

# Gideon our Mighty Warrior

Scripture is filled with types. That is, we see someone whose life is used as a “type” of something else. God had done this often for object lessons.

Many types are of Christ Jesus. We are told Jesus is the “second Adam”. That is a type. We are told Moses was a type of the prophet to come, which was Jesus. In the time of the judges of Israel, there are many types to be found there. I wanted to take a detailed look at one of them, Gideon. His story covers three chapters in the book of Judges, chapters 6 through 8.

No type is ever a perfect match for what it represents, but they are intended to carry many lessons, as far as they can. Gideon is another of those whose type is that of Christ. He demonstrates both His first coming and very predominantly, His second.

Gideon is not a perfect man, or portrayed as such. He clearly shows his flaws, but then so do such types as Moses. Bearing in mind those human flaws, I believe the type prominently stands out for reliable benefit from close examination.

I felt a verse by verse walk through these chapters to be the easiest way to cover this, so let’s just jump in.

## Judges chapter 6

*1 And the children of Israel did evil in the sight of the LORD: and the LORD delivered them into the hand of Midian seven years.*

**Verse 1 - Midian** means, “Strife”, (son of Abraham by Keturah. Midianites are not found in Israel’s history after this account with Gideon. This is their last battle as it were, on the faces of Scripture. The Midianites did blend with the Ishmaelites, so as an actual race, continued with them.

We can literally read this verse, delivered into the hand of “strife” for seven years because of sinning against God. In a prophetic sense, is this a type of the tribulation period?



*2 And the hand of Midian prevailed against Israel: and because of the Midianites the children of Israel made them the dens which are in the mountains, and caves, and strong holds.*

**Verse 2** - Notice the response of Israel to the oppression. This is the kind of response we have when we do not have the upper-hand. A last-ditch effort for survival.



*3 And so it was, when Israel had sown, that the Midianites came up, and the Amalekites, and the children of the east, even they came up against them;*

**Verse 3** - We find three people groups mentioned in league in this oppression of Israel. The representative head of all three are the Midianites throughout chapters 6-8. The children of the east are not specifically named. No doubt that lack of naming is also intentional, not just because the writer didn’t know who they were.

We have seen the Midianites, now we are introduced to the Amalekites.

**Amalek** possibly means, “Dweller in a valley,” (grandson of Esau, his mother was a Horite). That combination is significant with the Horites. See my lesson on Genesis chapter 14 for further details on these people.

If Amalek means “dweller in a valley”, that may be significant due to where the coming war is to take place. The valley that will ultimately be the valley of

Megiddo. These people at war with Israel are the people whose destiny lies there. This name meaning does bear uncertainty though. Something that pops out to me in the Hebrew is the combination of this name: “**Am**” (people) and “**Molech**”. It is blended in overlapping the “M” of the name. That which I see is “People of Molech”. The idol whose worship involved burning their children in sacrifice to Molech, which means “king”.



*4 And they encamped against them, and destroyed the increase of the earth, till thou come unto Gaza, and left no sustenance for Israel, neither sheep, nor ox, nor ass.*

**Verse 4** - This battle with Israel, that takes place after the seven years of suffering affliction from these enemies, covers all the land the Israelites were controlling. Gaza is at the southern end of Israel and was a Philistine city.

**Gaza** means, “the strong”.

The enemies destroyed both their produce of the field as well as their livestock. What is listed in verse four, hits upon most all the industries of Israel’s basic livelihood: grain, fruit, vegetables, meat, skins for clothing and wool for fiber, milk (sheep in Israelite culture, not cows) and butter, power equipment for farming (oxen pulled their plows) and finally transportation (remember Mary went to Bethlehem on the donkey/ass?).



*5 For they came up with their cattle and their tents, and they came as grasshoppers for multitude; for both they and their camels were without number: and they entered into the land to destroy it.*

**Verse 5** - The description of verse

five fits the lifestyle of the Midianites. They had become a nomadic people like the Bedoins of today. Nomadic people take their livestock with them wherever they go and they live in tents. Some, like the Gypsies (Roma), do live in wagons.



*6 And Israel was greatly impoverished because of the Midianites; and the children of Israel cried unto the LORD.*

**Verse 6** - An encapsulation of Israel's dire situation is summarized in the lead name of "Midianites" - Strife.

It was the suffering that came from this strife, that the Israelites turned their faces back to Yahweh. All this came upon them because of their turning from Him in the first place. Now, after the seven years of suffering, the grief had peaked and turned them back to Him.



*7 And it came to pass, when the children of Israel cried unto the LORD because of the Midianites,*

**Verse 7** - We should note that at the very point of turning back (not down the road) but right then....



*8 That the LORD sent a prophet unto the children of Israel, which said unto them, Thus saith the LORD God of Israel, I brought you up from Egypt, and brought you forth out of the house of bondage;*

**Verse 8** - God answered them, but His speech wasn't all comfort. He came with rebuke. He reminded them of His care for them in the past.



*9 And I delivered you out of the hand of the Egyptians, and out of the hand of all that oppressed you, and drave them out from before you, and gave you their land;*

**Verse 9** - God reminds them of answering this same cry before.



*10 And I said unto you, I am the LORD your God; fear not the gods of the Amorites, in whose land ye dwell: but ye have not obeyed my voice.*

**Verse 10** - God lets them know the very method that strife and suffering had come upon them was a form of "poetic" discipline.

They had turned after the idols of these Amorites, so it was after the fashion of these people they were suffering.

**Amorite** means, "A sayer", a Sumerian (now modern Syria and Canaan) commonly nomadic tribes.

It wasn't the Amorite whose names we have seen so far, but these oppressors/destroyers bear the same image of nomadic tribes. Their name also bears the mark of their religion.

Just a side thought here. In the United States, the early settlers took over the land of the native Indians. Israel had done a similar thing, only in Israel's case, they were specifically charged with destroying the nations occupying the Promised Land. Consider: Israel destroyed a good percentage of these nations and later turned to worshipping the very dieties whose own people could not deliver them. That is what I have observed happening in the United States. The dieties of the Indian's couldn't deliver their nations from the white men. Why do I see so many turning to worship those Indian deities today, who could not save their own people? Go figure, huh?



*11 And there came an angel of the LORD, and sat under an oak which was in Ophrah, that pertained unto Joash the Abiezrite: and his son Gideon threshed wheat by the winepress, to hide it from the Midianites.*

**Verse 11** - It is here we take the jump into God's deliverance, when they have turned to him. It is very interesting to see that God did not refuse to save them. He rebuked them, but the next thing we see is His salvation sent. No refusal, just a word of rebuke. How amazing and how wonderful!

Now you may note, "What significance would there be in this angel sitting under an oak?"

**Oak** - There are two types of trees this word refers to. One form is the actual oak, the other is the terebinth tree. They both look alike and are emblems of strength and durability.

We are told this oak was in a place called "Ophrah".

**Ophrah** means, "Fawn" the deer type.

May I suggest we have a picture of the strength that is found only in weakness with the oak in Ophrah? That is what the grace of God is all about. That is the answer God gave when they cried to Him. He itemized their weakness, but provided His strength.

This took place on a more specific named location of who owned the very property where this happened. Look at that name on the title of the land:

**Joash** whose name means, "Given by Yah". That gift of God's strength, given for Israel's weakness, is that which is literally, "Given by Yah". The answer of Christ Jesus for us is given by Yah! But it goes further. We are told this Joash was of a certain tribal line. He was an Abiezrite.

**Abiezrite** means, "My father is help", and is of the further tribal breakdown of Manasseh.

**Manasseh** means, "Causing to forget".

Do we get the message yet? Grace, grace, grace all the way. Grace is given by God. Grace is the help come from the Father. Grace is a covering of our sins so they stand "forgotten" in the judgment seat of God.

This verse further tells us it is the son of this man, who is to be the savior from the destroyer, who is in a unique place in the land of Israel.

Note, it is this verse we first see the name of Gideon. He is busy doing something. Before we take note of what it is he is doing, check out his name:

**Gideon** means, "Destroyer; Mighty Warrior or feller (of trees)", he is the 5th judge of Israel's history.

Gideon is a type of Christ Jesus. When Christ returns the second time to save Israel at that great battle, He will come as the "Destroyer" and "Mighty Warrior". Oh, won't His enemies know it! Further, he is a "feller of trees". Gideon's first charge will be to fell some trees in manifesting God's wrath on some local idolatry. The nations are also compared to trees numerous times in the scripture. At the battle of Armageddon, there will be some more felling of trees

that will take place on that day.

Now take a look at what this mighty warrior is doing, “Gideon threshed wheat by the winepress”. When Christ returns, he will be doing the same thing. The time of the harvest will be at hand and the wheat and chaff will be separated. This threshing of the wheat will take place where the winepress of the wrath of God will be poured out. The wine will flow “to the bridles” we are told. The blood of the great armies that are slain will be immense.



*12 And the angel of the LORD appeared unto him, and said unto him, The LORD is with thee, thou mighty man of valour.*

**Verse 12** - If you have read this before, I expect you have wondered if the angel wasn't kind of making fun of Gideon. After all, the actual man was doing this in hiding. Maybe now that you have seen the meaning of Gideon's name, you will have more understanding. His greeting was according to the reality of his name. He was not mocking nor rebuking him.



*13 And Gideon said unto him, Oh my Lord, if the LORD be with us, why then is all this befallen us? and where be all his miracles which our fathers told us of, saying, Did not the LORD bring us up from Egypt? but now the LORD hath forsaken us, and delivered us into the hands of the Midianites.*

**Verse 13** - Gideon doesn't know who this visitor is yet. He addresses him with the respectful title of “Adon”. It means, “Lord”. Such a title has been properly given both to men and God.

The next three “LORD's” in the passage is from a different word. It is the proper name of God being, “Yahweh”. In Gideon's discourse, He shows his remembering what God had called to remember in the rebuke He had sent via the prophet of verses 8-10.



*14 And the LORD looked upon him, and said, Go in this thy might, and*

*thou shalt save Israel from the hand of the Midianites: have not I sent thee?*

**Verse 14** - Did you catch it? Look at the “LORD” we find used. It is not that “Adon” form. We are told a fact, not the man Gideon's limited understanding at this point. The one whom Gideon is talking with IS YAHWEH who comes in the form of a man. This is like we saw with the three visitors who appeared to Abraham. Personally, I believe it is the pre-incarnate Jesus Christ.

This visitor speaks with authority, though Gideon doesn't know who He is yet. See that tone denoting power and authority, “have not I sent thee?” No doubt Gideon had some perplexity from such a statement, but he obviously knew enough to recognize this was no ordinary, “man on the street” he was talking with.



*15 And he said unto him, Oh my Lord, wherewith shall I save Israel? behold, my family is poor in Manasseh, and I am the least in my father's house.*

**Verse 15** - Though we saw the speaker identified as Yahweh in verse 14, you will note that the identification was not by Gideon himself. When we find the actual quotation, he continues to refer to Him as “Adon”. Gideon knows this visitor is at least some kind of noble, or dignitary. He does not refuse, he meekly poses the question that clearly identifies him as a man of the kind of quality we saw in Moses, and that originally seen in Saul. The Lord sees the truly meek as the “Mighty Warrior”. Jesus came in meekness and He is and will be the ultimate “Mighty Warrior”.



*16 And the LORD said unto him, Surely I will be with thee, and thou shalt smite the Midianites as one man.*

**Verse 16** - Again, with the identification being just facts, and not quotes, we see it is Yahweh who is speaking. When Yahweh addressed him here, saying he would smite the Midianites as one man, was Gideon thinking, “I am just one man”? Ah, but these words are powerful. They are

prophetic. It does speak of a unified, efficient army that would work to the glory of God in Gideon's situation, but it also speaks of the second coming of Christ. When Jesus returns, all those of His body will be caught up to him in “a broad place”, as the Psalms puts it, and immediately return as that part of His one body for that great battle at Armageddon (See Psalm 18).



*17 And he said unto him, If now I have found grace in thy sight, then shew me a sign that thou talkest with me.*

**Verse 17** - Gideon is clearly beginning to realize who he is talking with. I believe he expects he is a prophet, so asks for some miracle to back up this incredible charge.



*18 Depart not hence, I pray thee, until I come unto thee, and bring forth my present, and set it before thee. And he said, I will tarry until thou come again.*

**Verse 18** - In those days, gifts were given to prophets. We saw this when Saul and his servant went to inquire of Samuel, when looking for the lost donkeys.



*19 And Gideon went in, and made ready a kid, and unleavened cakes of an ephah of flour: the flesh he put in a basket, and he put the broth in a pot, and brought it out unto him under the oak, and presented it.*

**Verse 19** - We see the gift Gideon brings to this messenger. A couple of things to note here. First, you will see this has ALL taken place under that oak. The call was totally delivered in that special place of strength. It is mentioned in this verse because God wanted to make sure we did not forget that oak. It is vitally important.

The other thing to note, is the gift Gideon offered. In a type of Christ, consider that Jesus offered Himself a sacrificial gift to the Father as the lamb for our atonement. He was the unleavened bread broken for us and he was the wave loaf we see immediately

after the Passover that came out resurrected at the Feast of Firstfruits.



*20 And the angel of God said unto him, Take the flesh and the unleavened cakes, and lay them upon this rock, and pour out the broth. And he did so.*

**Verse 20** - The Hebrew term translated, “angel” means, “messenger, representative”. This messenger wanted Gideon to see that this gift he was giving was more than just the pay for a prophet, it was a sacrifice to God. In the prophetic sense, we see Christ Jesus offered Himself and the Father also had a part in the receiving of that sacrifice.



*21 Then the angel of the LORD put forth the end of the staff that was in his hand, and touched the flesh and the unleavened cakes; and there rose up fire out of the rock, and consumed the flesh and the unleavened cakes. Then the angel of the LORD departed out of his sight.*

**Verse 21** - Remember the staff Moses used? He smote the rock that provided the water for Israel. Here we see a staff again in conjunction with the sacrifice. He did not smite. He simply touched. You will also notice a rock again, but this time the rock does not flow with water, it flows with fire! Fire speaks of wrath, purification and sacrifice. All these are found in the sacrifice Jesus paid for our sins.



*22 And when Gideon perceived that he was an angel of the LORD, Gideon said, Alas, O Lord GOD! for because I have seen an angel of the LORD face to face.*

**Verse 22** - The word translated, “GOD” here is for “Yahweh”. Now we see the dawning as Gideon combines the “Adon” with “Yahweh”.

We have seen both primary characteristics of a true man of God. We have seen his meekness and now we see he walks in the fear of God.



*23 And the LORD said unto him, Peace be unto thee; fear not: thou shalt not die.*

**Verse 23** - God’s compassion is clearly seen here as He quickly responds to Gideon’s fear. He want’s him to be at peace. God has accepted him. I wonder though, is there also a prophetic point in this verse? Gideon, as a type of Christ, gives the offering, it is received of God and what do we hear from God? “*thou shalt not die*”. Yes, Jesus most certainly did die, but not ultimately for He was resurrected from the dead.



*24 Then Gideon built an altar there unto the LORD, and called it Jehovahshalom: unto this day it is yet in Ophrah of the Abiezrites.*

**Verse 24** - An altar marks a sacrifice. They have been used for other symbolic purposes, but their functional use is for an offering to God. This altar is, strangely enough, built after the sacrifice. It doubles from functionality with memorial purposes. It was given the name “Jehovahshalom”.

**Jehovahshalom** literally means, “Yahweh peace”. It commemorates that God gave peace to Gideon’s fear of death. He received God’s personal promise he would not die. Ultimately the man Gideon did pass away, but at that point in time, God had accepted his offering and ultimately a sacrifice is given for us to have life.

We are told the location of the altar twice in this verse. In 24a we are told it was “*there*”, which, if we have been following the account would know its exact location. Then, in end of 24, we see it specifically renamed. A doubling serves for emphasis. Remember the Ophrah is the “fawn” and the Abiezrite is “My father is help”. God’s provision of peace is found where the heavenly Father provides for our help in our weakness.



*25 And it came to pass the same night, that the LORD said unto him, Take thy father’s young bullock, even the second bullock of seven years old, and throw down the altar*

*of Baal that thy father hath, and cut down the grove that is by it:*

**Verse 25** - What we are seeing happens very swiftly. The appearance under the oak and the call to action both occur in the same day. Then that night, God called to Gideon again. The first action Gideon had to take, was to deal with idolatry. When Jesus returns, we see many passages itemizing that Jesus will first be dealing with idolatry. That which steals God’s glory must first be dealt with. So we see Gideon’s call to follow this same pattern.

The idol, named **Baal** means, “Lord, master”. The grove that is by Baal’s altar is a Hebrew word that may shed more light here.

**Grove** is literally, “Asherah”. Sometimes we have seen Asherah given the literal transliteration in Scripture. Asherah is not only a bunch of trees, it is the name of the chief female deity in union with the idolatry of Baal. Gideon’s attack struck at both the “son of the chief god ‘El’” and the “queen of heaven”. One is the Antichrist, the other the goddess figure.

Something sad to note, is that this place of idolatry that Gideon was to strike against, is in the possession of his own father. From the following verses, we see this was a community place of worship, but his father owned the land where this was taking place. Literally, the heavenly Father does own all the land wherever idolatry is taking place. It will be His Son, Jesus Christ who will destroy the competitor’s altars and fell the groves of idolatry.

Yahweh tells Gideon to use a very specific bullock to accomplish his task, “*the second bullock of seven years old.*” Allow me to hazard a speculation as to what the significance is. Seven is the number of perfection. God’s legal perfection, showing no flaws. The one who accomplished this task was Jesus Christ. He is legally perfect, without sin. Next, Jesus is the second person of the Godhead. This “*second*” might be another pointing finger as to who this bullock really is.



*26 And build an altar unto the LORD thy God upon the top of this rock, in the ordered place, and take the second bullock, and offer a*

*burnt sacrifice with the wood of the grove which thou shalt cut down.*

**Verse 26** - This specifically designated bullock was to destroy the idolatry and be the sacrifice. Such is fulfilled in Christ. We also see a true godly worship is founded upon the destruction of the false worship.



*27 Then Gideon took ten men of his servants, and did as the LORD had said unto him: and so it was, because he feared his father's household, and the men of the city, that he could not do it by day, that he did it by night.*

**Verse 27** - The timing can't be certain here, but combined with verse 28, I would say it looks fairly sure, Gideon did what he was told that very night.

See Gideon, "took ten men of his servants". Why ten? Consider the story of Haman and his ten sons in the book of Esther. They were the devilish side, but the number of 10 was significant of his whole household. When Jesus returns, He will come with His whole household. The saints will be caught up to be with Him in the "broad place" to return in battle with Him.

Now Gideon is the man with weaknesses that are not found in Christ. Jesus is not afraid, but Gideon's action still indicated a form of prophecy. We are told that Jesus will come upon His enemies as a thief in the night.



*28 And when the men of the city arose early in the morning, behold, the altar of Baal was cast down, and the grove was cut down that was by it, and the second bullock was offered upon the altar that was built.*

**Verse 28** - All the men of the city could do, was witness the destruction and see the consecration to the true God. They had no power to change the course of events. Their idols had been judged and destroyed.



*29 And they said one to another, Who hath done this thing? And when they enquired and asked, they*

*said, Gideon the son of Joash hath done this thing.*

**Verse 29** - When the men of the city wanted to know who was to blame for their loss, they were clearly told literally, "Mighty Warrior, the son of, given by Yah". It is ultimately He who gets the credit.



*30 Then the men of the city said unto Joash, Bring out thy son, that he may die: because he hath cast down the altar of Baal, and because he hath cut down the grove that was by it.*

**Verse 30** - They were riled up, but notice they didn't mention the sacrifice of consecration to the true God. Their heart was shown to be focused solely on their idolatry. The loss they faced was where their heart resided.



*31 And Joash said unto all that stood against him, Will ye plead for Baal? will ye save him? he that will plead for him, let him be put to death whilst it is yet morning: if he be a god, let him plead for himself, because one hath cast down his altar.*

**Verse 31** - What happened here to Joash? The altar was literally accredited as being his possession back at verse 25. As far as the actual man, Joash, I would say he had some heart change. I believe something had been going on in Gideon's household. We saw his servants were ready to attend to his bidding in destroying the idolatry. There doesn't appear to be any lack of support there. I suspect Joash was once involved in the Baal and Asherah worship, but God had been making ground inside his heart. When the ultimate challenge came, Joash arose as a mighty man himself and stood for what he knew was really truth. He spoke from the same perspective of Gideon, "You would dare speak up in behalf of Baal and Asherah!? Let such DIE!" This is the same position God the Father likewise presents.

Look at his astonished rebuke, "will ye save him?" God is supposed to be our Saviour. They had it totally flipped.



*32 Therefore on that day he called him Jerubbaal, saying, Let Baal plead against him, because he hath thrown down his altar.*

**Verse 32** - When you realize Baal is a true figure of "Antichrist", maybe you can imagine the figure of a boxing ring:

In this corner leans the severely beaten contender Baal. In the opposing corner we see the mighty warrior Jesus Christ, who stands contending for the top seat of honor. Jesus Christ was once severely wounded, even to death, but He has done what no other has ever done. He came back from the dead. Now this mighty warrior stands on the final round against His chief contender. I don't know how Baal will even make it out for this final round, he definitely looks the beaten fighter, but this is a battle to death folks. The rules are clear, Baal is the one who has to fight this last fight. This won't be a pleasant sight, but let the final round begin. DING

**Jerubbaal** means, "let Baal contend".



*33 Then all the Midianites and the Amalekites and the children of the east were gathered together, and went over, and pitched in the valley of Jezreel.*

**Verse 33** - This trinity of an army gathers together for that contention of Baal, as it were. The unified enemies of Israel gather for the great battle in the valley of Jezreel.

**Jezreel** means, "God sows (El sows); it is beside the valley of Megiddo, allotted to the tribe of Issachar (which means, 'Reward, recompense'".

The location being next to the valley of Megiddo naturally draws our attention to the final battle of Armageddon. The name of Jezreel draws our attention to the fact God is doing something here. Remember, in the book of Revelation the time of the harvest has come, the results of sowing. It culminates at Armageddon.



*34 But the Spirit of the LORD came upon Gideon, and he blew a trumpet; and Abiezer was gathered after him.*

**Verse 34** - When the unified army against Israel has gathered, the Spirit of Yahweh comes upon the "Mighty

Warrior” for the final battle. We see the Father, the Son and the Holy Spirit all joined together for that final battle.

When that takes place, what happens? A trumpet is blown! Not just any trumpet. The Hebrew used the form for the “Shofar” or ram’s horn. It designates a “religious” war in a way and it mirrors what will happen at the return of Jesus Christ. The last trump, the seventh trumpet in Revelation. The trumpet will sound and the dead in Christ will be raised to ever be with the Lord.

The verse tells us when that trumpet is blown, “*Abiezer was gathered after him.*” Remember that Abiezer means, “my father is help”. Those gathered at the trumpet, are those who credit the Father for his grace. His grace is His help.



*35 And he sent messengers throughout all Manasseh; who also was gathered after him: and he sent messengers unto Asher, and unto Zebulun, and unto Naphtali; and they came up to meet them.*

**Verse 35** - Remember the angels that will go out at the seventh trumpet to bring in the harvest, for the time is ripe. We are told Gideon’s “messengers” gathered from all of Manasseh, which you will remember is the home tribe of Gideon. Jesus will return with the hosts of heaven (His home tribe) and will gather His elect from the four winds. Those who are called will “come up to meet” the host in the “broad place”.

Those we are told were called to join Gideon were from:

**Asher** which means, “Blessed, happy”,

**Zebulun** which means, “Exalted” and **Naphtali** which means, “Wrestling”.

All three names do describe those to be caught up to be with the Lord Jesus. Blessed and exalted is obvious, but what about wrestling? Wrestling are those who remain faithful to Christ, and wrestle against the powers of this world, the powers of darkness. These wrestlers refuse to take the mark of the beast.



*36 And Gideon said unto God, If thou wilt save Israel by mine hand, as thou hast said,*

**Verse 36** - This verse shows the

call of the Mighty Warrior to bring salvation to Israel was by the decree of the Father. Gideon uses the term “Elohim” here, not Yahweh. Yahweh is Elohim and in the prophetic sense, The Father is both designated as Yahweh and Elohim.

This verse poses a slight twist in the account. Gideon had been looking so valiant, but suddenly proposes the following call for a sign from God. The weakness in man presented further glory for God. I do not say that Gideon was necessarily weak in faith. I really do not doubt Gideon believed God could do it. I believe Gideon’s doubt fell upon himself. He made the prayer for a sign in apparent faith. How few today can make such a confident prayer, knowing God will answer? I believe we are seeing humility from Gideon, not faithlessness. Something like we saw of Moses with Yahweh at the burning bush.



*37 Behold, I will put a fleece of wool in the floor; and if the dew be on the fleece only, and it be dry upon all the earth beside, then shall I know that thou wilt save Israel by mine hand, as thou hast said.*

**Verse 37** - Here is the famous request for a sign.

Let me start with a comment on the dew. I did a study on dew some time back. It is definitely significant in scripture, as opposed to rain. Dew shows God’s undeserved grace upon man. Rain is one of those things where God withholds this blessing because of wickedness, but dew doesn’t seem to hold that connection. Dew is graciously given to both the righteous and the unrighteous. God’s *grace* is offered to both the righteous and the unrighteous. No man earns the offer of grace. The Jews have a strong belief that dew will have a part of the resurrection itself! That connection in thought is very significant. We think of our looking at the resurrection of the dead to be with the Lord Jesus in this very account of Gideon.

Next consider the wool. A fleece being the mass of wool taken from an animal, before being processed. Its source speaks of the lamb, or goat that provided that fleece.

The sign was for the dew of grace to be

first seen on the lamb. That dew of grace also speaks of water of life. That water of life must first be seen in the sacrificed one by an act of God.



*38 And it was so: for he rose up early on the morrow, and thrust the fleece together, and wringed the dew out of the fleece, a bowl full of water.*

**Verse 38** - The water of life that graced the lamb filled a bowl. Jesus was completely filled with the Holy Spirit. He was not just partly filled. Notice also that the fleece released that water of life by being wrung. Jesus said that all who came to Him would receive that water of life. It was as He was “wrung out”, as it were, that His water of grace was manifest.



*39 And Gideon said unto God, Let not thine anger be hot against me, and I will speak but this once: let me prove, I pray thee, but this once with the fleece; let it now be dry only upon the fleece, and upon all the ground let there be dew.*

**Verse 39** - As I said, I don’t think Gideon doubted God. We do see Gideon manifest the “fear of God”. This is like what we saw of Abraham in pleading for Sodom and Gomorrah. This shows more of Gideon’s excellent character. Meekness and the fear of God. We do not see any word of rebuke for this request.

It again addresses the sign of the dew.



*40 And God did so that night: for it was dry upon the fleece only, and there was dew on all the ground.*

**Verse 40** - Dew typically comes after the night. It is the blessing that comes after the darkness.

This time the water of life, in grace, was spread abroad. The Hebrew word for ground here is “*eretz*”. It is not that connected with “Adam” and earth, dirt. It could also be translated as “on all the country”. Even today, Israel is popularly called, “*eretz Israel*”. The water of life first had to fall on the lamb, after this the water of life was to first be offered to *eretz Israel*.

## Judges chapter 7

*1 Then Jerubbaal, who is Gideon, and all the people that were with him, rose up early, and pitched beside the well of Harod: so that the host of the Midianites were on the north side of them, by the hill of Moreh, in the valley.*

**Verse 1** - This opposing army was a pretty big group. When we look at the names of the places, I believe we see the impact of this massive army on the oppressed Israelites.

**Harod** means, “Trembling, palpitation”. The well by this name, marks the sight where the Israelite army camped.

**Moreh** means, “Teacher or oracle”, the oak tree at Shechem where Abram stopped when he first entered Canaan, close to the mountains of Ebal and Gerizim, in the valley of Jezreel.”

The enemy hosts come from the north. At Armageddon, the armies will do the same. They will actually be coming against Jerusalem and assemble for the war in the valley of Megiddo.

The location of Moreh is not really known. The name meaning could derive significance from the mountains of Ebal and Gerizim, since that is where the blessing and the curse recitals were made when Israel entered the land under Joshua. The whole Torah was written on an altar to be built on Mt. Ebal. Such could be the significance of “oracle” or “teacher”. Unfortunately, the location is too uncertain to say it is there with absolute certainty.



*2 And the LORD said unto Gideon, The people that are with thee are too many for me to give the Midianites into their hands, lest Israel vaunt themselves against me, saying, Mine own hand hath saved me.*

**Verse 2** - One thing certain about what is to take place; God knows the danger of man diluting the glory of God by accrediting victory to himself. God wanted to make sure it was obvious He wrought this salvation. Such will be the case at the battle of Armageddon. The enemy will actually begin its overthrow of Jerusalem. They will begin the process of carrying away the Israelites. They will have many soldiers still in the valley of Jezreel. They will literally fill the valley. Christ will

return, destroying them as he comes to the rescue of Jerusalem. No one will be in doubt who the credit of victory goes to.



*3 Now therefore go to, proclaim in the ears of the people, saying, Whosoever is fearful and afraid, let him return and depart early from mount Gilead. And there returned of the people twenty and two thousand; and there remained ten thousand.*

**Verse 3** - With the majority leaving from fear, we see how appropriate “Harod - trembling” was for the well. Almost 68 percent of that army was trembling.

We also gain more location information. The well of Harod was by Mt. Gilead.

**Gilead** means, “Rocky region, hill of testimony or mound of witness”. It covers a large area east of the Jordan. You may remember the covenant Jacob made with Laban, after he fled from him. The pile of stones to testify of the covenant was Gilead.

Interesting to consider the place of Gilead marks a covenant of Israel (Jacob’s name given of God), with Semitic relatives to not cross over for war with one another. The great enemies of Israel today are Semitic relatives who want to cross over to annihilate them.



*4 And the LORD said unto Gideon, The people are yet too many; bring them down unto the water, and I will try them for thee there: and it shall be, that of whom I say unto thee, This shall go with thee, the same shall go with thee; and of whomsoever I say unto thee, This shall not go with thee, the same shall not go.*

**Verse 4** - The remnant could misconstrue the victory to themselves, so further refining must take place. The method of sorting is interesting. At this verse, we see water is the place of trial. Gideon tried God with water on the fleece and on the ground. This time it is God who is going to try the remnant of Israel with water.



*5 So he brought down the people unto the water: and the LORD said*

*unto Gideon, Every one that lappeth of the water with his tongue, as a dog lappeth, him shalt thou set by himself; likewise every one that boweth down upon his knees to drink.*

**Verse 5** - Gideon is instructed to sort by the way the people chose to drink. Personally, I think bowing down upon one’s knees to drink, like a horse, to be extremely difficult. I don’t know if you’ve noticed, but a horse sucks in his water and his nostrils are to the sides. We humans can’t suck water like that because our noses would tend to go in the water. It can be done, but it is certainly messy. Give me a cup any day!



*6 And the number of them that lapped, putting their hand to their mouth, were three hundred men: but all the rest of the people bowed down upon their knees to drink water.*

**Verse 6** - Here is the number count of the test. In my books, the majority chose the hard way!

Note the number. Exactly three hundred. That number is pivotal in the account of Samson. You find numerous uses of the number three through his life. God’s choice revolves on three.

I have always wondered why the lappers were God’s choice. Apart from the low number, which God was looking for, what was significant about the choice of how they consumed the water? I believe the answer lies in the little detail of comparison to a dog, back at verse 5. The explanation gets a little intricate, but it is too important to cut short:

Remember the two spies who survived the 40 years of Israel’s wilderness wanderings? They were Joshua and Caleb. They were the only ones to enter the “Promised Land”. Joshua was a type of Jesus Christ. His name means the same as Jesus, but is the Hebrew transliteration. (Jesus being the Greek with Germanic/English pronunciation twists.) Entering the “Promised Land” foreshadowed our entering heaven. Only two types will do that. Jesus and who? The answer lies in a look at Caleb.

“Caleb” is the Hebrew word for “dog”. To the Jews, dogs are unclean animals. I mean, get real, dogs enjoy eating some of the most disgusting things! Dogs are also household pets. I’m sure many know the old saying that dog’s are a man’s

best friend. Though they are unclean, they are beloved and become part of the household, dear to the master.

The Hebrew for Caleb is a combination of three letters. If you take the first letter as a word and the last two letters as a word you get, “as, like” and “heart”. If you take it the other way and take the first two letters as a word and the last letter as a word you get, “all, totality” and “house”. The significance shows two things of precious value in the Hebrew dog. Caleb was the only other man to enter the Promised Land with the type of Jesus (Joshua). That qualifying man was noted to be a man of FAITH. That is the sole reason he was accounted good before God. The man/woman who will enter with Jesus must have dealings with God in their heart - “as” the “heart”. Personally we must see our heart is unclean, like the dog, but receive the right heart that comes from faith. That term “caleb” also shows - “all” the “house”, that goes with Jesus, must have this heart transformation. Comes as unclean yet dear to the master. Jesus saves, making the unclean a faithful follower.

Going back to Gideon at the trying place. Who did God want? The minority who drank of water (represents life and the Spirit) as Caleb. There are two ways to come to God: The way of the dog or the way of the masses. Like I said, the way of the masses is a rather messy way to go.



*7 And the LORD said unto Gideon, By the three hundred men that lapped will I save you, and deliver the Midianites into thine hand: and let all the other people go every man unto his place.*

**Verse 7** - We see the time of deliverance approaching. The deliverance, from man’s part, will revolve on the few who passed the test of coming to the water to partake as the dog. With what is to happen, note the remaining soldiers didn’t have to be a well-trained army, just obedient in simple things. When Christ returns and we are caught up to be with Him, we will immediately return to the battle. The battle will be to the glory of God, not our own!



*8 So the people took victuals in their hand, and their trumpets: and he sent all the rest of Israel every man*

*unto his tent, and retained those three hundred men: and the host of Midian was beneath him in the valley.*

**Verse 8** - We see the place of testing was on a highland, for the valley is beneath them. The “victuals” are “provisions”. They took what they needed and the shofars. Why did they ALL happen to have shofars? That is a question I couldn’t answer, but there would normally have been some with shofars for directing the troops, as well as calling upon God to help in the battle. We shall see a special use of these shofars shortly.



*9 And it came to pass the same night, that the LORD said unto him, Arise, get thee down unto the host; for I have delivered it into thine hand.*

**Verse 9** - Yahweh gave the marching orders to Gideon with his now appropriately small crew. God’s plan was to use the darkness of night to help in the confusion He was to bring about.



*10 But if thou fear to go down, go thou with Phurah thy servant down to the host:*

**Verse 10** - God knew Gideon did have some fear. He used this spying errand to increase Gideon’s faith as well as show more of His own glory.

It is significant God actually used the name of Gideon’s servant. We find servants mentioned often, but their names are not commonly listed.

**Phurah** means, “Bough, branch”. The root word has a connection with glory, beauty as is found in the Hebrew word “tipharah”. An example is found in the feminine form that is for foliage (prop. glory) of a tree. My thought here: we are seeing a figure of Christ’s first coming “down”, from the height of heaven, to the valley of this world, amongst the enemy, in the glory of the cross.



*11 And thou shalt hear what they say; and afterward shall thine hands be strengthened to go down unto the host. Then went he down*

*with Phurah his servant unto the outside of the armed men that were in the host.*

**Verse 11** - In the thought of the first coming of Christ, Jesus did come down and “hear what they say”. That was the rejection and crucifixion. It was to be a second coming down when He would come strengthened for war.

Gideon followed the instructions of Yahweh and went on his spying mission.



*12 And the Midianites and the Amalekites and all the children of the east lay along in the valley like grasshoppers for multitude; and their camels were without number, as the sand by the sea side for multitude.*

**Verse 12** - This devilish trinity of armies awaited in this valley. We see a clear description that emphasizes the size of this host. It details the army is not just people, but also their means of attack, the camels, a mounted army. At the battle of Armageddon, there will be both the soldiers and their great mass of weapons.



*13 And when Gideon was come, behold, there was a man that told a dream unto his fellow, and said, Behold, I dreamed a dream, and, lo, a cake of barley bread tumbled into the host of Midian, and came unto a tent, and smote it that it fell, and overturned it, that the tent lay along.*

**Verse 13** - Here is the exciting dream Gideon was meant to hear. We find the barley loaf mentioned. In reference to Christ’s first coming, this is important.

**Barley** from “hair”, so-called from its hairy ears. The important thing about barley is it was the first grain to ripen for harvest in the spring. It was this grain that marked the month for the feast of Passover.

The Passover was to be in the month of the Aviv. This month would not be known for sure until the new month actually began. When the month began, the Israelites were to inspect the state of maturity of the barley grain. If it was about ready for harvest, “in the aviv”, grain at full size - filling with starch but not dry yet, that marked the first month of the new year, the month named

Aviv. That barley had to be ready for the Passover to begin, because the first “first-day of the week” after the Passover was the “Feast of the Firstfruits” when the priest would come out with barley to wave as an offering to Yahweh (Leviticus 23:9-12). This feast marked, prophetically, the resurrection of Christ on the first day of the week after His sacrifice as the lamb on the Passover.

The dream of the enemies shows this enemy who would destroy them with a connection to the grain of the Feast of the Firstfruits. It pointed directly to Christ. Isn't it interesting the enemy would know this barley loaf pointed directly to the Mighty Warrior?



*14 And his fellow answered and said, This is nothing else save the sword of Gideon the son of Joash, a man of Israel: for into his hand hath God delivered Midian, and all the host.*

**Verse 14** - Talk about destroying company morale! How glorious for God's side. The resurrected Christ will be the One who overturns the armies of the enemies that come against Israel, in the valley of Armageddon.



*15 And it was so, when Gideon heard the telling of the dream, and the interpretation thereof, that he worshipped, and returned into the host of Israel, and said, Arise; for the LORD hath delivered into your hand the host of Midian.*

**Verse 15** - In a form, Gideon heard the Gospel. When we hear the Gospel, and are made to understand it, what other response should arise in us but to bow before the Lord and worship?

Look at what Gideon said to his soldiers, “delivered into your hand” not “delivered into MY hand”. If we look at an army on the natural level, the people might recount the battle saying, “General Lee defeated the enemy” or “MacArthur marched into victory”. In this world, the proud take the crown of honor. Gideon was a humble man. So also is Christ Jesus.



*16 And he divided the three hundred men into three companies, and he*

*put a trumpet in every man's hand, with empty pitchers, and lamps within the pitchers.*

**Verse 16** - The triune devilish army got 100 soldiers apiece allotted to it. Remember that in the Revelation, we are told that the three spirits of devils went out into all the world to bring up the armies to Israel? Those three companies will be met by three companies of the Lord.

The picture described enables the soldiers to sneak around the enemy with torches hidden. When they removed the pitchers, the torches would flare up to light the night.



*17 And he said unto them, Look on me, and do likewise: and, behold, when I come to the outside of the camp, it shall be that, as I do, so shall ye do.*

**Verse 17** - The simple instruction: follow the lead of the Mighty Warrior, “Look on me, and do likewise”. I've heard some, who say the rapture has to happen years before the Lord returns, declare it has to happen that way because the saints have to be trained for war. They say it would be ridiculous to expect the newly raptured saints to descend immediately into a war untrained. How hard is it to simply follow the instructions such as Gideon gave? Let me ask you this, “How much training and physical workout did it take for Samson to become so muscle-bound?” In fact, “How much training did Saul's army of Israeli citizens get before leveling their attack against the Ammonite army who had come to put out the eyes of the inhabitants of Jabeshgilead? (1 Samuel 11:1-11)”

God promised Israel that if they obeyed Him, then one hundred of them would put 10,000 enemies to flight (Leviticus 26:8). No amount of training could ever enhance a fighter to accomplish such a feat. Just like this whole account of Gideon's battle, the glory is ENTIRELY the Lords. Man cannot and will not be able to wield such martial skill. The power of the Holy Spirit will be accomplishing all the work through His vessels.



*18 When I blow with a trumpet, I and all that are with me, then blow*

*ye the trumpets also on every side of all the camp, and say, The sword of the LORD, and of Gideon.*

**Verse 18** - This trumpet blast is the signal for God's great moment of the battle. The final trumpet blast will be blown and the enemy surrounded.

The focus of the victory in this battle is announced in the more literal battle cry of, “The sword of Yahweh and of Mighty Warrior.”



*19 So Gideon, and the hundred men that were with him, came unto the outside of the camp in the beginning of the middle watch; and they had but newly set the watch: and they blew the trumpets, and brake the pitchers that were in their hands.*

**Verse 19** - A few verses ago, we saw Yahweh's instruction to strike against the enemy that very night. Gideon and his men launched out in the dead of night. This is the time the army would least expect an all out attack. Look over the scriptures and you will notice the battles were daytime events, if possible. Joshua commanded the sun and the moon to stay still for the Israelites to finish their assault (Joshua 10:12-13). Gideon's battle, however, typifies the Lords' second coming. He will return when the enemy is least expecting or prepared.

Gideon takes one of the three army divisions with him. The “pitchers” are jars. For ones that would break easily, the odds are they were pottery, clay jars. It was when the jars were shattered that the light burst forth. This is very symbolic, for clay is the substance of which man was made from. God formed Adam from the earth. When Christ returns, the clay vessels of rebellious mankind will be shattered at that great battle and Christ's light will shine forth in the great darkness of this world. Also consider that at His coming, the saints will be caught up and their clay vessels, of this mortal body, will be transformed to shine God's light unhindered.



*20 And the three companies blew the trumpets, and brake the pitchers, and held the lamps in their left hands, and the trumpets in their right hands to blow withal: and*

*they cried, The sword of the LORD, and of Gideon.*

**Verse 20** - The other companies were watching to follow the lead of their commander. They followed suit.

It is interesting the verse bothers to relate which hand they did what with. I mean, what would it matter if some held the torch with the right hand and the trumpet in the left? What would be the significance that they ALL did the same - right hand for trumpet, left hand for lamps? Such shows several things. Their cry of "*The sword of the LORD, and of Gideon*" was certainly that. Both hands thus occupied, they weren't wielding swords themselves. The battle truly was Yahweh's. Another point, unless the soldiers were of the tribe of Benjamin, it was taken for granted they were right handed. The right hand was the hand of strength and battle. The battle hand was occupied with the shofar, not a sword. Both hands were occupied for the glory of God. Even the weaker hand was used for shining the light in the darkness.



*21 And they stood every man in his place round about the camp: and all the host ran, and cried, and fled.*

**Verse 21** - Look at this, these soldiers didn't even move! By the way, how many years of intensive training do you think it took to get these soldiers ready to be able to do this? Granted, learning how to blow a shofar can take a little practice.



*22 And the three hundred blew the trumpets, and the LORD set every man's sword against his fellow, even throughout all the host: and the host fled to Bethshittah in Zererath, and to the border of Abelmeholah, unto Tabbath.*

**Verse 22** - The armies turned to annihilating themselves. What a sight! The fleeing troops head to distinct locations:

**Bethshittah** means, "House of the acacia tree or place of the acacia". Acacia wood is only mentioned in its use with the tabernacle. The Ark of the Covenant, and its poles, used

this wood. The plant is a shrub with serious thorns. All the structural features of the tabernacle were built with acacia wood.

**Zererath** means, "Oppression". It was the hometown of Jeroboam in Manasseh.

We are told the host fled to Bethshittah that was located in Zererath. The acacia wood is clearly significant. Remember Jesus wore a crown of thorns. How significant the tabernacle of Moses was constructed using this kind of wood. Such speaks of the foundation of God's tabernacle being laid in suffering. It also specifically speaks of the throne of God. The very Ark of the Covenant was built of this wood. That Ark was where God's glory abode.

This "House of the acacia" was in the town of Zererath. The enemy actually felt they could destroy Christ with the cross. They crowned Him with the crown of thorns. They oppressed the Creator in crucifixion. That was the course they took in their fight against God, but such was to their own destruction.

Look at the term "**Zererath**", as it is transliterated in the King James text. I want to comment on another transliteration. The Hebrew reading actually does not have a vowel sound between the "Z" and the first "r". "So what?" you may be thinking. Aha! Such may mean more than meets the eye!

In pagan literature, the false god Baal (who is an anti-christ, he was the son of the chief deity El), in his struggle for the throne, the prize of that struggle is a place called **Zarerath**. I would submit, this town name carries a meaning showing the struggle for the control of the throne of God. Armageddon is critical in this struggle.

The army fled to two places. The other being:

**Abelmeholah** meaning, "Meadow of dancing," birthplace of Elisha.

**Tabbath** means, "Celebrated".

These two place names are happy sounding names. Elisha is distinctly a type of Christ. From both places they fled to, they come face to face with Christ. They will not escape Him and they did not escape Gideon.



*23 And the men of Israel gathered themselves together out of Naphtali, and out of Asher, and out of all Manasseh, and pursued after*

*the Midianites.*

**Verse 23** - In Judges 6:35, we had seen Asher, Zebulun and Naphtali listed.

The tribes of Zebulun and Issachar both have relatively small land areas, but both have their share of the valley of Jezreel. The other tribes listed were much larger areas that surrounded those two tribes. The possible reason Zebulun and Issachar weren't mentioned, is because they were in the heart of where the army was gathered. They didn't need to "*gather themselves together out of*" to be at the battle. They were already there. It was in their backyard.



*24 And Gideon sent messengers throughout all mount Ephraim, saying, Come down against the Midianites, and take before them the waters unto Bethbarah and Jordan. Then all the men of Ephraim gathered themselves together, and took the waters unto Bethbarah and Jordan.*

**Verse 24** - If you study out about the final battle of Armageddon, you will see it doesn't just happen in one day. It is a battle that goes on for a little time. It will go all over Israel, north and south of Jerusalem. After the Jews see Christ, they will be converted in that day and will become mighty warriors themselves to assist in the battle. Such is similar to what we see with Gideon. He once again sends messengers out to gather the others who were to help in this great battle. They were not to help at the beginning, for the glory was to be Yahweh's, but after the glory was clearly upon God, they were to be privileged to be included in the final battle.

**Ephraim** means, "Double ash-heap: I shall be double fruitful".

**Bethbarah** means, "House of the passage".

**Jordan** means, "Descender".

Ephraim had his portion south of, and bordering, Manasseh. They were closest to the location of Bethbarah at the Jordan, other than Gad, but they didn't have phones, so Ephraim would seem the best call. It was logical they would be called upon to close off that

way of escape. Bethbarah was along the Jordan near Jerico. Consider that this was the place where Israel passed over the Jordan to enter the Promised Land under Joshua. Such significance might be the reason for the town holding the name of “House of the passage”. Fleeing south, the enemy would be forced to cross here to escape, or they would be land-locked against the Dead Sea.



*25 And they took two princes of the Midianites, Oreb and Zeeb; and they slew Oreb upon the rock Oreb, and Zeeb they slew at the winepress of Zeeb, and pursued Midian, and brought the heads of Oreb and Zeeb to Gideon on the other side Jordan.*

**Verse 25** - The Midianites had names that were much like those of the American Indians.

**Oreb** means, “Raven”.  
**Zeeb** means, “Wolf”.

The “*And they*” is referring to the men of Ephraim, as Judges 8:3 makes clear. It would be my supposition that the rock named “Oreb” and the winepress named “Zeeb” were given those names because of those princes being killed there. Seeing they crossed the Jordan to get the heads to Gideon, these locations had to have been on the east of the Jordan. They captured them just after they got to the other side, before they made their escape good. They brought their heads to show their success in battle to Gideon.

What I see as significant, are the places of their execution: the rock and the winepress. Winepress is easy in that the Lord said the day of His wrath will be like a great winepress. The rock is seen as a symbol of God’s judgment, in that Christ Jesus told us that those who fell upon the rock (being repentance before Him) would be broken, but those who didn’t would be crushed by the rock (Matthew 21:42-44). The spiritual rock is Christ. He will either save one’s life from judgment or He will destroy one’s life in judgment.

## Judges chapter 8

*1 And the men of Ephraim said unto him, Why hast thou served us thus, that thou calledst us not, when thou wentest to fight with the*

*Midianites? And they did chide with him sharply.*

**Verse 1** - The Ephraimites obviously felt belittled in being called, as appeared to them, as a last resort.



*2 And he said unto them, What have I done now in comparison of you? Is not the gleaning of the grapes of Ephraim better than the vintage of Abiezer?*

**Verse 2** - Gideon answered in a wise manner to cool their hot tempers. Basically, he answers that what they did was impressive. They accomplished more than he did.



*3 God hath delivered into your hands the princes of Midian, Oreb and Zeeb: and what was I able to do in comparison of you? Then their anger was abated toward him, when he had said that.*

**Verse 3** - While working to cool their temper, he directs their attention to the hand of God in this whole affair. His answer was successful in cooling them off. They could clearly see he meant no belittling of their value in calling them when he did. He saw them as valuable brethren whom God worked through to help accomplish a great victory.

When the Lord Jesus returns, He will be the one to get the glory, but He considers precious the help of those who come in later in the battle. Their time will also be praised. Israel is the double blessed one among the nations, as the name of Ephraim represents. Israel will repent and bow before Christ in that glorious day. They will also become strengthened to help finish off the battle. They too are precious and to be praised.



*4 And Gideon came to Jordan, and passed over, he, and the three hundred men that were with him, faint, yet pursuing them.*

**Verse 4** - The jump from the last verse seems to be almost disconnected. The Ephraimites are forgotten as we continue following the course of Gideon, and his original collection of

300, form a continued special core group.

Though they had all seen God’s miraculous working, they still fell to physical weariness. Such is the case when we are doing the work God has called us to do. We may simply be vessels that stand, trumpet and wave our lights while He does the glorious work, but that does not mean we will not be wearied in our labor and need refreshing.

Consider the importance of the direction that Gideon, and his troops, are going. They cross the Jordan heading east. We see a similar crossing, of the type of Christ, in Elisha when he crossed from Jericho with Elijah. After crossing to the east, Elijah was caught up, but Elisha was to return, crossing west like Joshua, to serve Yahweh in his life that was a type of Christ. It is on the east that Gideon meets up with those who scorn him and reproach him. These folks have absolutely no faith in him.



*5 And he said unto the men of Succoth, Give, I pray you, loaves of bread unto the people that follow me; for they be faint, and I am pursuing after Zebah, and Zalmunna, kings of Midian.*

**Verse 5** - The request is indeed a noble one. We have two new names here. The men whom the Ephraimites slew were noblemen of the Midianites, but they weren’t the top rankers. The kings had not been apprehended. Strange the Ephraimites didn’t help finish off this important task, but it must be that God wanted to detail important aspects of what Christ will do when He returns.

The first town was that of:

**Succoth** which means, “Booths”.

Booths bring to mind the temporary dwelling in the wilderness. Israel dwelt in booths the whole of their 40 year wanderings. It is interesting that as soon as they cross over to the east of the Jordan, they find themselves in the memory of those booths. These booths also bring to memory the Feast of Tabernacles, or Succoth. The study of that feast is outside the scope of this study, but suffice it to say, that particular feast points to the setting up of the Kingdom of God in this world. Isn’t that what the second coming of Christ is all about?

Let’s jump to the look of the names of these two kings of the Midianites:

**Zebah** means, “Man killer or sacrifice,

victim” and

**Zalmunna** means, “Deprived of protection, protection refused”.

Why would any parent give names like these to their children? One thing their names tell us, is that these kings were destined for their destruction. From the beginning, these kings of the time of Armageddon will be those whose peak of fame is that they are those upon whom God will show His glory of vengeance. Remember the pharaoh of Moses’ time? He was raised up to show God’s glory to the world. His hard-heart was for the sole purpose of glorifying God. Such is the situation of the kings at the end of the age. They will be for that great sacrifice God has said He will furnish at that battle. Their protection will be totally removed.

If you remember, those who dwelt in the wilderness were a hard-hearted, faithless bunch. Such is what was found in Succoth of Gideon’s day.



*6 And the princes of Succoth said, Are the hands of Zebah and Zalmunna now in thine hand, that we should give bread unto thine army?*

**Verse 6** - How despicable were these men. Men without an ounce of either faith or gratitude. The only thing they would respond to was the sight of a past victory. Those who will not act in faith will never receive the benefit of the past victory. Such is the situation with the cross of Jesus. Those who do not follow Him in simple faith, will not receive the benefit of that victory already won in the past at Calvary.



*7 And Gideon said, Therefore when the LORD hath delivered Zebah and Zalmunna into mine hand, then I will tear your flesh with the thorns of the wilderness and with briers.*

**Verse 7** - When Christ suffered on the cross, He suffered for us. When they mocked Him with the crown, they tore His flesh with those thorns as part of the suffering He bore for us. If we do not take the position of having His suffering attributed for us, we will bear the suffering ourselves. This would be the symbolism in these princes of Succoth suffering such.



*8 And he went up thence to Penuel, and spake unto them likewise: and the men of Penuel answered him as the men of Succoth had answered him.*

**Verse 8** - Gideon met the same response with the men at the next town, Penuel.

**Penuel** means, “Facing God, or face of God”. It was also called Peniel. When Jacob was returning from his time with Laban, he strove with an angel at this place before crossing the river. In meeting with Gideon, in the type of Christ at His second coming, they would be meeting God face to face, as the place name indicates, but meet Him without faith. It should be noted it was here that the future king Jeroboam, first king of the northern half of the divided kingdom, would set up his capital. He fortified this town. Seeing he rebelled against God to establish his own substitute religion for the true worship of God, we see a similar spirit at work in this place. We can wrestle with God and be broken, as was Jacob who walked a broken natural walk the remainder of his days. The other course is that we can wrestle with God in rebellion. Such was the path of the town of Penuel at Gideon’s time.



*9 And he spake also unto the men of Penuel, saying, When I come again in peace, I will break down this tower.*

**Verse 9** - Gideon’s “peace” was not to be a peace for them. His peace was the sign of His victory at this battle. Following the battle of Armageddon, Christ will engage in rendering some judgment as is according to His wisdom. We are told He will rule over the earth with a rod of iron for a thousand years. Penuel would not be dealt with immediately, but its rebellion, indicated in a tower, would be dealt with.

Towers serve several purposes. Originally we saw the tower of Babel. That was a tower of rebellion and of the anti-christ system of worship. Such a tower will be dealt with at the second coming of Christ.

The other significance of a tower, is it is a place for refuge. It served as a mini-fort for safety when the enemy

attacks. Consider that these men were forewarned by Gideon. When they saw him coming back, they knew what was coming. Their automatic response would be to flee into that tower for protection. You see why Gideon’s wrath was to be aimed against this tower of theirs?



*10 Now Zebah and Zalmunna were in Karkor, and their hosts with them, about fifteen thousand men, all that were left of all the hosts of the children of the east: for there fell an hundred and twenty thousand men that drew sword.*

**Verse 10** - Gideon catches up to his fleeing prey in a place called Karkor.

**Karkor** means, “Foundation”. All I could find is that it is a little south of Penuel, but the exact location seems to be unknown. Nevertheless, the place of final victory lay at a town whose name tells us we are at the starting point of it all. To gain complete victory, the foundation must be struck at. This is where the enemy kings and their remaining host are met.

The ratio of surviving hosts is exactly one-eighth of the original total. Seven-eighths had been slaughtered in the war. Even this is another miracle in the waiting. Remember, Gideon is back down to his hosts of 300 men, plus himself. In the natural, 300 against 15,000 is a ratio of 1-50, and two kings to one (taking Gideon as equal to a king)!



*11 And Gideon went up by the way of them that dwelt in tents on the east of Nobah and Jogbehah, and smote the host: for the host was secure.*

**Verse 11** - The enemy felt a sense of security at this place of the “foundation”. The course of Gideon took the route through the tent dwellers. The word is not the same as “succoth” but the type of dwelling is the same. Maybe, after the dealing with “Succoth”, the writer didn’t want to cast a bad light on these tent dwellers, so used a different term.

**Nobah** means, “Barking, howling”. Named after the son of Manasseh who conquered the city, naming it after himself. It was previously named Kenath meaning, “possession”.

**Jogbehah** means, “Lofty”, a town of Gad.

These two towns fall about 7 miles northwest of present-day Amman, Jordan. Possibly the names of the towns is indicative of the loftiness of man. The first town was named by its conqueror after himself. The second actually bears the name of “Lofty”. It is interesting Gideon came to this place of “foundation” of the enemy, where they felt secure, via the humble (the tent dwellers) to break past the establishments of “loftiness - pride”. The foundation of Satan is found by pride. The way of Christ, coming to victory over Satan, is via humility.



*12 And when Zebah and Zalmunna fled, he pursued after them, and took the two kings of Midian, Zebah and Zalmunna, and discomfited all the host.*

**Verse 12** - Gideon, with his ratio army of 1 to 50, came into view of the adversary. Terrified, the adversary fled. This was their last standing place, they were already at their foundation. Gideon didn't slay these two kings yet. He had another plan for their end. Their army was finished. Discomfiting them was, more literally, “to cause them to tremble”. The remaining 15,000 was rendered unfit for battle, a quivering mass of jelly!



*13 And Gideon the son of Joash returned from battle before the sun was up,*

**Verse 13** - Remember Gideon's day began in the middle watch of the night. We see him returning from the battle before sunrise. I suspect this sunrise is just over 24 hours from when he began. They had journeyed quite a distance. One could most literally refer to that time as the “Day of Gideon”. Isn't it interesting the Lord's return is called the “Day of the Lord”?

Notice the extra detail of who Gideon is the son of. The whole story has been about Gideon. No reader would have any question as to who this Gideon is. As a matter of fact, the closest similar name I found was a Gideoni son of Abidan mentioned in Numbers. There

is no other person with the name of Gideon listed in scripture. For the writer to relist the detail of whose son he is, must be significant as to the identity of who this is all about. Remember Joash means, “Given by Yah”. “Mighty Warrior - Given by Yah” has completed his basic conquest in about 24 hours, for we are told, “returned from battle”, not “was fighting until”.



*14 And caught a young man of the men of Succoth, and enquired of him: and he described unto him the princes of Succoth, and the elders thereof, even threescore and seventeen men.*

**Verse 14** - The main battle is over, but there remains more to be done. Gideon will fulfill his words upon the two towns who refused him basic sustenance aid. Originally passing through, the pursuing Gideon didn't have the time to get educated as to the size and authorities of the town. He found the total combined number of both “princes” and “elders” was 77 men. For one thing, to have that many chief men, it is a good-sized town. For another, the number 7 is that of perfection. Consider that a person may claim to be perfect from a legalistic stance. Even if a person has been diligent to keep all the law, legalism without faith is repulsive and will bring down the wrath of God.



*15 And he came unto the men of Succoth, and said, Behold Zebah and Zalmunna, with whom ye did upbraid me, saying, Are the hands of Zebah and Zalmunna now in thine hand, that we should give bread unto thy men that are weary?*

**Verse 15** - Here we see Gideon calling these men to a reckoning for their misdeeds. Now if we reverse the way Gideon, and his men, encountered these towns, Gideon would approach Penuel first and Succoth second. Instead the accountability comes in a reverse of the way we would have expected. Is this a preview of what Jesus said?:

*30 But many that are first shall be last; and the last shall be first.*

*Matthew 19:30*

Consider also the words of Jesus:

*42 And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward*  
*Matthew 10:42*

These men did the very reverse of Jesus words and now was the time of reckoning for them.



*16 And he took the elders of the city, and thorns of the wilderness and briers, and with them he taught the men of Succoth.*

**Verse 16** - This town that Gideon reckons with first, suffers, but they are not killed. There was a degree of mercy in their discipline. Between His dealings with Succoth and Penuel we see a preview of what Jesus told us of in the following:

*45 But and if that servant say in his heart, My lord delayeth his coming; and shall begin to beat the menservants and maidens, and to eat and drink, and to be drunken;*  
*46 The lord of that servant will come in a day when he looketh not for him, and at an hour when he is not aware, and will cut him in sunder, and will appoint him his portion with the unbelievers.*  
*47 And that servant, which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes.*  
*48 But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more.*  
*Luke 12:45-48*

The men of Succoth suffered the punishment of many stripes, but were not appointed their portion in death.



*17 And he beat down the tower of Penuel, and slew the men of the city.*

**Verse 17** - The men of Penuel, on the other hand, suffered the penalty of death. Remember the distinguishing

points of difference between Succoth and Penuel? Penuel had the tower built, whereas Succoth had not. The significance of that tower was pointed out, both idolatry as well as self-sufficiency. We can most assuredly guess that these men of Penuel took refuge in their tower when they saw Gideon returning. His beating down that tower would have been in keeping with gaining access at these men to whom he promised vengeance. He attacked them in their stronghold and destroyed both their tower confidence and them. They had the destiny of the one Jesus described in Luke 12:45-46.



*18 Then said he unto Zebah and Zalmunna, What manner of men were they whom ye slew at Tabor? And they answered, As thou art, so were they; each one resembled the children of a king.*

**Verse 18** - Tabor is not in the area from which Gideon's family would have likely lived. The men he is inquiring about may have been brought there by the Midianite armies. It is simply listed as the place of slaughter. Gideon was obviously inquiring based on information he had received of the Midianite slaughter at Tabor. Something was clearly distinguishing about Gideon's appearance, majestic would describe it. He knew that the likeness of his brethren was distinct, in a match to him. The Midianite king's answer was enough to make a clear identification. Consider that the saints through the ages are also to bear that same majestic distinction that makes it clear we are one of Christ's brethren.

**Tabor** means, "Mound". The location Gideon is referring to is likely Mt. Tabor, located on the northeast edge of the plain of Jezreel.



*19 And he said, They were my brethren, even the sons of my mother: as the LORD liveth, if ye had saved them alive, I would not slay you.*

**Verse 19** - In distinguishing them as the, "sons of my mother", he is saying they weren't only half brothers, but full brothers. Consider that Gideon was going to

show mercy to these kings of Midian. How incredible! In a similar way, when Jesus Christ returns and slays the armies, there will be those on the periphery who flee to their countries. They will be spared when they come in humility before Christ in Jerusalem. The final verse of Psalm 2 tells of the mercy He will show if they will humble themselves. These Midianite kings were not of those to receive mercy. The particular crime for which they were to die, was their murder of the "Mighty Warrior's" brethren. When we look back to the holocaust, we see the hanging of the Nazi leaders who committed war crimes. They were shown no mercy for their hideous crimes. There are also those who have murdered the Christians, and continue to do so. They will not be shown mercy for their murders.



*20 And he said unto Jether his firstborn, Up, and slay them. But the youth drew not his sword: for he feared, because he was yet a youth.*

**Verse 20** - The oldest of Gideon's sons was still just a lad. In his teens, no doubt, and not experienced in combat. It is interesting that Jether had followed his father into battle. He may have been one of those who lapped at the water. Maybe he simply was to follow and learn from his father. Sadly, he was one of those to be murdered by his own brother Abimelech after the death of Gideon.

**Jether** means, "Surplus, excellence". His name speaks of his excelling. Remember, the firstborn was the hope of every Israelite father. The beginning of his strength. The one who would receive the "double-portion" of the inheritance.

Though it is natural the youth feared, in the spiritual sense, it is fear that holds back the saints from sure victories. He had been adequately equipped, for he carried a sword and his father knew the ability of his son. We are likewise properly equipped. We have been given the sword of God's Word. Experience was the one thing Jether was lacking.

The call was not one of needless cruelty. It was on the account of the vengeance of his own brethren. Maybe Jether would have overcome his fear if he had learned to look at the crime that

had been committed and hold a holy hatred of the wicked, such as seen in many of the psalms.



*21 Then Zebah and Zalmunna said, Rise thou, and fall upon us: for as the man is, so is his strength. And Gideon arose, and slew Zebah and Zalmunna, and took away the ornaments that were on their camels' necks.*

**Verse 21** - The kings knew it was their end. They had no more days to delay the inevitable. Their response followed with a, "get it over with" and so he did.

Even when we are fearful, Christ is still strong and can accomplish any victory.

The verse uses the word, "ornaments": **Ornaments** in this verse, in the Hebrew, is a word which means, "Moons, crescents".

I watched an interesting video that traced the Muslim crescents, through the moon god "Allah". It was very informative, but there is a special prophetic symbol I want to look at here. If you look at the symbol of the great enemy of Israel today, who would love to fill the valley of Armageddon and storm upon Jerusalem, who do you behold? The Muslims are those people whose symbol is that of the crescent. When you consider that Islam (being the religion of Muslims) is spreading in every nation, and the United Nations is almost at a 50 percent level of Muslim nations in its ranks, you might perceive it will not be long before the majority will wear the crescent, greatly desiring to take over Israel.

In line with this, consider this on the second coming of the Lord:

*11 Make their nobles like Oreb, and like Zeeb: yea, all their princes as Zebah, and as Zalmunna:*

*Psalm 83:11*

Psalm 83 is describing the nations who want to come up against Israel to wipe it out. It clearly pictures Armageddon, and includes this verse that turns our focus back to this passage on Gideon. When we look at this in Gideon, we see that symbol of the crescents as being a unique point of character to this great battle. Expect those crescents to be born upon the armies that will gather to wipe Israel off the map in that great battle in the Day of the Lord.



*22 Then the men of Israel said unto Gideon, Rule thou over us, both thou, and thy son, and thy son's son also: for thou hast delivered us from the hand of Midian.*

**Verse 22** - Prophetically, such will be the change that will take place in the time of the Lord's return. The surviving one-third of Israel will turn to the Lord in that day and will call for Him to rule over them.



*23 And Gideon said unto them, I will not rule over you, neither shall my son rule over you: the LORD shall rule over you.*

**Verse 23** - Here Gideon departs from the prophetic type of the coming Christ. Jesus will rule over them, but the actual man Gideon spoke wisely concerning himself. With him, he needed to step back and let Yahweh continue to be the head of the nation.



*24 And Gideon said unto them, I would desire a request of you, that ye would give me every man the earrings of his prey. (For they had golden earrings, because they were Ishmaelites.)*

**Verse 24** - Here is another sad difference with Gideon as opposed to Messiah. Gideon had scheming going on in his head that was to be his downfall, and the downfall of Israel.

**Ishmaelite (Ishmael)** means, "God will hear". The Midianites seem to disappear from history, but the Ishmaelites continue. The two people merged to become one "nation". This change in name is due to their alliance.

Spiritually, the warning for us is to avoid coveting the earrings of this enemy. What is that today? Biblically, the pierced ear was a public display of permanent slavery. These slain were slaves of the devil. Why do so many, who call themselves Christians, covet the things of the world? That pierced ear sparkles with a gold that they just can't resist. It lures them in and they take the bait. Now, undoubtedly Gideon had noble intentions in this

covetousness. He wanted to put it to work for God, as we shall shortly see, but that isn't possible.



*25 And they answered, We will willingly give them. And they spread a garment, and did cast therein every man the earrings of his prey.*

**Verse 25** - The men of Israel gladly followed their leader. That is the great danger of being the head of some church or ministry. The followers are eager to comply and unknowingly will follow even into sin.



*26 And the weight of the golden earrings that he requested was a thousand and seven hundred shekels of gold; beside ornaments, and collars, and purple raiment that was on the kings of Midian, and beside the chains that were about their camels' necks.*

**Verse 26** - He took a great deal of spoils in this battle. The earrings Gideon requested were 1,700 shekels of gold, which is about 43 pounds. Is there anything of significance in the number given? If there is, I would say it would be in the prime number of 17:

- That is the number that marks both days of Noah's ark. The day the great deep was opened and the day the ark rested on the mountains of Ararat.
- Jacob (Israel) lived in Egypt 17 years.
- Rehoboam, son of Solomon reigned in Jerusalem 17 years.
- Jehoahaz, son of Jehu reigned in Samaria 17 years.
- Jeremiah:

*9 And I bought the field of Hanameel my uncle's son, that was in Anathoth, and weighed him the money, even seventeen shekels of silver. Jeremiah 32:9*

**Hanameel** means, "God is gracious" and **Anathoth** means, "Answers to prayer". The seventeen shekels of Jeremiah is the redemption price that comes both from God's grace and in answer to prayer.

With Noah's ark, the number 17 marked

both God's wrath, as well as his mercy.

- Finally, it is the numeric value of אהיה found in Exodus 3:14 of "I am". Which makes it a divine name number.

Unfortunately, this 1,700 went to a false god and a symbol of the clothing God's ministers wear. This number speaks of weighty matters. It can speak of judgment or of mercy and redemption. It can point to God. Such also was the reasoning of Gideon in using these shekels to make the ephod:



*27 And Gideon made an ephod thereof, and put it in his city, even in Ophrah: and all Israel went thither a whoring after it: which thing became a snare unto Gideon, and to his house.*

**Verse 27** - An ephod was a garment the ministers of God wore. Gideon's plan was to use that gold to make an apparently beautiful ephod. Such would point to the worship of Yahweh, but instead, it became an idol! He placed it in that town by the name of Ophrah which meant, "Fawn". That place of weakness was where this "idol" to be was kept. Undoubtedly, Gideon intended for this to be to the glory of God. Such is a great warning to us. If we look at the gold of the world, and figure we can use it to draw people closer to God, we are fooled. We cannot take the way the world goes, bring it into the church and turn it into something holy. That is the history of the Roman Catholic church from top to bottom!



*28 Thus was Midian subdued before the children of Israel, so that they lifted up their heads no more. And the country was in quietness forty years in the days of Gideon.*

**Verse 28** - Here we reach the summary of Gideon's life. His ministry brought the final end to the Midianite sufferings in Israel. Forty years of peace under Gideon. When Gideon was called, Israel had been under seven years of oppression. We have taken a look at the prophetic significance of the seven years of oppression. Here we see the forty

years that followed in peace. Again, forty takes us to Noah's ark where it rained for forty days and forty nights. Forty plays a large part in God's Word. It is a number of testing and purifying. Such will be prophetically fulfilled in Christ, when He returns and the 1,000 year period commences. That too is to be a time of testing and purifying. Those who fail the test will rise up at the end in rebellion, when Satan is set free for a short time, but then the great time of the Judgment will take place and the final purifying will be completed.



*29 And Jerubbaal the son of Joash went and dwelt in his own house.*

**Verse 29** - Notice the switch back to the name Jerubbaal. Prophetically, Jesus will establish His house upon this earth.

*1 Let not your heart be troubled: ye believe in God, believe also in me. 2 In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. 3 And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also. John 14:1-3*

Jesus, who will always have a contention with Baal, spoke of dwelling in his own house. This aspect is also an important part of the last days.



*30 And Gideon had threescore and ten sons of his body begotten: for he had many wives.*

**Verse 30** - Here, Gideon departed from the example of the true Mighty Warrior. Christ has but one bride, NOT a multitude! Consider the significance that there is but one true religion that leads to eternal life, not a multitude.

The total sons for Gideon was 70 plus one killer who was not of his wives. The spiritual killer of the church is not of the true church. The number 70 again shows the number of perfection. (Gideon had a large family, for he would have undoubtedly have had daughters also.)



*31 And his concubine that was in Shechem, she also bare him a son, whose name he called Abimelech.*

**Verse 31** - In ancient Hebrew (indeed, oriental culture), plurality of wives was common. There was a designation of status in wives as well. Those who were termed, "wives" had certain legal rights that were not granted to "concubines". The significance would show up in issues such as a divorce or in an inheritance the offspring could expect. This was not just a mistress, but it was a legal position.

Nonetheless, it was not the true wife, shown by many wives, who bore the killer. The killer arose from somewhere else. Consider the similar situation with Abraham and Sarah. The son of the wife, Sarah was the heir, whereas the son of the handmaid, Hagar, was not so privileged. The son of the handmaid has been the persecutor of the son of the wife until this day.



*32 And Gideon the son of Joash died in a good old age, and was buried in the sepulchre of Joash his father, in Ophrah of the Abiezrites.*

**Verse 32** - Thus concludes the life of this natural man. One list of the judges of Israel reads: Joshua, Othniel, Ehud, Shamgar, Deborah, Barak (not explicitly described as a judge), Gideon ...

I have one problem with this list. It leaves out the biggest of them all. Moses was also a judge. Remember that he appointed Joshua to be his replacement in leading the people. It was Moses who codified the foundation books of law, ie. judgments.

On the other hand, Barak was a military general for the army of Deborah. He was like Joab was for King David. He refused to take the lead apart from Deborah, so I do not feel he can legitimately be considered a judge either.

Adding and deleting for the reasons described, Gideon was the 7th judge. Such a position matches with a type of Christ Jesus, even down to the number of Gideon's sons being based on "seven".



*33 And it came to pass, as soon as Gideon was dead, that the children*

*of Israel turned again, and went a whoring after Baalim, and made Baalberith their god.*

**Verse 33** - For the majority, the heart was never really committed to Yahweh. They followed men who led. That which they could see with their eyes directed their behavior. The Roman Catholic church knows this. That is why they make such a multitude of "idols" (icons) to help captivate the people. It increases religious devotion, but such devotion is really only the forbidden idolatry of the second commandment, found in the ten commandments (Exodus 20:1-17).

"Baalim" is plural for "Baal". There was a main pagan deity by the name of "Baal", but they made many sub-deities. Think of it like that seen in the Hindu religion. They have three chief deities. Those deities are supposed to interact in many other forms, thus they end with literally millions of gods who all tie back to being one of the three chief deities. You see, Satan's counterfeit religions take something of the truth and pervert it. The true God is triune. Three persons who are but one God. Satan imitates this and creates a system stemming from the base of three and turns it into paganism.

**Baalberith** means, "Lord of the Covenant", a Philistine god. Such a name sounds very noble. God has always dealt with man with different covenants: the Adamic covenant, the Noahic covenant, the Abrahamic and Mosaic covenants and eventually the New Testament. The true Lord of heaven and earth is a God of covenants. Israel's substitute was like the Hindu's switch for the true path of life. To know the truth, we must look past the name and examine the spiritual fruit. (Not just good works. Many paths of death do practice good works - such is a self-righteousness that fools the followers.)

Let me point this out about the Israelites and Baalberith. They had no excuse. Though the name sounded real good, they clearly knew their choice of deity was not the same as the true God of Abraham, Isaac and Jacob. It wouldn't take much looking to figure that out. In the very next chapter of Judges, we see the funds from the temple (house) of this false deity used to hire murderers of Gideon's sons by his wives. That very religion shows its foundations in such use of its funds for murder.



34 And the children of Israel remembered not the LORD their God, who had delivered them out of the hands of all their enemies on every side:

**Verse 34** - Who says, “once saved, always saved”? These Israelites had indeed tasted of the good deliverance of God. He had delivered them from “all their enemies”. Not one enemy was neglected in God’s preservation of them. Though they had tasted of this good salvation, they forsook His ways.

Some say that being in the Old Testament, they were different in their really being saved from the New Testament. I want to make this brief, but consider the significance of Psalm 138. Just a quick look at the final verse of that psalm:

8 The LORD will perfect that which concerneth me: thy mercy, O LORD, endureth for ever: forsake not the works of thine own hands. *Psalm 138:8*

The thought of that verse matches the commonly used verse in Philippians:

6 Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ: *Philippians 1:6*

If “once saved, always saved” is true in the New Testament, it must have held true for the Old Testament. The argument the “once saved, always saved” position uses of Philippians 1:6 would have to hold true for Psalm 138:8. The Old Testament has many examples that show “once saved, always saved” was far from the mark of truth.



35 Neither shewed they kindness to the house of Jerubbaal, namely, Gideon, according to all the goodness which he had shewed unto Israel.

**Verse 35** - This is a sad conclusion to the life of Gideon/Jerubbaal. The same has followed true through Israel’s history. God had shown them great mercy, yet time and again they forgot His salvation. Let this be a warning today. God has poured out a gracious salvation for us. Do we remember His salvation in remaining faithful to Him, or do we live up to the words of Jesus:

7 And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them?  
8 I tell you that he will avenge them speedily. Nevertheless when the Son of man cometh, shall he find faith on the earth? *Luke 18:7-8*

## Did you know Joab, commander of the host of King David, spoke of Gideon?

21 Who smote Abimelech the son of Jerubbesheth? did not a woman cast a piece of a millstone upon him from the wall, that he died in Thebez? why went ye nigh the wall? then say thou, Thy servant Uriah the Hittite is dead also.

2 Samuel 11:21

Joab was instructing his messenger in how to present the message to King David about the death of Uriah the Hittite. Joab expected the King to

respond with what is quoted in 2 Samuel 11:21. Notice the name switch that took place. This is an example of how name switches historically took place without any paper trail (as it were) to show the connection. Such changes ARE NOT scribal errors!

Gideon was named Jerubbaal, not Jerubbesheth, yet the other details from Joab’s quote make it clear he is talking about Gideon. Why the discrepancy? The key to understanding this is in viewing from the Hebrew

mind-set. All their names were really messages. When they heard a name, they heard it clearly by its meaning. What we see in this passage is the name of “Baal”, which was the pagan false deity being switched for the reality of that name. “Baal” was switched for the Hebrew word for, “Shame”. The term “baal” is an honorable term for “lord” or “master”. It had likely become customary by Joab’s time to switch that honorable word for the pagan deity for the reality of that deity.



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The English version used is that from the King James Bible.

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