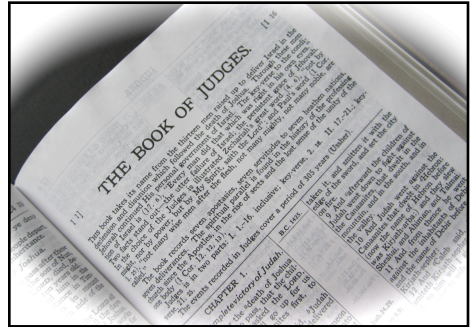


Christ in All The Scriptures

Judges

Introduction

In every book of the Bible there are basic truths which must be looked for. They are: what aspect of God, Christ, the Holy Spirit, and salvation does this book deal with. Our consideration is on Christ in one of the darkest books of the scriptures. Judges is a book which is marked by repeated enslavement due to their disobedience to God. Tragic are the words: “He/Lord sold them into the hands of” (*their enemies*) (ch. 2:14; 3:8; 4:2; 10:7). It is also one of the saddest books for they had entered into the promised land. All the power and wisdom of God was at their disposal (ch. 1:2, 4). It had been a glorious beginning with Othniel securing two victories (ch. 1:12-13) and the emphasis is on why he fought; and then the emphasis on the second victory is on who he fought (ch. 3:9-11, the king of double wickedness). Yet, they ultimately failed miserably (ch. 1:19, 21, 27, 28, 29, 30, 31, 33). Years were spent being disciplined by God and it was as if they did not exist.



On two occasions victory was because of a woman for Jael slew Sisera (ch.4:21; 5:26-27), and the woman of Thebez slew Abimelech (ch. 9:53). The interesting thing is that both men died through a head wound. Jael hammered a tent peg through Sisera's temples, and a millstone crushed the skull of Abimelech. Another victory was won by deceit when Ehud slew Eglon (ch. 3:16-23).

Many of the judges failed. For instance:

- a) Gideon after a magnificent start (ch. 6:12-27), and the successful victories against Midian (ch. 7:1-25), the men of Succoth (ch. 8:16), and those who slew his brothers (ch. 8:19). Gideon made the golden ephod (ch. 8:27).
- b) Jephthah made a rash vow (ch. 11:30) and condemned his daughter to maidenhood all her life.
- c) Samson also started off well for we read: “The Spirit of the Lord began to move him” (ch. 13:25) but he ended his days a blind man in captivity, being the sport of the Philistines. Despite being raised by God to deliver His people, when Samson died they were still in captivity. It is the depressing story of a man who could never deliver God's people because he loved the enemy (ch. 14:1) and was unaware that the Lord had departed from him (ch. 16:20).

There was the rejection of the absolute and divine authority of God which led to: “Every man did that which was right in his own eyes” (ch. 17:6; 21:25). It was in this depressed spiritual condition that Micah hired a priest (ch. 17:10) and had in his home “the carved image, the ephod, the teraphim, and the molten image” (ch. 18:18).

The question becomes: “How can we find anything of Christ in this book?”

There are a number of ways our Lord is prefigured in Judges.

- a) By a contrast of the underscored message of the book, failure in contrast to non failure.
 - i) By the descriptive terms used:
 1. “Angel of the Lord” (ch. 2:1)
 2. “Secret” (ch. 13:18)
 3. “Nazarite” (ch. 13:5)
 4. “Man of God” (ch. 13:6)
 - ii) By a contrast with the judges:
 1. They were plural, He was singular
 2. They were sinful men, He was holy
 3. Many of them failed, he never failed

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- iii) By the offices of:
 - 1. Prophet (ch. 6:8)
 - 2. Judge (ch. 2:18)
 - 3. Deliverer (ch. 3:9)
- iv) By happenings:
 - 1. The angel of God ascending in the flame (ch. 13:20)
- v) By similar experiences of the judges:
 - 1. The Lord was with the judge (ch. 2:18)
- b) By the manifestation of God and Christ being God, He must show the same characteristics.
 - i) The faithfulness of God (ch. 2:16) even though they denied Him by having their idols (ch.10:13). By this attitude of patient toleration we see the truth: “love suffereth long and is kind” (1 Cor. 13:4). How comforting is the tenderhearted helpfulness and compassion despite willful disobedience.
- c) By a contrast of the underscored message of the book
 - i) That which is emphasized is failure, failure to fully possess the land, failure of a number of the judges to deliver, and failure of man to obey the law. In this our Lord is set in contrast, for of Him it is said: “He shall not fail” (Isa. 42:4), and of God it says: “He faileth not” (Zeph. 3:5).

Of the four descriptive expressions, “Angel of the Lord”; “Secret”; “Nazarite”; and “Man of God”; we can only consider the name “Secret”. It is a Hebrew word which is only used twice in the scriptures (Jud. 13:18; Psa. 139:6) where it is translated “too wonderful”. It is not the same as His name “Wonderful” (Isa. 6:9), but indicates a superlative which cannot be described. If we look for similarity of thought it can be found when the disciples said: “What manner of man is this that even the winds and the sea obey Him?” (Matt. 8:27).

When considering the Lord it is irrelevant whither one considers His individual beauties of love, peace, grace, faith, compassion, or their blending together when mercy and peace kiss each other. He is more wonderful than words can ever express.

We, like Manoah, look upon a person who has a glory no mind can grasp; a majesty that is superlative above every earthly monarch; skills and abilities in creating; maintaining and decreeing degrees of deterioration man cannot halt or eradicate; and His life is perpetual. Such was His life that the brightness of Him as the Light was never dimmed, the fidelity of His spoken truth was never in doubt, weakness and inability knew nothing in Him. Trace the annals of history, search the chronicles of kings, the halls of learning, and there will never be found one like him who revealed so perfectly and fully the character and will of God. Who governs in perfection every sphere of administration, and controls such a vast dominion. He is undeniably perfect and when we come to consider His name “Secret”, we simply say: “it is too wonderful for me” for no created being, celestial, terrestrial, or infernal can appreciate and describe the perfections He possesses, the fulness of his glories.

He is the unfailing Christ therefore:

- a) His promises can never fail (Jn. 10:28-29). God never makes idle threats therefore, whither it is a statement of absoluteness (Jn. 3:7); a message of hope (Jn. 14:1-2); or judgment (Rev. 20:11); it is a pledge which will be carried out.
- b) His purposes can never fail, He will build His church. (Matt. 16:18)
- c) His power can never fail for He is the Almighty God. (Gen. 17:1; Ezek. 10:5; Rev. 19:15)
- d) His presence with us will never fail, for He is the Living God. (Deut. 5:26; Jer. 10:10; Heb. 12:22)
- e) His provisions for us will never fail. (Psa. 84:11)

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Christ is unailing in:

- 1) That which He intimates by action. Although Mary and Martha and the widow of Nain were unaware of the Lord's activities, by His moving toward them was the pledge of the resurrection of their loved one (Jn.11:7; Lk. 7:11). When he stopped the cortege of the only son of the widow of Nain, and when He intimated to Jairus He would go to his house (Lk. 8:42), the Lord was beginning a work of which there could be no stopping. Like the wheels in Ezekiel, He moves "straight forward not turning" (Ezek. 1:9). No one ever died in the presence of the Lord for how could human life end in the immediate presence and power of the Prince of Life? (Acts 3:15). When the Lord began those journeys each of those corpses was as good as alive again. What a comfort that gives. Looking at these three resurrections we observe one was before the funeral, one was during the funeral, and one was after the funeral, thus it did not matter the state of decomposition. The Living God was drawing near. I look on to another journey He will take, when He starts His journey earthward to the air and calls His loved ones to Himself. We read the words: "The dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds" (1 Thess. 4:16-17). It will not matter if it is a dead one before the funeral, during the funeral, or after the funeral. He will raise them. We, like Mary, Martha, and the widow of Nain, are unaware of the moment He begins that journey, yet reality is it is only seconds before His mighty voice is heard and the dead shall rise. He is unailing in His resurrecting power and His transforming power for all will be changed and translating power. He shall not fail.
- 2) That which He intimates by word. At the wedding feast He said to the servants: "Fill the waterpots with water" (Jn. 2:7). On the surface it appeared as an act of futility but He had begun the unailing task of providing the wine. He, the all sufficient and sympathetic One, will not stand back and see one of his own humiliated at a festive occasion by a lack His blessings. Note that He did not precisely say that He would do something, but the intimation was there. He did not fail. How shattered would their belief have been had nothing happened, apart from the fact that His glory would not have been revealed (Jn. 2:11). Again, He told the blind man: "Go, wash in the pool of Siloam" (Jn. 9:7). Would we even consider that the Lord sent the man away without hope rising within his breast, only to have it dashed by failure?

Christ will never fail in any work God entrusted to Him:

God has entrusted to Christ works so vast that none but One who is God could undertake them. There are six major works we will briefly consider.

- 1) Creation (Jn. 1:1; Col.1:17)
 - a) The work of creation, developing and maintaining creation. How simplistic is the expression: "In the beginning God created the heaven and the earth" (Gen. 1:1); or "The heavens are the work of Thy hands" (Psa. 102:25); or "All things were made by Him; and without Him was not anything made that was made" (Jn. 1:3). I always am impressed by the almost incidental comment: "He made the stars also" (Gen. 1:16). In the creation narrative of Genesis 1 we are impressed with the superlative greatness of God especially when we consider the declarations and results. Therefore, in Genesis 1 we read: "And God said" (ch. 1:3); "And God saw" (v.4); "And God called" (v.5); "And God made" (v.7); "And God set" (v.17); "And God created" (v.21); "And God blessed" (v.22). Then we read of His unailing glory: "And God ended His work" (ch. 2:1). He finished the work of creation for the glory of God.
- 2) A sinless life (Heb. 7:26)
 - a) The work of a sinless life. Lets not think that living the holy life was an easy stroll through this world. It was a life fraught with hostility, temptation, and opportunity to take the easy way out. To live from the day of ones birth to the day of His ascension and never ever, under any circumstances fail in any way or degree, was a major work. Of course the Lord could not sin but that did not nullify the fierceness of the temptations. It meant doing, saying, and thinking according to the will of God,

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irrespective of the thoughts or ways of man. He came to show the Father, to show God and declare His name. Glorious truth, He never failed, for at the closing of His earthly sojourn He was able to say in truth: "I have glorified Thee on the earth: I have finished the work which thou gavest me to do" (Jn. 17:4). When on the cross, after the three hours of darkness, he could cry: "It is finished" (Jn. 19:30), and then on the Sunday morning He rose from the dead, vanquishing the power of Satan. Across His life we could write: "He shall not fail".

3) A reconciling propitiatory sacrifice (1 Pet. 3:18)

- a) How full are the words of John who wrote: "He is the propitiation for our sins, and not for ours only, but also for the sins of the whole world" (1 Jn.2:2). The sheer fulness and immensity of that statement is beyond comprehension. Then, if we consider each clause of what Peter wrote we begin to grasp something of the fulness of His unfailing work (1 Pet. 3:18).

Statement	Truth expressed
Christ hath once suffered for sins	Propitiation
The just for the unjust	Substitution
That He might bring us to God	Reconciliation
Being put to death in the flesh	Crucifixion
Quickened by the Spirit	Resurrection

4) His High Priestly ministry

- a) When we consider any work the Lord does for us, the first thing we must realize is that we cannot know the need or the value of His work unless we are aware of our own deficiencies. Christ would mean nothing to us as Saviour unless we had recognized our lost condition. Likewise, the Lord as High Priest or Advocate will be little other than biblical phrases of something He does, unless we are aware of our need for Him to fulfill these offices.
- b) The work of the Lord as our High Priest is necessitated by our spiritual needs. Of course the spiritual conflict one is in can affect us emotionally and mentally. For instance, there are times when an individual can get down due to circumstances and Satan takes advantage of such so that we might question or get angry at God. Thus, we are affected in spirit. I wonder how many there are who have closed their Bibles and said they will not read them again, or stopped praying, or just given up. It is then we need our succouring to help us come to the Throne of Grace (Heb. 4:16). The High Priestly ministry of the Lord is that which keeps us believing, for if He were not interceding for us, our faith would not last past the first satanic questioning. The Lord prayed for Peter, He did not pray that Peter would not fall but that his faith would not fail (Lk. 22:32). Peter never lost his salvation for the Lord was praying for him. There is something very beautiful and awesome watching a master in his or her activity. As I watch the Lord in these offices, the delicateness of His succoring (Heb. 2:18); the firmness of His security (Heb. 7:25); the superiority of His place of functioning (Heb. 9:24); and the tenderness of His sympathies (Heb. 5:2, 8); I see the most beautiful man eyes have ever seen. This lovely high priest has all the sympathies of Aaron and the qualifications of Melchizedek, but in a much higher capacity. No man can have compassion on the ignorant and them that are out of the way more than Christ. He knows the difficulty of the pathway of coming to God more than any other. His sensitive being felt the hurt of being despised and rejected, to have men turn their faces from Him; to be of no estimation in the value of men (Isa. 53: 3); and sold for the price of a slave (Ex. 21:32; Zech. 11:12; Matt. 26:15) more than any other. He knows the difficulty of temptations and what it is to face

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death in a matter of hours; to be cast into a jail where criminals are; to be jeered and whipped; and have the truths spoken cast back into His face. He faced all these experiences and many more, and never failed.

- c) When we experience the coldness of the wilderness pathway and the hostility of the world, He has known these experiences before we ever do, and more intensely than we ever have, but glory to God he feels and sympathizes with us in the trials. Thank God He will never fail to be there to intercede for us, sympathize with us, or succor us. Furthermore, neither can He ever fail in His Melchizedek priesthood for the scriptures record: "He is able also to save them to the uttermost that come unto God" (Heb. 7:25), and He lives in the power of an endless life (Heb. 7:16.) When God spoke to Jeremiah He said: "Pray not for this people" (Jer. 14:11), and then later said: "Though Moses and Samuel stood before me, yet my mind could not be toward this people" (Jer. 15:1). At another time, speaking to Ezekiel concerning the coming judgment on Israel, He said: "Though these three men, Noah, Daniel, and Job, were in it, they should deliver but their own souls" (Ezek. 14:14). Praise God such is the unfailing power and efficacy of our High Priest. God will never say that to Him concerning us.
- 5) The exclusive Advocate (1 Jn. 2:1) and be the Judge with whom no verdict can be appealed for it is perfectly righteous, and having the right to execute judgment (1 Jn. 5:22 & 27).
- a) The more the Lord opens my eyes the more I understand the greatness of my need for Christ as my Advocate. I need an advocate because in my spiritual blindness I am very ignorant of how often or the seriousness of my sins. While I am not aware of them, Satan is and he is before God accusing me (Rev. 12:10). I am well aware that there are some who, taking a verse out of context, say in so many words that Satan cannot accuse us for: "There is therefore now no condemnation to them which are in Christ Jesus (Rom. 8:1), and does not God say: "Who shall lay anything to the charge of God's elect?" (Rom. 8:33). As I say, this is totally ignoring the context. Satan accused Job before God (Job 1:9-10; 2:4-6) and he will do it in tribulation days. Do we think he does not do it today. Is our salvation of a different level than that of tribulation saints? In Revelation 12 these saints: "loved not their lives unto the death" (Rev. 12:11) and yet Satan is accusing them! He could not accuse them of disloyalty for they were as Antipas (Rev. 2:13); or the three Hebrew servants (Dan. 3:17-23); or Daniel who prayed despite the horror of the impending judgment (Dan. 6:10-11). I fear that the saints have a very low comprehension of how often or in how they sin, but Satan knows them. However, some will still say: "We confess our sins and God forgives them". Thank God for that however, it leaves a very major question which is: "Am I always aware of my sinning?" I can only confess sins I am aware of but what of the activities, etc., which Satan knows are sins and I do not? What are some of the sins we commit perhaps unconsciously? Some of the ones the Lord has shown me in my own life are apathy; the sin of living life in the box of time; the sin of unbelief; favoritism; inconsistency; the acceptance of living in dead formality instead of living vitality personally and ecclesiastically; the reluctance of introspection and retrospection to evaluate where I am spiritually, not intellectually, or my position in the church, and a swiftness to change, selective perception on sin in myself, speaking about Heaven, Hell, and eternity but not living in the realities of such, and the list goes on.
 - b) We are sinning constantly whither it is in spiritual exercises or otherwise. If all is not being done for the glory of God then it is sin. Sin is not an accident. It may be done through ignorance but that does not make it an accident. How often do any one of us sin in a day? We have no idea for sin deadens our awareness. It is a spiritual anesthetic which cancels out conviction and makes God's word a variable. What would happen if we had no Advocate with the Father and Satan accuses? Consider him saying: "I sinned once, my angels rebelled once and they came under your judgment, why does Rowan not get obliterated, this is favoritism". I see the very character of God would be disgraced and called into question. Thank God Christ is there, and when Satan accuses he does not minimize the sin, or explain extenuating circumstances. Rather, He stands there as the slain Lamb by whose blood

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propitiation is made. The justice of God has been satisfied, the condemnation fully borne, cleansing has been righteously provided, and on that ground God can say to Satan: "Who can lay anything to the charge of God's elect?". Just as Satan is accusing day and night so the Lord is advocating day and night, ever before the Father on behalf of every saint. I am so grateful that He will never fail through missing a saint or a sin committed, and by never failing He keeps me in constant fellowship with the Father.

6) The Judge

- a) Daniel is given a vision in which the Ancient of Days is seated upon His throne (Dan. 7:9). There is brought to Him the Son of Man (Dan. 7:13) with attendants and to this man, the Ancient of Days, given the rulership of the world (Rev. 5:6-7). Daniel's vision and that of John in Revelation five are one and the same. That which I want us to observe is that the Judge of all the earth lets the Lamb that had been slain take the book. He has made the decision that the Man Jesus is not only to be the Judge, but to execute all judgment. John will inform us that Christ is both Judge and the executer (Jn. 5:22; 27). Reading these verses carefully, it says: "The Father . . . hath committed all judgment unto the Son" and "hath given Him authority to execute judgment also, because He is the Son of man". When we read therefore of the Judgment of the nations (Matt. 25:31-46); that of believers (Rom. 14:10-12); the unsaved (Rev. 20:11-15); the seal (Rev. 6:1-8:1), trumpets (Rev. 8:6-9:21; 10:7; 11:15); thunders (Rev. 10:4); and vials being poured out (Rev. 16:1--17); the armies of the world (Rev. 19:17-18, 21) the great whore the beast, and false prophet (Rev. 19:20); the devil (Rev. 20:10); and this universe, all are subject to the Son. He will never fail in this work and His adjudications will never be changed for all He judges in righteousness (Psa. 9:8; 96:13; Acts 17:31 (note, by that man); Rev. 19:11).

In reviewing our Lord as He is presented in Judges, and with His name "Secret", truly we can sing:

His Name is wonderful, His name is wonderful
His name is Wonderful, Jesus my Lord
He is the Mighty King, Master of everything
His name is Wonderful, Jesus my Lord
He's the Great Shepherd, The Rock of all Ages
Almighty God is He
Bow down before Him, Love and Adore Him
His name is Wonderful, Jesus my Lord

. . . Audrey Miei

**May God grant us good understanding as He, by His Holy Spirit, deigns to guide us into all truth.
John 16:13**

Rowan Jennings, Abbotsford, British Columbia