hand of human weakness took the two-edged dagger from the strongest part of his body and thrust it into Eglon’s belly (v.20) Ehud locked the slain king in his “upper cooling room” (v.23)	The final and most critical battle was fought within the Lord himself – it was here the word of God prevailed and he destroyed the serpent within (Gen. 3:15; John 3:14; Col. 2:15; Heb. 2:14) Jesus put ‘the body of sin’ to death and locked it away in a tomb eternally (Matthew 27:60; Romans 6:6)
The Resurrection		
3:24-26	Ehud escaped from the chamber in which he slew Eglon king of Moab who had “fallen down dead on the earth” (v.24-26)	The Father raised Jesus from death in the tomb and changed his nature (Acts 13:30,34)
Call of the Disciples and Culmination		
3:27-30	When he was come, Ehud blew a trumpet in mount Ephraim (“double fruit”) crying “follow after me” (v.27) Ehud and the children of Israel defeated the Moabites (all robust like their king) at the fords of Jordan = place of baptism (v.28-30)	Christ called on his disciples (Jew and Gentile) to take up their cross and follow after him (Luke 9:23-24) The disciples of Christ carried the Gospel into all nations and many were baptized putting the ‘old man’ to death (Romans 6:3)

	The land had rest for 80 (8 x 10) years – 8 is the number of immortality and 10 represents ‘all’ (v.30)	Beyond the Millennium all will be immortal (1 Cor. 15:24-28 where “all” (<i>pas</i>) occurs 10 times and <i>hupo</i> 8 times; Revelation 20:14-15)
DEBORAH & BARAK		
Areas covered by the types – Graphic portrayal of Gen. 3:15 played out in three stages - first in Christ and his sacrificial work, then in his followers, and finally in all the world at the end of the Millennium		
The enemy – The Serpent and his seed		
4:1-3	Jabin (“intelligent, wise”) king of Canaan and Sisera (“warlike array”) oppress Israel with chariots of iron (v.2-3) (Jabin is clearly a type of the serpent in the Bible)	The Serpent power in political manifestation through the Romans (symbolized by iron) oppressed Israel in the time of Christ (Gen. 3:1,15; Josh. 11:1; Revelation 20:2)
The Woman and her seed		
4:4-9	<p>Deborah (“a bee”) wife of Lapidoth (“to shine as lightning”) becomes the source of Divine wisdom in Israel at a palm tree in mount Ephraim (“double fruit”) (v.4-5)</p> <p>Barak (“glittering sword”) the son of Abinoam (“Father of graciousness”) the deliverer of Israel is a type of Christ (v.6; 5:12; Ps. 68:18; Ephesians 4:8)</p> <p>Deborah sat by a palm tree (a symbol of righteousness – Ps. 92:12) between Ramah (“to be high”) and Bethel (“house of God) (v.5). She judged Israel at that time because of the failure of the male leaders (Jud. 5:7 where the translation should be “There was a failure of rulers”)</p>	<p>The woman represents God’s thinking opposed to serpent thinking and therefore stands for the Divine element in the Atonement (Genesis 3:2-3,15)</p> <p>Jesus “the word made flesh” i.e. the word of God active and alive in him like a glittering sword became the redeemer of ‘the Israel of God’ as God’s beloved son (Hebrews 4:12; 2:10-14; Gal. 6:16)</p> <p>The rare experience of a woman being the source of Divine wisdom in Israel is clearly designed to set forth a type of the Edenic Covenant – the woman of the promise represented God’s thinking in contrast to the serpent – the secret to the overcoming of sin – Jesus the son of God would prevail because he had his Father’s mind (John 1:14)</p>
The Traitor		
4:11-12	Heber the Kenite, a transplanted sojourner from Judah,	Judas Iscariot was originally from Judea (the only one of the 12) and

	was a traitor to the children of Israel by revealing Barak’s position at Tabor (“fragile”)	betrayed Jesus to the high priest that Jesus was talking about death and was ‘fragile’ (Luke 22:3-6)
The Messiah		
4:10-17	<p>Barak calls ten thousand men to join him in the fight against the Canaanites at mount Tabor (“fragile”). They come from the tribes in Galilee and must follow him to a very exposed and dangerous position (v.6,10,14)</p> <p>Sisera’s forces were marshaled around the river Kishon (“winding”) and hence looked from the heights of Tabor like a giant serpent on the plain (v.13)</p> <p>Following the battle only one Canaanite remained – Sisera and he is without a chariot – twice the record says “Sisera fled away on his feet” – no longer is there “warlike array” but a mere man (v.15-17)</p>	<p>The Lord will come with ten thousand of his saints to join him in the fight against the ungodly – the enemies of Israel (Jude 14). However in the first instance Christ called upon his disciples to take up their cross and follow in his steps (Luke 9:22-23)</p> <p>When Jesus made his way up the mountain from Jericho to Jerusalem his disciples followed him knowing they were risking death from the powers of the time (Luke 19:28; John 11:16)</p> <p>The final struggle for Christ consisted of the events of the garden of Gethsemane leading to the suffering of crucifixion – this he had to endure alone - all this is foreshadowed in the events of Jael’s tent (Luke 12:50; 22:39-46)</p>
The Seed of the Woman		
4:18-24	<p>Jael, Heber the traitor’s faithful wife, takes the initiative to go out and meet the fleeing Sisera clearly with the intent of killing him (v.18; 5:24-26)</p> <p>Jael (another woman) like Deborah (“the woman”) represents the Divine element in the Atonement (Gen. 3:15) while Sisera represents the serpent’s agent</p> <p>Jael identifies as closely as possible with Sisera without being defiled by him even offering her own bed (v.18-19)</p> <p>Sisera commands Jael to stand guard and insist no man</p>	<p>Jesus Christ closely associated with a traitor took the initiative to place himself in a position to destroy ‘the prince of this world’ when his time had come (Matt. 16:21; Luke 18:31-33; John 12:27-33)</p> <p>Gen. 3:15 required that the power of sin and death (serpent) be destroyed in the body of one man – the seed of the woman – Jesus Christ both son of God and like those he came to save, a son of Adam (Heb. 2:14; Rom. 6:6)</p> <p>Jesus was closely identified with all men but was never defiled because of it (John 8:46) willingly offering his life for others (John 10:17-18)</p>

	<p>was in the tent – it was as though he and Jael had fused into one person (v.20)</p> <p>Jael first had to knock Sisera unconscious and break his skull before a tent peg could be driven through – this required an intense struggle with three violent episodes (v.21; 5:26-27 see good literal translations like Rotherham)</p> <p>Once Sisera was knocked unconscious and his skull shattered a tent peg could be driven through to pin it to the earth as one would do in treading on a serpent’s head (v.21)</p> <p>Jael went out to meet Barak who entered the tent alone to witness the death of Sisera and then re-emerges (v.22)</p> <p>“So God subdued on that day Jabin the king of Canaan” – the first stage of God’s hostility towards the serpent’s power culminated in the events of Jael’s tent (v.23)</p> <p>The “family builders of Israel” prospered and prevailed against Jabin king of Canaan (v.24)</p> <p>Three times Jabin king of Canaan is mentioned – the final time sees his complete destruction (v.24)</p>	<p>In Jesus Christ there met two ‘men’ – the one born a son of Adam and the other born the son of God (“the seed of the woman”) (Gal. 4:4)</p> <p>The struggle of the garden of Gethsemane was foreshadowed in Jael’s tent – three times the Lord went away to pray alone in agony until he returned calm and resolute (Matt. 26:36-46)</p> <p>Having resolved the struggle of wills in the garden Jesus resolutely went to the tree to be pinned with nails (pegs) and slew ‘the serpent within’ with a mortal wound to the ‘head’ (Genesis 3:15; Col. 2:15)</p> <p>Jesus Christ walked out of the tomb victorious over death – the serpent nature (for him) left behind dead forever (Mark 16:6; Luke 24:5-6)</p> <p>Jabin (the serpent) monarch of “humiliation” has been destroyed in Jesus Christ alone, but this holds out the promise of the second and third stages being completed at his return and 1,000 years later (Phil. 3:20-21 – note “vile” should be rendered “humiliation”; Rev. 20)</p> <p>The second stage of Christ’s victory will be the redemption of God’s faithful servants of all ages at his return (1 Cor. 15:20-23)</p> <p>The third and final stage of Christ’s mission will be the complete destruction of the ‘old serpent’ – the abolition of sin and death (humiliation) from the earth when God will be “all and in all” (Josh. 11; Rev. 20; 1 Cor. 15:24-28)</p>
The Song of Victory		
5:1-31	The song of Deborah and Barak, commemorating their victory over the Canaanites	The song of Moses and the Lamb, commemorating their victory over sin and death and their enemies (Revelation 15:3)

	<p>Barak leads captivity captive (v.12)</p> <p>The final words of the song - “So let all thine enemies perish, O LORD” looks to the day when all foreshadowed in the types of Judges 4 and 5 will be accomplished (v.31)</p>	<p>Jesus led and will lead captivity captive in three stages of his work of redemption (Psalm 68:18; Ephesians 4:8)</p> <p>The death of Sisera is also used as a type of the overthrow of Gog at Armageddon (Ps. 68:18,21; 83:9-10) and is allied with the redemption of the saints at that era of history</p>
<p>GIDEON (I)</p> <p>Area covered by Judges 6:1-32 – Christ sent to confirm the promises made unto the fathers is preceded by a forerunner and completes the work of Atonement</p>		
<p>The First Advent – Jesus’ Ministry, Death, and Resurrection</p>		
6:1-6	<p>Israel forsakes the Abrahamic covenant by serving Baal-berith (Lord of the covenant) – Jud. 8:33 (v.1)</p> <p>God uses Midian (a son of Abraham) to oppress the children of Israel for 7 years (covenant number) (v.1-6) – Midian means “quarrel” and this is an allusion to Lev. 26:15-46 where the subject is the Abrahamic Covenant</p>	<p>Jews in the land continue in sin and ignorance of the promises made to the fathers both in Christ’s day (Luke 1:68-79) and in the latter days (Ezekiel 38:11-12 cp 39:22)</p> <p>God used Rome in Christ’s day to oppress the people and will use Gog in the latter days (Ezekiel 38:9-17). Midian is a type of Gog at Armageddon – Ps. 83:9-12; Isa. 9:4, 10:24-26</p>
6:7-10	<p>In response to their cry a nameless prophet (a voice) rebukes the people for their sin in not obeying Yahweh’s voice</p>	<p>John the Baptist (born to revive faith in the Abrahamic Covenant Luke 1:68-74) rebuked the people in his austere manner, and challenged them to listen to the voice of one crying (Matthew 3:1-12; Luke 3:1-9)</p>
6:11-24	<p>An angel (probably Michael) who speaks as Yahweh visits Gideon hiding in a winepress knocking out heads</p>	<p>Jesus Christ the son of God was born to assume the role of Michael the Archangel and is identified with him in the work of the</p>

<p>6:11-24</p>	<p>of wheat in fear of the marauding Midianites and calls him a “mighty man of valour” and declares Yahweh is with him (v.11-12)</p> <p>Gideon highlights the lowliness of his family and questions the suggestion that God was with them given the disasters that had overtaken his family and the nation but is exhorted to go in his might – the fact that Yahweh was with him (v.13-15)</p> <p>Gideon is told that because Yahweh is with him he would smite the Midianites as “one man” – this is an important fact pointing to the victory of many in one man (v.16)</p> <p>Gideon is associated with three altars in the one day: (1) the altar on the winepress (v.19-21); (2) the bloodless altar on the winepress named “Yahweh-shalom” (He who will become peace) (v.24); and (3) the altar in his father’s house (v.25-26)</p> <p>Gideon places his offering on the winepress – specifically on “this rock” (<i>selah</i> – a craggy rock; to be lofty) i.e. a large outcrop of rock in which the winepress is hewn (v.20). However, the fire comes out of a <i>tzur</i> (v.21) i.e. a large boulder moved up to the <i>selah</i> and dug out to provide a vat for the winepress above. The fire which consumes the sacrifice comes from the <i>tzur</i> (mortality) and consumes the offering in the <i>selah</i> (immortality)</p> <p>Gideon’s offering is accepted and the angel who had identified with it by touching it with his staff ascends</p>	<p>redemption of Israel in relation to the Abrahamic Covenant (Gen. 18:1-15,22; Ex. 17:6; 23:20-23; Deut. 33:8; Josh. 5:13-15; Isa. 63:9; Dan. 12:1-2)</p> <p>Jesus Christ came from the lowliest of circumstances in a time of national tribulation but Yahweh was with him for the work of redeeming Israel though He had to punish His people for their waywardness (Zech. 9:9; Matt. 21:5; 11:28-30)</p> <p>Gideon as a type of Christ foreshadowed the victory of Christ and his saints over Israel’s enemies at Armageddon and beyond – the work of the Multitudinous Christ (Dan. 10:6; Rev. 1:10-16; 17:14; 19:11-16)</p> <p>Jesus Christ has been associated with three important aspects of the Atonement in one day foreshadowed here – (1) Christ’s work of redemption, glorification and ascension; (2) at the Father’s right hand he is “our altar” (Heb. 13:10) mediating our peace; (3) in confirming the covenant made unto the fathers (Rom. 15:8)</p> <p>Two important typical incidents occurred 40 years apart in the wilderness involving a <i>tzur</i> and a <i>selah</i> – water was drawn from both which symbolized Christ (1 Cor. 10:4). The first at Rephidim involving a <i>tzur</i> (Ex. 17:1-7) typified Christ’s crucifixion (struck with a serpent rod); the second at Kadesh-Barnea a <i>selah</i> (Num. 20:7-11) to be spoken to typifying Christ in immortality as our mediator in heaven. Hence, <i>tzur</i> refers to Christ’s mortality and <i>selah</i> his immortality and informs the events of Judges 6:20-21</p> <p>Jesus made an offering on our behalf and ascended into heaven (Hebrews 9:28)</p>
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	into heaven (v.21-22)	
6:25-27	<p>The same night Gideon was instructed to overthrow the idolatrous altar in his father’s house and build another in its place with “stones laid in due order” like that of Ex. 20:24-25 (v.25-26)</p> <p>Two bullocks are involved (see mgn) one young (perhaps around 3 years) and the other called “the second bullock” of 7 years of age. The curiosity is that a 7 year old bullock can be called “the second” – surely it would be the first!</p> <p>Why two bullocks? Surely the younger mentioned first in relation to throwing down the idolatrous altar was used for that purpose while the “second” was offered in sacrifice</p> <p>With fear and the assistance of ten men Gideon performed the task in the night (v.27)</p>	<p>One important aspect of Christ’s mission was to confirm the covenant made unto the fathers (Rom. 15:8), namely the Abrahamic Covenant (the subject of the type in Judges 6 to 8). He did this in his Father’s apostate house by Divine edict (John 1:10-11)</p> <p>The two bullocks represent two covenants – the Abrahamic is the oldest of the two but is called the second (Heb. 8:7; 10:9) because it was ratified by the sacrifice of Christ, while the Mosaic is the youngest but was ratified ‘first’ by sacrifice and sprinkling of blood at Sinai (Ex. 24:3-8)</p> <p>The Law of Moses was given to overthrow the idolatry of Egypt (Ex. 20:2-5) which was a “fortress” of the flesh (the word “rock” in v.26 is <i>ma’uz</i> – a fortified place and is translated in Jer. 16:19 “fortress”).</p> <p>Christ died in darkness on a cursed tree; no priest being present – all foreshadowed in the work of Gideon (Luke 23:44; Deut. 21:23)</p>
6:28-32	Joash (Gideon’s father) defends his son and gives him a new name – Jerubbaal – “Contender against Baal” (v.31-32)	The Father defended His Son and gave him a new name (Philippians 2:9) and Christ will ultimately destroy Baal in every form
<p>GIDEON (II)</p> <p>Area covered by Judges 6:33 to 7:8 – The resurrection of the responsible dead followed by the gathering of the responsible living to the Judgement Seat of Christ and the judgement process and outcome</p>		
<p>The Second Advent – Resurrection of the dead, gathering of the living and judgement of the Household</p>		
	Gideon is ‘clothed’ with the Spirit and blows a trumpet	Christ a ‘life giving spirit’ (1 Cor. 15:45) will blow a trumpet and send

<p>6:33-35</p>	<p>to summon his father's house (v.34)</p> <p>Gideon sent messengers (<i>malak</i> – angels) to all Manasseh (his own tribe) and also gathered Asher (“blessed”), Zebulun (“dwelling”), and Naphtali (“wrestling”) (v.35)</p>	<p>his angels to gather his Father's house for judgment (1 Thess. 4:16)</p> <p>Having raised the dead, Christ will send angels to gather his own living ‘family’ to him – these ‘blessed’ people will be found ‘dwelling’ and ‘wrestling’ in difficult times (1 Thess. 4:17; Luke 17:26-30; 2 Pet. 2:6-9)</p>
<p>6:36-40</p>	<p>Gideon seeks a sign on the fleece – probably the skin of his sacrifice (v.19) – the fleece attracts the dew in the morning (v.36-37)</p> <p>The fleece delivers a bowl (<i>sephel</i> – only other occ. is Jud. 5:25 the last thing Sisera touched) full of water</p> <p>The dust of the ground to which the fleece is related in the threshing-floor (representing persecution) attracts the dew during the second night (v.39-40)</p>	<p>Dew is a symbol for resurrection (Ps. 110:3; Isa. 26:19). Jesus, the lamb of God (slain in sacrifice), was the first to rise from the dead (John 1:29; 1 Corinthians 15:20)</p> <p>Water is a symbol of the Spirit Word and an earthenware bowl the human body (2 Cor. 4:7). Because he was ‘the word made flesh’ and obedient to the death of the cross Jesus was raised and his nature changed</p> <p>Following the second night of Gentile darkness (two millennia after him – 2 Pet. 3:8) Jesus’ followers will be resurrected at the dawning of a new day (1 Corinthians 15:23)</p>
<p>7:1-8</p>	<p>God chooses Gideon's army by a seemingly strange method claiming “too many” i.e. they were not ‘one man’ (6:16; 7:8)</p> <p>Three classes are revealed in Israel assembled at Harod (“trembling”) before a mountain:</p> <p>22,000 fearful and unbelieving are dismissed (v.3) but do not return straight home – required to make a detour</p> <p>9,700 self confident and unwary soldiers are sent home after being ‘tested by fire’ through water (v.5-6)</p>	<p>Christ will judge the responsible to determine if they are truly ‘his body’ and accept the faithful into the kingdom (John 5:22; Rev. 14:1-5)</p> <p>Three classes will be found at the Judgement Seat – a time of trembling as destinies are sealed at Sinai (Romans 14:12):</p> <p>The fearful and unbelieving will not have a part in the glories of the kingdom (Revelation 21:8). They are cast into “outer darkness” (Europe)</p> <p>The reckless and unwary of the ever present enemy and confident in their own strength will not be in the kingdom either (Hebrews 10:32)</p>

	<p>300 faithful and attentive lappers like a dog are chosen (v.6) – moving the tongue to imbibe is akin to the meaning of the Hebrew word for ‘meditation’ – <i>siychah</i> – to ponder: i.e. talk with oneself; and is also the vehicle of prayer</p> <p>The faithful and attentive lap with their hand and mouth in unison (v.6)</p>	<p>Lapping like a dog represents meditation, prayer and watchfulness in the presence of danger – the faithful and watchful will be saved (Mark 13:32-37; 14:38; Ephesians 6:13)</p> <p>The true people of God are consistent in their works (hand) and their profession (mouth) (Colossians 3:17)</p>
<p>GIDEON (III)</p> <p>Areas covered by the types – After the Judgement Seat, Christ and the saints prepare for the events leading to and involved with Armageddon (the harvest of the earth) and its aftermath (the vintage of the earth). Forty years of conflict will be required to subdue all enemies of Israel and their king and during this period Elijah leads the Second Exodus of Israel</p>		
<p>Immortality and Armageddon</p>		
<p>7:9-14</p>	<p>In the Midianite’s dream, a barley cake crashed into the tent of the Midianites and toppled it (v.13-14). Barley was horse’s food (1 Kings 4:28); the lowest form of human consumption (Ezek. 4:12); despised and rejected of men</p> <p>The Midianites had prior knowledge of Gideon’s office (v.14)</p>	<p>Jesus, despised and rejected of men (Isa. 53:3), yet the bread from heaven (John 6:35,48,51), will smite the ‘tent’ of the king of the north when he comes against his people Israel (Dan. 11:45)</p> <p>The world has knowledge of the promised second advent of Jesus Christ</p>
<p>7:15-23</p>	<p>The 300 held a pitcher and lamp (<i>lappid</i>) in their left hand and a trumpet in their right (v.16, 20) – the left hand represents human weakness while the right represents divine authority</p> <p>Gideon instructs his men to “Look on me and do</p>	<p>Those who had a ‘divine’ light in earthen vessels during probation will be given divine authority to judge (2 Cor. 4:6-7) - The saints help to carry out the judgments of the seventh trumpet (Psalm 149:6-9)</p> <p>Christ appealed to his disciples to follow his example (Luke 9:23,59)</p>

	likewise” and “as I do so shall ye do” (v.17) They break their vessels containing their torches (v.20) The Midianites engage in mutual destruction (v.22)	and to do as he has done (John 15:14,20; 17:6) The saints’ earthen vessels of mortality are destroyed and swallowed up in immortality (1 Corinthians 15:53-55) Gog’s army in mutual destruction (Ezekiel 38:21; Zechariah 14:13)
Armageddon’s Grain Harvest & Babylon’s Grape Harvest		
7:24-25	At harvest season Jordan floods and needs to be forded (v.24) - The death of Oreb (‘raven’) is mentioned first (v.25) – Note Oreb alone is mentioned in Isa. 10:26 where the subject is Armageddon not the war against the Papacy Zeeb (‘wolf’) is mentioned second, and he is slain at a winepress (v.25)	Like Rome, represented by ‘eagles’ (Matt. 24:28) , the latter day Gog is ruthless (like ravens that pluck out lamb’s eyes) – Gog’s invasion triggers Armageddon – “a heap of sheaves in a valley for judgement” (Revelation 14:14-16; 16:16) The Papacy is like a wolf (Matthew 7:15; Acts 20:29) ; it will be destroyed over 40 years and is the grape harvest (Revelation 14:17-20)
Israel’s Second Exodus		
8:1-9	The men of Ephraim object to being left out of the war and chide with Gideon (v.1) The men of Succoth and Penuel (east of Jordan and both named by Jacob returning to the Land) refuse to help the army of Gideon (v.4-9)	Ephraim represents the Jews outside the Land at Armageddon (Jer. 31:9; Ezek. 37:16; Zech. 9:13) who envy the Jews in the Land (Isa. 11:13) There will be rebels to be purged from the remnant of Jacob in ‘the wilderness of the peoples’ during the Second Exodus (Ezekiel 20:33-38)
8:13-17	Gideon purges the rebels of Succoth (confident in their own security) with thorns of the wilderness (v.13-16) and Penuel (confident in their tower = power and wealth – v.17)	Israel’s trust in themselves and in their wealth will be broken during the Second Exodus (Ezekiel 20:33-38; Hos. 1:14-20; Jer. 3:12-15)
Babylon’s Grape Harvest (continued)		

8:10-12	Gideon pursued Zebah and Zalmunna and their whole host and slew 120,000 men	Christ and the saints will relentlessly pursue the leaders of the Catholic rebellion to his rule (Psalm 2; Revelation 19)
8:18-21	Gideon slays Zebah (“to slaughter a sacrifice”) and Zalmunna (‘protection or shadow refused’)	Christ and the saints will make a great sacrifice of the Catholic rebels and deny them refuge until they are destroyed (Revelation 19:15-21)
8:22	Israel seek a perpetual dynasty of Gideon	Israel will recognize Jesus Christ as their king (Ezek. 37:22-24)
<p>ABIMELECH</p> <p>Areas covered by the types: Abimelech the son of Gideon is a complete type of the rise of Catholicism and the Papacy out of the Brotherhood and its history of persecution of all its opponents until it is finally destroyed by Christ and the saints</p>		
<p>The Rise of the Papacy</p>		
8:27-35	<p>Gideon has seventy sons (v.30) – 70 is the number of the nations (Gen. 10; Deut. 32:8)</p> <p>Gideon’s house falls into apostasy (v.27)</p> <p>Abimelech was an illegitimate son, born of a concubine, out of wedlock (v.31)</p>	<p>Jesus has a multitude of spiritual children from all nations (Psalm 22:30-31; 53:10-11; Luke 10:1)</p> <p>The early ecclesia fell into apostasy (Acts 20:29-31; 2 Peter 2:1; 2 Timothy 3:1-13)</p> <p>The ‘man of sin’ was born to an apostate ecclesia (2 Thessalonians 2:3-4; Revelation 12:1-5)</p>
9:1-6	<p>Abimelech is called the son of Jerubbaal (‘contender against Baal’), but his actions show him to be a contender against Yahweh (v.1)</p> <p>Abimelech’s name comes from two words – father and king (v.1)</p>	<p>Constantine cast paganism out of the political heavens, but brought paganism into the apostate church (Revelation 12:7-9)</p> <p>The title ‘pope’ means ‘father’, and the papacy declares itself to rule the Church (and often world powers) in the stead of Christ himself (Matthew 23:9; 2 Thessalonians 2:3-4)</p>

	<p>Abimelech was the sixth ruler (self appointed) in the book of Judges (reckoning Deborah and Barak as one)</p> <p>Abimelech is an imposter among twelve faithful and divinely appointed judges = 13 in all (the number of rebellion)</p> <p>Abimelech hired his servants with money (v.4)</p> <p>Abimelech killed his brethren, except for a remnant – Jotham (v.5)</p> <p>Abimelech became king by the pillar at the oak of Shechem – significant to Abraham (Gen. 12:6) and Joshua (Josh. 24:25-27) as the sanctuary of Yahweh (v.6)</p> <p>Abimelech confederated himself with the men of Shechem, a name symbolizing the authority of government (v.3)</p>	<p>The number of the beast is the number of a man – 666 (Revelation 13:18)</p> <p>Judas was a traitor among the 12 disciples and ultimately a 13th was appointed (Luke 6:16; Acts 1)</p> <p>The clergy hires their servants with money (2 Peter 2:3; Jude 11)</p> <p>The apostate church persecuted those who had the Truth, killing some, and pursuing the remnant (Revelation 12:13-17)</p> <p>The Papacy claimed the heritage and authority of Peter as the holder of the keys of the kingdom, and bases its authority on it (Matt. 16:18-19)</p> <p>The state church teamed up with the government to persecute and slay the true brethren of Christ (Revelation 13:7,16-17)</p>
9:7-21	<p>Jotham bases his parable on the fact that Gideon laid down his life for his people while the ‘bramble’ (Abimelech) would only seek to destroy for personal advantage (v.15)</p>	<p>The basis of our service in sincerity and truth is that Jesus willingly laid down his life for us (John 15:13) – Catholicism ignores sincerity and truth in order to pursue self interest (Rev. 18:7)</p>
The History of Papal Ascendancy		
9:22-29	<p>Gaal (‘loathing or rejection’) joined with the men of Shechem in a rebellion against Abimelech, but was defeated (v.26-29)</p> <p>After three years, Abimelech suffered an insurrection</p>	<p>The two witnesses (religious and political opposition) despised, loathed, and rejected the work of the papacy, but were unknowingly God’s instruments to provide some relief to the persecuted remnant (Revelation 11:1-6)</p> <p>There are 1077 years (almost three years exactly according to the</p>

	<p>leading to warfare with the men of Shechem and Gaal (v.22-29)</p> <p>God worked in the affairs of Israel to avenge the blood of Gideon’s sons (v.23)</p> <p>Gaal was drunk with his own wine, even though he was opposing another rebellious man – Abimelech (v.27)</p>	<p>day-for-a-year principle - Numbers 14:34; Ezekiel 4:4-6) between 608 (Decree of Phocas making the Pope a virtual king) and 1685 (Revocation of the edict of Nantes and death of the witnesses) (Rev. 11)</p> <p>God will do the same for His persecuted and downtrodden servants of the ages of Christ’s absence (Revelation 16:6)</p> <p>Protestantism, the religious arm of the two witnesses, is drunk with its own wine – the doctrines of Rome (Revelation 14:8; 18:3)</p>
9:30-45	<p>Zebul could be seen to be a schemer who wanted his own power, either from Abimelech his master, or from Gaal who promised him autonomy (v.30-33,38)</p> <p>Some of Abimelech’s army came from the oak Meonenim (‘oak of the soothsayers’) (v.37)</p> <p>Abimelech dwelt at Arumah, meaning ‘the height’ (v.41)</p>	<p>The feudal lords of Europe were happy to receive their power from wherever the wind happened to be blowing</p> <p>The papacy used their talismanic magic to fool many armies into fighting for its causes – e.g. during the Crusades – this kind of magic still figures largely in the mystique of the Church (2 Thessalonians 2:9-11)</p> <p>This is especially true of the man of sin himself – the pope – who exalts himself above all, sitting in the temple of God (2 Thessalonians 2:1-4)</p>
9:46-49	<p>Abimelech made a mockery of the words of Gideon, saying ‘Do as I have done’</p>	<p>The papacy makes a mockery of the words of the Christ, asking all Christians to subscribe to their apostate worship</p>
The Destruction of the Papacy		
9:50-57	<p>Abimelech meets his fate with a blow to the head by a woman (v.53)</p> <p>Abimelech is destroyed with the help of a millstone cast</p>	<p>The seed of the woman would crush the head of the serpent (Genesis 3:15)</p> <p>Babylon the Great is destroyed like a millstone cast into the sea (Jer.</p>

	from the wall (v.53-55)	51:63-64; Luke 17:1-2; Revelation 18:21)
TOLA & JAIR		
10:1-5	<p>The name Tola means ‘worm’ and he delivered the children of Israel (v.1-2)</p> <p>The name Jair carries ideas associated with ‘enlightenment’ and he delivered the children of Israel (v.3-5)</p> <p>Jair had 30 sons who ruled over thirty cities (v.4)</p>	<p>Jesus describes himself in the spirit of prophecy as a worm in the midst of his affliction, through which he delivered his people (Psalm 22:6)</p> <p>Jesus is the light of the world (John 8:12; 9:5)</p> <p>Jesus will rule as king with princes under his authority (Isaiah 32:1)</p>
JEPHTHAH (I)		
Areas covered by the types: Israel reaches a point in its long history of apostasy when Yahweh refuses to help them when they cry unto Him and lets them wait for a rejected deliverer who saves them from their oppressor		
A Nation from whom God’s Face is Hid		
10:6-18	<p>Israel turns away to a multiplicity of false gods and is abandoned by their God in their time of distress – this is the first time in their history when their appeals are rejected</p> <p>Israel’s primary antagonists were the Philistines (from whence comes ‘Palestinians’) and the Ammonites (“tribal”) (v.7)</p> <p>Though grieved at Israel’s misery, Yahweh waits until they finally ask “What man is he...?” (v.18)</p>	<p>Since AD 70 Yahweh has hidden His face from Israel because of their sins (Ezek. 39:23-24) and when they cried during vicious persecution He did not provide deliverance (Deut. 28:64-67)</p> <p>Israel’s latter day enemies have been the ‘Palestinians’ and their allies and will soon be Gog (a tribal collection of nations in confederacy) (Ezek. 38:1-8)</p> <p>Israel’s misery under persecution lasts until they finally accept that their deliverer is the man their fathers rejected and crucified (Zech. 13:6)</p>

Despised and Rejected of Men		
11:1-3	<p>Jephthah was conceived out of marriage and suffered rejection for the stigma (v.1-2)</p> <p>He was cast out by his own brethren because he was the firstborn and heir (v.3)</p> <p>Jephthah was a mighty man of valor (v.1)</p> <p>He fled to the land of Tob ('goodness') (v.3)</p> <p>Jephthah gathered to him the outcasts of the world who were 'vain' or empty and unemployed (v.3)</p>	<p>Jesus was born of a virgin and suffered the stigma of his mother's perceived fornication (Luke 1:34-35; John 8:41)</p> <p>Jesus' own people cast him out of the vineyard because he was the heir (Matthew 21:39)</p> <p>Jesus will be called Mighty God, or Ail Gibbor (Isaiah 9:6)</p> <p>The glorified Christ ascended to heaven (Acts 1:9)</p> <p>His gospel message called the lowly esteemed of the world who needed to be filled with a new way of life (1 Corinthians 1:26-29; Matt. 9:17)</p>
Gog Subdued		
11:4-28	<p>Israel attacked by Ammon (v.4)</p> <p>Ammonites to be overthrown by divine aid (v.9)</p> <p>The king of Ammon fails to accept the terms of Jephthah (v.12-28)</p>	<p>Israel attacked by Gog (Ezekiel 38:8-13)</p> <p>Gog's confederacy is to be overthrown by divine aid (Ezekiel 38:18-23)</p> <p>Many nations will fail to accept Christ's proclamation to submit to him when he returns (Psalm 2:1-3)</p>
The Offering of the Only One		
11:29-40	<p>Jephthah seeks deliverance "without fail" but understands from Gen. 22 that one has to be willing to sacrifice an "only one" for this to be guaranteed (v.30-31)</p> <p>Jephthah's daughter was his only child (<i>yachiyd</i> – an only one; i.e. united as one), just like Isaac was</p>	<p>As in the enacted parable of Gen. 22, Yahweh provided His "only one" to guarantee deliverance for His people – the children of Abraham – without fail (Gen. 22:15-18; Heb. 6:13-18)</p> <p>Jesus was God's only begotten Son, the man who was His fellow provided to guarantee the deliverance of His people (Ps. 22:20;</p>

	<p>read reveals the source of the problem – it was not a speech impediment but carelessness that cost them their lives – the tribe of Ephraim failed to remove the Amorites from their inheritance and Amorites pronounced the ‘Sh’ of Hebrew as ‘S’ – hence they spoke like Amorites (v.6)</p> <p>42,000 Ephraimites died during this purging (v.6)</p> <p>Jephthah was replaced by Ibzan (“The splendid one”) (v.8)</p>	<p>among them many ingrained in the ways of the world at the return of Christ and many will not be able to abandon their old ways like their fathers who came out of Egypt under Moses – the purpose of the Exodus will be to purge out the rebels and unrepentant (Ezekiel 20:38-44)</p> <p>42 = 6 x 7 – 6 is the number of man and 7 the covenant number – a thousand represents a family. So Christ will purge out of the family of Israel all that belongs to the flesh that they might be brought into the covenant.</p> <p>When Christ’s work is fully done he will give the Kingdom back to Yahweh who will be “all in all” – the truly Splendid One (1 Cor. 15:24-28)</p>
<p>SAMSON</p> <p>Area covered by the type: Samson is introduced as a type of Christ in terms of the Edenic Covenant of Gen. 3:15. However, he fails in that mission and becomes a type of all who accept the challenge of the Truth but consistently fall short of the example of ‘the seed of the woman’ thus emphasizing both the greatness of his work and the need of all who are ‘in’ him.</p>		
<p>The Seed of the Woman Born</p>		
<p>13:1</p>	<p>The sixth cycle of apostasy in Judges arrives and sees the emergence of Samson (“Brilliant sunlight”) as a type of the redeemer of Gen. 3:15 – the woman’s seed (v.1)</p>	<p>At the end of the sixth cycle (or ‘day’ of 1,000 years) when darkness covers the earth the “sun of righteousness” will arrive to complete the mission set down in Gen. 3:15 as the seed of the woman (Mal. 4:2-3)</p>
<p>13:2-25</p>	<p>Manoah’s (“rest”) wife is un-named in the record but is the most spiritually intelligent figure in his family (v.2) The Hebrew word <i>isha</i> occurs 14 times in the chapter – 7 times with a definite article rendered “the woman”</p>	<p>God chose “the woman” to represent His own thinking in opposition to that of the serpent in Gen. 3:15 because Eve had initially upheld God’s law in the face of the questioning of the serpent (Gen. 3:1-2). Hence, “the woman” represents the Divine element in the Atonement</p>

<p>and 7 times without an article as just “wife” (14 = certainty of covenant)</p> <p>Manoah’s wife is barren and Divine intervention is required for the birth of a son who was a Nazarite unto God from the womb (v.3-5)</p> <p>The angelic messenger returns to visit “the woman” not Manoah who must rely upon guidance from his wife (v.8-11)</p> <p>The strict instructions about Nazariteship are repeated – Manoah’s wife is the true Nazarite (v.12-14)</p> <p>Manoah’s wife shows real perception and understanding while he flounders at the turn of events (v.15-23)</p> <p>Samson is born, grows and is blessed by Yahweh Who works in him to create agitation between natural tendencies (Eshtaol) and the striking down of carnality (Zorah) (v.24-25)</p>	<p>– the source of victory over sin – the aim of the first great covenant</p> <p>Christ as the “seed of the woman” was born the son of God by intervention of the Spirit – he was a Nazarite unto God from his birth (Luke 1:35)</p> <p>Adam is held responsible for the introduction of sin and death (Rom. 5:12). Redemption would not come by the will of man but by the intervention of God (Luke 1:35; John 1:12-13)</p> <p>The role of the Divine mind (“the woman”) in the victory of Christ over sin was crucial (John 5:19,30)</p> <p>The Divine sonship of Christ enabled him to overcome where all others fail. His Father spoke to him every morning from the earliest age (Ps. 22:9-10; Ps. 139:13-17; Isa. 50:4)</p> <p>“And the woman bear a son” is redolent of the birth of Christ (Luke 2:7) and his growth and development were foreshadowed by Samson (Luke 2:52)</p>
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