

JUDGES, JEREMIAH, REVELATION

Part I

The Harlot Woman Dealt with in All Three Books

By Arlen L. Chitwood

Note that which is stated about Israel and the land of Israel in Jer. 25:10, 11:

“Moreover I will take from them the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, the sound of the millstones, and the light of the candle.

And this whole land shall be a desolation, and an astonishment; and these nations [Israel, along with other surrounding nations, judged with Israel (v. 9)] shall serve the king of Babylon seventy years.”

Then note that which is stated about the harlot in Rev. 18:22, 23:

“And the voice of harpers, and musicians, and of pipers, and trumpeters, shall be heard no more at all in thee; and no craftsman, of whatsoever craft he be, shall be found anymore in thee; and the sound of a millstone shall be heard no more at all in thee;

And the light of a candle shall shine no more at all in thee; and the voice of the bridegroom and of the bride shall be heard no more at all in thee: for thy merchants were the great men of the earth; for thy sorceries were all nations deceived.”

Exactly the same thing is stated about Israel in Jer. 25:10 as is stated about the harlot in Rev. 18:22, 23 (cf. Isa. 1:4-21; Jer.3:1ff; Ezek. 16:1ff).

In the Book of Jeremiah, the statement had to do with *the Jewish people in relation to the land of Israel at the beginning of the Times of the Gentiles.*

Israel had been removed from her own land

and transported into the land of Shinar, *from a theocracy into the world kingdom of Babylon.* And in the land of Babylon *the Jewish people could no longer experience the things enumerated in Jer. 25:10 in their own land.*

Then, in the Book of Revelation, the whole of that seen in Jeremiah is turned around and used in a completely opposite respect *at the end of the Times of the Gentiles, over 2,600 years later.*

In this book the same statement has to do with *Israel playing the harlot among the nations in the Gentile lands where the nation had been dispersed throughout the Times of the Gentiles.* And the picture in the Book of Revelation, reversing the matter, has to do with Israel about to be cleansed of her harlotry, at which time the nation will be removed from these Gentile lands and transported back to her own land, with the theocracy restored to Israel.

Once restored to the land, Israel would no longer experience the things stated in both Jer. 25:10 and Rev. 18:22, 23 *in Gentile lands,* for God will have cleansed and removed the nation from these lands.

Then, at that time, God will *restore these things to her, in her own land, in connection with the restoration of the theocracy. That taken from the nation in Jer. 25:10, 11 will be restored to the Jewish people.*

Judges and John

The five books of Moses, the Pentateuch, end with the account of Moses' death and Joshua assuming the mantle (Deut. 34:1-12).

The Book of Joshua then begins with a reference to Moses' death and continues with a history of the Israelites entering and beginning to take possession of the land, slaying and/or driving out the inhabitants, under Joshua's leadership. And the book ends about twenty-five years later with a reference to Joshua's death and the Israelites burying the bones of Joseph, who had died about two centuries prior to that time in Egypt (Josh. 24:29ff; cf. Gen. 50:25, 26; Ex. 13:19).

The next book, the Book of Judges, continuing from Joshua, begins with a reference to Joshua's death, beginning a period of time lasting over three centuries (some 320 or so years) when the Israelites resided in the land apart from leadership of a nature previously experienced — extending from the death of Joshua to Saul being anointed the nation's first king.

A Summation of Judges

Two things marked the period of the Judges:

1) *Disobedience on the part of the Jewish people.*

2) *God's reaction to their disobedience* (which had to do with anger, followed by a chastisement of the Jewish people to bring about repentance; and their repentance was followed each time by God raising up one or more individuals [one or more judges] to deliver His people).

During Moses and Joshua's day, God had commanded His people *to drive out all of the Gentile nations inhabiting the land.* But, following Joshua's death, the Israelites gradually began *to cease driving these nations out* (cf. Deut. 7:1, 2, 16, 22-24; Josh. 23:1-5; Judg. 1:1, 19, 21, 27-33).

Then, *disobedience at this point resulted in other forms of disobedience* — something which the Lord had previously called to the people's attention and had warned them about (cf. Ex. 23:33; Deut. 7:4, 16; 12:30).

God, through Moses, had laid down the rules and regulations (the Law, the Magna Charta for the kingdom) which His people were to follow within the theocracy. But, after failing to drive the Gentile nations out of the land, that which God had warned His people about *began to occur.*

The Jewish people, over time, found themselves gradually being influenced by and conforming more and more to the ways and practices of

the pagan Gentile nations dwelling in the land with them. And, as a result, rather than the Jewish people following that which God had stated in His Word, this period is marked by *a departure from the Word*.

With the absence of the type leadership previously provided by Moses, and then Joshua, Scripture reveals *one central manner of living* on the part of God's people during the time of the Judges, lasting for over three centuries:

"In those days there was no king in Israel, but every man did that which was right in his own eyes" (Judg. 17:6; 21:25; cf. 18:1; 19:1).

And God reacted *accordingly*. God reacted in *exact accordance* with that which He had previously revealed in His Word through Moses.

There is a repeated sequence in the Book of Judges relative to the Jewish people's disobedience and God's reaction to their disobedience. In chapter two, this sequence is introduced (resulting from the people's previous actions, seen in chapter one), setting the stage for that seen throughout the remainder of the book:

1) *Israel's action:*

"And the children of Israel did evil in the sight of the Lord, and served Baalim.

And they forsook the God of their fathers...and followed other gods..." (vv. 11, 12a).

2) *The Lord's reaction:*

"And the anger of the Lord was hot against Israel, and he delivered them into the hands of spoilers...and he sold them into the hands of their enemies..."

Whithersoever they went out, the hand of the Lord was against them for evil, as the Lord had said, and as the Lord had sworn unto them..." (vv. 14a, 15a).

3) *Israel's reaction:*

"...and they were greatly distressed [which would lead to repentance]" (v. 15b).

4) *That which the Lord then did:*

"Nevertheless the Lord raised up judges, which delivered them out of the hands of those that spoiled them" (v. 16).

When the Israelites fell into sin, God reacted through using that which had resulted from His people's previous failure — Gentile nations remaining in the land, contrary to His command — as a means to bring about their repentance. He delivered the disobedient Israelites into the hands of the same pagan nations which they had previously failed to drive out (2:21-23).

And, following His people being brought to the place of repentance through a judgment of this nature, God then raised up one or more individuals to deliver them out of the hands of the Gentiles.

Beginning in chapter three, when God raised up the first judge to deliver His people, repentance on Israel's part is seen first. That is, God delivered His people into the hands of the Gentiles, persecution at the hands of the nations followed, the people repented, and God then raised up an individual to deliver them out of the hands of the Gentiles. And this same order is continued through eleven of the fourteen judges whom God raised up (3:7-9, 12-15; 4:1-4; 6:1-14; 10:6-18; 11:1ff).

Then, following the death of the eleventh judge (12:15), though the same sequence is seen beginning again (with Israel's disobedience), certain changes occurred in the complete cycle of events this time:

"And the children of Israel did evil again... and the Lord delivered them into the hands of the Philistines forty years" (13:1).

For the first time there was a *forty-year period* in which the Israelites found themselves in subjection to the Gentiles. "Forty" is one of several numbers used in Scripture to show *completeness*, and the number appears numerous times in Scripture in this respect (*e.g.*, Moses' life is divided into three separate and distinct forty-year periods, Moses

was on Mount Sinai forty days and nights, the disobedient Israelites under Moses wandered in the wilderness for forty years, each of Israel's first three kings reigned for forty years, Christ was tempted by Satan for forty days and nights, and Christ had a forty-day post-resurrection ministry prior to His ascension).

In this respect, because of Israel's disobedience, God gave His people into the hands of the Gentiles (the Philistines) for *a complete period of time*. And this complete period could only have followed *a completion of Israel's disobedience* over the years. That is to say, Israel's cup of iniquity had apparently become full (*cf.* Gen. 15:16), with God acting accordingly.

However, there is no record of the Israelites repenting and crying out for deliverance during these forty years. Nevertheless, God raised up Samson during this time as the twelfth judge, stating that he would "*begin*" to deliver Israel out of the hand of the Philistines" (13:5b). Full deliverance though could not occur *until after the Israelites had repented*, something not seen until the days of Samuel the prophet, the fourteenth and last judge (following Eli [I Sam. 7:3-15]).

The Book of Judges, in the preceding respect, sets forth, in a repeated manner, the complete history of Israel — from the time of the inception of the nation during Moses' day to modern times.

And the nation is nearing the end of the final period of their disobedience, with the Jewish people about to find themselves in the hands of Gentile nations which will render such intense persecution that repentance, after millenniums of time, will be forthcoming.

And God, true to His Word, will then send the Deliverer.

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