

JUDGES, JEREMIAH, REVELATION

Part II

The Harlot Woman Dealt with in All Three Books

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Judges chapters seventeen through twenty-one form somewhat of an epilogue to the book, taking the reader back several centuries to near the beginning of the period of the judges (note the mention of Moses' and Aaron's grandsons in this section [18:30; 20:28], which would place events back during the early years of this period of time).

And this would account for the summary statement concerning *the absence of a king in Israel, with every man doing that which was right in his own eyes*, not being seen until the opening part of this epilogue (17:6). Then, part or all of this statement is seen several other subsequent times in this closing section (18:1; 19:1; 21:25).

As previously seen (Part I), this period covering the time of the judges follows the death of Joshua and ends with the inauguration of Israel's first king (Saul). And the period between these two times, in one respect, is exactly where world Jewry finds itself today.

The names translated "Joshua" and "Jesus" in the Hebrew and Greek texts of the Old and New Testaments are *the same word* in their respective languages, both meaning "Salvation." This is why the KJV translators misused "Jesus" instead of "Joshua" in both Acts 7:45 and Heb. 4:8. Rather than a mistranslation, there is a misuse of names, for, again, both are *the same word* in their respective languages.

(Note how the eight visions in Zech. 1:7-6:8 terminate in the verses immediately following the last vision — with the crowning of "Joshua" in connection with "the man whose name is the BRANCH," Who will "build the temple of the Lord" [Zech. 6:11-13].

"The BRANCH" is a Messianic title, used of *Israel's Messiah*, Whose name is *Joshua/Jesus* [cf. Zech. 2:8-10; 6:11-13]. Note the Messianic nature of both of the referenced passages, along with the name "Joshua" used with the title "the BRANCH" in both passages.)

The Jewish people are living today between these same two times — between *the death of Jesus* (rather than Joshua) and *the Jewish people possessing their King* (their great King-Priest after the order of Melchizedek rather than Saul).

That is to say, *the Jewish people are living today between the time when they crucified their Messiah and the time when their Messiah will return as the great King-Priest after the order of Melchizedek.*

As well, in the preceding respect, the Jewish people today are also living during *a time when they are not only without a King, but a time when everyone is doing that which is right in his own eyes.*

Judges Chapter Nineteen

But, as can be clearly seen throughout the Prophets, with the summation of the matter set forth in Rev. 17:1ff, *things are about to change. The harlot is about to be destroyed.*

And exactly the same thing is seen toward the end of the Book of Judges, during the period of time between the death of Joshua/Jesus and the appearance of Israel's King.

There is an account part way through the epilogue section of Judges which foreshadows exactly the same thing as seen by the harlot woman being burned with fire in Rev. 17:1-19:6 (cf. Isa. 1:21-27).

In Judges chapter nineteen there is an account of a Levite and his concubine, his wife. The Levite had taken her as his wife and moved her from

Bethlehem to a place some distance north, to his home on Mt. Ephraim. But, his wife not only "played the whore against him" but returned to Bethlehem, "unto her father's house" (vv. 1-3).

This was followed four months later by the man taking a hired servant and traveling to Bethlehem to get his adulterous wife. And, after certain events in Bethlehem, a rather lengthy account follows of a journey which the man made with his concubine and the hired servant, traveling from Bethlehem back to Mt. Ephraim (vv. 5ff).

Enroute from Bethlehem to Mt. Ephraim, they entered the village of Gibeah, with a view to spending the night, which is where a main part of that seen in the account occurred.

After sitting in the streets of the city for awhile, waiting for someone in the city to befriend them and offer lodging for the night, an old man came in from his work in the fields, saw them, and offered them a place where both their animals (donkeys) and the three of them could spend the night (vv. 10-21).

Then, after all had been properly taken care of (the animals and the three travelers), "the men of the city, certain sons of Belial" (a reference to *worthless men of the city*), came to the house, and began to beat on the door, demanding that "the man" inside the house (evidently the husband of the adulterous concubine) be brought out so that they could have homosexual relations with him.

It is the same picture seen back in Genesis chapter nineteen after Lot had invited the two angels to spend the night in the safety of his home (vv. 2ff). And that which then occurred in Judges is also very similar to the account in Genesis.

In keeping with Eastern hospitality, protecting guests inside one's home at all costs, in Genesis chapter nineteen, Lot had offered his two virgin daughters instead (v. 8); and the man in Judges chapter nineteen, did the same thing, offering his own virgin daughter, along with the man's concubine.

The men of the city *took only the man's concubine*, and they "abused her all the night until morning." And, when they had finished with her and the night was almost over, they let her go.

She made her way back to the house where her husband resided, and, at the dawning of the day, *fell at the door of the house and evidently died* (vv. 22-26).

At this point in the story, there are *two women*. One was a *harlot* who had been sexually abused throughout the night by the men of the city; and the other was a *virgin* whom the men of the city had left at the house, untouched.

When the concubine's husband came out and found his wife unresponsive, he loaded her upon one of the animals and continued the journey to his home on Mt. Ephraim.

Once there, he took a knife, cut the harlot into *twelve pieces*, and sent the pieces "into all the coasts of Israel," *evidently one piece to each of the twelve tribes of Israel* (vv. 27-29; cf. I Sam. 11:7; I Kngs 11:30ff).

And the account closes with this statement:

"And it was so that all that saw it [a piece of the dead harlot] said, There was no such deed done nor seen from that day that the children of Israel came up out of the land of Egypt unto this day..." (v. 30a).

Parallel Accounts — Judges and Revelation

Scripture presents exactly the same picture, from two different perspectives, in both Judg. 19:1-30 and Rev. 12:1-20:6. In both passages you have:

- 1) *Israel existing in the condition seen in Judges — without a King and every man doing that which is right in his own eyes.*
- 2) *An account of both a harlot and a virtuous woman.*

In *Judges*, the men of the city, seen as base men, took and abused the Levite's wife, a *harlot*, throughout the night, bringing about her death as a new day dawned.

But the host's *virgin daughter* remained untouched by the men of the city.

Then, the husband of the *dead harlot* cut her body into twelve parts, "together with her bones," and sent one piece of the dead harlot's body to each of the twelve tribes of Israel.

The harlot was gone, the virtuous woman lived, and the complete matter had to do with the entire nation (Judg. 20:4-6).

Revelation Chapters Twelve through Twenty

Now, note how this is presented in Rev. 12:1-20:6. Two women are seen. In chapter twelve, a *woman, clothed with the sun, in possession of regality* is seen. Then, beginning in chapter seventeen and continuing through the first six verses of chapter nineteen, the same woman from chapter twelve reappears, though now presented as a *harlot, associated with the world, in possession of regality* (17:18).

And, as in the account in *Judges*, the harlot is seen being abused throughout the night — throughout the time of "the darkness of this world," prior to the time that "the Sun of righteousness" arises "with healing in his wings" (cf. Mal. 4:2; Eph. 6:12).

The harlot has been, is being, and will be abused at the hands of those to whom she was given — the Gentile nations.

God gave a nation already in the throws of harlotry over to the Gentile nations; *He drove His people out among the nations, among her lovers, to effect repentance through persecution at the hands of her lovers.*

Then, note how *the nations have abused the harlot throughout the night in Rev. 18:3:*

"For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies."

As Israel has continued to play the harlot, having illicit and forbidden relationships with the nations, the nations have become rich at Israel's expense.

But all of this is about to change.

The men of the city *killed the harlot* in *Judges*. And the complete picture has to do with a *slain harlot subsequently cut into twelve pieces, with one piece sent to each of the twelve tribes of Israel.*

In *Revelation*, the corresponding picture has to do with God using the Gentile power of that coming day to *slay the harlot*. In this future instance, foreshadowed by events in *Judges* chapter nineteen, *the harlot will be burned with fire*, the smoke of her burning will ascend up throughout the endless ages (i.e., *the harlot will never live again; Israel's harlotry will forever be a thing of the past*), and this will have to do with the whole house of Israel, all twelve tribes (seen by pieces of the harlot sent to all twelve tribes in *Judges*, implicating the entire nation).

And, exactly as in the account in *Judges*, the Gentile nations, into whose hands the harlot has been delivered, *cannot touch the virtuous woman* (Israel's status once the harlot has been destroyed and cleansing has occurred).

And in that coming day, because of that which will then ensue, Judg. 19:30 can only, once again, be seen applying to all throughout the twelve tribes who witness that to which these two sections of Scripture apply. That stated in this verse, projected out into that coming day, would read something like this:

"And all that see it in that day [the dissected harlot/the burned harlot—the destroyed harlot, with only the virtuous, untouched woman then existing] will only be able to say, *There has been 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 [throughout 3,500 years of Jewish history, with nothing like this ever seen during all that time; nor will it ever be seen again, for Israel's harlotry will never exist again].*"