Middle East Peace, How? When? BOOK

**By Arlen Chitwood of** [Lamp Broadcast](http://lampbroadcast.org/)

~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~

[Rear Cover & Foreword](https://www.koffeekupkandor.com/gods-word-eight.php" \l "Rear%20Cover%20&%20Foreword)

Ch. 1 [Your House Left Desolate (1)](https://www.koffeekupkandor.com/gods-word-eight.php#Your%20House%20Left%20Desolate%20(1))

Ch. 2 [Your House Left Desolate (2)](https://www.koffeekupkandor.com/gods-word-eight.php#Your%20House%20Left%20Desolate%20(2))

Ch. 3 [The Intractable Middle East Problem (1)](https://www.koffeekupkandor.com/gods-word-eight.php#The%20Intractable%20Middle%20East%20Problem%20(1))

Ch. 4 [The Intractable Middle East Problem (2)](https://www.koffeekupkandor.com/gods-word-eight.php#The%20Intractable%20Middle%20East%20Problem%20(2))

Ch. 5 [The Turbulent Middle East (1)](https://www.koffeekupkandor.com/gods-word-eight.php#The%20Turbulent%20Middle%20East%20(1))

Ch. 6 [The Turbulent Middle East (2)](https://www.koffeekupkandor.com/gods-word-eight.php#The%20Turbulent%20Middle%20East%20(2))

Ch. 7 [Time of Israel’s Restoration (1)](https://www.koffeekupkandor.com/gods-word-eight.php#Time%20of%20Israel%E2%80%99s%20Restoration%20(1))

Ch. 8 [Time of Israel’s Restoration (2)](https://www.koffeekupkandor.com/gods-word-eight.php#Time%20of%20Israel%E2%80%99s%20Restoration%20(2))

Ch. 9 [The Great Image, Great Beasts (1)](https://www.koffeekupkandor.com/gods-word-eight.php#The%20Great%20Image,%20Great%20Beasts%20(1))

Ch. 10 [The Great Image, Great Beasts (2)](https://www.koffeekupkandor.com/gods-word-eight.php#The%20Great%20Image,%20Great%20Beasts%20(2))

Ch. 11 [The Beast and the Woman (1)](https://www.koffeekupkandor.com/gods-word-eight.php#The%20Beast%20and%20the%20Woman%20(1))

Ch. 12 [The Beast and the Woman (2)](https://www.koffeekupkandor.com/gods-word-eight.php#The%20Beast%20and%20the%20Woman%20(2))

Ch. 13 [The Beast and the Woman (3)](https://www.koffeekupkandor.com/gods-word-eight.php#The%20Beast%20and%20the%20Woman%20(3))

Ch. 14 [The Beast and the Woman (4)](https://www.koffeekupkandor.com/gods-word-eight.php#The%20Beast%20and%20the%20Woman%20(4))

~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~

**Rear Cover**

An intractable Middle East problem faces man today, one that can only become worse and worse with the passage of time, *Until*…

The reason for the problem is *the existence of an Israeli nation in the midst of mainly Moslem nations* — a nation presently comprised of some 6,000,000 Jews who have returned to the land covenanted to Abraham, Isaac, and Jacob before it is time for the Jewish people to return.

The “Jewish people” have returned to the land *in unbelief, prior to repentance, prior to their conversion, and while the house still lies desolate* ([Exodus 12:1ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+12.1ff&t=NKJV); [Daniel 9:24-27](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Daniel+9.24-27&t=NKJV); [Matthew 23:37-39](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+23.37-39&t=NKJV)).

The “*manslayer*” (KJV: slayer) has returned to the land of her possession *before Christ completes His high priestly ministry, apart from availing herself of the ransom* ([Numbers 35:1ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Numbers+35.1ff&t=NKJV)).

God, in time past, because of the Jewish people’s continued disobedience, extending over centuries of time, uprooted His people from their land and drove them out among the nations to *effect repentance through persecution at the hands of the Gentiles.*

And, out among the nations, *the Jewish people possess a promise* (seen numerous places in Scripture) that when repentance is forthcoming, God will hear from heaven and act in complete accord with His promise (*cf*. [Exodus 1:8](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+1.8&t=NKJV); [2:23-25](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+2.23-25&t=NKJV); [3:1ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+3.1ff&t=NKJV); [Leviticus 26:14-42](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Leviticus+26.14-42&t=NKJV); [Deuteronomy 30:1-3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Deuteronomy+30.1-3&t=NKJV); [2 Chronicles 6:24-27](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=2Chronicles+6.24-27&t=NKJV); [7:12-14](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=2Chronicles+7.12-14&t=NKJV)).

Until repentance is forthcoming, God will not act. God will act with respect to a deliverance of His people *only after His purpose for uprooting them from their land and driving them out among the nations has been realized*. God’s Word is *crystal clear* on the matter.

In this respect, what is an unrepentant and unconverted Israeli nation doing back in the land? And what are the ramifications of the Jewish people being back in the land under existing conditions?

The preceding is what this book is all about — not what man may think, but what Scripture has to say. Numerous facets of the matter are covered from different passages of Scripture, with a particular emphasis on the beast and the harlot in [Revelation 17:1-19:6](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+17.1-19.6&t=NKJV).

**Foreword**

This book has to do with Israel and the nations, from present and future perspectives, taking the reader from that which is seen during the present time, continuing into and through the Tribulation, and concluding at that future time toward which everything in Scripture moves — the Messianic Era. And if one desires to understand Scripture, that which is about to occur in the world and where it will all lead, *he MUST understand the place that Israel occupies in God’s Economy.*

Solely from a biblical perspective, what place does Israel occupy in events occurring in the world today, not only in the Middle East but worldwide? The answer would surprise most, shock the nations surrounding Israel in the Middle East, for, within the manner in which God exercises omniscient, sovereign control of all things, *nothing occurs apart from Israel occupying center-stage.*

Note [Deuteronomy 32:10b](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Deuteronomy+32.10b&t=NKJV) and [Zechariah 2:8b](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Zechariah+2.8b&t=NKJV) as somewhat parallel verses to begin dealing with the matter, again, solely from a biblical perspective:

“. . . *He* [God] *kept him* [Israel] *as the apple* [*lit*., ‘the pupil’] *of His eye*.”

“. . . *he that touches you* [Israel] t*ouches the apple* [*lit*., ‘the pupil’] *of His* [God’s] *eye*.”

In short, God views all affairs occurring in the human race through one means alone, *through Israel, through the Jewish people*. Thus, God views all affairs in any and all of the Gentile nations through the one nation separate from these nations. *Israel, in this respect, is God’s eye-gate as He has viewed affairs in the world down through centuries of time, continues to view them today, and will always view them.*

Now, let’s approach the matter from a different standpoint. Apart from Israel, even with the nation’s present state of unbelief and disobedience, the Gentile nations all find themselves in exactly the same position relative to an association with the one true and living God — *estranged from God, “without God in the world”* ([Ephesians 2:12b](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ephesians+2.12b&t=NKJV)).

And that should be simple enough to understand, for, according to [Genesis 9:25-27](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+9.25-27&t=NKJV) as the starting point — to begin explaining [Ephesians 2:12a](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ephesians+2.12a&t=NKJV) relative to Christians and [Psalm 96:5](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Psalm+96.5&t=NKJV) relative to the Gentile nations — not only is Israel the only nation on the face of the earth with a God, but “*the gods of the nations*” are clearly stated to be, “*idols* [*lit*., ‘nothing’ (compared to the one true and living God), or ‘demons’].”

How can the preceding be true as it pertains to the thought of “demons” relative to the nations? The answer to that is in the latter part of [Daniel 10](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Daniel+10&t=NKJV). In the closing part of this chapter, the government of the Gentile nations is seen from two perspectives — *earthly and heavenly*.

*In the earthly realm*, individuals in the human race occupy positions of power and authority.

*In the heavenly realm*, angels occupying positions of power and authority in the kingdom under Satan (demonic beings) rule from the heavens through those occupying positions of power and authority on earth ([Daniel 10:12-20](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Daniel+10.12-20&t=NKJV); [Ephesians 3:10](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ephesians+3.10&t=NKJV); [6:12](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ephesians+6.12&t=NKJV)).

Israel though, not to be reckoned among the nations because of the creation in Jacob ([Isaiah 43:1](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Isaiah+43.1&t=NKJV)), finds itself completely separate from this rule. Israel’s ruling angel from the heavens is Michael, with evidently a great host of angels ruling under him ([Daniel 10:21](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Daniel+10.21&t=NKJV)).

Note where this places the Gentile nations in relation to possessing a God during the present day and time when they, because of Israel’s unbelief and disobedience, can’t go to the one nation in possession of a God. They are left with the only god available, as their rulers occupy positions of power under demons. They are left with “*the god of this age* [one age, covering Man’s 6,000-year Day]” ([2 Corinthians 4:4](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=2Corinthians+4.4&t=NKJV)).

(For additional information on both *Israel as a separate creation and the present structure of the government of the earth*, refer to the author’s books, in this site, [God’s Firstborn Sons BOOK](https://www.koffeekupkandor.com/gods-word-six.php#God%E2%80%99s%20Firstborn%20Sons%20BOOK) [Chapter 2] and [The Most High Ruleth BOOK](https://www.koffeekupkandor.com/gods-word-one.php#The%20Most%20High%20Ruleth%20BOOK) [Chapters 1-3].)

Now, put just these two parts of the picture together and one can easily and clearly see how and why God views all activity occurring among the nations after only one fashion — *through Israel.*

1) Israel is God’s eye-gate, *His pupil, the lens through which He views all things*.

2) And the nations, unlike Israel, are estranged from God. Thus, *God can view and deal with them only one way, through Israel.*

And the preceding is exactly what God has done since the call of Abraham 4,000 years ago, continues to do today, and will always continue to do (or, this, as well, would have to be seen in the lineage from Adam to Abraham throughout the twenty generations during the first 2,000 years of human history [*e.g.*, Noah and his family]). God has to do things in this manner, for Israel is the only nation with a God, the only nation with which God is associated (whether preceding Abraham [in the bowels of Abraham, his ancestors] or following Abraham [his seed]).

(As an example of the bowels of Abraham, note in [Genesis 10:5](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+10.5&t=NKJV), [25](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+10.25&t=NKJV), [32](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+10.32&t=NKJV); [11:5-8](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+11.5-8&t=NKJV); [Deuteronomy 32:8](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Deuteronomy+32.8&t=NKJV) that God divided the nations and set their boundaries following the Flood, during Peleg’s day, “*according to the number of the children of Israel.*” And God did this before Abraham was even born [Peleg’s death preceded Abraham’s birth], centuries before Israel even existed as a nation.

Or, note the beginning of the sojourn of the seed of Abraham thirty years before Abraham even had a seed [*cf*. [Genesis 15:13-14](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+15.13-14&t=NKJV); [Exodus 12:40-41](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+12.40-41&t=NKJV); [Galatians 3:17-18](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Galatians+3.17-18&t=NKJV); *ref*. Chapter 6 in the author’s book, in this site, [We Are Almost There BOOK](https://www.koffeekupkandor.com/gods-word-one.php#We%20Are%20Almost%20There%20BOOK)].)

Remove Israel from the equation on this basic premise and *the human race is left with nothing other than a godless, hopeless future wherein only destruction and eternal damnation await mankind*.

However, leave Israel in the equation on this basic premise and exactly the opposite is seen. *The human race is left with hope and godliness.*

But, again, this can be brought to pass only one way, as revealed in the Word — *through Israel, the one nation with a God, as God views and deals with the Gentile nations through the nation that He has called into existence to effect His plans and purposes in this manner.*

(Clarification needs to be made about Christians in the preceding respect.

Unlike the nations, but like Israel, Christians — a separate creation [in this case, separate from either the nations or Israel] — possess a God. But this is only because Christians are positionally “*in Christ* [a Jewish Savior],” forming a separate creation, *the one new man*.

Then, exactly in accord with [Deuteronomy 32:10b](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Deuteronomy+32.10b&t=NKJV) and [Zechariah 2:8b](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Zechariah+2.8b&t=NKJV), *God views Christians through Israel, more specifically through their Jewish Savior. And this is all dealt with only one place — in a Jewish book, written by Jewish prophets*.)

Israel and the Nations in the Middle East

Putting all of this together, note the present situation in the Middle East. A situation exists that is quite different than the world could possibly even begin to envision.

To introduce the picture of the existing situation, in the light of that which has already been presented, let’s drop back some 3,500 years in Jewish history, to Moses’ day.

Moses, during his forty-year rejection by the Jewish people, was tending sheep on the far side of the desert when a burning bush captured his attention. “*The angel of the Lord*” appeared to Moses out of the midst of the fire, the bush burned continuously but was not consumed, and “*God called to him from the midst of the bush* . . . .” ([Exodus 3:2-4](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+3.2-4&t=NKJV)).

It is evident from the context — “*I have surely seen the oppression of My people who are in Egypt* . . . .” ([Exodus 3:7](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+3.7&t=NKJV)) — that the continuously burning, unconsumed bush represented *Moses’ people in Egypt, persecuted by an Assyrian Pharaoh*. And note God’s position in relation to the Jewish people, ever burning in the fires of Gentile persecution. *God is seen in the midst of His people, viewing the persecuting nation through Israel from this vantage point.*

Exactly the same thing is seen over 900 years later in the book of Daniel. Three Israelites, representing the nation as a whole, were cast into a fiery furnace, heated seven times hotter than normal. Then, a fourth person is seen in the fire with them. And these three Israelites emerged completely unharmed, without the smell of fire on their garments, without even a hair on their heads singed ([Daniel 3:19-27](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Daniel+3.19-27&t=NKJV); *cf*. [Daniel 6:16-24](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Daniel+6.16-24&t=NKJV)).

Again, God viewed matters during Daniel’s day from the same vantage point seen during Moses’ day.

Then, bringing this down into modern times, where was God when 6,000,000 Jews were slain during the twelve-year reign of the Third Reich? The answer, of course, is seen in Exodus and Daniel. God was there, in the midst of His people, viewing the persecuting Gentile nation from that vantage point. And though 6,000,000 Jews perished, the nation itself lives. Israel can no more perish than could the burning bush in Exodus be consumed or the three Hebrews in Daniel be slain.

Note one of the many promises which Israel possesses in this respect, as seen in the two previous types:

*No weapon formed against you shall prosper, and every tongue which rises against you in judgment You shall condemn .* . . . ([Isaiah 54:17a](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Isaiah+54.17a&t=NKJV)).

So, where does that leave the world with the current situation in the Middle East — with Israel in the midst of nations who would like to see the Jewish people uprooted from their land and driven into the sea? It leaves the world at exactly the same place seen anywhere in the Old Testament where the subject is dealt with. It leaves the world with *God in the midst of His suffering people, viewing the surrounding, persecuting Gentile nations from that vantage point, viewing them through the very nation being persecuted.*

As this is being written (August, 2014), here’s the picture in the Middle East:

The Palestinian Arabs, ruling in Gaza (Hamas), are firing missiles over into Israel. A people ruling under the god of this age (Satan) is not only firing missiles into the only nation with a God but they are firing these missiles at and into the very presence of God Himself, with God viewing the entire matter from Israel’s vantage point as He views events through Israel.

Even though the nation exists in an unrepentant and unbelieving state, God still resides in their midst and views the Gentile nations through Israel. The situation must exist in this manner, for this is the way it has been set forth in an unchangeable fashion in the Old Testament.

(In this respect, note *the inseparable association of God* [manifested in the flesh] *with Israel* in [Matthew 25:31-46](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+25.31-46&t=NKJV) — “. . . *inasmuch as you did it to one of the least of these My brethren, you did it to Me*.”

One’s attitude toward and treatment of Israel [individuals or nations] — whether negative or positive — *is an attitude toward and treatment of the One in Israel’s midst, the God of Israel, the one true and living God.*

“Israel” is *God’s son* [[Exodus 4:22-23](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+4.22-23&t=NKJV)]; *if one wants to receive either the Father’s favor or His wrath, extend like treatment to His Son*.)

Then there is the matter of individuals trying to effect peace between Israel and those nations seeking Israel’s destruction (*e.g.*, current efforts by the U.S. Secretary of State).

These individuals really need to check the Book and find out not only who they are dealing with but what they are dealing with. The Middle East situation that man is vainly seeking to deal with has its roots in 4,000 years of Jewish history and can only be dealt with by the One in Israel’s midst.

Israel and the Other Nations of the World

Though an Israeli nation exists in the Middle East, the Jewish people, as well, remain scattered throughout the Gentile nations. The reason for this is simple. Those forming the nation in the Middle East have returned under a Zionistic movement, before the time for Israel to return, leaving most Jews still scattered worldwide (again, refer to the author’s previously mentioned book).

And, with this in mind, how does God view the Gentile nations where these Jews are scattered? The answer, of course, is evident. It has already been given in the two verses quoted at the beginning of this chapter. God resides in the midst of His people and views these nations through the Jewish people in their midst.

The whole of the matter is really that simple, in the Middle East, or elsewhere in the world.

*For My thoughts are not your thoughts, nor are your ways My ways, says the LORD. For as the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts.* ([Isaiah 55:8-9](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Isaiah+55.8-9&t=NKJV))

~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~

Chapter 1

**Your House Left Desolate (1)**

**The House of Israel Left Desolate at Christ’s First Coming**

*Therefore, indeed, I send you prophets, wise men, and scribes: some of them you will kill and crucify, and some of them you will scourge in your synagogues and persecute from city to city,*

*that on you may come all the righteous blood shed on the earth, from the blood of righteous Abel to the blood of Zechariah, son of Berechiah, whom you murdered between the temple and the altar.*

*Assuredly, I say to you, all these things will come upon this generation.*

*O Jerusalem, Jerusalem, the one who kills the prophets and stones those who are sent to her! How often I wanted to gather your children together, as a hen gathers her chicks under her wings, but you were not willing!*

*See! Your house is left to you desolate;*

*for I say to you, you shall see Me no more till you say, “Blessed is He who comes in the name of the LORD!”* ([Matthew 23:34-39](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+23.34-39&t=NKJV))

When God called Israel out of Egypt under Moses, one central purpose was in view. The nation, God’s firstborn son ([Exodus 4:22-23](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+4.22-23&t=NKJV)), had been called out of Egypt to enter another land — a land previously covenanted to Abraham, Isaac, and Jacob — and exercise *the rights of the firstborn, the rights of primogeniture, in that land* ([Exodus 19:5-6](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+19.5-6&t=NKJV)).

And *everything* that has occurred within Israeli history down through the years, from Moses’ day until the present day, has had its roots within *Israel’s calling as God’s firstborn and that which Israel has done relative to this calling.*

A theocracy, with God’s firstborn son realizing the rights of primogeniture within that theocracy, was in the offing during Moses’ day. But, because of *unbelief*, the people refused to enter the land at Kadesh-Barnea and conquer the inhabitants, as God had commanded.

And, as a result, the Israelites entering the land and realizing a theocracy within the land was delayed until that entire unbelieving and accountable generation (those twenty years old and above [[Numbers 14:29](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Numbers+14.29&t=NKJV)]) had passed off the scene.

As well, because Moses subsequently struck the rock in [Numbers 20:8-11](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Numbers+20.8-11&t=NKJV), in direct disobedience to God’s command, he was also numbered with that generation and was not allowed to lead the Israelites into the land. The Lord, instead, subsequently appointed Joshua for this task ([Numbers 20:12](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Numbers+20.12&t=NKJV); [27:12-14](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Numbers+27.12-14&t=NKJV); [Deuteronomy 34:1-12](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Deuteronomy+34.1-12&t=NKJV)).

Thus, once all those having a part in the unbelief exhibited at Kadesh-Barnea had died, along with Moses, Joshua was allowed to lead the nation into the land. And the theocracy, which had come into existence at Mt. Sinai thirty-nine years earlier when *the Glory of the Lord “filled the tabernacle”* ([Exodus 40:34](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+40.34&t=NKJV)), first existed in the land under Joshua’s leadership and lasted for about eight hundred years.

The theocracy lasted until the time of the Babylonian captivity, when *the Glory departed from the Temple* ([Ezekiel 8:4](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ezekiel+8.4&t=NKJV), [6-9](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ezekiel+8.6-9&t=NKJV); [9:3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ezekiel+9.3&t=NKJV); [10:4](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ezekiel+10.4&t=NKJV), [18](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ezekiel+10.18&t=NKJV); [11:22-23](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ezekiel+11.22-23&t=NKJV)).

The theocracy though, throughout the centuries of its existence — because of continual disobedience on the son’s part — never came anywhere near the heights that God’s calling for His son involved.

Then, when Christ came about six hundred years following the Babylonian captivity and the end of the theocracy, a remnant had returned to the land (a return that had begun under Zerubbabel over five centuries earlier). And though a remnant was in the land at this time, forming an Israeli nation, *there was no restoration of the theocracy, for there was no Glory.*

The Glory would not return until following Israel’s repentance and the restoration of the complete nation to the land (*cf*. [Ezekiel 36:16-38](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ezekiel+36.16-38&t=NKJV); [39:21-29](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ezekiel+39.21-29&t=NKJV); [43:1-5](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ezekiel+43.1-5&t=NKJV)).

The Times of the Gentiles

The Times of the Gentiles has to do with *that period of time during Man’s Day when the Gentiles hold the scepter*, when the Gentiles exercise control in the government and in world affairs.

The Times of the Gentiles has to do with *that period of time during which there is no Glory in the camp of Israel* (though there may be an existing Temple); or, another way of stating the matter, *this period has to do with the time lying between the departure of and the subsequent restoration of the Glory.*

The Times of the Gentiles was running its course when Christ was here the first time. Rome was the world power, and Rome not only possessed governmental control over the remnant in the land but also over the Jewish people scattered throughout the Roman world of that day.

And, though a Temple existed in the land, *there was no Glory*, as had filled the Tabernacle during Moses’ day and had filled the Temple during Solomon’s day. *Thus, there was no theocracy.*

Israel had been called into existence to exercise governmental power and control over the Gentile nations, for purposes involving God’s blessings ([Genesis 12:1-3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+12.1-3&t=NKJV); [22:17-18](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+22.17-18&t=NKJV); [Exodus 19:5-6](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+19.5-6&t=NKJV)). Israel was to dwell in the land covenanted to Abraham, Isaac, and Jacob, within a theocracy, at the head of the nations; and God was not only to bless Israel but God was to bless the nations of the earth *through* Israel. All spiritual blessings were to flow *to and through Israel* in this manner.

But events transpired that resulted in *a complete reversal* of the position that Israel had been called to occupy relative to the nations. The Gentiles had been allowed to invade the land of Israel and take the Jewish people captive (the northern kingdom by the Assyrians about 722 B.C., and the southern kingdom by the Babylonians about 605 B.C. [beginning the Times of the Gentiles]).

And centuries later, when Christ was upon earth, the Gentiles still exercised control over world affairs, something that has continued down to the present day and time.

Why had this been allowed to occur? Why had matters been allowed to go in this direction, with the Gentiles exercising governmental control after this fashion — control that included both *the Jewish people* and their land? Why had God dealt with Israel in this manner?

And not only was Israel under Gentile dominion when Christ came the first time, but the nation, in its unbelief and disobedience, wanted nothing to do with the One announced by the wise men to be their King; nor did they want anything to do with the proffered kingdom.

Why? After all, acceptance would have freed them from Rome’s control and Gentile dominion in general. But, in spite of this, *there was only rejection on Israel’s part.*

1) The Offer and Reoffer of the Kingdom

God went to great lengths in both *an offer of the kingdom preceding Christ’s crucifixion* (an offer lasting about three and one-half years) and *a reoffer of the kingdom following Christ’s resurrection and ascension* (a subsequent offer lasting about thirty additional years). But Israel rejected the proffered kingdom both times.

*In the first offer of the kingdom*, the Jewish people, in their rejection, went so far as to crucify the One making the offer. The religious leaders, even though they knew Christ’s identity — One who had come from God, *the Heir* of the vineyard — were not going to have this Man reign over them. Thus, they not only cast Him out of the vineyard but slew Him (*cf*. [Matthew 21:33ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+21.33ff&t=NKJV); [John 3:2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+3.2&t=NKJV)).

Then, *in the reoffer of the kingdom*, Israel’s religious leaders reacted to the message the same way they had reacted in the original offer. They began to threaten, beat, imprison, and even kill the ones proclaiming the message (*cf*. [Acts 5:40-42](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Acts+5.40-42&t=NKJV); [7:54-60](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Acts+7.54-60&t=NKJV); [8:1-3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Acts+8.1-3&t=NKJV); [9:24](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Acts+9.24&t=NKJV), [29](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Acts+9.29&t=NKJV)).

They still were not going to have *the Heir* of the vineyard reign over them (which would, during the reoffer of the kingdom, have necessitated His return from heaven [*cf*. [Acts 3:19-21](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Acts+3.19-21&t=NKJV); [7:56-57](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Acts+7.56-57&t=NKJV)]).

The entire nation, save “*a remnant according to the election of grace*” ([Romans 11:5](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Romans+11.5&t=NKJV)), followed the downward course set by its religious leaders; and this resulted in God eventually ceasing His dealings with Israel (about 62 A.D.) for the remainder of what can only be seen as a new dispensation (no longer a Jewish dispensation, but now a Christian dispensation [moving from the typology of [Genesis 23](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+23&t=NKJV) to that of [Genesis 24](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+24&t=NKJV)]).

Jerusalem was then destroyed by the Gentile world power of that day (by Rome, in 70 A.D.), and the Jewish people were subsequently scattered among and left at the mercy of the Gentile nations.

(Israel was set aside in 33 A.D. at the time of Christ’s crucifixion, at the end of the sixty-ninth week in Daniel’s Seventy-Week prophecy [[Daniel 9:24-27](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Daniel+9.24-27&t=NKJV)]. God, so to speak, stopped the clock marking off time in the prophecy, and set the nation aside until time in the prophecy again resumes [seven years remain in the prophecy, which will be fulfilled during the coming seven-year Tribulation].

Then, fifty-three days later, on the day of Pentecost, God called into existence *the one new man “in Christ,”* to be the recipient of that which Israel had rejected, which had been taken from Israel [[Matthew 21:43](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+21.43&t=NKJV); [1 Peter 2:9-10](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Peter+2.9-10&t=NKJV)] — the proffered kingdom, *the heavenly sphere of the kingdom*, not the earthly sphere [the kingdom covenanted to David, which can never be taken from Israel].

And though Israel had been set aside, with the kingdom taken from Israel and a new man called into existence to be the recipient of this kingdom, God still dealt with Israel in a special and particular way relative to the kingdom for about the next thirty years, reoffering the kingdom to the nation.

As *the Twelve and the Seventy* had been called to carry the message to Israel during the original offer [[Matthew 10:1ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+10.1ff&t=NKJV); [Luke 10:1ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Luke+10.1ff&t=NKJV)], *the one new man “in Christ”* was called to carry the message to Israel during the reoffer [[Acts 2:14ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Acts+2.14ff&t=NKJV); [3:12ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Acts+3.12ff&t=NKJV); [4:8ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Acts+4.8ff&t=NKJV); [5:12ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Acts+5.12ff&t=NKJV); [6:8ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Acts+6.8ff&t=NKJV)].

Aside from recognizing Israel’s position as God’s firstborn son, along with a saved generation of Jews remaining in existence beyond the events of Calvary [to which a reoffer of the kingdom could be made], attempting any explanation of the “why” of the reoffer of the kingdom to Israel [as seen in the parables of the marriage festivities in [Matthew 22:1-14](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+22.1-14&t=NKJV)], would lead one nowhere. Scripture simply deals with the matter as something that occurred. No explanation is given; nor is one needed.)

2) Blessings and Curses

But even though Israel had been set aside, allowing God to deal with a separate people for a dispensation (those forming *the one new man “in Christ”*), principles established by God relative to Israel and the nation’s calling still remained in effect. And these principles centered on *blessings* and *curses*, not only for Israel but for the Gentiles as well. Israel, because of disobedience, would fall into the latter category (curses); and the Gentiles, depending upon their attitude toward and treatment of Israel, could fall into either category (blessings or curses).

(God, through Moses, had outlined this entire matter in graphic and minute detail to Israel after He called the nation out of Egypt. There are two long chapters in the revelation given through Moses — [Leviticus 26](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Leviticus+26&t=NKJV); [Deuteronomy 28](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Deuteronomy+28&t=NKJV) — where God went to great lengths to relate that which would occur if the Jewish people were *obedient* to His commandments or that which, on the other hand, would occur if they were *disobedient*.)

Israel had chosen *the latter path*. Israel had been disobedient to the Lord’s commandments. And, true to His Word, God had allowed Gentile powers to come into the land and uproot the Jewish people ([Leviticus 26:33](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Leviticus+26.33&t=NKJV); [Deuteronomy 28:64](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Deuteronomy+28.64&t=NKJV)).

And throughout the remainder of that dispensation and the ensuing dispensation, during the time when Israel was out of favor with God, one thing could not occur — the Gentile nations could not be blessed in the manner that God had intended by and through Israel’s calling, *for these blessings had to flow by and through Israel dwelling in the land within a theocracy.*

Blessings of this nature would have to wait for a time when Israel was once again in favor with God. They would have to wait for Israel’s future restoration, which would, of necessity, have to include the restoration of the theocracy to Israel.

The picture is that of *God’s firstborn son, Israel* — whom the Father had called into existence to be the channel through which He would bless all the Gentile nations — being out of favor with the Father (through disobedience). As a result, chastisement has befallen this son, with the Father allowing the Gentile nations to subdue and control His son, resulting not only in the son being chastened by the Father but also in the numerous blessings that God had reserved for the Gentile nations being withheld from these same nations.

However, some of the Gentiles (nations and individuals) — not really understanding that which has happened — have brought curses upon themselves by seeking to help God chasten His son.

. . . *And I will curse him who curses you* . . . . ([Genesis 12:3a](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+12.3a&t=NKJV))

. . . *I am jealous for Jerusalem and for Zion with a great jealousy*.

*And I am very sore displeased with the heathen* [the Gentiles] *that are at ease: for I was but a little displeased* [with my son], *and they helped forward the affliction* [anti-Semitic actions of the Gentiles]. ([Zechariah 1:14-15 KJV](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Zechariah+1.14-15&t=KJV) [14b])

Others (nations and individuals), on the other hand — some understanding, some not understanding that which has happened — have brought blessings upon themselves by being a friend to the Father’s son (though not the abundance of blessings reserved for the Gentiles, with Israel in favor with God).

*I will bless those who bless you* . . . . ([Genesis 12:3a](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+12.3a&t=NKJV))

3) Recognizing Israel’s Place in God’s Economy

The entire world conditions down through the centuries has revolved around God’s plans and purposes surrounding Israel in the preceding respect — *i.e., His dealings with Israel relative to the nation’s calling, and His resultant dealings with the Gentile nations relative to Israel’s calling.*

*Everything in this respect has revolved around and continues to revolve around Israel. ISRAEL ALONE IS THE CENTERPIECE.*

And, apart from the Gentile nations of the world occupying their proper place in God’s plans and purposes surrounding Israel, *there cannot even be a beginning of a solution to any one of the problems that confront these same nations.*

*That’s how IMPORTANT the nation of Israel is in the affairs of world history* ([Deuteronomy 32:8](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Deuteronomy+32.8&t=NKJV); [Isaiah 43:1-10](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Isaiah+43.1-10&t=NKJV); [Acts 17:26-27](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Acts+17.26-27&t=NKJV)).

Nor can that which has happened to Israel over the centuries — from the brickyards in Egypt to the crematoriums in Auschwitz, typified by the ever-burning bush in Arabia during Moses’ day, or the three Hebrew men in a furnace heated seven times hotter than normal during Daniel’s day — be explained in any way other than that which is set forth in Scripture relative to the nation’s calling.

The Father is *chastening His son, because of disobedience*. And, at times, the Gentile nations have stepped in and “*helped forward the affliction* [the chastisement],” *something which God has allowed in order to effect His purpose for uprooting His people from their land and scattering them among the nations* (though these same Gentile nations have paid or will pay dearly for their part in the matter [[Genesis 12:3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+12.3&t=NKJV)]).

As long as God’s son continues unrepentant, the chastisement will continue. And not only will it continue, but in the latter days, through the Gentiles seeking to help “*forward the affliction*,” conditions will become so tumultuous that “*unless those days were shortened, no flesh would be saved*” ([Matthew 24:22a](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+24.22a&t=NKJV)).

But in That Day

But in that day, God is going to intervene in man’s vain attempts to help chasten His son. God is going to supernaturally shorten those days, and He will do this for the sake of His son.

And it will be following this time that all of the past chastisement will bear fruit. The son will ultimately be brought to the place of repentance, allowing God to send the Deliverer, restore a converted Jewish people to their land, bring the Times of the Gentiles to an end, and restore the theocracy to Israel.

There is that which *Scripture has to say* about the matter, and there is that which *man may think or say* about the matter. *The two are worlds apart.*

The Creator has stated the matter in no uncertain terms, and He has stated the matter to both *inform* and *warn* His son. *Obedience results in blessings, and disobedience results in curses.*

God’s disobedient son *must* be brought to the place of repentance. *Only then* can God bless Israel and the Gentile nations through Israel.

(For additional information on the preceding, refer to the author’s books, [Israel from Death to Life BOOK](https://www.koffeekupkandor.com/gods-word-three.php#Israel%20from%20Death%20to%20Life%20BOOK), in this site, and [Distant Hoofbeats.pdf](http://lampbroadcast.org/Books/DHB.pdf).)

~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~

Chapter 2

**Your House Left Desolate (2)**

**Desolation to Continue Until . . . Then . . .**

*Therefore, indeed, I send you prophets, wise men, and scribes: some of them you will kill and crucify, and some of them you will scourge in your synagogues and persecute from city to city,*

*that on you may come all the righteous blood shed on the earth, from the blood of righteous Abel to the blood of Zechariah, son of Berechiah, whom you murdered between the temple and the altar.*

*Verily I say unto you, all these things shall come upon this generation.*

*O Jerusalem, Jerusalem, the one who kills the prophets and stones those who are sent to her! How often I wanted to gather your children together, as a hen gathers her chicks under her wings, but you were not willing!*

*See! Your house is left to you desolate;*

*for I say to you, you shall see Me no more till you say, “Blessed is He who comes in the name of the LORD!”* ([Matthew 23:34-39](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+23.34-39&t=NKJV))

When Christ came the first time, He appeared to Israel and offered the kingdom of the heavens to the Jewish people, based upon *national repentance*. The message was very simple:

*Repent* [the entire nation], *for the kingdom of the heavens is at hand*. ([Matthew 3:1-2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+3.1-2&t=NKJV); [4:17](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+4.17&t=NKJV); [10:1-7](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+10.1-7&t=NKJV))

The theocracy could have been restored (*cf*. [Acts 1:3-7](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Acts+1.3-7&t=NKJV)); and though only *the heavenly aspect of the kingdom* was being offered to the nation at this time, any realization of the heavenly would have necessitated a realization of the earthly as well. One cannot exist in its fullness in this respect apart from the other.

Israel, at Christ’s first coming, was viewed as sick, “*from the sole of the foot even to the head*” ([Isaiah 1:4-6](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Isaiah+1.4-6&t=NKJV)). *Supernatural signs* were being manifested — supernatural healings of individuals, supernatural provision ([Matthew 4:23-25](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+4.23-25&t=NKJV); [John 2:7-10](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+2.7-10&t=NKJV)) — pointing to that which the entire nation could experience and have *if the nation would repent.*

(“Repentance” and the use of the word in Scripture is, more often than not, misunderstood [*e.g.*, unsaved individuals often called upon *to repent prior to believing* (some attempt to make *repentance* and *belief* synonymous or inseparable); or, in a similar respect, seeing the call for Israel to repent in the gospel accounts and in Acts as a call to the unsaved].

The word “repent” is a translation of the Greek word, *metanoia*, or in its verb form, *metanoeo*. Both are compound words [the preposition *meta* (meaning, “with”) prefixed to words derived from *vous* (meaning, “mind”)]. Thus, these compound words, in their base sense, mean “with the mind.”

The word [either noun or verb form] refers to *doing something with the mind*, and that which is referenced through the use of this word has to do with *changing one’s mind*. And that is really all that the word means.

The Jewish people in the gospels and Acts were called upon *to change their minds relative to their continued disobedience*, which would lead to a change of actions, etc.

Relative to salvation today, does an unsaved person have to repent? He does if he has to change his mind about Christ before he can believe, though most today would probably have to make up their minds rather than change their minds prior to belief. But either way, it is *believing* that saves a person, not making up or changing one’s mind. The latter would only place a person in *the position where he can believe and be saved*.)

The message proclaimed to Israel during Christ’s earthly ministry was God through one Son calling His other son *to acknowledge that which had been done, and repent* (*cf*. [Exodus 4:22-23](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+4.22-23&t=NKJV); [Hosea 11:1](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hosea+11.1&t=NKJV); [Matthew 2:15](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+2.15&t=NKJV); [Hebrews 1:6](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+1.6&t=NKJV)). But the other son refused, and the story of Cain and Abel in [Genesis 4](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+4&t=NKJV) began to be fulfilled in the antitype.

One son rose up against the other Son, and slew Him. As Cain rose up against Abel and slew him, Israel rose up against Christ and slew Him. And as the blood of Abel cried out “*from the ground*,” the blood of Christ “*speaks better things than that of Abel.*” (*cf*. [Genesis 4:10](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+4.10&t=NKJV); [Hebrews 12:24](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+12.24&t=NKJV)).

Then the story continues from [Genesis 4](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+4&t=NKJV). Cain’s punishment for this act was something that he looked upon as greater than he could bear. He was to be driven from the Lord’s face out upon the earth, he was to be a “*fugitive and a vagabond . . . on the earth* [a fugitive moving from place to place across the face of the earth, with no permanent home]”; and, in this condition, he would find himself at the mercy of those upon the earth.

Others would seek to slay him, but would be unable to do so. God, in spite of that which Cain had done, would not only supernaturally protect Cain, but He would judge those who did seek to slay him ([Genesis 4:13-15](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+4.13-15&t=NKJV)).

And this is exactly what has happened to the Jewish people over the centuries since they slew their Brother. Israel has been driven from the Lord’s face out upon the earth (among those “*without God*,” dwelling in the tents of Ham and Japheth [*cf*. [Genesis 9:26-27](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+9.26-27&t=NKJV); [Ephesians 2:12](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ephesians+2.12&t=NKJV)]).

Israel has been scattered among the nations — a fugitive, one guilty of blood, with no permanent home (*cf*. [Deuteronomy 28:64-67](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Deuteronomy+28.64-67&t=NKJV)) — and Israel, in this condition, has been placed at the mercy of these same nations.

Israel and the Nations — Past, Present

Some of these Gentile nations where the Jewish people have been scattered have sought to help God chasten His son by and through *forwarding the affliction* ([Zechariah 1:14-15](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Zechariah+1.14-15&t=NKJV)). They, as Cain feared would happen to him when he was driven out in this manner, have sought to take Israel’s life ([Genesis 4:14](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+4.14&t=NKJV)).

But Israel possesses the same promise Cain possessed. God would supernaturally intervene, protect His son’s life (though allowing the nations to enact their anti-Semitism), and then judge the nations that did interfere with His treatment of His son.

The classic example of this in modern times would be that which occurred in Europe during the reign of the Third Reich (1933-1945). Germany, not realizing who they were dealing with (God and His son) or what they were doing (another Gentile nation fulfilling that which is stated in [Genesis 4:14-15](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+4.14-15&t=NKJV); [Zechariah 1:15](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Zechariah+1.15&t=NKJV)), sought to help God chasten His son — though, in the process, attempting the impossible, *attempting the destruction of God’s son* — with grave consequences following in the wake of this attempt.

The Third Reich built the concentration camps, the crematoriums, and sought to produce a Jew-free Europe through the destruction of an entire race of people. And six million Jews in Europe (Jews dispersed in Gentile lands, at the mercy of the Gentiles) died during this time.

Where though was God when the Jewish people were suffering and dying by the tens and hundreds of thousands in the Nazi death camps? Moses provides the answer to that question as well, along with the answers to any other questions that can be raised relative to the Jewish people.

The answer is seen by asking: Where was God when the Israelites were suffering under the Assyrian Pharaoh in Egypt during Moses’ day? He was in the same place during Jewish suffering in modern times as He was during the sufferings of these same people in Moses’ day, or during any other sufferings that the Jewish people have undergone over the course of the intervening centuries and millennia.

Note where God was during the sufferings of the Jewish people in Moses’ day:

*And the Angel of the LORD appeared to him [Moses] in a flame of fire from the midst of a bush. So he looked, and behold, the bush was burning with fire, but the bush was not consumed.*

*Then Moses said, “I will now turn aside and see this great sight, why the bush does not burn.”*

*So when the LORD saw that he turned aside to look, God called to him from the midst of the bush and said, “Moses, Moses!” And he said, “Here I am.” . . .*

*And the LORD said: “I have surely seen the oppression of My people who are in Egypt”* . . . ([Exodus 3:2-4](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+3.2-4&t=NKJV), [7a](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+3.7a&t=NKJV)).

The picture is that of *Israel ever-burning in the fires of Gentile persecution, with God in the midst of the nation*. God was allowing the Gentiles to help “*forward the affliction*”; and, at the same time, *He was in the midst of His people, who were being afflicted. God Himself, along with His son, was being afflicted.*

(Exactly the same thing can be seen through the sufferings of God’s Son at Calvary. One Son died, and this Son was God Himself. It was God who suffered. It was the very blood of God that was shed at Calvary [[Acts 20:28](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Acts+20.28&t=NKJV)].)

This is why treatment accorded either Son — whether good or bad — is treatment accorded God Himself ([Matthew 25:31-46](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+25.31-46&t=NKJV)). It was God Himself, manifest in the flesh, dying at Calvary. And God is always seen *in the midst* of Israel. He is seen standing with His son, receiving *exactly the same thing* that the son receives.

The burning bush during Moses’ day, representing Israel continuously suffering in the fires of Gentile persecution, couldn’t be destroyed. To destroy the bush, one would have had to destroy God within the bush. The bush burned in a continuous manner, though nothing was being consumed in the process, for God could not/cannot be consumed.

Thus, where was God when the Jewish people were being gassed and placed in the crematoriums at Auschwitz, among other death camps? The answer is simple: *God was there!* God was in the midst of His people, just as He was in “*the midst*” of the burning bush during Moses’ day. And, as the bush couldn’t be consumed during Moses’ day almost 3,500 years ago, neither could the nation be consumed in the gas chambers and crematoriums during modern times. It was *the same nation, with the same calling, with the same unchangeable God dwelling in the nation’s midst.*

Israel could no more be consumed in the gas chambers and crematoriums during the reign of the Third Reich than could the three Israelites be consumed in the fiery furnace during Nebuchadnezzar’s day — a furnace heated seven times hotter than it was normally heated, so hot that it slew those who cast the three Israelites into *the furnace* (“seven,” *a complete number*, evidently indicating that *the furnace was to be heated as hot as possible without destroying the furnace*). The fire though had no power over these Israelites, none whatsoever. Not a single hair on their heads was singed by the fire; nor was there even the smell of fire or smoke on them or their undamaged garments.

(For additional information on the preceding, refer to the author’s book, [Distant Hoofbeats.pdf](http://lampbroadcast.org/Books/DHB.pdf), Chapters 1-3 and the two appendixes.)

Israel and the Nations — Future

Israel’s greatest time of affliction at the hands of the Gentiles still lies in the future. That which occurred in Europe under the reign of the Third Reich is little more than a precursor of that which is about to occur worldwide under the reign of a man who will shortly appear on the scene.

During “*the time of Jacob’s trouble*” ([Jeremiah 30:7](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Jeremiah+30.7&t=NKJV)), when Antichrist exercises full power, he will enact a form of anti-Semitism without parallel in history. He will seek to destroy the Jewish people, not just in the Middle East and Europe, but *worldwide*. And he will be responsible for the death of far more Jews than were slain in Europe during the war years.

(Some 6,000,000 Jews were slain in Europe immediately preceding and during the war years, mainly from 1938 to 1945.

During the coming Tribulation, mainly during the last half [the last three and one-half years], two-thirds of the Jewish population of the earth will die [about 9,000,000 by today’s count]. One part will die as a result of famine and related diseases, the other part by the sword [[Ezekiel 5:12](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ezekiel+5.12&t=NKJV); [Zechariah 13:8-9](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Zechariah+13.8-9&t=NKJV)].

This will be the day when Satan, by-through the one who will sit on his throne in that day — to whom Satan will give “*his power* ”and “*great authority*” [[Revelation 13:2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+13.2&t=NKJV)] — will seek to do and complete that which the Third Reich under Hitler, among others preceding him, attempted.

Satan in that day, by and through the one seated on his throne, will seek to bring about that which the Third Reich called, “*The Final Solution of the Jewish Question*.”

And the end result of that which Satan will attempt in that day will be exactly the same as the end result of any and all of his attempts to destroy the Jewish people down through history. It cannot be otherwise, for he can succeed only by destroying the One in the midst of the burning bush during Moses’ day, the fourth Person in the furnace during Daniel’s day.

Satan knows that the only way he can remain on the throne is to do away with Israel. Because of the manner in which God has structured the earth’s government among the nations [all the nations having descended from the first man, created for *regal* purposes]), he is left without a choice.

Israel MUST be destroyed.

God has established Israel *at the heart and center of everything related to His purpose for man’s creation in the beginning*, leaving Satan occupying the position in which he finds himself — a position in which he can only attempt the impossible if he is to attempt anything at all.)

The Jewish people, remembering the Holocaust, have a saying today: “*Never again!*” But, a problem exists. Israel is saying this in *an unrepentant and unbelieving state, guaranteeing that something similar, if not worse, will happen again.*

And that which is about to occur will be *worse, far worse*.

The Old Testament type for all of this is set forth in the book of Exodus. Moses wrote about the matter in great detail almost 3,500 years ago — detail that will be fulfilled exactly as recorded:

The Assyrian Pharaoh, seeking to destroy the Jewish people in Egypt during Moses’ Day ([Exodus 1:8ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+1.8ff&t=NKJV); [Isaiah 52:4](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Isaiah+52.4&t=NKJV)), typifies the Assyrian (Antichrist) of the end time, who will raise his hand against Israel after the same fashion ([Isaiah 10:5](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Isaiah+10.5&t=NKJV); [14:25](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Isaiah+14.25&t=NKJV); [23:13](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Isaiah+23.13&t=NKJV); [30:31](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Isaiah+30.31&t=NKJV); [31:8](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Isaiah+31.8&t=NKJV); [Hosea 11:5](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hosea+11.5&t=NKJV)).

Just as God supernaturally protected His people under the past Assyrian, He will supernaturally protect His people under the future Assyrian ([Exodus 1:11ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+1.11ff&t=NKJV); [Micah 5:5-6](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Micah+5.5-6&t=NKJV)).

Just as the Jewish people in the past were driven to the place where they cried out to God for deliverance, the Jewish people in the future will be driven to the place where they will cry out to God for deliverance ([Exodus 2:23](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+2.23&t=NKJV); [Hosea 5:15](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hosea+5.15&t=NKJV)).

Just as God heard His people’s cry in Egypt, remembering His covenant with Abraham, Isaac, and Jacob, He will hear His people’s cry in the future, scattered throughout the earth, remembering His covenant with Abraham, Isaac, and Jacob ([Exodus 2:24-3:9](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+2.24-3.9&t=NKJV); [Hosea 6:1-2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hosea+6.1-2&t=NKJV); [Ezekiel 39:25-29](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ezekiel+39.25-29&t=NKJV)).

Just as God then sent Moses back to His people to deliver them in the past, He will then send Jesus back to His people to deliver them in the future ([Exodus 3:10](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+3.10&t=NKJV); [4:19ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+4.19ff&t=NKJV); [Revelation 19:11ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+19.11ff&t=NKJV)).

Just as the Jewish people received the one whom they had previously rejected (Moses) when he returned in past time, the Jewish people will receive the One whom they had previously rejected (Jesus) when He returns in the future ([Exodus 4:29-31](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+4.29-31&t=NKJV); [Zechariah 12:10-14](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Zechariah+12.10-14&t=NKJV)).

Just as the Jewish people slew paschal lambs and applied the blood in that past day, the Jewish people in the future will apply (through believing) the blood of the Paschal Lamb whom they slew 2,000 years ago ([Exodus 12:1ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+12.1ff&t=NKJV); [Isaiah 53:1ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Isaiah+53.1ff&t=NKJV)).

Just as God, in that past day, then led His people out of Egypt under Moses, God, in that future day, will then lead His people out from a worldwide dispersion under Jesus ([Exodus 12:40-41](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+12.40-41&t=NKJV); [14:13-22](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+14.13-22&t=NKJV); [Matthew 24:29-31](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+24.29-31&t=NKJV)).

Just as the power of Egypt was destroyed during Moses’ day, so will Gentile world power be destroyed in the future, in the Lord’s Day ([Exodus 14:23-28](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+14.23-28&t=NKJV); [Joel 3:9-16](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Joel+3.9-16&t=NKJV)).

Just as the Jewish people subsequently dwelled in the land within a theocracy, they, in that coming day, will dwell in the land once again within a theocracy ([Joshua 3:1ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Joshua+3.1ff&t=NKJV); [Joel 2:21-32](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Joel+2.21-32&t=NKJV)).

*The Son of righteousness will arise with healing in His wings* ([Malachi 4:2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Malachi+4.2&t=NKJV)), a repentant nation will look upon the One whom they pierced, a nation will be born in a day, the nation will be restored to the land, and the theocracy will be restored to Israel ([Deuteronomy 30:1-3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Deuteronomy+30.1-3&t=NKJV); [Isaiah 66:8](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Isaiah+66.8&t=NKJV); [Ezekiel 37:1ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ezekiel+37.1ff&t=NKJV); [Joel 3:17-21](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Joel+3.17-21&t=NKJV); [Zechariah 13:6](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Zechariah+13.6&t=NKJV); [Revelation 1:7](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+1.7&t=NKJV)).

*The Prophets have spoken; and it will all happen, exactly as foretold in the unchangeable Word.*

*Then, and only then*, will blessings flow out from God through Israel to the Gentile nations of the earth, as God originally intended through Israel’s calling.

~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~

Chapter 3

**The Intractable Middle East Problem (1)**

**God’s National Firstborn Son, Returning before the Time**

. . . *Thus says the LORD: “Israel is My son, My firstborn.*

*So I say to you, let My son go that he may serve Me*” . . . . ([Exodus 4:22-23a](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+4.22-23a&t=NKJV) [22b]).

There is an existing problem in the Middle East, having to do with Israel and the nations (mainly Moslem), which is far from simple. From a biblical standpoint though, it is not as complex as one might be led to believe. One might say, *from a biblical standpoint, a person can understand the problem; apart from a biblical standpoint, it is not possible to understand the problem.*

“Israel,” of course, is *the key*. And concerning problems existing between Israel and their Moslem neighbors in the Middle East (Arab, Iranian, *et al.*), during the spring of 1991, James Baker, Secretary of State under the first President Bush, stated that this is “the most intractable problem that there is.”

James Baker was also one of the two men who co-chaired the Iraq Study Group in late 2006, turning out an assessment and recommendations — *The Baker-Hamilton Report* — on Iraq and the Middle East in general that referred to the situation as “grave and deteriorating” and warned of “dwindling chances to change course before crisis turns to chaos.” And the somber faces and urgency in the voices of both James Baker and Lee Hamilton told the story apart from the report itself.

Was James Baker correct in his assessment of the situation in the Middle East over twenty years ago? Insofar as man solving the problem, he was as correct as one can become.

Were James Baker, Lee Hamilton, and others in this group correct concerning the more recent assessment of the Middle East situation? That could be answered two ways:

1) From a biblical standpoint, the situation is *far worse* than the report indicates.

2) Also from a biblical standpoint, the situation is *much brighter* than the report indicates.

And the preceding would require explanation, providing, at the same time, information to address the whole of the issue at hand.

A Biblical Base

First, dealing particularly with the intractable problem in the Middle East, this *MUST* be done from *a biblical base*. *THERE IS NO OTHER WAY!*  Apart from a biblical base, a person will only find himself as mired down trying to deal with the problem as the problem itself has become.

A biblical base is simple and easy to come by. However, *it would not be acceptable* to the secular world at all.

How could it be acceptable when most of those in the Middle East are Moslems, along with the fact that the bible would not be acceptable as a base to work from by any nation attempting to solve the problem, whether the United States or elsewhere?

Even Israel, which gave mankind the Bible, would have major problems in this respect because of that which would have to be stated and dealt with. And the preceding would be true even among many Christians in these nations, among those purporting to believe the Bible.

Allow an example to illustrate the point, part of which bears directly on the Middle East situation. And, in order to understand the existing problem, this would have to be dealt with *first and foremost* anyway.

The One Nation with a God

In 1954, at the urging of President Eisenhower, the words “under God” were added to a line in the United States pledge of allegiance to the flag, making the pledge of allegiance read, “one nation under God” (the words “under God” [or similar words] had been used in statements and documents by a number of preceding U.S. presidents, beginning with Washington, the first president).

But is the United States really “one nation under God”? Is this true from a biblical perspective? — *the ONLY means through which one can possibly answer the question*. Christians will fight the ACLU and others through whatever means deemed necessary over this issue. But does either side really know what Scripture has to say about the matter?

The biblical base for this and all the remainder of the Middle East problems can be found in *Moses, the Psalms, and the Prophets*. One doesn’t even have to go into the New Testament. Such would be of little to no value in the matter anyway, for there is nothing in the New that cannot be found in some form in the Old. The New is simply an opening up and unveiling of that which had its beginning in the Old. So, for the most part, we’ll simply stay with the Old since all of the information is there anyway.

For “one nation under God” a person would begin with [Genesis 9](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+9&t=NKJV) and proceed from there. This chapter deals with Noah and his three sons following the Flood, and everyone in the human race today can trace their ancestry back to Noah through one of his three sons.

Note [Genesis 9:24-27](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+9.24-27&t=NKJV):

*So Noah awoke from his wine, and knew what his younger son had done to him.*

*Then he said: “Cursed be Canaan; a servant of servants he shall be to his brethren.”*

*And he said: “Blessed be the LORD, the God of Shem, and may Canaan be his servant.*

*May God enlarge Japheth, and may he dwell in the tents of Shem; and may Canaan be his servant.”*

Only one of these three sons — *Shem* — is said to have a God ([Genesis 9:26](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+9.26&t=NKJV)). Neither Ham nor Japheth had a God, which is evident from the continuing text. If either was to receive spiritual blessings, which could come only from and through the one true God, they had to go to the one son with a God. As stated in the text, Ham and/or Japheth had to “*dwell in the tents of Shem*” ([Genesis 9:27](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+9.27&t=NKJV)).

That is to say, in order to receive spiritual blessings, Ham and/or Japheth *had to go to and partake of that which God had bequeathed to Shem*. Or, in the words of the explanatory statement by H. C. Leupold in his word studies in the Hebrew text of Genesis, the expression “implies friendly sharing of his hospitality and so of his blessings.”

This is the manner in which God has established the matter in Genesis, and *it can never change*.

The lineage from Shem, in the respect seen in [Genesis 9:26](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+9.26&t=NKJV), goes through *Abraham* nine generations later and then through *Isaac, Jacob, and Jacob’s twelve sons*, from whom sprang the twelve tribes of Israel, *the nation of Israel*. In short, *the descendants of Shem through this lineage alone have a God*. The whole of this matter is something clearly revealed and seen in Scripture.

Other descendants of Shem, such as the Arab nations (from Abraham through Ishmael, or through one of the six sons of Keturah, or through Isaac’s son, Esau), are as the descendants of Ham and Japheth in this respect. They are to be “*reckoned among the nations* [Gentile nations].”

Israel, on the other hand, is *NOT* to be “*reckoned among the nations*” ([Numbers 23:9](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Numbers+23.9&t=NKJV); *cf*. [Deuteronomy 14:2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Deuteronomy+14.2&t=NKJV)).

And the preceding is not only because of that which is stated in [Genesis 9:26](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+9.26&t=NKJV) but that which is stated in [Isaiah 43:1ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Isaiah+43.1ff&t=NKJV) as well. The former forms the base for the latter, explaining the “why” of that which is stated in [Numbers 23:9](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Numbers+23.9&t=NKJV).

*But now, thus says the LORD, who created you, O Jacob, and He who formed you, O Israel . ..*

*I will say to the north, “Give them up!” And to the south, “Do not keep them back!” Bring My sons from afar, and My daughters from the ends of the earth-*

*Everyone who is called by My name, whom I have created for My glory; I have formed him, yes, I have made him.* ([Isaiah 43:1](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Isaiah+43.1&t=NKJV), [6-7](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Isaiah+43.6-7&t=NKJV) [1a]).

Within the lineage from Shem through Abraham to Jacob, God waited eleven generations until Jacob appeared on the scene to act in a manner that set the one group of people with a God completely apart from the remainder of the human race. God, at this time, performed *a special creation in the person of Jacob.*

God could not have performed this special creative act prior to Jacob, for sons outside the lineage would have been involved in this creative act (*e.g.*, both Abraham and Isaac had more than one son).

Then, with the creation having occurred in connection with the natural man, “Jacob,” rather than the spiritual man, “Israel,” *the creation can be passed from father to son through the natural man*, allowing all twelve of Jacob’s sons, along with their descendants, to be included in this special creative act.

[Isaiah 43:6-7](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Isaiah+43.6-7&t=NKJV) clearly states that every descendant of Jacob is himself *a special creation*, as Jacob is seen as a special creation back in verse one. This can be true because, as is previously seen, God performed a special creation in *Jacob, the natural man* (*NOT* Israel, the spiritual man). And because of this, God’s creation of Jacob can be passed on *via procreation*, making Jacob’s twelve sons and all their descendants special creations, separate from the Gentiles.

Thus, the fact remains that, *because of creation*, “Jacob” is seen as *a son of God*; and, *through procreation*, all of his descendants are seen in Scripture individually as *sons of God*, with the nation as a whole seen collectively or corporately as *God’s son*. And, following the adoption, the nation would be viewed as *God’s firstborn son*, *something that can NEVER change* ([Exodus 4:22-23](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+4.22-23&t=NKJV)).

(Only “Sons” rule in God’s kingdom, whether in the angelic realm or in the human realm. “Sonship” in Scripture has to do with *creation* and *regality*, *NOT* with *salvation* [though everything is tied together, and *salvation* results in *creation* (*a new creation “in Christ”* today) and is for purposes having to do with *sonship* and *regality*].

All angels, because of their individual creation, are seen as *sons of God*. Angels occupy varying positions in God’s government of the universe and must occupy a position of *sonship* to do so.

Note what are evidently *congresses of the sons of God* in the opening two chapters of Job [angelic rulers appearing before the Lord at evidently scheduled times ([Job 1:6ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Job+1.6ff&t=NKJV); [2:1ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Job+2.1ff&t=NKJV))], with Satan appearing among other sons of God [Satan, the appointed ruler over the earth, one province in God’s kingdom; the other sons of God appointed rulers over other provinces in the universe].

And Satan, as the others, is seen as a son of God simply because “sonship” has to do with *creation* and *regality*, with his fall not causing a change in his position as God’s son.

“Adam” was *a son of God* because of *creation* [[Luke 3:38](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Luke+3.38&t=NKJV)]. God created Adam with *regality* in view [[Genesis 1:26-28](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+1.26-28&t=NKJV)]. Man was created to replace the incumbent ruler, Satan [man and his progeny to replace Satan and his angels]. But, Adam, as the federal head of a new order of sons, fell, disqualifying him and his progeny from occupying the position for which this new order of sons was to assume.

But God provided *redemption*, something previously unknown in the angelic world when Satan and his angels fell. And *redemption can only be inseparably tied to the reason for man’s creation in the beginning*.

And God performed all of this in a manner quite different than man might even think about or consider [[Isaiah 55:8-9](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Isaiah+55.8-9&t=NKJV)], which may very well account for much of the confusion on “salvation” existing today [*i.e.*, man dealing with the “why” of salvation more from his own finite wisdom and understanding rather than going to Scripture to see what God has to say about the matter, resulting in numerous non-Scriptural ideologies].

God waited 2,000 years, and then called one man out of the human race [Abraham], through whom He would later form a special creation out of his grandson [Jacob] and ultimately form a nation from the descendants of this special creation.

And through this nation *the entirety of God’s plans and purposes would be accomplished, beginning with redemption* [[John 4:22](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+4.22&t=NKJV)], *with the end of the matter seen in regality during the coming Messianic Era and evident regality out in the universe during the ages beyond.*

Thus, there is *the importance of not only Israel but sonship in relation to Israel*; and, as well, this all projects out to *the importance of this nation being brought to the place of repentance.*

And *the importance of adoption*, as seen in Scripture, then comes into the picture at this point as well. In the angelic world, “sons of God” rule [with adoption unknown]; in the human realm, matters move beyond the thought of simply Sons holding regal positions in God’s kingdom to that of *firstborn Sons* holding these positions [God’s act of taking a son and adopting this son into *a firstborn status* (with Christ occupying the position of *God’s firstborn Son* through being begotten)].

Thus, in the human realm, unlike the angelic realm, ONLY *firstborn Sons can rule in God’s kingdom*. With *regality* in view, *Israel was adopted in past time*, continuing to hold the position of firstborn today [regardless of their unrepentant state, for this has nothing to do with God’s past act of adopting the nation]; with *regality* in view, *Christ occupies this position* [that of Firstborn] through a divine begetting; and, with *regality* in view as well, *the Church waits for the adoption yet future* [waits for being adopted into the position of God’s firstborn son].

For more information on this complete subject, including adoption, refer to the author’s [God’s Firstborn Sons BOOK](https://www.koffeekupkandor.com/gods-word-six.php#God%E2%80%99s%20Firstborn%20Sons%20BOOK).)

Thus, this entire thought of *creation and sonship, followed by adoption*, is what separates and sets apart both the Jewish people individually and the nation of Israel as a whole from all the Gentiles (individually, or nationally), with Scripture making a sharp distinction between *Israel* on the one hand and the *Gentile nations* on the other (*cf*. [Numbers 23:9](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Numbers+23.9&t=NKJV); [Deuteronomy 7:6](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Deuteronomy+7.6&t=NKJV); [Amos 3:1-2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Amos+3.1-2&t=NKJV)).

(Accordingly, prior to that seen in [Isaiah 43:1ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Isaiah+43.1ff&t=NKJV), there was only one creation in the human race — *the creation in Adam*.

Following *the creation in Jacob* in [Isaiah 43:1ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Isaiah+43.1ff&t=NKJV) [God taking an individual from the Adamic creation and performing a separate and distinct creation], two creations existed in the human race.

Then, following the events of Calvary and those seen in [Acts 2:1ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Acts+2.1ff&t=NKJV), a third creation came into existence in the human race — *the new creation* “in Christ,” taken from both Jew and Gentile, from both of the prior two creations.

And though the creation in Jacob can be passed on from father to son [for the creation has to do with *the natural man*], *the new creation “in Christ”* is different. The *new creation “in Christ”* has to do with *the spiritual man* and cannot be passed on from father to son, though available to the son through his own personal exercise of faith.

And, just as the old Adamic sin nature is *NOT* done away with in *the new creation “in Christ,”* neither was it done away with in the prior creation in Jacob. All three creations possess this in common.)

With the preceding as a base to work from, one can then understand verses such as [Psalm 72:18](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Psalm+72.18&t=NKJV) and [Psalm 96:5](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Psalm+96.5&t=NKJV). The first verse refers to:

. . . *the LORD God, the God of Israel* . . . .

And the second verse states:

*For all the gods of the peoples* [KJV: nations] *are idols* [*lit*., ‘nothing’] . . . .

That is to say, the gods of all the nations (whether they be idols, demons, or anything else) are “nothing” in comparison to the God of Israel, the one true and living God.

[Psalm 33:12](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Psalm+33.12&t=NKJV) is often misunderstood in the preceding respect:

*Blessed is the nation whose God is the Lord* . . . .

That statement is not a reference to any Gentile nation. *It can’t be!* From a biblical standpoint, *such could not be possible* (unless projected out beyond Man’s Day, into the Messianic Era, during that future time when a Gentile nation would be able to associate itself with Israel in the respect seen in [Genesis 9:27](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+9.27&t=NKJV))!

The statement, contextually, has to do with *Israel*, the only nation with a God. *The only way any Gentile nation can have a God is to go to the nation with a God, go to Israel.*

God made that *quite clear* at the outset of His word, in [Genesis 9](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+9&t=NKJV). And today, with Israel in her current state of unbelief, for the most part scattered among the nations, *it is not possible* for a Gentile nation to dwell in the tents of Shem and possess a God.

For a New Testament reference relative to the preceding, note [Ephesians 2:12](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ephesians+2.12&t=NKJV). *Christians possess a God*, but this is only because of and through a Jewish Messiah who came through Israel. With Israel in her current state of disobedience and unbelief, the same thing cannot presently be true of nations *per se*.

Thus, from a biblical standpoint, *it is not possible* for any Gentile nation to look upon itself as “one nation under God.” And *that one truth* really forms the central base for understanding the entire Middle East problem.

*At the center of the problem is Israel, the only nation on the face of the earth with a God*, a standing that Israel holds even in the nation’s present state of unbelief. *And surrounding this nation with a God are Moslem nations with a governmental system, intermixed with a religious system*, *with a god who is described in* [*Psalm 96:5*](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Psalm+96.5&t=NKJV), the same place the god of the United States or any other Gentile nation is described during the present day and time.

Israel’s Position among the Nations

And, as seen, beyond the preceding, Israel is *God’s firstborn son* ([Exodus 4:22-23](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+4.22-23&t=NKJV)), the one and only nation among all the nations that God recognizes as possessing *the rights of the firstborn* — a firstborn right among nations, which, among other things, includes *the right to hold the scepter, the right to rule*. Then, with Israel exercising these rights (which the nation will one day exercise, though that is far from the case today), t*he Gentile nations are not only to be ruled by Israel but also to be blessed through Israel* (in accordance with [Genesis 12:2-3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+12.2-3&t=NKJV), realizing another part of the rights of the firstborn, the priestly rights).

The Gentile nations today rule under Satan and his angels (in accordance with that which is seen in [Daniel 10:12-20](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Daniel+10.12-20&t=NKJV)). But Israel, not to be reckoned among the nations, occupies a position separate from this rule (in accordance with that which is also referenced in [Daniel 10:21](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Daniel+10.21&t=NKJV)).

(Note the sharp contrast in the government of the earth as it has existed during the last 2,600 years and as it will exist yet future once God’s purpose for the Times of the Gentiles has been realized. Conditions in the government of the earth are quite different when the Gentiles hold the scepter [present], as opposed to Israel holding the scepter [past, but more particularly future].

As previously seen, the descendants of Shem through Abraham, Isaac, and Jacob — comprising the nation of Israel — form the only nation on the face of the earth with a God [[Genesis 9:26](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+9.26&t=NKJV); [Psalm 33:12](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Psalm+33.12&t=NKJV)]. And for the Gentile nations, without a God, to acquire spiritual wealth and blessings, *they must go to the one nation with a God. They must go to the nation of Israel* [something really not possible today because of Israel’s condition and position among the nations].

The Gentile nations though, as previously seen, do possess *gods*, but not the one true and living God. *The gods of the nations* are said to be “nothing” compared to the one true and living God [[1 Chronicles 16:26](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Chronicles+16.26&t=NKJV); [Psalm 96:5](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Psalm+96.5&t=NKJV)]. *The gods of the nations* could be anything separate from God Himself — *materialism, demons in Satan’s kingdom, etc.*

All of the Gentile nations find themselves in the same position, *in the natural realm*. And they simply cannot move from that realm into the spiritual realm [except, of course, that spiritual realm where Satan and his angels operate, which is aligned with the natural]. The man of flesh simply cannot function in the realm where the man of spirit exists.

Many individuals out of the nations, over centuries of time, have moved from the natural into the spiritual realm *through a Savior who came from the one nation with a God*. But it is *not possible* for the nations themselves to do this. Again, nations simply cannot function in this realm.

In this respect, there is *no such thing as a Gentile nation with a God, or a Gentile nation that can be referred to as a Christian nation* [*the Church*, taken mainly from the Gentiles, is referred to as a “nation” and has a God, though the Church is neither Jew nor Gentile but *one new man, a new creation “in Christ,”* with a heavenly citizenship ([Matthew 21:43](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+21.43&t=NKJV); [1 Peter 2:9-10](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Peter+2.9-10&t=NKJV); *cf*. [2 Corinthians 5:17](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=2Corinthians+5.17&t=NKJV); [Galatians 3:26-29](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Galatians+3.26-29&t=NKJV); [Ephesians 2:11-15](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ephesians+2.11-15&t=NKJV); [Philippians 3:20](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Philippians+3.20&t=NKJV))].

Gentile nations, in their governmental structure today, rule within a form of a theocracy, though a corrupted form connected with Satan and his angels. “Satan” is *the god of this present age* [[2 Corinthians 4:4](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=2Corinthians+4.4&t=NKJV)], and he and his angels *rule through the Gentile nations from their place in a heavenly sphere* [[Daniel 10:13-20](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Daniel+10.13-20&t=NKJV)].

God rules the entire universe, and He rules over all parts of His kingdom through angels whom He has placed in regal positions throughout the universe. The earth, one province in the universe, is ruled in this manner, though presently through a rebel ruler. *God presently rules the earth through Satan, the god of this age*.

God has delegated power to Satan, and Satan, in turn, has delegated power to subordinate angels ruling with him. It is this delegated power and regal position [his throne] that Satan will give to the beast during the coming Tribulation [[Revelation 13:2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+13.2&t=NKJV); cf. [Ezekiel 28:14](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ezekiel+28.14&t=NKJV); [Luke 4:5-6](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Luke+4.5-6&t=NKJV)]. Then the beast will rule in this same manner *under God, as a rebel ruler in a corrupted form of the theocracy.*

It is immaterial whether a nation’s government is like that of the United States [where there is a separation of religious and civil powers] or like that of a Moslem country [where religious and civil powers are inseparably connected], in the final analysis all Gentile governments have a common connection. *All occupy their positions directly under Satan and his angels, who rule in a rebel respect under God.*

There is only one nation on the face of the earth with a government that rules after any other fashion than the preceding, and that’s the one nation with a God, the nation that is *not to be “reckoned among the nations”* [[Numbers 23:9](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Numbers+23.9&t=NKJV)], *the nation of Israel.* The angelic princes of the Gentile nations [each nation has a prince, with other princes under him], who rule through the nations from a heavenly sphere, are *demons* [[Daniel 10:13-20](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Daniel+10.13-20&t=NKJV)]. But Israel’s angelic prince, ruling through the Jewish nation in the same manner, is *Michael* [[Daniel 10:21](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Daniel+10.21&t=NKJV)], and Michael [evidently with a host of angels as well (*cf*. [Revelation 12:7](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+12.7&t=NKJV))] exercises power under God separate from Satan and his angels.

This is why God could establish a theocracy and rule in the midst of Israel during Old Testament days. As well, this is also why God will be able to establish a theocracy in the world yet future.

“Israel” is *the key*. Since Abraham’s day, the separate creation during Jacob’s day, and the subsequent inception of the nation during Moses’ day, *God has looked upon and dealt with the Gentile nations through one nation alone, through Israel* [*cf*. [Genesis 12:1-3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+12.1-3&t=NKJV); [Exodus 4:22-23](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+4.22-23&t=NKJV); [12:2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+12.2&t=NKJV); [19:5-6](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+19.5-6&t=NKJV); [Isaiah 43:1-11](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Isaiah+43.1-11&t=NKJV); [Zechariah 2:8](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Zechariah+2.8&t=NKJV)]. *And the manner in which God deals with the nations in this respect can NEVER change* [[Romans 11:29](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Romans+11.29&t=NKJV)].

Israel’s position relative to the nations is why Israel must be brought to the place of repentance, Gentile world power destroyed, Satan and his angels removed from power, and God’s three firstborn Sons [Christ, Israel, and the Church (following the adoption)] placed in power [*cf*. [Genesis 1:26-28](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+1.26-28&t=NKJV); [Hebrews 2:5](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+2.5&t=NKJV)].

Satan knows this, and over millennia of time he has done *everything within his power* to thwart God’s plans and purposes by launching his attack *at the fountainhead, seeking to destroy Israel*. And this is why Satan will give *his power, his throne, and great authority* to the earth’s last ruler during the Times of the Gentiles [[Revelation 13:2b](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+13.2b&t=NKJV)]. Satan will use this man in *a final, climactic attempt to do away with the nation of Israel.*

But God, in His sovereign control of all things, will use this man’s efforts to achieve *a completely opposite end* — to bring about *His own predetermined plans and purposes for Israel*. Matters in that day will be as in the words of Haman’s wife, Zeresh, relative to Haman attempting to slay Mordecai:

. . . *If Mordecai, before whom you have begun to fall, is of Jewish descent, you will not prevail against him but will surely fall before him.* [[Esther 6:13b](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Esther+6.13b&t=NKJV)]

For additional information on the preceding, refer to the author’s [The Most High Ruleth BOOK](https://www.koffeekupkandor.com/gods-word-one.php#The%20Most%20High%20Ruleth%20BOOK).)

Satan, of course, knows all of the preceding, whether Israel and the nations, or Christians, know or do not know these things. And well he should know these things, for he and his angels have been ruling through the Gentile nations (knowing that they can’t rule through Israel) for millennia.

And, throughout this time, Satan has been doing and will continue doing everything within his power to prevent the one nation with a God from ever fully exercising her God-ordained position *as firstborn son*. He knows that should this occur, not only would he have to relinquish the scepter but conditions relative to Israel and the nations would become as described in [Zechariah 8:20-23](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Zechariah+8.20-23&t=NKJV):

*Thus says the LORD of hosts: “Peoples shall yet come, inhabitants of many cities;*

*The inhabitants of one city shall go to another, saying, ‘Let us continue to go and pray before the LORD, and seek the LORD of hosts. I myself will go also.’*

*Yes, many peoples and strong nations shall come to seek the LORD of hosts in Jerusalem, and to pray before the LORD.”*

*Thus says the LORD of hosts: “In those days ten men from every language of the nations shall grasp the sleeve of a Jewish man, saying, ‘Let us go with you, for we have heard that God is with you.’”*

And in an effort to prevent the preceding from ever occurring, Satan and his angels, ruling from a heavenly sphere through the Gentile nations on earth, have been seeking for decades in the Middle East, through the nations, to bring about that which is stated in [Psalm 83:4](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Psalm+83.4&t=NKJV):

*They have said, “Come, and let us cut them off from being a nation, that the name of Israel may be remembered no more.”*

In [Psalm 83](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Psalm+83&t=NKJV), ten Gentile nations are seen allying themselves against Israel in the preceding respect, foreshadowing the ten-kingdom confederacy of Gentile nations that will one day rule under Antichrist and ally itself against Israel in exactly the same manner.

*But, as Scripture clearly attests, it will all be for naught. God has already spoken concerning the matter. God has already had the final Word.*

~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~

Chapter 4

**The Intractable Middle East Problem (2)**

**God’s National Firstborn Son, Returning before the Time**

. . . *Thus says the LORD: “Israel is My son, My firstborn.*

*So I say to you, let My son go that he may serve Me”* . . . . ([Exodus 4:22-23a](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+4.22-23a&t=NKJV) [22b])

If that which is seen in Chapter 3 of this book pertaining to Israel in the midst of Gentile nations in the Middle East (almost entirely Moslem and mostly Israel’s half-brother [centrally, descendants of Ishmael]) wasn’t already too much for man to even begin to deal with, there is still more.

And man can’t deal with that which remains any more than he can deal with that which is previously seen. It is all outside of and completely beyond his control. God alone, in His omniscient, sovereign control of all things, can deal with the present Middle East situation; and He will bring matters to pass, *in His way and time, exactly as they are outlined in His infallible and unchangeable Word.*

An Existing Israeli Nation in the Middle East

In the preceding respect, there is the matter of Israel having been driven out among the nations in time past, *because of unbelief, to effect repentance*. And a remnant has returned to the land *before the time.* This remnant has returned *in unbelief, prior to repentance*.

Or viewing the matter from another vantage point, though related to the previous, *the Slayer,* “Israel” — typified in [Numbers 35](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Numbers+35&t=NKJV) — has returned to the land of her possession *before it is time for the nation to return*.

The Slayer, according to the type in [Numbers 35](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Numbers+35&t=NKJV), *cannot* return to the land of her possession before Christ completes His present high priestly ministry in the heavenly sanctuary and comes forth as the great King-Priest after the order of Melchizedek (*cf*. [Genesis 14:18-20](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+14.18-20&t=NKJV); [Psalm 110:1-7](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Psalm+110.1-7&t=NKJV); [Hebrews 5:6-10](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+5.6-10&t=NKJV); [6:20](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+6.20&t=NKJV); [7:1-21](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+7.1-21&t=NKJV)). And because a remnant has returned before the time, before Christ completes His high priestly ministry in the heavenly sanctuary, *a major Middle East problem has resulted.*

It is the age-old story of a disobedient Jonah asleep on board a ship headed away from God’s calling and then finding himself in the midst of a raging storm out on the sea, a storm so severe that it struck fear in the hearts of those men on the ship, a storm so severe that it was about to destroy the ship.

*The preceding two types form Scriptures own word picture and comments pertaining to the dire situation in the Middle East today.*

(For information on the preceding types, in relation to the antitype of that which is seen in [Numbers 35](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Numbers+35&t=NKJV) and [Jonah 1-3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Jonah+1-3&t=NKJV) refer to Chapters 5-8 in this book.)

Then, as if the preceding addition to the existing problem wasn’t enough, add something else. God pictures Israel *as having been wounded, as being sick, because of past disobedience* ([Isaiah 1:2ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Isaiah+1.2ff&t=NKJV)). And God states concerning Israel’s condition in this respect that the One who brought about this condition (God, because of the nation’s disobedience) is *the only One who can cure the nation* ([Hosea 5:13-6:2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hosea+5.13-6.2&t=NKJV)).

The present nation of Israel in the Middle East is an outgrowth and result of a Zionistic movement that began under Theodor Herzl (an ardent Zionist) and others toward the end of the nineteenth century. Then, the catalysts to bring this Zionistic movement to fruition were, centrally, events occurring during and following two subsequent world wars, WWI and WWII.

*The former* (WWI) provided England with the Mandate to Palestine (“the administration of the territory of Palestine” given to England by the League of Nations in 1922). And England, prior to this time, had become sympathetic toward the Zionists’ aims of a homeland for the dispersed Jew in the land to which they now held the Mandate, resulting in numerous Jews, during particularly the next two decades, returning to the land of Palestine.

And *the latter* (WWII), resulting centrally from the actions of the Third Reich in Europe — seeking to produce a Jew-free Europe, slaying some 6,000,000 Jews in the process, in what came to be known as *The Holocaust* — provided the Jewish people with the catalyst, with that which was necessary among themselves and world opinion, to bring about events of May 14, 1948.

On this date, the current Israeli nation was born. A remnant of Jews, for the first time since Rome had ruled the known world, once again existed as a nation in the Middle East. And since that time, with Jews worldwide continuously streaming into Israel, the nation to date is about 6,000,000 strong.

And it is *this return* of the Jewish people from a worldwide dispersion (referred to through the name, *Aliyah*) that Bible students often attempt to associate with the prophesied biblical return.

The fact of the matter though is that the Jewish people have sought to return *through man’s own power and strength during a time in which the nation remains in disobedience and unbelief.*

God scattered the Jewish people among the Gentile nations *because of disobedience, to effect repentance*. However, *an unrepentant and a disbelieving remnant returned before the time*. A nation resulted, and that nation has grown over the past sixty-seven years to where it comprises a sizeable percentage of the world’s Jewish population (about two-fifths).

A people described in the words of [Isaiah 1:4-6](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Isaiah+1.4-6&t=NKJV) (“*a people laden with iniquity*”) presently reside in the land. And the land itself is described in the verse immediately following; in verse seven (“*desolate . . . strangers devour your land*”).

Numerous verses in Scripture deal with Israel’s restoration (*e.g.*, [Deuteronomy 30:1-3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Deuteronomy+30.1-3&t=NKJV); [Isaiah 1:4-2:5](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Isaiah+1.4-2.5&t=NKJV); [6:1-8](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Isaiah+6.1-8&t=NKJV); [Ezekiel 36:24ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ezekiel+36.24ff&t=NKJV); [37:21ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ezekiel+37.21ff&t=NKJV); [38:8ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ezekiel+38.8ff&t=NKJV); [39:25ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ezekiel+39.25ff&t=NKJV); [Matthew 24:30-31](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+24.30-31&t=NKJV)). And that which is stated in the text and context of verses of this nature clearly presents *numerous, insurmountable problems* for anyone attempting to associate the present return of a remnant with God’s prophesied restoration of His people.

Many Bible students today, seeking to align the present return of a remnant to the land with God’s promises in the Old Testament to not only restore His people to their land but restore their land as well (*e.g.*, [Isaiah 35:1-2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Isaiah+35.1-2&t=NKJV)) point to the present agricultural progress of the nation, along with other related efforts to produce vegetation, seeking to correspondingly align that with the land being restored in conjunction with the restoration of the people to their land.

But, all teachings of this nature are only man’s efforts to attempt something that he cannot do. That which is seen in Israel today, resulting in man’s efforts over decades of time to cultivate and farm the land, along with certain other related efforts to produce vegetation on the barren landscape, has no more to do with biblical prophecies pertaining to a healing of the land than does the return of a remnant, during the same time, have to do with the healing of the Jewish people.

One cannot be fulfilled apart from the other, with neither having to do with God presently restoring His people to a restored land in accordance with His numerous promises to do so. Man simply cannot circumnavigate the Word and make current events relate to something other than that to which they do relate.

And through attempting to do something of this nature, man not only has to ignore or misrepresent large sections of Scripture but he invariably ends up distorting or doing away with that which is actually taught in many of these same Scriptures.

Thus, error of this nature is no small thing, for the promises of God are being completely mishandled.

Note [Isaiah 8:20](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Isaiah+8.20&t=NKJV) in this respect:

*To the law and to the testimony! If they do not speak according to this word, it is because there is no light in them* [or, ‘no dawn to them’].

That sounds plain enough! And it not only sounds plain enough, it IS plain enough!

The Hebrew language has a way of often repeating the same statement or truth in different words, allowing the text to say the same thing twice. The opening part of [Isaiah 8:20](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Isaiah+8.20&t=NKJV) is a case in point. Both “Law” and “Testimony” point to the same thing, *the complete Word* (the Old Testament at the time Isaiah was written, but including the New Testament as well today, for there is nothing in the New that cannot be found after some fashion in the Old).

And everything with the Lord in His Word is either black or white; there is no gray area in the Word (*e.g.*, one is either for or against the Lord, he either scatters or gathers; in-between actions of any type, within the confines of the Word, *do not exist* [*cf*. [Matthew 12:30](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+12.30&t=NKJV); [Luke 11:23](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Luke+11.23&t=NKJV)]).

Thus, study the Truth, and study the Truth after the manner in which God has laid it out in His Word. And, if one does that, coming into a knowledge of this Word, it will matter little what type-ism or false teaching appears. It will be looked upon and dealt with in the light of the Truth, the Word, wherein no error exists.

With these things in mind, what does “the Law” and “the Testimony” say about a remnant of Jews having returned to the land during modern times? Are these Jews returning in fulfillment of God’s promises to one day re-gather His people back to the land? And, is the land being restored in a corresponding fulfillment of His promises to do so when the Jewish people are re-gathered?

According to “the Law” and “the Testimony,” God, in time past, uprooted His people from their land and drove them out among the Gentile nations to effect repentance, and He clearly states that He will remove them from the nations *only following repentance*. And, further, any restoration of the land is always connected with that future time when the Jewish people have been restored to the land, which, again, *can ONLY occur following repentance.*

Then, when God restores His people in accordance with His numerous Old Testament promises to do so, *the Jewish people will NEVER be uprooted from their land again* ([Ezekiel 37:21-28](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ezekiel+37.21-28&t=NKJV); [39:25-29](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ezekiel+39.25-29&t=NKJV); [Joel 2:27](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Joel+2.27&t=NKJV); [3:17-21](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Joel+3.17-21&t=NKJV)). But the remnant presently in the land *will be uprooted in the middle of the Tribulation* by the actions of the rider on the red horse in [Revelation 6:3-4](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+6.3-4&t=NKJV) (*cf*. [Matthew 24:15](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+24.15&t=NKJV)).

(For information on the actions of the four horsemen in [Revelation 6:1-8](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+6.1-8&t=NKJV), refer to the author’s book, [Distant Hoofbeats.pdf](http://lampbroadcast.org/Books/DHB.pdf).)

Further yet, the time which is seen in Scripture when God will restore His people to their land occurs *following the Tribulation*, not before the Tribulation ([Matthew 24:29-31](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+24.29-31&t=NKJV)). And this, of course, is perfectly in line with the purpose for that which will occur relative to Israel during the Tribulation — bringing the Jewish people to the end of themselves, through persecution at the hands of the Gentiles of a nature unparalleled in the history of the nation, to effect repentance.

In short, according to the latter part of [Isaiah 8:20](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Isaiah+8.20&t=NKJV), the teaching that God is presently restoring the Jewish people to their land in accordance with His many promises has “no light” connected with it, for such a teaching is not according to “the Law” and “the Testimony.” The teaching is completely removed from the light of God’s Word and seen in a completely opposite sphere — *darkness*.

And that’s the way anything being taught or anything which has been taught is to be dealt with.

If it is being taught correctly, it *MUST* be according to “the Law” and “the Testimony.” The individual *MUST* proclaim the Word, not what he thinks, *but THAT WHICH THE WORD STATES* ([2 Timothy 4:2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=2Timothy+4.2&t=NKJV)).

Thus, if something taught is to be seen as *Truth, that which is taught in Scripture, it MUST* be in accordance with “the Law” and “the Testimony.” *If it is out of line with this Word, then it is associated with error, not truth. It is associated with darkness, not light.*

*Again, there is no middle ground; it has to be one or the other.*

*The same prophecies* that deal with Israel’s restoration also deal with the reason Israel was driven out among the nations (*because of disobedience*), along with that which must occur before God will remove His people from the nations and place them back in the land — *repentance*.

*And the latter has yet to occur.*

Thus, in this respect alone, *it is not possible* that the return of a remnant *at a time before repentance* *occurs* can be looked upon as God restoring the Jewish people in accordance with the numerous Old Testament prophecies.

If the present restoration of a remnant to the land is the beginning of the prophesied biblical restoration of the Jewish people to the land, *God, within this restoration, would be seen acting contrary to His revealed Word*, not only relative to repentance but in numerous other realms as well — *an impossibility.*

Aside from the fact that the restoration of the Jewish people *can occur only following Israel’s repentance*, this restoration *must occur in accordance with the chronology of that which is foreshadowed by each of the seven Jewish festivals in* [*Leviticus 23*](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Leviticus+23&t=NKJV) (which means that it can only follow Israel’s national conversion at the end of the Tribulation).

This restoration *can occur only after Christ completes His present high priestly ministry in the sanctuary*.

This restoration *can occur only after Christ has returned at the end of the Tribulation.*

This restoration *can occur only after two days, on the third day* (only after 2,000 years, in the third 1,000-year period, which comprises the Messianic Era).

This restoration *can occur only after the Time of the Gentiles has been completed.*

This restoration *can occur only after Daniel’s Seventy-Week prophecy has been fulfilled* (and seven years yet remain to be fulfilled in this prophecy, during which conditions will become so terrible on the earth that the Jewish people will be left without a place to turn other than to the God of their fathers).

The Complete Picture

Thus, the complete Middle East picture, as it exists today, could be succinctly depicted:

*On the one hand, God’s firstborn son, the one whose right it is to hold the scepter, the only nation with a God, is sitting wounded in a place where the nation is not even supposed to be today, in the midst of Moslem nations, with the nations raging and the whole situation about to tumble out of control* (*cf*. [Psalm 2:1ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Psalm+2.1ff&t=NKJV)).

*And on the other hand, Satan, through existing conditions, is doing all within his power to destroy Israel, using the surrounding Gentile nations, which are under his control and sway.*

*This is why* there is a situation *rapidly becoming uncontrollable*, with the nations raging, in the Middle East today. *This is why* the world heard the cry from Nasser over five decades ago that the primary goal of a war between Egypt and Israel was to drive Israel into the sea, doing away with the nation.

And, as well, *this is the reason why* other Middle East rulers since that time have continued to echo the same cry which was heard from Nasser (*e.g.*, Arafat among the Palestinians or Ahmadinejad in Iran).

And this is all perfectly understandable, for note who rules from the heavens through the governmental rulers on earth, both among the nations on the one hand and Israel on the other. Among the nations (all of the Gentile nations, no exceptions), it is Satan and his angels; then with Israel, it is Michael and his angels.

(These things are clearly stated and dealt with in the latter part of [Daniel 10](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Daniel+10&t=NKJV). Refer to Chapter 3 of this book.)

*None* of the basics behind these things are being taken into account in the nations’ endeavors to effect Middle East peace. They can’t take these basics into account. The intractable Middle East problem has both *a biblical base* and *a false religious base*, and the nations seeking to effect peace cannot operate in either realm.

Both bases are *spiritual* and involve *supernatural powers* — one emanating from the God of Abraham, Isaac, and Jacob, and the other emanating from the god of this age. Man’s best efforts in either supernatural realm would be as powerless as trying to extinguish the flames of a burning skyscraper with an empty eyedropper.

And even if the nations could operate in the spiritual realm, the nations *couldn’t* cure Israel of her current condition. *Only God can do this*, something that He clearly states that He will do following Israel being brought to *the place of repentance.*

The Middle East is a powder keg with *a burning short fuse*. It is going to blow, and man can’t stop it, for the prophets have already spoken. *This is simply what GOD HAS DECREED that it will ultimately take to bring Israel to the place of repentance*, something that has been in the offing for over 2,600 years of Gentile rule and persecution of Israel.

How soon will it be before the Middle East tumbles completely out of control in the preceding manner? We’re not told. So there is no need to speculate. Such would be useless anyway. Suffice it to say that *it is later, much later, than most care to think, imagine, or admit.*

Then, There Is Something Else

The preceding outlines the bad news. The preceding shows why a report such as The Baker-Hamilton Report (ref. Chapter 3 in this book) *can’t even begin to touch the problem, as it exists*. And this is not to speak negatively of the report. Rather, it is simply to say, from a biblical base, as previously outlined, that *there is an existing problem in the Middle East that man can’t deal with.*

But there is good news. *The more that the matter deteriorates, the brighter things become in another respect.* The dawn always follows the darkest hour of the night.

The time is rapidly approaching when the Church will be removed, and after that God will allow conditions to deteriorate to a point, particularly in the Middle East, where Israel will have no place to turn other than to the God of their fathers. Scripture describes that time as a day “*that shall burn as an oven*” ([Malachi 4:1](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Malachi+4.1&t=NKJV)), and Scripture also speaks of conditions deteriorating during that time to a point where “*no flesh*” would survive apart from divine intervention ([Matthew 24:22](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+24.22&t=NKJV)).

It will be the story seen in the book of Exodus all over again. Israel, *through Gentile persecution, will be brought to the place of repentance, a Deliverer will be sent, Israel will be delivered, and Gentile world power will be destroyed.*

That coming day will see the “*Sun of Righteousness*” arise “*with healing in His wings*” ([Malachi 4:2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Malachi+4.2&t=NKJV)). *Christ will return, Israel will be cured of her wound* (her sickness), *Gentile world power will be destroyed, and God’s firstborn Sons* (*Christ, Israel, and the Church* [following the adoption]) *will then exercise the rights of primogeniture, with the Gentile nations being blessed through Israel.*

*Then and only then* will the intractable problem in the Middle East be resolved. *Then and only then* will there be peace in the Middle East.

*Pray for the peace of Jerusalem: May they prosper who love you*. ([Psalm 122:6](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Psalm+122.6&t=NKJV))

~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~

Chapter 5

**The Turbulent Middle East (1)**

**Unrest in the Middle East — the Reason, the Solution**

*Now the Word of the LORD came to Jonah the son of Amittai, saying,*

*“Arise, go to Nineveh, that great city, and cry out against it; for their wickedness has come up before Me.”*

*But Jonah arose to flee to Tarshish from the presence of the LORD. He went down to Joppa, and found a ship going to Tarshish; so he paid the fare, and went down into it, to go with them to Tarshish from the presence of the LORD.*

*But the LORD sent out a great wind on the sea, and there was a mighty tempest on the sea, so that the ship was about to be broken up.*

*Then the mariners were afraid; and every man cried out to his god, and threw the cargo that was in the ship into the sea, to lighten the load. But Jonah had gone down into the lowest parts of the ship, had lain down, and was fast asleep*. ([Jonah 1:1-5](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Jonah+1.1-5&t=NKJV))

Would Christians, Israel, or the nations, like to know why unsettled, turbulent conditions currently exist in the Middle East, with seemingly no end to the matter? The answer to that question was foretold centuries before these conditions ever existed, over 2,800 years ago, in the opening five verses of the book of Jonah.

Would Christians, Israel, or the nations, like to know the only solution to the existing problem in the Middle East? The answer to that question was foretold centuries before these conditions ever existed as well, again, over 2,800 years ago, in the continuing verses of the book of Jonah ([Jonah 1:6-2:10](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Jonah+1.6-2.10&t=NKJV)).

In this respect, it would appear that man today might want to consult the centuries-old guide Book on the matter. But not so! This Book has seemingly been relegated to the last place that man would turn for information on about anything these days.

Man’s outlook or actions on anything regarding Middle East conditions though *changes nothing*. The Prophets have spoken (Jonah, among numerous other Prophets), and *that’s the end of the matter*.

So, let’s look at “*the why*” of the problem in the opening five verses of Jonah. Then we’ll look at *“the only solution” to the problem* in the continuing verses of this book.

The Why of the Problem

Jonah, *in direct disobedience to the Lord*, booked passage on board a ship, paid the fare, went down into the ship’s hold, and set sail — *fleeing from the Lord’s presence*, traveling west toward Tarshish rather than east toward Nineveh, where he had been told to go.

*Because Jonah had done this*, the Lord sent “*a great wind*” and “*a mighty tempest*” out on the sea (the Mediterranean) of such a nature that the ship was about to be destroyed ([Jonah 1:3-4](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Jonah+1.3-4&t=NKJV); cf. [Jonah 1:7](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Jonah+1.7&t=NKJV), [12b](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Jonah+1.12b&t=NKJV)). And though the crew of the ship was *fearful* of that which seemingly was about to occur, Jonah, during all this time, was *asleep* down in the hold of the ship ([Jonah 1:5](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Jonah+1.5&t=NKJV)).

The story of Jonah, a true account of past events pertaining to one of the Lord’s prophets ([Matthew 12:38-40](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+12.38-40&t=NKJV)), has to do with events that occurred under the sovereign direction and control of the Lord in order that He, at a later time, might have these events to draw upon to teach His people the deep things of God.

In this respect, Jonah forms a type; and it is evident from this account that his actions foreshadow those of God’s two firstborn Sons, *Christ and Israel*.

The overall story throughout all four chapters has to do more specifically with Israel, and the time that Jonah was in the belly of the great fish in the latter part of chapter one and in chapter two (“three days and three nights”) has to do with both *Christ and Israel.*

(For information relative to the expression, “three days and three nights,” seen in [Jonah 1:17](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Jonah+1.17&t=NKJV) [having to do with the length of time that Jonah was in the belly of the fish] and referenced by Christ in [Matthew 12:38-40](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+12.38-40&t=NKJV) [having to do with the length of time that He would be in the heart of the earth], refer to [“O Sleeper, Arise, Call…”](https://www.koffeekupkandor.com/gods-word-six.php#%E2%80%9CO%20Sleeper,%20Arise,%20Call%E2%80%A6%E2%80%9D) in this site.”)

God called Israel into existence for three main, inseparable reasons:

1) To give mankind the Word of God.

2) To give mankind the Savior.

3) To be God’s witness to the nations, telling them about the Savior, using the Word of God.

Israel gave mankind *the Word of God* and *the Savior* ([Psalm 147:19-20](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Psalm+147.19-20&t=NKJV); [Isaiah 9:6-7](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Isaiah+9.6-7&t=NKJV)), but Israel failed miserably as *God’s witness to the nations* ([Isaiah 43:1-11](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Isaiah+43.1-11&t=NKJV)).

And the place where Israel failed in her calling is what the opening part of Jonah is about, in a type-antitype structure. *Israel, as Jonah, refused to go to the Gentiles with God’s message*; *Israel, as Jonah, went in an opposite direction* — a path that Israel persists in continuing to travel down to the present day and time; and, as in the account of Jonah, *God has acted accordingly*.

The “sea,” throughout Scripture, is used as a metaphor for *the Gentile nations*, also for *the place of death* ([Revelation 13:1](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+13.1&t=NKJV); [21:1](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+21.1&t=NKJV)), with both usages of the word seen in the opening two chapters of Jonah.

And Jonah on board the ship, removed from the sea, could only picture *one thing*. There is only *one place on earth* that can be seen as a place removed from the nations, and that place is *the land of Israel*.

And the sea raging after a manner that was about to destroy the ship and its crew could only have to do with *one thing* as well — with *unrest of a similar nature among the Gentile nations surrounding Israel.*

Thus, Jonah on board the ship, asleep in a place where he wasn’t even supposed to be, typifies *Israel in the land, asleep in a place where they are not even supposed to be*; and the sea raging typifies *unrest of a similar nature among the nations surrounding Israel*.

The Lord sent the great storm in the type because of *Jonah*, and the Lord has sent the great storm (unrest among the nations [with *the full unrest*, as will be shown, yet to occur]) in the antitype *because of Israel.*

*Jonah* was a disobedient prophet, *asleep in a place where he wasn’t supposed to be* (on board a ship rather than headed toward Nineveh). And *Israel* is a disobedient nation, *asleep in a place where the nation isn’t supposed to be* (in the land rather than scattered among the nations).

Israel, because of disobedience (seen in Jonah’s disobedience), was driven out among the nations to effect repentance. But a part of the nation has returned to the land (under a Zionistic movement) *while still in their disobedient state, before repentance, asleep to their calling.*

And this is exactly what has been foreshadowed in Jonah through the disobedient prophet being on board the ship (out of the sea), *in an unrepentant state, asleep in the hold of the ship, asleep to his calling.*

And, *exactly as in the type* (the Lord, because of that which Jonah had done, caused the sea to rage to such an extent that the ship was about to be destroyed), so in the antitype (the Lord, because of that which Israel has done, has brought about unrest among the nations to the same extent as seen in the type [the present unrest among the nations, though not as intense as the sea raging in Jonah’s day, will culminate in one just as intense]). *The type has been set and cannot be changed.*

Thus, the trouble among the Gentile nations in the Middle East today can be traced to one thing. It can be traced to actions that the Lord, in His sovereign direction and control of all things, has brought to pass because of *the presence of a disobedient and unrepentant Jewish nation in the land.*

*Everything revolves around Israel. It always has, and it always will.*

(As previously seen in this book, it is widely taught in Christian circles today that a Jewish nation presently existing in the land of Israel [since May 14, 1948] has to do with God progressively fulfilling His numerous Old Testament promises to restore His people to their land.

From a biblical standpoint though, as also previously seen, *such is not at all possible*. A present restoration of the Jewish people [before the time], particularly under existing conditions [a disobedient and unrepentant people], would have *God acting contrary to His Word in numerous realms — an impossibility.*

Aside from that which is developed in previous chapters in this book, to grasp an overall understanding of that which Scripture has to say in this respect, refer to the author’s [Israel from Death to Life BOOK](https://www.koffeekupkandor.com/gods-word-three.php#Israel%20from%20Death%20to%20Life%20BOOK), in this site.)

The Only Solution to the Problem

The only solution to the existing problem in the Middle East (to bring an end to that which God, *because of Israel*, has caused to occur among the nations) is seen in the continuing account in the book of Jonah.

Jonah told those on the ship *exactly what must be done*. *He must be cast into the sea* (where God would then deal with him relative to repentance). *And, after Jonah had been cast into the sea, the sea ceased raging.*

Bringing that over into the antitype, to put a stop to the unrest among the nations, *Israel must be removed from her land and placed back out among these same nations* (where God had previously driven His people and where He had decreed that He would deal with them relative to repentance).

And after this has been done, in complete keeping with the type — *after Israel is in the place where God can deal with His people relative to repentance — unrest among the nation*s (for the reason that it had existed) *will cease.*

The preceding may sound strange, but not so at all. *Unrest among the nations exists because of Israel’s presence in the land*. This is what God has brought to pass because of Israel’s present location (in a place where the disobedient nation is not supposed to be during the present time).

And God can bring about a change *only when Israel has been removed from this place* (Jonah from the boat, Israel from the land).

God, in His sovereign direction and control of all things, has set the whole of the matter forth in a perfect parallel form of this nature.

According to Scripture, Israel will remain in the land, out of place, until the middle of the coming Tribulation ([Matthew 24:15ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+24.15ff&t=NKJV); [Luke 21:20ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Luke+21.20ff&t=NKJV)). At that time, those forming the disobedient and unrepentant nation will be driven back out among the Gentile nations (as Jonah was cast out into the sea).

Then, exactly as in the type, God will bring about a change in conditions. The existing unrest among the nations will cease, for the reason why this unrest had occurred will no longer exist (as the sea ceased raging after Jonah had been cast overboard in the type, for the reason why it had raged no longer existed).

But, according to related biblical prophecy, another unrest among the nations at this time will replace the previous unrest, becoming far, far more tumultuous. *This though will be for an entirely different reason, but still having to do with Israel.*

Once *Israel* has been removed from her land, the previously existing catalyst for unrest among the nations will have been removed; but, because of *anti-Semitism on an unprecedented scale that will then begin to occur,* a new catalyst will come into play, having to do with a far, far greater unrest among the nations than will have ever existed before this time.

And, in the end, the nations, brought to the brink of complete destruction, resulting from this unrest, will be prevented from destroying themselves *only because of the continuing presence of the nation of Israel.*

In little more than three additional years, the nations will be brought to the place seen in [Matthew 24:21-22](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+24.21-22&t=NKJV):

. . . *And unless those days were shortened, no flesh would be saved; but for the elect’s sake* [for Israel’s sake] *those days will be shortened.*

*Thus, as seen in the preceding verse, or the book of Jonah, or anywhere else in Scripture, Israel occupies a place at center-stage on every hand, at every turn, in complete keeping with the reason that God called this nation into existence.*

~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~

Chapter 6

**The Turbulent Middle East (2)**

**Unrest in the Middle East — To One Day Cease**

*So the captain came to him, and said to him, “What do you mean, sleeper? Arise, call on your God; perhaps your God will consider us, so that we may not perish.”*

*And they said to one another, “Come, let us cast lots that we may know for whose cause this trouble has come upon us.” So they cast lots, and the lot fell on Jonah.*

*Then they said to him, “Please tell us! For whose cause is this trouble upon us? What is your occupation? And where do you come from? What is your country? And of what people are you?”*

*So he said to them, “I am a Hebrew; and I fear the LORD, the God of heaven, who made the sea and the dry land.”*

*Then the men were exceedingly afraid, and said to him, “Why have you done this.” For the men knew that he fled from the presence of the LORD, because he had told them.*

*Then they said to him, “What shall we do to you that the sea may be calm for us?” -for the sea was growing more tempestuous.*

*And he said to them, “Pick me up and throw me into the sea; then the sea will become calm for you. For I know that this great tempest is because of me.” . . .*

*So they picked up Jonah and threw him into the sea, and the sea ceased from its raging.* ([Jonah 1:6-12](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Jonah+1.6-12&t=NKJV), [15](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Jonah+1.15&t=NKJV))

As seen in Chapter 5 of this book, the small four-chapter book of Jonah, written by a Jewish prophet over 2,800 years ago, outlines *in exact detail* not only the reason for the current unrest among the nations in the Middle East, extending out into the world at large, but also the solution to the existing problem.

In the type, there is a disobedient Jewish prophet on board a ship headed west toward Tarshish when he should have been back on the land headed east toward Nineveh. Since Jonah is seen on the ship rather than in the sea, he is seen, from a typical standpoint, as being in the land of Israel (the “sea” is used in Scripture as a metaphor for the nations, along with *the place of death* [[Revelation 13:1](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+13.1&t=NKJV); [17:1](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+17.1&t=NKJV), [15](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+17.15&t=NKJV)]).

*The land of Israel* is the only place that could possibly be in view and still see the place where Jonah was as separate from the nations (*i.e.*, he was out of the sea, on the ship, not in the sea).

Then, viewing the matter from the standpoint of the antitype, Israel is on board the ship, out of the sea (*i.e.*, a segment of the Jewish people, over time, has returned to the land of Israel [under a Zionistic movement]; those comprising this segment *have removed themselves from the sea* rather than remaining where God had previously placed them — out among the nations).

And those presently comprising the nation of Israel (some 6,000,000) are in the land, *in exactly the condition and state which is seen in the account of Jonah on board the ship*. The Jewish people are in the land *in a disobedient and unrepentant state, with their actions seen to be the same as Jonah’s — seeking to flee from the Lord’s presence.*

(Any type of action on Jonah’s part in the type or Israel’s part in the antitype, seeking to flee from the Lord’s presence, was/is futile. Regardless of circumstances, the Lord is always seen *residing in Israel’s midst*, dating back to the inception of the nation during Moses’ day.

*Where can I go from Your Spirit? Or where can I flee from Your presence?*

*If I ascend into heaven, You are there; if I make my bed in hell* [‘Sheol’], *behold, You are there*. ([Psalm 139:7-8](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Psalm+139.7-8&t=NKJV))

For additional information in this respect, refer back to the foreword in this book, seeing Israel as “the pupil of God’s eye.”)

And exactly the same thing as seen in the type has occurred relative to Israel and the nations. *It has to, for the antitype must follow the type in exact detail.*

God has sent a great storm out on the sea; God has caused great turmoil to exist among the Gentile nations. *And it is all because of Israel’s presence in the land* (present in the land before the time) *and their condition in the land* (a disobedient and unrepentant people).

Israel, as Jonah, is asleep to the true nature of what is happening; and the nations, alienated from God and His Word, have no means to ascertain or understand what is happening. And the entire matter will continue unchecked, only becoming worse and worse with time, until . . . .

The unrest among the nations, particularly in the Middle East, can only continue until the Jewish people have been removed from their land and driven back out among the nations, exactly as is seen in the type (Jonah cast from the ship into the sea). Only then will God allow the present unrest among the nations, *for the reason that it presently exists, to cease.*

(God had previously uprooted His people from their land and driven them out among the nations to effect repentance through continuous mistreatment at the hands of the nations. This is not only *where* but *how* God had previously decreed that He would deal with His people in this respect, *which is the primary reason why the 6,000,000 Jews presently in the land must be uprooted and driven back out among the nations*. And the time when this will occur cannot be far removed.

An interesting thing about the present unrest among the numerous nations fighting in the Middle East is that the center of activity is in the exact place from where the first beast out of [Revelation 13](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+13&t=NKJV), the Antichrist, will arise. This man will arise from someplace in parts of northern Iraq, Syria, Iran, or Turkey [[Daniel 8:8-9](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Daniel+8.8-9&t=NKJV)].

And all of that occurring, under God’s sovereign direction and control — *because of Israel’s presence in the land* — may very well be setting the stage for this man to emerge on the scene. This is the man whom God will use in the middle of the coming Tribulation, in the middle of Daniel’s Seventieth Week, *to uproot His people from their land and drive them back out among the nations*. Then He will further use the actions of this man *to bring Israel to the place of repentance.*

Note how God has used and will use men and nations in this respect. God used the past Assyrian and his armed forces ruling Egypt during Moses’ day in this respect, and He will use the future Assyrian and his armed forces ruling the world in this same respect [typified by the past Assyrian in Egypt]:

. . . *for this purpose I have raised you up* [the Assyrian Pharaoh ruling Egypt during Moses’ day], *that I may show My power in you, and that My name may be declared in all the earth*. [[Exodus 9:16b](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+9.16b&t=NKJV)]

*And the ten horns which you saw on the beast* [the beast’s ten-kingdom confederacy], *these will hate the harlot* [Israel], *make her desolate and naked, eat her flesh and burn her with fire* [setting forth in figurative language an end to Israel’s harlotry].

*For God has put it into their hearts to fulfill His purpose, to be of one mind, and to give their kingdom to the beast, until the words of God are fulfilled.”* [[Revelation 17:16-17](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+17.16-17&t=NKJV); *cf*. [Revelation 19:2-3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+19.2-3&t=NKJV)].)

In the Sea, Then…

One part of the complete story concerning Israel and the nations is seen in the book of Jonah. Once Jonah had been cast into the sea, the sea ceased raging; and once Israel has been removed from the land and driven back out among the nations in the middle of the coming Tribulation, in exact accord with the type, unrest among the nations will cease (this unrest will cease because the catalyst for the unrest will have been removed). Divine power, controlling the matter, was seen in the type; and exactly the same divine power and circumstances must be seen in the antitype.

But, as previously stated, Jonah only presents this one part of an overall account of God’s dealings with Israel at this time. When Israel is driven back out among the nations, things not dealt with in Jonah but dealt with in other Prophets will then come into play. Though unrest among the nations will cease because Israel will no longer be present in the land, *unrest among the nations will then begin on an unprecedented scale because of something else — anti-Semitism on a scale never before seen in the 3,500-year history of the nation.*

The beast, empowered by Satan and seated on his throne ([Revelation 13:2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+13.2&t=NKJV)), will seek to destroy Israel from off the face of the earth. God though, as previously stated, will use this man’s actions to effect His own revealed purposes — bringing Israel to the place of repentance after 2,600 years of Gentile persecution.

And Scripture reveals that it will take the type persecution which will be manifested under the future Assyrian, the Beast, to bring about Israel’s repentance. The Third Reich, under Hitler and Eichmann, slaying some 6,000,000 Jews during the WWII years couldn’t bring about repentance.

But the true beast, about to appear, will either slay or otherwise cause the death of some 9,000,000 Jews in half the time (two-thirds of the world’s Jewish population, currently between thirteen and fourteen million [cf. [Ezekiel 5:12](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ezekiel+5.12&t=NKJV); [Zechariah 13:8-9](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Zechariah+13.8-9&t=NKJV)]). And, through his actions, as God uses this man’s actions, Israel will be brought to the place where they will have no recourse other than to call upon the God of their fathers.

In this respect, God will use this latter-day Assyrian exactly as He used his Assyrian predecessor during Moses’ day ([Exodus 2:23ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+2.23ff&t=NKJV)).

Repentance, Then…

Once Jonah had been cast into the sea at the end of chapter one ([Jonah 1:15](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Jonah+1.15&t=NKJV)), the events of [Jonah 2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Jonah+2&t=NKJV) relate the account of Jonah brought to the place of repentance. And this, of course, foreshadows Israel brought to the place of repentance once the Jewish people have been driven back out among the nations.

Jonah was brought to this place through circumstances that God had brought to pass. Then, once this had occurred and Jonah acknowledged, “*Salvation is of the Lord*,” the Lord commanded the fish to spit him out on dry land (the land of Israel). Jonah was driven to the place of repentance while in the sea, he acknowledged the only place from which salvation exists while still in the sea, and he was then restored to the land ([Jonah 1:15-2:10](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Jonah+1.15-2.10&t=NKJV)).

In complete accord with the book of Jonah, any of the other types, the Jewish festivals of [Leviticus 23](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Leviticus+23&t=NKJV), or the Prophets, Israel’s restoration to the land will occur *at a particular time yet future*.

Israel’s restoration will occur following the nation’s repentance, following Messiah’s return at the end of the Tribulation, following the nation’s national conversion when they look upon the One whom they pierced, and following the resurrection of Old Testament saints (the dead will be resurrected and restored with the living, exactly as is seen in the type in Exodus during Moses’ day [Moses took the bones of Joseph with him when he led the Israelites out of Egypt]).

(For additional information on the preceding, refer to the author’s [Israel from Death to Life BOOK](https://www.koffeekupkandor.com/gods-word-three.php#Israel%20from%20Death%20to%20Life%20BOOK), in this site.

Also, see [Anti-Semitism](https://www.koffeekupkandor.com/gods-word-seven.php#Anti-Semitism) in this site.)

Then, in the type, continuing in Jonah chapter three, Jonah did that which the Lord had commanded him to do in the first place. *He went to Nineveh with God’s message*, resulting in the repentance of the entire city ([Jonah 3:1ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Jonah+3.1ff&t=NKJV)).

And Israel, following their repentance, national conversion, and restoration to the land, will then do that which God had commanded them to do in the first place.

Exactly as is seen in the type, *they will go to the Gentiles with God’s message*. And, as seen in the type, the Gentiles will hear and respond ([Isaiah 2:1-4](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Isaiah+2.1-4&t=NKJV); [Zechariah 8:13](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Zechariah+8.13&t=NKJV), [20-23](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Zechariah+8.20-23&t=NKJV)).

*This is what the future holds for Israel and the nations, as foretold over 2,800 years ago in the book of Jonah.*

~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~

Chapter 7

**Time of Israel’s Restoration (1)**

**Israel’s Return to the Land of Her Possession**

*Whoever kills a person, the murderer shall be put to death on the testimony of witnesses; but one witness is not sufficient testimony against a person for the death penalty.*

*Moreover you shall take no ransom for the life of a murderer who is guilty of death, but he shall surely be put to death.*

*And you shall take no ransom for him who has fled to his city of refuge, that he may return to dwell in the land before the death of the priest* [the high priest ([Num. 35:25](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Num.+35.25&t=NKJV))].

*So you shall not pollute the land where you are; for blood defiles the land, and no atonement can be made for the land, for the blood that is shed on it, except by the blood of him who shed it.* ([Numbers 35:30-33](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Numbers+35.30-33&t=NKJV))

For over six decades, since May 14, 1948 — for the first time in almost nineteen centuries, dating back to the days when Rome ruled the world — a Jewish nation has again existed in the Middle East. The Old Testament is filled with prophecies pertaining to a future time when God would restore His people to their land (*e.g.*, [Deuteronomy 30:1-3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Deuteronomy+30.1-3&t=NKJV); [Isaiah 2:1-5](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Isaiah+2.1-5&t=NKJV); [54:1ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Isaiah+54.1ff&t=NKJV); [Ezekiel 36:24ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ezekiel+36.24ff&t=NKJV); [37:1ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ezekiel+37.1ff&t=NKJV); [39:25ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ezekiel+39.25ff&t=NKJV); [Zechariah 8:1ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Zechariah+8.1ff&t=NKJV)). But can this present restoration be seen as any type of fulfillment of God’s numerous promises to one day restore His people to their land?

As seen in past chapters in this book, many Bible students have understood the present restoration of a remnant of the Jewish people to be a progressive beginning fulfillment of these numerous prophecies. But, as also seen in these past chapters, this restoration of a remnant during modern times can have nothing to do with God’s promises to one day not only restore His people to the land but to restore their land as well. Not only will the Jewish nation be healed in that day, but the land itself will be healed. A repentant and converted Jewish people will be removed from the nations and placed back in a land that is going to “*blossom as the rose*” ([Isaiah 35:1ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Isaiah+35.1ff&t=NKJV); [Joel 2:18-32](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Joel+2.18-32&t=NKJV); [3:17-21](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Joel+3.17-21&t=NKJV)).

It is rather amazing that anyone with an open Bible would equate what has been happening over the past six decades in the Middle East with God restoring both the Jewish people and their land in accordance with His numerous promises to do so. But they do, completely ignoring what is so clearly taught in the Word.

Scripture lays the whole matter out, as is seen in previous chapters in this book — in numerous ways and places, in a clear and understandable manner — providing sufficient information (actually, an abundance of information) surrounding different things having to do with Israel’s prophesied return that no one should ever go wrong in this realm of biblical study; and [Numbers 35](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Numbers+35&t=NKJV) is another place in Scripture that deals with the matter in a clear and easy-to-understand manner.

The matter is dealt with in [Numbers 35](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Numbers+35&t=NKJV) after a manner that is not really seen elsewhere in Scripture, though remaining completely in line with all other places in Scripture where the fulfillment of God’s promises to one day restore His people and their land are dealt with. This chapter in Numbers simply presents additional information for a developing word picture on the subject.

In this chapter, “a time” during Man’s Day, during the 6,000 years allotted to man, is given *when Israel can return*. Until this “time” arrives, *Israel cannot return*; but after this “time” arrives, *Israel can and will return*, though only following certain other revealed events first coming to pass.

The “time” dealt with in this chapter is only *one part* of the overall equation, though *a very important part.* Thus, one can understand one necessary facet of the matter from that which is revealed in this section of Scripture.

The Cities of Refuge

[Numbers 35](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Numbers+35&t=NKJV) relates the account of God instructing the children of Israel to set aside six cities to be “*cities of refuge*.” And within this account one will find central truths pertaining to that future time — which is dealt with in [Hebrews 5](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+5&t=NKJV) — when the present high priestly ministry of Christ, *after the order of Aaron*, is concluded and Christ comes forth from the heavenly sanctuary as the great King-Priest, *after the order of Melchizedek.*

Three of the cities of refuge were to be located on the east side of Jordan, and the three remaining were to be located on the west side of Jordan ([Numbers 35:14](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Numbers+35.14&t=NKJV)). The three cities on the east side of Jordan were selected by Moses, prior to his death and the subsequent entrance of the Israelites into the land of Canaan ([Deuteronomy 4:41-43](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Deuteronomy+4.41-43&t=NKJV)); and the three cities on the west side of Jordan were selected by the children of Israel under the leadership of Joshua, following their entrance into the land ([Joshua 20:1-7](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Joshua+20.1-7&t=NKJV)).

1) A Sanctuary

These cities were set aside to provide *a sanctuary* for any man who killed another man by an unpremeditated act. The divine decree given to Noah and his sons following the Flood required *the death of the slayer* at the hands of man:

*Whoever sheds man’s blood, by man his blood shall be shed; for in the image of God He made man*. ([Genesis 9:6](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+9.6&t=NKJV))

And God’s injunction concerning capital punishment for a capital crime was later reiterated to Moses and is part of the Mosaic Economy as well ([Exodus 20:13](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+20.13&t=NKJV); [21:12ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+21.12ff&t=NKJV)).

The command concerning capital punishment for a capital crime was thus given to Noah and his sons over eight hundred years before it was delivered to the children of Israel under Moses.

Consequently, man not being under the Mosaic Economy today has *nothing* to do with the validity or non-validity of capital punishment for a capital crime, for not only does the biblical origin of this injunction *precede* the giving of the Law through Moses but the command given to Noah and his sons (approx. 2,300 B.C.) *has never been repealed*.

Although capital punishment for a capital offense has never been repealed, provision was later made for a man who killed another man unintentionally. This was the divinely established purpose for setting aside the six cities of refuge (*cf*. [Exodus 21:12-13](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+21.12-13&t=NKJV)).

These cities were to be located at places where at least one city would be easily accessible to any Israelite living in the land of Canaan. And should one Israelite kill another Israelite through accidental means — unintentionally — he could flee to the nearest city of refuge and be provided a sanctuary from the near kinsman of the person who had been slain.

It fell to the lot of the near kinsman to fulfill God’s injunction concerning capital punishment for a capital crime. The near kinsman was to confront the slayer and, in turn, *slay him*. God’s requirement in the matter was *blood for blood* ([Numbers 35:16-21](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Numbers+35.16-21&t=NKJV); *cf*. [Deuteronomy 19:21](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Deuteronomy+19.21&t=NKJV)).

God’s previous instructions to Noah and his sons remained *unchanged* within the framework of God’s instructions to Moses.

Something though was added to these instructions within the Mosaic Economy. Provision was made for the person guilty of accidental, unpremeditated manslaughter — a city of refuge. And once the Israelite guilty of such an act had taken advantage of that provision — once the slayer had fled to and was inside the walls of one of the six designated cities of refuge — the near kinsman, as long as the slayer remained in this place, couldn’t touch him.

Any individual though who fled to one of the cities of refuge must, at a later time, be returned to the area where the slaying occurred and appear before a judicial court. And, in order for that individual to be found guilty of willful murder, at least two witnesses were required to testify against the man in this respect.

If the slayer was found to be guilty of *willful murder*, he would be turned over to the near kinsman to be slain; and the near kinsman, slaying the man, would not be guilty of blood himself.

But if the slayer, on the other hand, was found *guilty only of involuntary manslaughte*r, he would be delivered out of the hands of the near kinsman and be returned to the safety of the city of refuge to which he had previously fled ([Numbers 35:22-28](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Numbers+35.22-28&t=NKJV)).

2) A Ransom

Then there was the matter of *a ransom*.

This ransom constituted a payment for the life of the one found to have committed involuntary manslaughter. No ransom though was provided for the life of a person found guilty of willful murder. Rather, he was to forfeit his own life (*blood for blood*), apart from a ransom.

But though the ransom was a provision for the one having committed involuntary manslaughter, there was a stipulation: *The slayer could not avail himself of the ransom until the death of the high priest* ([Numbers 35:28](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Numbers+35.28&t=NKJV), [32](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Numbers+35.32&t=NKJV)).

Once the high priest in the camp of Israel had died and the ransom had been paid, the individual who had previously been found guilty only of involuntary manslaughter was then *free to leave the particular city of refuge where he had been provided a sanctuary and return to the land of his possession*. *And once this had occurred, the near kinsman no longer had any claim on that individual.*

Israel, the Slayer

In the Old Testament (in the type) it was *individual Israelites* who found themselves guilty of manslaughter (premeditated or involuntary) and, consequently, in a position where they would either be slain or be granted protection in a city of refuge.

Today (in the antitype) it is *the entire nation of Israel* that finds itself guilty of manslaughter and in a position to either be slain or be granted protection.

1) Premeditated or Involuntary

The nation of Israel is guilty of *blood*. The nation is guilty of *the death of their Messiah, the Lord Jesus Christ.*

The paschal lamb was given to Israel, and *only Israel could slay this lamb* ([Exodus 12:1ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+12.1ff&t=NKJV)). “Jesus” was *the Paschal Lamb* ([1 Corinthians 5:7](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Corinthians+5.7&t=NKJV)), to whom all the sacrificial lambs in the Old Testament pointed; and *only Israel could have slain Jesus*, which is exactly what, according to Scripture, occurred ([Acts 2:23](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Acts+2.23&t=NKJV), [36](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Acts+2.36&t=NKJV); [3:12-15](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Acts+3.12-15&t=NKJV)).

Israel today is *unclean* due to its contact with the dead body of God’s Son, with cleansing to be provided *on the seventh day* — the seventh 1,000-year period, the Messianic Era ([Numbers 19:11-12](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Numbers+19.11-12&t=NKJV)).

But how is Israel’s act, as the slayer, to be reckoned? Was it *a premeditated act*? Or was it *an involuntary act*?

If it was a premeditated act, the nation would have to be cut off. No ransom could be provided (it would have to be *blood for blood*; the nation would have to pay with its own life); nor, if *a premeditated act*, could the nation *ever* be allowed to return to the land of her possession (which would mean, in the final analysis, that God’s promises to Abraham, beginning with [Genesis 12:1-3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+12.1-3&t=NKJV), could *never* be realized).

However, if Jesus was delivered into Israel’s hands after a manner that would allow the nation’s act of crucifying her Messiah to be looked upon as *involuntary manslaughter — i.e.*, allowing the nation’s act to be looked upon as having been done through ignorance — then Israel could be granted protection and a ransom could be provided.

And beyond that, the nation could one day avail itself of the ransom, at which time Israel would be free to return to the land of her possession (allowing God’s promises to Abraham, beginning with [Genesis 12:1-3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+12.1-3&t=NKJV), to be fulfilled).

2) The Biblical Testimony

The biblical testimony concerning the manner in which the nation’s act must be viewed was given by Jesus Himself at Golgotha; and the same testimony was later provided by Peter, following the death, burial, resurrection, and ascension of Christ.

Note the words of Jesus:

. . . *Father, forgive them, for they do not know what they do.* . . .” ([Luke 23:34a](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Luke+23.34a&t=NKJV)).

Then note the words of Peter:

*Men of Israel . . .*

*But you denied the Holy One and the Just, and asked for a murderer to be granted to you,*

*and killed the Prince of life, whom God raised from the dead, of which we are witnesses. .*

*Yet now, brethren, I know that you did it in ignorance, as did also your rulers.* ([Acts 3:12](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Acts+3.12&t=NKJV), [14-15](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Acts+3.14-15&t=NKJV), [17](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Acts+3.17&t=NKJV) [12a])

Thus, Jesus was delivered into Israel’s hands (*cf*. [Exodus 21:13](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+21.13&t=NKJV); [Acts 2:23](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Acts+2.23&t=NKJV)) after a manner that not only allowed the Jewish people to act after the described fashion but also prevented them from acting after any other fashion as well. Consequently, *Israel is to be granted protection, a ransom will be provided, and the Jewish people will be free to one day avail themselves of this ransom and return to the land of their possession.*

But this will occur *only after the antitype of the death of the high priest*. And it will be at this time — not before — *that all of God’s promises to Abraham through Isaac, Jacob, and Jacob’s twelve sons, beginning with* [*Genesis 12:1-3*](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+12.1-3&t=NKJV)*, will be fulfilled.*

Christ’s Present High Priestly Ministry

Patterned After the Order of Aaron, or Melchizedek?

Christ’s present ministry in the heavenly sanctuary is often associated with that of Melchizedek rather than Aaron, though Christ exercising a ministry after the other of Melchizedek today is not possible. As well, associating Christ’s present ministry in the sanctuary with Melchizedek will close the door to a proper understanding of the typology seen in [Numbers 35](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Numbers+35&t=NKJV).

1) Aaron

Aaron was a minister in the sanctuary during that period when the children of Israel, under Moses, traversed the wilderness on their pilgrim journey from Egypt to Canaan. These Israelites constituted a nation that had experienced *death* (*via* a substitute) in Egypt, *burial* as they moved down into the divide between the waters of the Red Sea from the Sea’s western banks in Egypt, and *resurrection* as they moved up out of this divide between the waters on the Sea’s eastern banks in the wilderness. *The first had been set aside and the second established* ([Hebrews 10:9](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+10.9&t=NKJV)); and this nation, under Moses, passed through these experiences for *one central purpose*.

This nation was to be established within *a theocracy in the land of Canaan as God’s firstborn son*; and, occupying this position, the Gentile nations of the earth were to be both subject to and blessed through Israel.

God had previously made certain promises to Abraham, and He had established a covenant with Abraham concerning the land wherein these promises were to be realized. Before Abraham ever left Ur of the Chaldees, God revealed His plans and purposes in relation to Abraham, his progeny, and the Gentile nations of the earth. Then, once Abraham had left Ur and entered into the land of Canaan, God established a covenant with him concerning the land itself ([Genesis 12:1-3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+12.1-3&t=NKJV); [13:14-17](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+13.14-17&t=NKJV); [15:18-21](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+15.18-21&t=NKJV); [17:7-8](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+17.7-8&t=NKJV)).

Within God’s plans and purposes, a nation, separate and distinct from the Gentile nations, was to be brought into existence through Abraham. The descendants of Abraham through Isaac and Jacob ([Genesis 17:18-19](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+17.18-19&t=NKJV); [21:12](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+21.12&t=NKJV); [27:29](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+27.29&t=NKJV)), comprising this separate and distinct nation, would come under God’s *direct blessing*; but such would not be the case with any Gentile nation. The Gentile nations of the earth were to be blessed *only through* the nation emanating from the loins of Abraham through Isaac and Jacob, the nation of Israel.

And these blessings were to be realized by and through Israel only as this nation dwelled in a particular land — the land of Canaan, to which Abraham had been called when he left Ur. God, through an unconditional and everlasting covenant gave this land to Abraham and his seed ([Genesis 13:14-17](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+13.14-17&t=NKJV); [15:18-21](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+15.18-21&t=NKJV); [17:7-8](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+17.7-8&t=NKJV); [26:3-4](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+26.3-4&t=NKJV); [28:13-14](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+28.13-14&t=NKJV)); and the seed of Abraham through Isaac and Jacob holds (and will always hold) the title deed to this land for one central purpose, recorded in [Genesis 12:1-3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+12.1-3&t=NKJV).

Then, in keeping with [Deuteronomy 28:1-14](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Deuteronomy+28.1-14&t=NKJV), the Gentile nations being blessed through Israel were also to be subject to Israel. Israel was to be placed at the head of the nations (*cf*. [Genesis 22:17-18](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+22.17-18&t=NKJV); [Exodus 19:5](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+19.5&t=NKJV); [Deuteronomy 7:6](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Deuteronomy+7.6&t=NKJV)), within a theocracy. God Himself was to dwell in the midst of His people (cf. [Exodus 40:34-38](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+40.34-38&t=NKJV); [Leviticus 26:11-12](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Leviticus+26.11-12&t=NKJV); [Joel 2:27-32](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Joel+2.27-32&t=NKJV)), blessings were to be poured out on the people of Israel ([Deuteronomy 28:2-14](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Deuteronomy+28.2-14&t=NKJV)), and these blessings were to flow through Israel to the nations of the earth ([Genesis 12:3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+12.3&t=NKJV)). That is, *the nations of the earth were to be subject to Israel — God’s firstborn son, a kingdom of priests — and, in this manner, be blessed through Israel.*

This is how it was to have been under the old covenant during the days of Moses, and later Joshua; and this is how it one day will be when God makes a new covenant with the house of Israel during the days of the Son of Man.

Then, in that coming day, God, in the person of His Son, will dwell among the Jewish people, in a theocracy (*cf*. [Joel 2:27-32](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Joel+2.27-32&t=NKJV)).

During Moses’ day, Aaron was a minister in the sanctuary on behalf of a people who had been redeemed from Egypt for the purpose at hand. This was *an earthly sanctuary,* and the purpose at hand was *earthly*. The Israelites had been redeemed and called out from one part of the earth to occupy a particular position in another part of the earth, within a theocracy.

In the antitype, Christ is presently ministering in *a heavenly* sanctuary (after which the earthly was patterned), and He is ministering on behalf of a people who have been redeemed from the present world for a particular purpose. Christians are presently being called out from this world to one day occupy positions in *heavenly places* (paralleling Israel’s earthly calling in a type-antitype framework [called to be “*kings and priests*,” “*a chosen generation, a royal priesthood, a holy nation, His own special people*]), within a theocracy ([1 Peter 2:9](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Peter+2.9&t=NKJV); [Revelation 5:10](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+5.10&t=NKJV); *cf*. [Exodus 19:5-6](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+19.5-6&t=NKJV)).

And Christ, ministering in the heavenly sanctuary today, is ministering *after the order of Aaron*. He is ministering on the basis of shed blood on behalf of a redeemed people removed from this world for a purpose, paralleling Israel’s removal from Egypt for a purpose.

(Note that Christ can minister in the sanctuary in this manner today, though not of the Levitical line, because He is not ministering as High Priest to individuals under the Mosaic Economy. Rather, He is ministering on behalf of those who form *the one new man “in Christ.”*

But in that coming day when Israel is brought back into the picture, Christ’s priesthood, of necessity, will have to change. In that day Christ will be the great King-Priest after the order of Melchizedek, a priesthood of an entirely different order [[Hebrews 7:11ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+7.11ff&t=NKJV)].)

2) Melchizedek

Melchizedek is mentioned eleven times in Scripture — two times in the Old Testament ([Genesis 14:18](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+14.18&t=NKJV); [Psalm 110:4](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Psalm+110.4&t=NKJV)) and nine times in the book of [Hebrews 5-7](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+5-7&t=NKJV). And the manner in which Melchizedek is presented in the Old Testament will govern the manner in which he *must* be viewed in the book of Hebrews.

Melchizedek first appears in Scripture when Abraham was returning from the battle of the kings ([Genesis 14:18-19](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+14.18-19&t=NKJV)). Melchizedek was “*king of Salem* [‘king of Jerusalem’ ([Psalm 76:2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Psalm+76.2&t=NKJV))]” and “*priest of God Most High*” ([Genesis 14:18](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+14.18&t=NKJV)). Thus, he was a king-priest in Jerusalem.

Meeting Abraham, following the battle of the kings, he brought forth bread and wine and blessed Abraham, saying, “Blessed be Abram of God Most High, Possessor of heaven and earth” ([Genesis 14:18-19](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+14.18-19&t=NKJV)).

It is evident that Melchizedek’s actions in the type during the days of Abraham were Messianic in their scope of fulfillment in the antitype. Immediately prior to Christ’s death at Calvary, He partook of the Passover with His disciples ([Matthew 26:19ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+26.19ff&t=NKJV)). And at the end of the Passover feast — after Jesus had participated with His disciples in the breaking of bread and drinking from the cup, along with His instructions to them concerning both ([Matthew 26:26-28](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+26.26-28&t=NKJV)) — Jesus said:

. . . *I will not drink of this fruit of the vine from now on until that day when I drink it new with you in My Father’s kingdom*. ([Matthew 26:29b](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+26.29b&t=NKJV))

This could only be an allusion to one thing — that future day when Christ will come forth in the antitype of Melchizedek as he is presented in [Genesis 14:18-19](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+14.18-19&t=NKJV), with bread and wine to bless Abraham and his descendants, both *heavenly* and *earthly* (*cf*. [Genesis 22:17-18](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+22.17-18&t=NKJV)). And this is an event that will occur following the battle of the kings (*cf*. [Revelation 19:17-21](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+19.17-21&t=NKJV)).

The one hundred tenth Psalm ([Psalm 110](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Psalm+110&t=NKJV)), where Melchizedek is referred to in the only other time in the entire Old Testament is also Messianic in its scope of fulfillment. It must be, for this is the way Melchizedek is presented in Genesis, and there can be no change when one comes to the book of Psalms.

In this Psalm, the Son is told to sit on the Father’s right hand until such a time as His enemies are made His “*footstool*” ([Psalm 110:1](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Psalm+110.1&t=NKJV)). Then, after His enemies have been made His footstool, He is going *to rule “in the midst”* of His enemies ([Psalm 110:2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Psalm+110.2&t=NKJV)). He is going to “*strike through kings*” and “*judge among the heathen* [Gentiles]” in that coming day of His “*power*” ([Psalm 110:3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Psalm+110.3&t=NKJV), [5-6](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Psalm+110.5-6&t=NKJV)), a day when He will be revealed as the great King-Priest in Jerusalem, “*after the order of Melchizedek*” ([Psalm 110:4](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Psalm+110.4&t=NKJV)).

*The LORD said to my Lord, “Sit at My right hand, till I make Your enemies Your footstool.”*

*The LORD shall send the rod of Your strength out of Zion. Rule in the midst of Your enemies! . . .*

*The LORD has sworn and will not relent* [will not change His mind], *You are a priest forever* [Hebrews, *olam*, ‘a long period of time,’ not ‘forever,’ which, contextually, can only refer to the Messianic Era] *according* [after] *the order of Melchizedek.* ([Psalm 110:1-2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Psalm+110.1-2&t=NKJV), [4](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Psalm+110.4&t=NKJV))

Then the subject matter in the book of Hebrews has been established in and through seven Messianic quotations from the Old Testament in the first chapter, introducing the book (with the last of the seven quotations taken from [Psalm 110:1](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Psalm+110.1&t=NKJV) [[Hebrews 1:13](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+1.13&t=NKJV)]).

And the same subject matter is seen after a continuing fashion in [Hebrews 2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+2&t=NKJV) where it is stated that the world to come — the Messianic Era, dealt with in chapter one — will be governed by *man*, not by angels [as the present world is governed ([Hebrews 1:5](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+1.5&t=NKJV); *cf*. [Daniel 10:12ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Daniel+10.12ff&t=NKJV); [Ephesians 3:10](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ephesians+3.10&t=NKJV); [6:12ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ephesians+6.12ff&t=NKJV))]. These are the individuals seen at the end of chapter one ([Hebrews 1:14](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+1.14&t=NKJV)), who are “*about to inherit salvation*” (literal rendering of the verse from the Greek text) — a salvation having to do with *rulership in the world to come*.

Then, with the introduction of Melchizedek in chapter five, this same Messianic setting MUST continue in view, which is in perfect keeping with that which is stated about Melchizedek in the Old Testament or elsewhere in the book of Hebrews:

*You* [Christ] *are a priest forever* [Gk., *eis ton aiona*, ‘with respect to the age’ (singular, *one age*, not ‘forever’), which can only refer to *the Messianic Era*] *according to* [after] *the order of Melchizedek*. ([Hebrews 5:6](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+5.6&t=NKJV); *cf*. [Hebrews 7:17](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+7.17&t=NKJV), [21](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+7.21&t=NKJV)).

[Genesis 14](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+14&t=NKJV) and [Psalm 110](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Psalm+110&t=NKJV) must be understood in the light of one another (actually, [Psalm 110](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Psalm+110&t=NKJV) draws from [Genesis 14](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+14&t=NKJV)), and [Hebrews 5-7](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+5-7&t=NKJV) *must* be understood in the light of both Old Testament references, along with the subject matter of the book as is set forth in the opening chapter. Thus, all eleven references to Melchizedek in Scripture can only be looked upon after one fashion — *as Messianic in their scope of fulfillment.*

(Christ’s ministry in the heavenly sanctuary on the basis of His own blood on the mercy seat, is something that is seen in connection with Aaron, not with Melchizedek. This is not to say that Melchizedek ministered as a priest apart from a sanctuary and shed blood. Rather, it is to say that there is no mention of a sanctuary or shed blood in connection with his ministry in Scripture.

This is seen solely in connection with Aaron’s ministry, forming the basis for his past high priestly ministry, as it forms the basis for Christ’s present high priestly ministry.

Concerning the absence of the mention of *a sanctuary and shed blood* in connection with Melchizedek, this would not be the case as matters are seen in the antitype, in that future day, when Christ comes forth as the great King-Priest after the order of Melchizedek and a new covenant is made with the House of Israel. The new covenant, as the Mosaic covenant, is associated with *death and shed blood* in Scripture [*cf*. [Genesis 15:9-21](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+15.9-21&t=NKJV); [Jeremiah 34:18](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Jeremiah+34.18&t=NKJV); [Matthew 26:28](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+26.28&t=NKJV)].

There is an allusion to this in [Hebrews 7:21-22](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+7.21-22&t=NKJV):

*The LORD has sworn and will not relent, You are a priest forever [a priest with respect to the age] according to [after] the order of Melchizedek.*

*by so much more Jesus has become a surety of a better covenant.*

Then, when Christ deals with Israel in relation to sin at the time of His return [fulfilling that which is foreshadowed by events on the Day of Atonement], of necessity, *shed blood and a sanctuary will have to be in view.* And also, of necessity, Jesus will have to be exercising *the Melchizedek priesthood* at this time.

Thus, in the preceding respect, one could find *death and shed blood, along with a sanctuary, associated with the Melchizedek priesthood*. But that is solely future, it involves Israel alone, and it has nothing to do with Christ’s present priestly ministry on behalf of Christians.)

~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~

Chapter 8

**Time of Israel’s Restoration (2)**

**Israel’s Return to the Land of Her Possession**

*Whoever kills a person, the murderer shall be put to death on the testimony of witnesses; but one witness is not sufficient testimony against a person for the death penalty.*

*Moreover you shall take no ransom for the life of a murderer who is guilty of death, but he shall surely be put to death.*

*And you shall take no ransom for him who has fled to his city of refuge, that he may return to dwell in the land before the death of the priest* [the high priest ([Num. 35:25](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Num.+35.25&t=NKJV))].

*So you shall not pollute the land where you are; for blood defiles the land, and no atonement can be made for the land, for the blood that is shed on it, except by the blood of him who shed it.* ([Numbers 35:30-33](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Numbers+35.30-33&t=NKJV))

In the camp of Israel there was only one high priest at any one time. At the time of the high priest’s death, he was succeeded by another from the Aaronic line; and the high priestly ministry in the Aaronic line continued in this manner, after this fashion.

Aaron ministered in the sanctuary in the earthly tabernacle, with blood, on behalf of the people. Jesus, on the other hand, is presently ministering in the heavenly sanctuary, with blood, on behalf of the people — a ministry patterned after the order of Aaron.

And, as evident from [Hebrews 5](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+5&t=NKJV), along with other related Scripture, Christ’s present ministry after the order of Aaron *will not* continue indefinitely.

There is a day coming when Christ’s present ministry in the heavenly sanctuary will end. And the termination of this ministry, along with certain events that will occur relative to Israel in that day, was typified by the death of the high priest in the camp of Israel and events that occurred relative to the slayer when the high priest died.

And these events, as they pertain to the slayer, have to do with two things in the antitype:

1) *Israel’s cleansing from defilement through contact with the dead body of the nation’s Messiah.*

2) *A restoration of the Jewish people to the land of their possession.*

Earlier in the book of Numbers, in [Numbers 19](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Numbers+19&t=NKJV), information was given concerning cleansing for that which is subsequently dealt with in [Numbers 35](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Numbers+35&t=NKJV) — cleansing for those coming in contact with a dead body. In this chapter, cleansing occurred by following prescribed instructions using the ashes of a red heifer, running water, and hyssop, foreshadowing a future cleansing of Israel through *the shed blood of the very One whom they slew* (foreshadowed also by *the ransom* in chapter 35) — made necessary through *contact with the dead body of their Messiah at the time He was slain.*

Note how [Numbers 19:11-12](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Numbers+19.11-12&t=NKJV) reads in this respect:

*He who touches the dead body of anyone shall be unclean seven days.*

*He shall purify himself with the water on the third day* [purify himself using the ashes of a red heifer, foreshadowing Israel and the shed blood of the One whom they slew, placing themselves in the unclean state seen in [Numbers 19](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Numbers+19&t=NKJV); [35](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Numbers+35&t=NKJV)], *and on the seventh day; then he will be clean. But if he does not purify himself on the third day and on the seventh day, he will not be clean.*

Then, note the use of *the third* and *the seventh day*. Both of these days, in that which is being foreshadowed [Israel being cleansed, at a future time], refer to *the same ending time* — a yet future day when Israel will appropriate that which is foreshadowed by the ashes of *a red heifer* or *the ransom*, the shed blood of Christ.

The three days have to do with *the time between Israel slaying their Messiah and the Messianic Era* (after two days, on the third day; after 2,000 years, on the third 1,000-year period).

And the seven days have to do with *the entirety of Man’s Day, leading into the Lord’s Day, the Messianic Era* (after six days, on the seventh day; after 6,000 years, on the seventh 1,000-year period.)

The beginning time of each is different, but the ending time of each is the same.

(*After two days, on the third day, and after six days, on the seventh day,* are used in the preceding manner numerous times throughout Scripture [*e.g.*, [Hosea 5:15-6:2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hosea+5.15-6.2&t=NKJV); [Matthew 16:28-17:5](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+16.28-17.5&t=NKJV); [Luke 24:21](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Luke+24.21&t=NKJV); [Hebrews 4:4-9](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+4.4-9&t=NKJV)]. In fact, all of Scripture is built on a septenary structure using *six* [Man’s Day] and *seven* [the Lord’s Day], or a part of that structure using the last three of the seven days [after two days, on the third day].

The Old Testament is introduced this way in Genesis, and the New Testament is introduced this way in John’s gospel [which parallels Genesis throughout and should begin the New Testament rather than Matthew].

For information on John introducing the New Testament rather than Matthew, refer to Chapter 1, “Genesis and John,” in the author’s [Moses and John BOOK](https://www.koffeekupkandor.com/gods-word-two.php#Moses%20and%20John%20BOOK), in this site.

Also, to understand how God reckons *time* using days after the manner seen in Numbers chapter nineteen [*e.g*., be unclean *for seven days*, yet be cleansed *on the seventh day* ([Numbers 19:11-12](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Numbers+19.11-12&t=NKJV), [19](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Numbers+19.19&t=NKJV))], refer to [“O Sleeper, Arise, Call…”](https://www.koffeekupkandor.com/gods-word-six.php#%E2%80%9CO%20Sleeper,%20Arise,%20Call%E2%80%A6%E2%80%9D), in this site, where the expression “*three days and three nights*” from the book of Jonah and Matthew’s gospel is dealt with from a Scriptural standpoint.)

The High Priest and the Ransom

The word *ransom* ([Numbers 35:31-32](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Numbers+35.31-32&t=NKJV) [translated “satisfaction,” KJV]) is from a cognate form of the word for “atonement” in the Hebrew text. The underlying thought behind “atonement” is *to cover*; and that is the same thought expressed by the “ransom” in this chapter.

This ransom provided *a covering* — a covering from view, a putting away, a blotting out — of the previous capital act (necessitating *a prior, unpremeditated act* for the ransom to be made available).

And once the slayer had availed himself of the ransom, which could *only be after the death of the high priest*, the whole matter was *put away*. The person was then free to return to the land of his possession; and the near kinsman of the one slain could no longer have any claim on him whatsoever, for the matter had been *put away* and could never be brought up again.

(In the type, this ransom was connected with some aspect of the person and work of the high priest, or of other priests. For example, the slayer could not avail himself of the ransom *until the high priest had died.* Then, this ransom had to do with *a covering* [with *atonement*] from defilement wrought through contact with a dead body. And such a work in [Numbers 19](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Numbers+19&t=NKJV), where cleansing from this type defilement is dealt with, was performed by *a priest.*

The high priestly ministry of Aaron and his successors in the camp of Israel, whether in this or in other areas of defilement, was a work on behalf of the saved, not the unsaved. Their work was for those who had already appropriated the blood of slain paschal lambs, pointing to Christ and His shed blood at Calvary [the slain Paschal Lamb]. This succession of high priests ministered in this manner, on the basis of shed blood, typifying Christ’s present ministry in the sanctuary after this same fashion [a ministry for the saved, on the basis of shed blood].

Thus, that which is being dealt with in [Numbers 35](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Numbers+35&t=NKJV) — portending a priestly work — has to do with *the cleansing of saved individuals from defilement* [defilement wrought through contact with a dead body], not with issues pertaining to the death of the firstborn [issues pertaining to eternal salvation].

And the Jewish people, for two reasons, find themselves in a position today where they cannot avail themselves of this cleansing [cleansing from contact with the dead body of their Messiah]:

1) The Jewish people today are in *an unsaved state.*

2) The Jewish people, even if they were in a saved state today, could not presently avail themselves of the ransom [cleansing] because of *the nature of Christ’s present, continuing priestly ministry*.

Cleansing from defilement [for the saved] during the present dispensation is brought to pass through *only one means* — through Christ’s present ministry in the heavenly sanctuary, on the basis of His shed blood on the mercy seat. Though Christ is not of the Levitical line, His present ministry is patterned after the order of Aaron’s ministry; and, because Christ is not of the Levitical line, if God were dealing with Israel on a national basis today, He could not deal with the Jewish people in relation to Christ’s present ministry in the sanctuary [else He would violate that which He Himself established].

The Jewish people, if they were being dealt with in relation to the priesthood today, would have to be dealt with in relation to that which is set forth concerning the priesthood in the Mosaic Economy [as will evidently be seen in and through the covenant Antichrist will make with Israel during the coming Tribulation, when God completes His national dealings with Israel during Man’s Day (rebuilding the Temple, re-establishing the Mosaic Economy)]. The priest, within the Mosaic Economy, had to be of *the Levitical line*. And Christ is not of this line. Christ is from the tribe of Judah.

Thus, dealing with the Jewish people in relation to Christ’s high priestly ministry today would be *completely out of the question in more ways than one*. The Jewish people today find themselves in *an unsaved state*; and Christ’s present high priestly ministry, as was Aaron’s ministry in past time, is solely for *the saved*.

Even if the Jewish people were in a saved state today, remaining separate from Christians [though an impossibility, for Jews saved during the present dispensation become *new creations “in Christ”*], they could not go to Christ and receive cleansing, for the Mosaic Economy does not recognize a priestly ministry of the nature Christ is presently exercising [a non-Levitical ministry patterned after the order of Aaron, a Levite]. And any priesthood which the Jewish people themselves could enact today, from the Levitical line, would be completely non-efficacious.

However, as seen in Chapter 7 of this book, note that Christ [though from the tribe of Judah] *can conduct* a ministry patterned after the order of Aaron for Christians during the present dispensation, *for Christians are not under the Mosaic Economy*. Christians form part of *the one new man*, which is neither Jew nor Gentile [*cf*. [Galatians 3:26-29](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Galatians+3.26-29&t=NKJV); [Ephesians 2:12-15](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ephesians+2.12-15&t=NKJV)]. Thus, for Christians, Christ’s lineage *has nothing to do with the matter one way or the other.*

But, before the Jewish people can enter into the picture as matters pertain to the priesthood and the ransom, seen in [Numbers 35](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Numbers+35&t=NKJV), not only must a national conversion occur but Christ must terminate His present ministry in the sanctuary and come forth as the great King-Priest after the order of Melchizedek. And, as well, a new covenant [which will replace the old covenant] will be made with Israel at this time [[Jeremiah 31:31-34](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Jeremiah+31.31-34&t=NKJV)].

In the preceding respect, from the vantage point of the antitype, it is a simple matter to see why the high priest in the camp of Israel had to die before the slayer could avail himself of the ransom and return to the land of his possession. God had established and brought matters to pass after this fashion in the history of Israel in order to form a type, with a view to the antitype. Christ’s high priestly ministry in the sanctuary has to terminate *first. Only then* can the slayer [Israel] avail herself of the ransom and return to the land of her possession.

Christ’s ministry of the preceding nature for Christians will end once the present dispensation has run its course, though this ministry evidently continues for those individuals saved during the Tribulation which follows. In this respect, though Christ will judge Christians following the rapture, preceding the Tribulation, He will evidently still be active as high priest for those individuals saved during the Tribulation.

Then, following the Tribulation He will come forth from the sanctuary and appear to Israel as the great King-Priest after the order of Melchizedek. Only at this time will the Jewish people be able to avail themselves of the ransom.)

The ransom for Israel’s capital offense has already been paid. Jesus paid this ransom at Calvary, shedding His own blood — blood which is presently on the mercy seat in the heavenly sanctuary. However, although the ransom (providing atonement) for Israel’s sin has already been paid, as previously seen, the nation cannot avail herself of this ransom or return to the land of her possession *until the antitype of the death of the high priest*.

Israel though must *first* experience her national Passover in fulfillment of [Exodus 12:7](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+12.7&t=NKJV) and [Leviticus 23:5](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Leviticus+23.5&t=NKJV) — through applying the blood that was shed 2,000 years ago. And this can occur *only* at the termination of Israel’s present blindness ([Romans 11:25](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Romans+11.25&t=NKJV)).

Israel, as the two disciples on the road to Emmaus in [Luke 24:13ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Luke+24.13ff&t=NKJV), *must continue in a blinded condition* until the resurrected Christ, by His personal presence at His second coming, opens the Old Testament Scriptures to the Jewish people’s understanding in this respect (*cf*. [Luke 24:16](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Luke+24.16&t=NKJV), [25-27](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Luke+24.25-27&t=NKJV), [31](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Luke+24.31&t=NKJV)).

In that day, Israel’s eyes will be *opened*; and a nation will be “*born at once*” ([Isaiah 66:8](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Isaiah+66.8&t=NKJV)). The entire nation will experience *the birth from above at the same time* (when the Jewish people look upon the One whom “*they have pierced*” [[Zechariah 12:10](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Zechariah+12.10&t=NKJV)]). And this will occur *only after* Christ terminates His present ministry, departs the heavenly sanctuary, and comes forth as the great King-Priest after the order of Melchizedek. *Then cleansing can occur, allowing the ransom seen in Numbers chapter thirty-five to be accessed.*

It will be in that day — not before — that Israel *will experience her national Passover, subsequently be able to avail herself of the ransom, and then be free to return to the land of her possession*. As long as Christ occupies His present position in the heavenly sanctuary, Israel *cannot* avail herself of the paid ransom and return to this land. Israel *must* remain in her present condition — blinded — throughout the present dispensation; and, according to related Scripture, Israel will not be removed from this condition until a few years beyond the present dispensation, at the end of Man’s Day, at the end of the Tribulation.

Availing Themselves of the Ransom

Also, the Jewish people one day availing themselves of the ransom in Numbers chapter thirty-five would have to do with the fulfillment of events set forth in the second and sixth of the seven feasts of the Lord in [Leviticus 23](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Leviticus+23&t=NKJV) — *the Feast of Unleavened Bread*, which immediately followed *the Passover,* and *the Day of Atonement.*

“Leaven” points to that which is *vile, corrupt* (*cf*. [Matthew 13:33](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+13.33&t=NKJV); [16:1-12](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+16.1-12&t=NKJV); [1 Corinthians 5:6-8](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Corinthians+5.6-8&t=NKJV)); and the fulfillment of this festival in the type had to do with *a cleansing of the house, a removing of all leaven from the house immediately following the Passover* (*cf*. [Exodus 12:8-20](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+12.8-20&t=NKJV); [Leviticus 23:6-8](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Leviticus+23.6-8&t=NKJV)).

And in the antitype, it is the same. The fulfillment of this festival will immediately follow the fulfillment of the Passover. It will occur immediately following Israel applying the blood of the slain Paschal Lamb, blood shed 2,000 years prior to this time. And because Israel had previously shed this blood, the entire house of Israel will be found in an *unclean* condition in that day, *an uncleanness that will have to be dealt with.*

Israel, in that day, will be found in this *unclean* condition through the nation’s prior contact with the dead body of their Messiah. The house, resultantly, will be found *completely leavened.* *And the leaven will have to be removed; it will have to be put out, done away with.*

(Refer to Chapters 1, 2 in this book — *the house will be left completely leavened, desolate, until*…)

But, though all things associated with *leaven* will be put out of the house (fulfilling the second festival, the festival of Unleavened Bread), *cleansing* cannot occur until events surrounding the fulfillment of the sixth festival (the Day of Atonement).

*Only then* will the Jewish people be able to avail themselves of the ransom, be cleansed of defilement resulting from prior contact with the dead body of their Messiah, and be free to return to the land of their possession.

Only then can the seventh and last festival be realized — the feast of Tabernacles, a time of rest at the completion of the previous six festivals, foreshadowing the time of rest awaiting the people of God (a seventh-day rest, a Sabbath rest), the Messianic Era.

This is where the account of the slayer availing himself of the ransom in [Numbers 35](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Numbers+35&t=NKJV), following the death of the high priest, is seen being fulfilled in the antitype (along with the fulfillment of that which is seen in [Numbers 19](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Numbers+19&t=NKJV)).

*Israel in that day will be cleansed of this defilement, and the house will no longer be leavened, no longer be desolate* (*cf*. [Daniel 9:24](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Daniel+9.24&t=NKJV)).

Accordingly, *only in that coming day*, only following cleansing from Israel’s present defilement wrought through prior contact with the dead body of the nation’s Messiah, will the Jewish people be free to return to the land covenanted to Abraham, Isaac, and Jacob.

And *only then* can the Jewish people realize their calling in this land, with God’s promised blessings flowing out through Israel to the Gentile nations of the earth after the fashion that God intended when He called this nation into existence.

~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~

Chapter 9

**The Great Image, Great Beasts (1)**

**Identity of Daniel’s Image, Four Great Beasts**

The “*great image*” in Daniel chapter two (divided into four parts [[Daniel 2:31-43](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Daniel+2.31-43&t=NKJV)]), and the “*four great beasts*” in chapter seven ([Daniel 7:1-8](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Daniel+7.1-8&t=NKJV)), are viewed by most premillennial students of the Word as representing *four successive world kingdoms*. These four kingdoms, as seen by most, begin with Babylon under Nebuchadnezzar and end with a revived Roman Empire under Antichrist. But is this the correct way to view the matter?

Note a summary picture of the four parts of the “*great image*” and the four “*great beasts*” in the preceding respect, as viewed by most Christians who interpret Daniel’s prophecies from a premillennial standpoint:

1) *The head of gold* ([Daniel 2:32](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Daniel+2.32&t=NKJV), [38](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Daniel+2.38&t=NKJV)) and *the first great beast* ([Daniel 7:4](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Daniel+7.4&t=NKJV)) have to do with *the kingdom of Babylon* under Nebuchadnezzar and his immediate successors, extending to Belshazzar (605 B.C. to 538 B.C.)

2) *The breast and arms of silver* ([Daniel 2:32](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Daniel+2.32&t=NKJV), [39](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Daniel+2.39&t=NKJV)) and *the second great beast* ([Daniel 7:5](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Daniel+7.5&t=NKJV)) have to do with *the Medo-Persian kingdom*, beginning with Darius and Cyrus, rulers of Media and Persia at the time of the conquest (538 B.C. to 330 B.C.).

3) *The belly and thighs of brass* ([Daniel 2:32](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Daniel+2.32&t=NKJV), [39](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Daniel+2.39&t=NKJV)) and *the third great beast* ([Daniel 7:6](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Daniel+7.6&t=NKJV)) have to do with *the Grecian kingdom* (330 B.C. to 323 B.C. and beyond), beginning with a conquest of the Medo-Persian kingdom by Alexander the Great, who died seven years later (323 B.C.).

The kingdom was then divided into four parts, with Alexander the Great’s four generals each commanding a part. And the kingdom, over time, gradually faded from existence as a world power.

4) *The legs of iron and feet part of iron and part of clay* ([Daniel 2:33](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Daniel+2.33&t=NKJV), [40-43](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Daniel+2.40-43&t=NKJV)) and *the fourth great beast* ([Daniel 7:7-8](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Daniel+7.7-8&t=NKJV)) have to do with *the Roman Empire*, *forming a Roman kingdom* (27 B.C. to 476 A.D.), followed by a revived Roman Empire, forming a future Roman kingdom.

This would be the position set forth in the Scofield Reference Bible footnotes for example, a position followed by most premillennial commentators.

The only part of the prophecy really in question would be the fourth part of the “*great image*” ([Daniel 2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Daniel+2&t=NKJV)), or the fourth “*great beast*” ([Daniel 7](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Daniel+7&t=NKJV)). Daniel identifies the first three beasts (and, correspondingly, the first three parts of the image) as particular Gentile nations forming world kingdoms whose governmental rule had been established in Babylon (the first by conquering the Assyrian Empire [*the beginning of the Babylonian kingdom under Nebopolassar, then several years later under his son, Nebuchadnezzar*], and the succeeding two [*Media-Persia and Greece*] by conquering Babylon itself). And this part of the prophecy has been fulfilled and is a matter of history.

But SHOULD the fourth part of the image (or the fourth beast) be identified as *Rome*? There are two main reasons why individuals interpret the prophecy after this fashion:

1) Rome was the next world power following Greece.

2) The words, “*and the people of the prince that shall come shall destroy the city and the sanctuary*,” in [Daniel 9:26](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Daniel+9.26&t=NKJV), are usually associated with a Roman destruction in history (by Titus in 70 A.D.) and a Roman prince in prophecy (the beast of [Revelation 13:1ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+13.1ff&t=NKJV), Antichrist).

In this respect, both the historical and prophetic aspects, as they are said to relate to Rome, are seen connected with the fourth part of the image (or the fourth beast).

*Greece* was the third kingdom (represented by the belly and thighs of brass on the image); and the fourth kingdom (represented by the legs of iron, and in its final form by the feet part of iron and part of clay) would, from history, seem to be *Rome* — the next world power following Greece — with the final form of the image looked upon as a revived Roman Empire. And this interpretation would appear to be substantiated by [Daniel 9:26](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Daniel+9.26&t=NKJV).

In this verse, as previously shown, “*the prince that shall come*,” would be Antichrist; and “*the people of the prince* [understood as ‘his people’],” who would one day destroy the city of Jerusalem, are looked upon as a reference to the Romans destroying Jerusalem in 70 A.D. under Titus.

Thus, Antichrist is said to be *a latter-day Roman prince who will rule a revived Roman Empire*. In this respect, all four parts of Daniel’s “*great image*” except the feet would have a historical fulfillment. The legs would represent the Roman Empire in history, and the feet would represent the revived Roman Empire during the Tribulation.

And the same would hold true for the corresponding description set forth by the “*four great beasts*” in Daniel chapter seven. The first three beasts would have a historical fulfillment, and the fourth would have a fulfillment in both history and prophecy. The fourth beast would represent the Roman Empire in both history and prophecy, corresponding to the legs and feet of the image.

But, is the preceding the way Scripture sets forth the fourth and final part of this Babylonian kingdom? Or, is this an attempt to interpret biblical prophecy by using events in secular history rather than interpreting prophecy by comparing Scripture with Scripture?

*The answer is easy to ascertain if one remains solely within that which Daniel* (and *related Scripture*) *reveals about the whole matter.*

One World Kingdom, in Babylon

Note first of all that Daniel’s image is seen *standing in Babylon* ([Daniel 2:31](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Daniel+2.31&t=NKJV)). This image has to do with a Babylonian kingdom from beginning to end. The “*head of gold*” has to do with *the kingdom of Babylon under Nebuchadnezzar and any immediate successors prior to the conquest of the kingdom by Gentile power*(s) *represented by the breast and arms of silver* ([Daniel 2:37-38](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Daniel+2.37-38&t=NKJV)). The “*breast and arms of silver*” have to do with *the Medes and the Persians coming in and conquering the preceding kingdom* ([Daniel 2:39](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Daniel+2.39&t=NKJV); [5:28](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Daniel+5.28&t=NKJV), [31](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Daniel+5.31&t=NKJV)). And the “*belly and thighs of brass*” have to do with *the Grecians coming in and conquering the kingdom ruled by the Medes and the Persians* ([Daniel 2:39](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Daniel+2.39&t=NKJV); [8:6-7](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Daniel+8.6-7&t=NKJV), [20-21](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Daniel+8.20-21&t=NKJV); [10:20](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Daniel+10.20&t=NKJV)).

The mechanics of the preceding, of course, form the interpretation held in common by almost anyone reading Daniel. This is simply what the record in Daniel states, along with secular history.

But note something often overlooked about the preceding: *This kingdom is Babylonian throughout*. The powers represented by the head of gold, the breast and arms of silver, and the belly and thighs of brass all reigned from Babylon.

When the Medes and the Persians came in and took the kingdom in 538 B.C., they conquered the kingdom at Babylon, reigned from Babylon, and were still there when Alexander the Great came over in 330 B.C., two hundred and eight years later. Then, when Alexander the Great took the kingdom, he also conquered the kingdom at and reigned from Babylon.

In other words, the image is not seen lying down, with the head of gold in Babylon, the breast and arms of silver in Media and Persia, and the belly and thighs of brass in Greece. That’s not the picture at all.

*The image is seen standing in Babylon. It is Babylonian in its entirety.*

(Note that “Babylon” in history was a *city-state*, which, from biblical prophecy, will evidently exist once again when the final form of Daniel’s image appears [*i.e.*, Babylon existing as a city-state yet future as well]. In this respect, *Babylon* is used in Scripture referring *to both the city and the state*, which included [and evidently will include] a number of Middle Eastern cities or countries; *cf*. [Jeremiah 51:29-32](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Jeremiah+51.29-32&t=NKJV), [42-43](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Jeremiah+51.42-43&t=NKJV)].)

The fact that the image in Daniel chapter two is Babylonian in its entirety is one place where those who view a Roman Empire next in the prophecy go astray. Rome had nothing to do with a reign from Babylon in history. *The capital of the Roman Empire was Rome, NOT Babylon*.

*And Rome is NOT Babylon*, regardless of the attempts by some individuals to see certain things moved from Babylon to Rome in time past, seeking to align and identify Rome with Babylon in this respect.

Those viewing Rome as representing the fourth part of the image try to press secular history into biblical prophecy at a point where it seems to possibly fit, but really doesn’t. Then they further complicate the matter by a misinterpretation of [Daniel 9:26](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Daniel+9.26&t=NKJV).

But the most interesting thing about the whole matter — the central thing that voids all thought of Rome having a part in the prophecy — is the fact that *Daniel identifies all four parts of the image*, and he identifies the fourth part as being OTHER than the Roman Empire.

Daniel, in his identity, has Antichrist coming into power following a four-way division of the kingdom after Alexander the Great’s death. The kingdom under Antichrist *follows the Greco-Babylonian kingdom and is represented by the legs of iron, and in its final form by the feet part of iron and part of clay.*

(*No break in time* is seen in the book of Daniel between powers represented by the third and fourth parts of the image, similar to *no break in time* subsequently being seen in the book between the sixty-ninth and seventieth weeks in Daniel’s Seventy-Week prophecy [[Daniel 9:24-27](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Daniel+9.24-27&t=NKJV)].

However, it is evident from both biblical and secular history that *a break in time* exists at these respective points in both prophecies, though *no break in time* precedes these in either prophecy.

This break in time though between the third and fourth parts of the image doesn’t lead to, and end with Rome. Rather, *it leads to, and ends with a kingdom in the Middle East* [in Babylon], *the kingdom of Antichrist*.

Also, as with Daniel’s subsequent prophecy of the Seventy Weeks, events seen occurring within the prophecy itself cannot occur during the break in time not seen in the prophecy. *Events as seen in the prophecy must occur within time covered by the prophecy.*

For example, the destruction of Jerusalem in Daniel’s prophecy of the Seventy Weeks [[Daniel 9:26](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Daniel+9.26&t=NKJV)] must occur within time covered by the prophecy itself, not outside of this time [as the destruction under Titus in 70 A.D. would be]. If this prophesied destruction didn’t occur during time covered by the first sixty-nine weeks [which it didn’t], then it *must* occur during time covered by the seventieth week. And events foreshadowed by the things stated about the great image and the great beasts [[Daniel 2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Daniel+2&t=NKJV); [7](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Daniel+7&t=NKJV)] must be understood the same way.

In the preceding respect, it is just as impossible to fit Rome into the prophecy regarding the great image and the great beasts [[Daniel 2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Daniel+2&t=NKJV); [7](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Daniel+7&t=NKJV)] as it is to fit Titus’ destruction of Jerusalem into the prophecy of the Seventy Weeks [[Daniel 9](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Daniel+9&t=NKJV)].)

The first part of the image is identified in [Daniel 2:37-38](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Daniel+2.37-38&t=NKJV). Then, following this, the remaining three parts of the image are presented, though not identified at this point in the book. Then, note the prominence given to the fourth part — two verses cover the first part ([Daniel 2:37-38](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Daniel+2.37-38&t=NKJV)), one verse covers the next two parts ([Daniel 2:39](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Daniel+2.39&t=NKJV)), but six verses are devoted to the final part, along with its destruction ([Daniel 2:40-45](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Daniel+2.40-45&t=NKJV)). And such prominence relative to the fourth part is true elsewhere in Daniel as well (see [Daniel 7](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Daniel+7&t=NKJV); [8](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Daniel+8&t=NKJV); [11](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Daniel+11&t=NKJV)).

Why would such prominence be given to Rome and not to nations associated with the first three parts of the image? It’s not! Rather, it’s the kingdom of Babylon under its last king (Antichrist) which occupies *the forefront* in the book of Daniel.

The identities of the other three parts of the image, beginning with the breast and arms of silver, are given in the interpretation of the vision of the “*four great beasts*,” and this interpretation is provided in chapters seven and eight. The “*four great beasts*” are said to represent *four kingdoms* (four sequential kingdoms forming *the one Babylonian kingdom* [[Daniel 7:17](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Daniel+7.17&t=NKJV); *cf*. [Daniel 7:23](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Daniel+7.23&t=NKJV)]); and beginning with the second beast, the last three are identified in [Daniel 8](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Daniel+8&t=NKJV):

1) For the identity of *the second*, compare [Daniel 8:3-4](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Daniel+8.3-4&t=NKJV) with [Daniel 8:20](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Daniel+8.20&t=NKJV) (*cf*. [Daniel 5:28](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Daniel+5.28&t=NKJV), [31](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Daniel+5.31&t=NKJV)).

2) For the identity of *the third*, compare [Daniel 8:5-8](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Daniel+8.5-8&t=NKJV) with [Daniel 8:21-22](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Daniel+8.21-22&t=NKJV).

3) For the identity of *the fourth*, compare [Daniel 8:9-14](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Daniel+8.9-14&t=NKJV) with [Daniel 8:23-26](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Daniel+8.23-26&t=NKJV).

Note that the identity of the second is *Media* and *Persia* (a dual kingdom, corresponding to the breast and arms of silver on the image), the identity of the third is *Greece* (corresponding to the belly and thighs of brass), and the identity of the fourth is *the kingdom under Antichrist* (corresponding to the legs of iron and the feet part of iron and part of clay).

Where is Rome? Rome is not in the prophecy!

Following Alexander the Great’s death, the kingdom was divided among his four generals ([Daniel 8:8](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Daniel+8.8&t=NKJV), [22](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Daniel+8.22&t=NKJV)), and the vision then goes immediately into *the days of Antichrist yet future* (the “little horn” in [Daniel 8:9](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Daniel+8.9&t=NKJV) is not Antiochus Epiphanes, as many expositors contend, but *Antichrist* [see parallel verses, [Daniel 8:23-26](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Daniel+8.23-26&t=NKJV)]).

Though the prophecy in Daniel chapter eight covers this division of the kingdom following Alexander the Great’s death ([Daniel 8:8b](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Daniel+8.8b&t=NKJV)), it does not cover events during the reign of these four generals following this division. Rather, following this division of the kingdom, Daniel’s prophecy in chapter eight goes immediately into the power represented by the fourth part of the image (or the power represented by the fourth beast), *i.e.*, *into the days of Antichrist* ([Daniel 8:9ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Daniel+8.9ff&t=NKJV)).

(As previously seen, there is a break in time of *over two millennia* at this point in the prophecy [unseen in the prophecy], between the four-way division of the kingdom and the rise of the “*little horn*” [Antichrist], as there is a break in time of *two millennia* between the sixty-ninth and seventieth weeks of Daniel’s Seventy-Week prophecy [unseen in the prophecy as well].)

About three hundred years following Alexander the Great’s death, Rome appeared on the scene as the succeeding world power (27 B.C.), *but not as a world power fulfilling any part of Daniel’s prophecy surrounding the kingdom of Babylon.*

According to the way that the book of Daniel is structured, *this prophecy cannot again continue to be fulfilled until Antichrist appears at the beginning of Daniel’s Seventieth Week*. Then, and only then, will the fourth part of the image from [Daniel 2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Daniel+2&t=NKJV) and the fourth beast in [Daniel 7](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Daniel+7&t=NKJV) come into existence.

(Also, as previously seen, Daniel’s image presents matters as if the Babylonian power represented by the fourth part of the image [the future kingdom under Antichrist] immediately follows, in time, that seen represented by the third part of the image [the kingdom under Greece]. However, there is a gap of over two millennia between these two parts of the kingdom, which is not seen in the prophecy.

This may seem strange to the Western way of viewing material of this nature, but not so with those in the East. Those in the East are interested in *the next important event*, not in the time that might intervene between two events. And Scripture, humanly speaking, is an Eastern book.

Franz Delitzsch, a Hebrew scholar from past years, put the matter in these words: “*Prophecy sees together what history unrolls as separate*.”

This same thing can be seen in Daniel’s vision of the “*four great beasts*” in [Daniel 7](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Daniel+7&t=NKJV) and the interpretation of the vision in [Daniel 8](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Daniel+8&t=NKJV). These four great beasts simply present another picture of the four parts of the image in [Daniel 2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Daniel+2&t=NKJV), with added details provided in the interpretation.

And, as in chapter two, the complete prophecy presents matters as if there were no break in time between any of the four parts, though the same break in time exists between the third and fourth parts as exists between the third and fourth parts of the image.

Examples of this same thing can be seen in other parts of Scripture as well. This is simply a peculiarity of the way Scripture is structured, which is seen at the very beginning, in the opening two verses of Scripture.

*In the beginning God created the heavens and the earth.*

*The earth was without form, and void; and darkness was on the face of the deep. And the Spirit of God was hovering over the face of the waters*. [[Genesis 1:1-2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+1.1-2&t=NKJV)]

Scripture presents all of the events in these two verses together, as if no break in time exists. But, in reality, two breaks in time exist, a break between the two verses, and another break between the first two sentences and the third sentence in verse two.

Note another similar example in [Isaiah 9:6](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Isaiah+9.6&t=NKJV). Over two millennia lie between the first sentence and the remainder of the verse, though Scripture places all of these events together, as if no break in time exists:

*For unto us a Child is born, unto us a Son is given; and the government will be upon His shoulder. And His name will be called Wonderful, Counselor, Mighty God, Everlasting Father, Prince of Peace.*

Or, another example would be [Isaiah 61:1-2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Isaiah+61.1-2&t=NKJV):

*The Spirit of the Lord GOD is upon Me, because the LORD has anointed Me to preach good tidings to the poor; He has sent Me to heal the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to those who are bound;*

*To proclaim the acceptable year of the LORD, and the day of vengeance of our God; to comfort all who mourn.*

Christ, in the synagogue in Nazareth, read most of this passage from a scroll; but He stopped with the words, “*To proclaim the acceptable year of the LORD*.” Then, after rolling the scroll up and handing it to the minister, He sat down. And the eyes of all those in the synagogue were fastened upon Him when He said,

*Today this Scripture is fulfilled* [*lit*., ‘This day this Scripture has been fulfilled’ (Greek perfect tense, pointing to a fulfillment in past time, with the matter existing during present time in that finished state)] *in your hearing*” [[Luke 4:16-21](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Luke+4.16-21&t=NKJV)].

Christ stopped reading at this point in the passage because the remainder had to do with events that would occur at the time of His second coming. But note how the entire matter has been placed together in the two verses.

And understanding the manner in which Scripture is structured in this respect is vitally necessary when studying biblical prophecy, particularly in the book of Daniel when studying prophecies relating to the great image in [Daniel 2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Daniel+2&t=NKJV), the four great beasts in [Daniel 7](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Daniel+7&t=NKJV), of the Seventy Weeks in [Daniel 9](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Daniel+9&t=NKJV).)

The People of the Coming Prince

Now, what about “*the people of the prince that shall come*” destroying the city of Jerusalem and the Temple in [Daniel 9:26](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Daniel+9.26&t=NKJV)? Many commentators attempt to see this fulfilled in the destruction of Jerusalem by Titus and his Roman legions in 70 A.D., with the Romans then being Antichrist’s people in history.

But, as previously seen, events in the prophecy have to occur *within* time covered by the prophecy, with the events in 70 A.D. occurring *outside* the scope of the prophecy.

First note the expression, “*the people of the prince that shall come*,” and compare this with a similar expression in [Daniel 7:27](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Daniel+7.27&t=NKJV) — “*the people, the saints of the Most High* [*lit*. ‘the high places’ (also plural in the Hebrew text in [Daniel 7:18](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Daniel+7.18&t=NKJV), [22](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Daniel+7.22&t=NKJV), [25b](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Daniel+7.25b&t=NKJV))],” who will one day take the kingdom ([Daniel 7:18](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Daniel+7.18&t=NKJV)).

Note in verse eighteen that the ones who will one day take the kingdom are said to be “*the saints of the Most High* [‘the high places’],” and in verse twenty-seven they are said to be “*the people, the saints of the Most High* [‘the high places’].” The expression, “*the people, the saints of the Most High* [‘the high places’]” in verse *twenty-seven*, is, contextually, a reference to *the saints themselves* from verse *eighteen*.

And this same type expression in [Daniel 9:26](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Daniel+9.26&t=NKJV) should be understood the same way that interpretation has already been established in the previous chapter of the book. The “*people of the prince*” in [Daniel 9:26](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Daniel+9.26&t=NKJV), contextually, has to be understood as a reference to *the prince himself* (*and possibly also including those ruling with him*). Failure to recognize the book’s own built in interpretation for [Daniel 9:26](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Daniel+9.26&t=NKJV) has resulted in confusion.

And the destruction of Jerusalem in [Daniel 9:26](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Daniel+9.26&t=NKJV), as previously seen, cannot be a reference to the destruction which occurred in 70 A.D, for this destruction occurred outside the scope of Daniel’s Seventy-Week prophecy. Rather, since the destruction seen in this verse did not occur during the first sixty-nine weeks of the prophecy, *it can only be a reference to a future destruction under Antichrist during the Tribulation.*

This is the same destruction referred to in [Luke 21:20-24](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Luke+21.20-24&t=NKJV) (*cf*. [Revelation 11:2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+11.2&t=NKJV)). Also note that [Matthew 24:15ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+24.15ff&t=NKJV) and [Luke 21:20ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Luke+21.20ff&t=NKJV) parallel one another, depicting events in and around Jerusalem *beginning in the middle of the Tribulation*. Matthew’s gospel centers on one aspect of the matter (the rebuilt Temple on the Temple Mount in Jerusalem), and Luke’s gospel centers on another aspect of the matter (the city of Jerusalem itself).

Again, the destruction in [Daniel 9:26](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Daniel+9.26&t=NKJV) *must occur within the framework of time covered by the Seventy Weeks*. This destruction has to do with events occurring in connection with Daniel’s prophecy of the Seventy Weeks; and, contextually, it is seen occurring in connection with Antichrist breaking his covenant with Israel ([Daniel 9:27](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Daniel+9.27&t=NKJV) [*cf*. [Daniel 11:22-32](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Daniel+11.22-32&t=NKJV); [12:11](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Daniel+12.11&t=NKJV); [Matthew 24:15](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+24.15&t=NKJV); [2 Thessalonians 2:3-4](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=2Thessalonians+2.3-4&t=NKJV); [Revelation 6:3-4](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+6.3-4&t=NKJV)]).

And where this man’s actions will then lead is outlined in detail in both the books of Daniel and Revelation, along with a number of other books and numerous sections of Scripture. This is the man whom God, in the final analysis, will use to bring *His plans and purposes surrounding Israel to pass*. Despite this man’s goals, aims, ambitions, and aspirations — as he exercises power and great authority from Satan’s throne itself ([Revelation 13:2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+13.2&t=NKJV)) — God, *in His sovereign control of all things*, will use this man to bring both Israel to *the place of repentance* and Gentile world power to *the place of destruction.*

This will then be followed by *God’s judgment falling upon this man, on the basis of the unchangeable principles set forth in* [*Genesis 12:3*](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+12.3&t=NKJV)*.*

Aside: [The Great Image and Four Great Beasts](https://www.koffeekupkandor.com/gods-word-two.php#The%20Great%20Image%20and%20Four%20Great%20Beasts), in this site, may add to understanding of subject at hand.

~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~

Chapter 10

**The Great Image, Great Beasts (2)**

**The Fourth Part of the Image, the Fourth Great Beast**

The book of Daniel is about *the kingdom of this world during the Times of the Gentiles, to be succeeded by the kingdom of Christ at the end of the Times of the Gentiles*. In this respect, Daniel deals with the last 2,600 years of Man’s Day, and then projects matters out into the following 1,000-year Lord’s Day.

The Times of the Gentiles exists for two main reasons:

1) *Because of Jewish transgression*.

2) *To bring the Jewish people to the place of repentance, through Gentile persecution.*

The Times of the Gentiles began about 605 B.C, with Nebuchadnezzar’s invasion of the southern kingdom of Judah (completing that which began over one hundred years earlier by the Assyrian invasion of the northern kingdom of Israel). At this time the Jewish people began to be uprooted from their land and transported to Babylon in the Mesopotamian Valley.

The scepter was removed from Israel’s hands and placed in the hands of the Gentiles at this time. And the scepter has remained and will continue to remain in the hands of the Gentiles until the appearance and destruction of the beast’s kingdom, Antichrist’s kingdom, yet future.

Antichrist’s kingdom, as Nebuchadnezzar’s, will be centered back in the Mesopotamian Valley, or in that proximity (Babylon, in history, was a city-state, with part of the kingdom centered in the Mesopotamian Valley and part in the proximity of this valley).

This man will be *the last king of Babylon* (which, in that day, will extend out from the Middle East into a worldwide kingdom). And once the Jewish people have been removed from his kingdom and placed back into their land, the scepter will be taken from the hands of the Gentiles and placed back in Israel’s hands. At this time, Gentile world power will be destroyed, and Israel will be elevated to the head of the nations, within a theocracy. Then, with the destruction of Antichrist’s kingdom, the Times of the Gentiles will be brought to a close.

The book of Daniel is the one book in Scripture that deals with *this complete sequence of events, and the entire book is given over to revelation having to do, after some fashion, with this subject*. That which is depicted by the “*great image*” in [Daniel 2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Daniel+2&t=NKJV) and the four “*great beasts*” in [Daniel 7](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Daniel+7&t=NKJV) deal with *the same thing from two different vantage points.*

These two sections of Scripture deal with *Gentile world power throughout the Times of the Gentiles* (throughout that time when the scepter is held by the Gentiles), *and the overthrow of Gentile world power at the end of the Times of the Gentiles*. And these two sections of Scripture, together, form *the foundation upon which the remainder of the book rests.*

Final Form of Gentile World Power

The emphasis in Daniel is exactly where it is seen in all other parts of Scripture where the subject is dealt with. It is upon *the final form of the kingdom* seen depicted by the fourth part of the great image in [Daniel 2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Daniel+2&t=NKJV) and the fourth great beast in [Daniel 7](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Daniel+7&t=NKJV).

And, in a respect, all of the remainder of Daniel forms commentary on that which is depicted by the great image and the great beasts in chapters two and seven, with the book, particularly from chapter seven forward, centering on *the final form and destruction of this Babylonian kingdom.*

*The types* in Scripture having to do with this Babylonian kingdom deal with the final form of the kingdom and center on the Jewish people, the last king of Babylon, and the utter destruction of this kingdom.

*The Psalms and the Prophets*, when referring to this kingdom, do the same. Their message, as well, deals with the final form of the kingdom and centers on the Jewish people, the last king of Babylon, and the utter destruction of this kingdom.

And *the book of Revelation*, providing summary Scripture, as well, deals with the exact the same thing — the final form of the kingdom, the Jewish people, the last king of Babylon, and the utter destruction of this kingdom ([Revelation 6-19](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+6-19&t=NKJV)).

The book of Daniel is the one book in Scripture providing a complete, overall view of the kingdom of Babylon, dealing with all four parts, showing the complete picture of *the kingdom of this world, from beginning to end*. But, as elsewhere in Scripture, the emphasis in Daniel is on *the final form of this kingdom.*

In Daniel’s reiteration of Nebuchadnezzar’s dream about the great image in chapter two, Scripture devotes four verses to the dream itself — two verses describing the image ([Daniel 2:32-33](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Daniel+2.32-33&t=NKJV)) and two more verses stating that which would happen when the final form of that which is depicted by the image appeared ([Daniel 2:34-35](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Daniel+2.34-35&t=NKJV)).

Then, in the interpretation of that which is depicted by the great image, Scripture devotes one verse to the head of gold ([Daniel 2:38](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Daniel+2.38&t=NKJV)), one verse to both the breast and arms of silver and the belly and thighs of brass ([Daniel 2:39](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Daniel+2.39&t=NKJV)), but six verses to the legs of iron and the feet part of iron and part of clay ([Daniel 2:40-45](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Daniel+2.40-45&t=NKJV)).

And the image is then seen struck at this final form (in both the dream and the interpretation) by a “*stone . . . cut out of the mountain without hands*.” The complete image is destroyed, and the Stone becomes a great mountain and fills the whole earth ([Daniel 2:44-45](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Daniel+2.44-45&t=NKJV); *cf*. [Daniel 2:34-35](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Daniel+2.34-35&t=NKJV)).

Years later, in Daniel’s reiteration of his own subsequent dreams and visions about the four great beasts in chapter seven, Scripture devotes one verse each to the first three great beasts ([Daniel 7:4-6](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Daniel+7.4-6&t=NKJV)).

Then, beginning with verse seven and continuing through the remainder of the chapter ([Daniel 7:7-28](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Daniel+7.7-28&t=NKJV)), Scripture deals with things surrounding the fourth great beast, the stone from chapter two, and the destruction of the kingdom represented by this fourth great beast.

Then, in the interpretation of that which is depicted by these four great beasts, in chapter eight, the first beast is passed over without mention because that part of the image was about to become history. Though Belshazzar still ruled at the time of this vision ([Daniel 8:1](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Daniel+8.1&t=NKJV)), the Medes and Persians would shortly conquer the kingdom ([Daniel 5:30-31](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Daniel+5.30-31&t=NKJV)).

Thus, the interpretation begins with the second great beast, by picturing *a ram with two horns* ([Daniel 8:3-4](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Daniel+8.3-4&t=NKJV), [20](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Daniel+8.20&t=NKJV)). Then the third great beast is depicted by *a male goat* ([Daniel 8:5-8](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Daniel+8.5-8&t=NKJV), [21-22](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Daniel+8.21-22&t=NKJV)). And quite a bit of space is devoted to information concerning this male goat, apparently because the ruler associated with the fourth great beast (the “*little horn*” [[Daniel 7:8](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Daniel+7.8&t=NKJV)]) is seen coming out of a part of his kingdom (Alexander the Great’s kingdom).

Then, along with the latter part of chapter seven, the remainder of the book has to do with different aspects of revelation that mainly center on or have something to do with this man and his kingdom, depicted by the fourth part of the great image and the fourth great beast.

The Little Horn

The Prince of the Covenant

The little horn in [Daniel 7:8](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Daniel+7.8&t=NKJV), [20](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Daniel+7.20&t=NKJV); [8:9](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Daniel+8.9&t=NKJV) is none other than the future world ruler when the final form of the great image or the great beasts is seen — the Antichrist, the man of sin, the beast.

This is the man whom the Lord will raise up, place in the highest of regal positions, and use to bring the Jewish people *into such dire straits that they will have nowhere to turn other than to the God of their fathers* (*cf*. [Exodus 3:1ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+3.1ff&t=NKJV); [9:16](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+9.16&t=NKJV); [Daniel 4:17](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Daniel+4.17&t=NKJV), [25-26](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Daniel+4.25-26&t=NKJV)).

Thus, this is the man whom God will use to bring Israel to the place of repentance. The Caesars during the time Rome ruled the world *couldn’t do it*, the different Pogroms, Crusades, and Inquisitions during the Middle Ages *couldn’t do it*, The Third Reich during modern times *couldn’t do it*, but the man about to appear on the scene *will be able to do it.*

Jewish persecution under this man will far exceed anything that has ever occurred in the past, resulting in the actions of the wandering and persecuted Jewish people closing out 2,600 years of a human drama in which *no Jewish person* has ever wanted to participate but in which *all Jewish individuals* have had to participate.

As previously seen, this little horn will arise from one of the four divisions of Alexander the Great’s kingdom — the northern division, which covered what is today northern Iraq and parts of Iran, Syria, and Turkey ([Daniel 8:9](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Daniel+8.9&t=NKJV)). This is the part of the world from which this man will arise, not from Europe but from the Middle East.

This man’s ten-kingdom federation is referenced through the use of “*ten horns*” in [Daniel 7:7](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Daniel+7.7&t=NKJV), [24](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Daniel+7.24&t=NKJV), referring to “*ten kings*.” And he is said to subdue three horns (three kings [[Daniel 7:8](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Daniel+7.8&t=NKJV)]). But these subdued horns (subdued kings), couldn’t be three of the ten, for these ten horns (ten kings), are to reign with this man ([Revelation 12:3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+12.3&t=NKJV); [13:1](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+13.1&t=NKJV); [17:12](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+17.12&t=NKJV)).

Rather, *let Scripture interpret Scripture, and the matter becomes clear.*

Note the parallel verse in [Daniel 8:9](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Daniel+8.9&t=NKJV), referring to the four parts into which Alexander the Great’s kingdom was divided. The three horns, three kings, which he subdues can only be those who ruled the other three parts of the kingdom (the matter is viewed, with no break in time as seen in the prophecy [*ref*. Chapter 9 in this book.], as if this kingdom still existed when the little horn comes into power [*cf*. [Daniel 2:44-45](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Daniel+2.44-45&t=NKJV); [7:12](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Daniel+7.12&t=NKJV)], else he couldn’t be seen coming out of one part of the kingdom, then subduing those ruling the other three parts [[Daniel 7:23-24](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Daniel+7.23-24&t=NKJV); [8:8-10](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Daniel+8.8-10&t=NKJV), [21-23](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Daniel+8.21-23&t=NKJV)]).

The kingdom of Babylon, which was divided four ways at the time of Alexander the Great’s death — divided among his four generals — *must be seen as one undivided kingdom in its final form.*

Thus, the first thing mentioned is the “*little horn*” *subduing three kings* — referring, as previously seen, to those ruling the other three parts of the kingdom — *showing the kingdom being brought back together again under one ruler.*

Then *the covenant* that this man will make with “*many*” in Israel, along with his breaking this covenant, occupies a central place in these latter chapters in Daniel. This covenant lies at the center of Daniel’s Seventy-Week prophecy in [Daniel 9](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Daniel+9&t=NKJV), and it is seen again through a large part of chapter eleven ([Daniel 11:21-45](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Daniel+11.21-45&t=NKJV)).

(The word “*covenant*” appears seven times in the book of Daniel, all in chapters nine and eleven [[Daniel 9:4](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Daniel+9.4&t=NKJV), [27](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Daniel+9.27&t=NKJV); [11:22](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Daniel+11.22&t=NKJV), [28](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Daniel+11.28&t=NKJV), [30](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Daniel+11.30&t=NKJV), [32](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Daniel+11.32&t=NKJV) {v. 30 twice}].)

The Mosaic Economy, the Temple Mount, the Temple

The covenant that the man about to appear will make with Israel will, of necessity, *have to involve things in the Mosaic Economy, particularly things having to do with the Temple Mount and the Temple itself.* This can be clearly seen both from events that will transpire in Israel during the first half of the Tribulation and from the way this man will break the covenant.

The Jewish people, during the first half of the Tribulation (actually, as will be shown later in this chapter, at or near the beginning of the Tribulation) are going to gain access to the Temple Mount, rebuild their Temple, and reinstitute the Old Testament sacrificial system.

Then, in the middle of the Tribulation, the man having previously made a covenant with Israel is going to break this covenant by stopping the previously instituted sacrifices occurring at the Temple.

And this Temple, of necessity, will have to be located not only on the Temple Mount but be at a particular place on this Mount. The Jewish people would not consider building their Temple in any place other than “*the place where the LORD your God chooses*,” referring to a place that He chose in past time, where the two previous Temples stood ([Deuteronomy 12:11-14](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Deuteronomy+12.11-14&t=NKJV); [16:5-6](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Deuteronomy+16.5-6&t=NKJV)).

This man is going to walk onto the Temple Mount, enter into the Temple, and desecrate the Holy of Holies (the innermost part of the Temple, the dwelling place of God among His people in the Old Testament theocracy), declare himself to be God, and subsequently destroy the Temple and the city of Jerusalem.

And he will then set his sights on efforts to destroy and do away with the Jewish people, not only in Israel but worldwide. As Hitler sought to produce *a Jew-free Europe*, this man will seek to produce *a Jew-free world*, seeking to destroy the Jewish people from off the face of the earth (*cf*. [Esther 3:5-6](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Esther+3.5-6&t=NKJV); [Psalm 83:3-4](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Psalm+83.3-4&t=NKJV); [Daniel 9:27](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Daniel+9.27&t=NKJV); [11:31-32](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Daniel+11.31-32&t=NKJV); [12:11](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Daniel+12.11&t=NKJV); [Matthew 24:15ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+24.15ff&t=NKJV); [Luke 21:20ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Luke+21.20ff&t=NKJV); [2 Thessalonian 2:3-4](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=2Thessalonian+2.3-4&t=NKJV); [Revelation 12:1-17](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+12.1-17&t=NKJV)).

1) A Brief History of Israel, the Temple, and the Theocracy

There is really *nothing* more important to the Jewish people than a return to the things connected with the Mosaic Economy. And at the center of everything is *a rebuilt Temple on the Temple Mount.*

All of this can be clearly seen from that which occurred in 1967 in Israel during the Six-Day War. But first, in order to better understand that which occurred during this war, note a brief history of Israel over the past 3,500 years in relation to *the Temple and the theocracy*.

From the time of the construction of the Tabernacle during Moses’ day to the time of the Babylonian captivity, about eight and one-half centuries passed. And during all of this time, *the people of Israel were in possession of the Tabernacle or the succeeding Temple, with a theocracy existing in the camp of Israel* (discounting the time [about 100 years] that the ark of the covenant was separated from the Tabernacle and in the hands of the Philistines [[1 Samuel 4:11](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Samuel+4.11&t=NKJV); [2 Samuel 6:17](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=2Samuel+6.17&t=NKJV)]).

Then, the Jewish people were without their Temple during the seventy-year Babylonian captivity and the succeeding time that it took for the returning remnant to rebuild the Temple. This was the same Temple in existence when Christ was on earth the first time, though an extensive rebuilding and refurbishing process had occurred ([John 2:18-21](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+2.18-21&t=NKJV)). And, as well, this was the Temple destroyed by the Romans, along with the city of Jerusalem in 70 A.D.

Thus, in the overall history of Israel — from Moses’ day to the destruction of the Temple and city of Jerusalem under Titus with his Roman legions in 70 A.D. — the Jewish people, throughout some 1,500 years of Jewish history, were, in reality, without a Temple for slightly less than one hundred years.

And though the Glory did not return to the Temple built following the Babylonian captivity, which would have resulted in a restored theocracy, the shadow of regality remained. That’s plain from Jesus’ statement regarding the place that the scribes and Pharisees occupied 2,000 years ago, as seen in [Matthew 23:2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+23.2&t=NKJV). The scribes and Pharisees were seen *as individuals occupying “Moses’ seat.”*

However, things have been quite different in this respect for the past nineteen and one-half centuries. Since 70 A.D., when the Temple was destroyed by the Romans under Titus, the people of Israel have been without a Temple — something completely unprecedented in the 3,500-year history of the nation.

*Never* in Israel’s history, prior to the destruction of the second Temple, had generations of Jews come and gone without direct contact with either *the Tabernacle or the Temple*; and until the recent establishment of Israel as a nation in the land once again (on May 14, 1948), the issue of *a third Temple* could not even be raised.

All of this though began to change with the establishment of the nation in the land once again, and it is about to change even more, *in a very real and tangible way*. Israel is about to have *a third Temple*, and then *a fourth*.

2) A Third Temple — How?

The question is not, “*Will* a third Temple be built?” The Word of God is clear on this matter. A Temple *will exist* in the land during the days of Antichrist, and his assuming power over the earth in the middle of the Tribulation is closely connected with action that he will take concerning this Temple.

As previously seen, Antichrist will, at this time, *desecrate the Temple*; and he will subsequently *destroy the Temple.*

The question concerning the building of a third Temple should thus be, “*How*…?” or “*When*…?” not “*Will*…?”

There are two major events that have occurred during modern times, with a third yet to occur, which can only be seen *as progressively setting the stage for a rebuilding of the Temple*:

1) *The first* was the establishment of the New State of Israel in 1948.

2) *The second* was the capture of the Old City of Jerusalem (the place of the Temple Mount and thus the Temple site) during the Six-Day War of 1967.

3) *The third* will be that day when the Temple Mount (a part of the Old City still controlled by the Moslems) will come under Jewish control once again.

During the battles that immediately followed Israel’s declaration of independence on May 14, 1948, the Old City of Jerusalem was lost to the Arabs; and the Jews were subsequently barred from this part of Jerusalem. This situation persisted for twenty years; but during the Six-Day War of 1967, Israel captured certain portions of land previously controlled by the Arabs, and among these portions of land was *the coveted Old City of Jerusalem.*

And at the very point of conquest, the interest of the captors became focused on *one thing* in the Old City — *the Wailing Wall*, also called “the Western Wall.” This wall was the only visible, surviving part of the second Temple; and it was *to this place* that the captors of the Old City desperately wanted to go.

And in many cases, because of unfamiliarity with the Old City, guides had to be employed to direct the troops to the Wailing Wall. Then, as word began to spread, it was not long before governmental leaders, rabbis, and others began to enter the Old City *for the express purpose of going to the Wailing Wall.*

*They came, stood before the wall, and prayed and wept; and during the days and years since, they have continued to come to stand there, to pray and to weep.*

For the Jewish people, *there is presently no place on earth like the Wailing Wall.* This is the closest they can presently come to their Temple, the central place of a past theocracy and the central place of worship for the people ruling in the theocracy.

And *the entire matter dates all the way back to the days of Moses* — almost three and one-half millennia. *It is then no wonder that they continue to frequent this place day after day after day, standing before this wall, praying and weeping.*

*But the Wailing Wall is still not enough. The Jewish people want that which the Wailing Wall only portends, calls to mind. They want their Temple once again; because they know that without the Temple there can be no restoration of the kingdom and the accompanying Glory.*

Unfortunately though, the Temple site, located just beyond the Wailing Wall, is seemingly occupied at the present time by *the Dome of the Rock* (a Moslem shrine). And Jewish law prohibits the disturbance of any religious shrine in Israel.

In keeping with this law, after the Israeli troops captured the Old City of Jerusalem in 1967, Jewish authorities turned over responsibility of the Temple Mount to an Islamic charity.

Then, to further complicate matters, the Dome of the Rock is not just any religious shrine. It dates all the way back to 691 A.D. and is *the third* most sacred site in the world for the followers of Islam (after Mecca and Medina).

The Dome of the Rock stands over the site from which Moslems believe Mohammed ascended (leaped) to heaven. And to even further complicate matters beyond the preceding, the El Aksa Mosque, built after the Dome of the Rock, is also on the Temple Mount.

Thus, even though the Jewish people control the Old City of Jerusalem, *they do not control the Temple Mount*; and, under Jewish law, they are prohibited from disturbing Moslem structures on this site.

Not only is this the case, but for Israel to disturb these structures under present conditions, especially the Dome of the Rock, would inflame the entire Moslem world.

Officials in Israel today, viewing this situation, state, “Anything seen as a threat to the Dome of the Rock would be *highly provocative* to Moslems.” And the head of the Supreme Moslem Counsel in Jerusalem echoed the attitude of the followers of Islam toward this place some years back when he stated, “The Moslems are *prepared to die* *for this place* [a statement actually referring to the Temple Mount, which would include land upon which both the Dome of the Rock and the El Aksa Mosque are built]”; and there are over one-half billion adherents to Islam worldwide today.

What then will transpire to allow Israel access to this site? If an answer can be provided, it would have to be within the framework of *the covenant* yet to be made between the man of sin and Israel.

As previously seen, the man of sin will break his covenant with Israel by stopping the Jewish sacrifices, entering into the Holy of Holies, and declaring himself to be God (*cf*. [Daniel 9:26-27](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Daniel+9.26-27&t=NKJV); [11:30-32](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Daniel+11.30-32&t=NKJV); [Matthew 24:15](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+24.15&t=NKJV); [2 Thessalonian 2:3-4](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=2Thessalonian+2.3-4&t=NKJV); [Revelation 11:1-2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+11.1-2&t=NKJV)).

In view of this, the ratifying of the covenant will somehow evidently involve or allow a restoration of the Mosaic Economy, with its Temple and sacrificial system.

Accordingly, this man will evidently be the one to bring about a solution to the present dilemma in which the Jewish people find themselves. We know from [Daniel 11:39](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Daniel+11.39&t=NKJV) and [Joel 3:2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Joel+3.2&t=NKJV) that he will be instrumental in dividing the land (establishing borders) in the Middle East; and the Temple site, located on the Temple Mount, *the most important piece of real estate, not only in the land of Israel, but on earth,* could only form the major part of the territory in view.

To move beyond the preceding thoughts though is to move beyond information that Scripture provides. But, things that we can know for certain are these:

1) A seemingly intractable situation *presently exists*, denying the Jews access to their Temple site.

2) The seemingly intractable situation *will one day be resolved*, giving the Jews access to this site (and this is one reason, among others, that Antichrist undoubtedly fits into the picture, *bringing about a resolution to the problem in that coming day*).

3) The Jews *will rebuild their Temple*, and, seemingly, it will have to be built where the Dome of the Rock now stands. *It must be built, as the two previous Temples, in the “place where the LORD your God chooses”* ([Deuteronomy 12:11-14](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Deuteronomy+12.11-14&t=NKJV); [16:5-6](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Deuteronomy+16.5-6&t=NKJV)).

In 1903, Great Britain offered the Jewish people land for Zionistic purposes in British East Africa. The Jewish people though would not even consider such an offer. They were interested in *one tract of land alone — the land in the Abrahamic covenant.*

In like manner, as previously seen, the Jewish people would never consider building their Temple on any site other than where it had stood on two previous occasions.

The Jews have an affinity for *a particular land insofar as the nation is concerned*, and they have the same affinity for *a particular place in that land insofar as the Temple is concerned.*

3) A Third Temple — When?

Note the words of General Shlomo Goren, chief rabbi of the Israeli armed forces, as he stood at the wailing wall on June 7, 1967 following the capture of the Old City of Jerusalem during the Six-Day War (June 5-10).

“We took an oath today, while capturing the city. On our blood we took an oath that we will never give it up, we will never leave this place. The Wailing Wall belongs to us. The holy place was our place first, our place and our God’s place. From here we do not move. Never! Never!”

After the Old City of Jerusalem had fallen to the Israeli troops during the Six-Day War in June 1967, the commander of these troops stood at the Wailing Wall and announced:

“None of us alive has ever seen or done anything so great as he has done today.”

Defense Minister Moshe Dayan stood at the Wailing Wall that day and vowed:

“We have returned to the holiest of our holy places, never to depart from it again.”

Rabbi Shlomo Goren, along with the preceding quote, stood at the Wailing Wall on that day and cried out:

“We have taken the city of God. We are entering the Messianic Era for the Jewish people…”

Why did the chief rabbi of the Israeli armed forces, the troop commander, and the defense minister view the Wailing Wall after this fashion? Why did the chief rabbi of the Israeli armed forces further associate Jewish possession of the Wailing Wall with the nearness of the Messianic Era? The answer is singular and very simple: *This site not only reflects on a past Temple and theocracy but it also portends a future Temple and theocracy.*

General Shlomo Goren, from 1967 to 1994 (the time of his death), became a leading authority on the Temple Mount. A few years before he passed away, he called attention to a well-worn personal map of this Mount, dated June 21, 1967 (two weeks after the Israeli army captured the Old City). His calculations and recalculations of the area during about two decades led him to only one conclusion: *A third Temple would have to be positioned in the same place where the Dome of the Rock is presently located.*

When asked about how this could be brought to pass, his reply was simply, “It’s a big problem.”

The Prince of the Covenant

The “big problem” concerning a particular piece of real estate on the Temple Mount though will one day be resolved. And it will seemingly be resolved through the covenant that the rider on the white horse in [Revelation 6:1-2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+6.1-2&t=NKJV) will make with Israel.

Scripture clearly reveals what the nation of Israel is about to do concerning a third Temple, along with that which will then occur. The Jewish people will shortly build a third Temple, and it will be built during the opening months of the Tribulation.

Note how [Daniel 8:13-14](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Daniel+8.13-14&t=NKJV) reads in a somewhat round-about way of revealing when this Temple will be built:

*Then I heard a holy one speaking; and another holy one said to that certain one who was speaking, “How long will the vision be, concerning the daily sacrifices and the transgression of desolation, the giving of both the sanctuary and the host to be trampled under foot?”*

*And he said to me, “For two thousand three hundred days; then the sanctuary shall be cleansed*. [220 days (7 months, 10 days) short of the full 2,520 days (7 years)].”

According to these verses, there will be “*two thousand three hundred days*” from the point when sacrifices begin in the rebuilt Temple to the end of the Tribulation. This would place the beginning of sacrifices in this Temple in the eighth month of the first year of the Tribulation.

Thus, [Daniel 8:13-14](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Daniel+8.13-14&t=NKJV) places the building of the Temple during the first seven or eight months of the Tribulation. This fact fits perfectly with the covenant to be made between Antichrist and Israel at the beginning of the Tribulation, as well as the fact that the Jewish people will be offering sacrifices in a rebuilt Temple three and one-half years later when this man breaks his covenant with Israel.

The event that will mark the beginning of the Tribulation is the ratifying of a covenant between the man of sin, the Antichrist, and Israel. This, correspondingly, is the event that will mark time resuming in Daniel’s Seventy-Week prophecy, with time then continuing until the remaining seven years in the prophecy have been fulfilled.

(For additional information on this covenant that a man about to arise on the scene of world affairs will make with Israel, refer to Chapter 5, “Rider on the White Horse,” in the author’s book, [Distant Hoofbeats.pdf](http://lampbroadcast.org/Books/DHB.pdf).)

God has placed Israel *in the midst of the nations* ([Ezekiel 5:5](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ezekiel+5.5&t=NKJV)); and God looks upon and deals with the nations, not just in the Middle East but worldwide, *through Israel* ([Deuteronomy 32:8-10](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Deuteronomy+32.8-10&t=NKJV); [Zechariah 2:8](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Zechariah+2.8&t=NKJV); *cf*. [Genesis 12:1-3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+12.1-3&t=NKJV)). Thus, the place that Israel occupies in the Middle East — whether at “peace,” or at “war” — has direct ramifications affecting all of the Gentile nations, beginning in the Middle East and extending from there worldwide.

And it is evident from things stated in Daniel’s prophecy that the covenant that “*prince who is to come*” will make with “*many*” in Israel will have to do, at least in part — either directly or indirectly — with *a restoration of the Mosaic Economy, evidently somehow guaranteed by this man*. Israel will, through some means, *be allowed to rebuild her Temple on the Temple Mount and re-institute the Old Testament priesthood and sacrifices* (evident from things seen in Daniel, Matthew, Mark, Luke, 2 Thessalonians, and Revelation).

For the Jewish people to attempt something of this nature today, under present conditions and circumstances, would, as previously stated, present insurmountable problems. If they tried to do this today, the Moslem world surrounding Israel on three sides would undoubtedly erupt, for a Moslem shrine (reputed to be the third most holy place in the world for Moslems) presently occupies the spot on the Temple Mount where many believe that the Temple will have to be erected. And even if the Jews sought to build a Temple any other place on the Temple Mount today, similar insurmountable problems would exist.

But in that coming day things will somehow be quite different. They will have to be different. And this man will apparently possess the ability to bring about the necessary changes to make possible that which man would find impossible today.

In Daniel’s prophecy of the Seventy Weeks, where this man and the covenant are first introduced, as previously stated, things related to both his making and then breaking the covenant occupy center-stage. In reality, things surrounding the two together (his making and then breaking the covenant) comprise all that is revealed about this man in the prophecy of the Seventy Weeks.

Then, following the reference to “*prince who is to come*” ([Daniel 9:27](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Daniel+9.27&t=NKJV)), he is seen as “*the prince of the covenant*” ([Daniel 11:22](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Daniel+11.22&t=NKJV)). And Scripture again refers to this covenant several times during things revealed concerning his reign ([Daniel 11:28](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Daniel+11.28&t=NKJV), [30-32](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Daniel+11.30-32&t=NKJV)). And the things revealed about this man and the covenant in these subsequent verses have to do with exactly the same things introduced in [Daniel 9:27](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Daniel+9.27&t=NKJV), when he breaks the covenant.

Once the covenant is broken by this man entering into the rebuilt Temple and declaring himself to be God ([2 Thessalonian 2:4](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=2Thessalonian+2.4&t=NKJV); *cf*. [Daniel 9:26-27](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Daniel+9.26-27&t=NKJV); [11:30-39](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Daniel+11.30-39&t=NKJV)), the most horrific time this earth has ever seen will break out overnight. It is at this moment in time that the Jewish people living in the land are told to not take time to pick up anything but to run for their lives, with only that which they have in their possession or on their backs ([Matthew 24:15-22](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+24.15-22&t=NKJV)).

This man is going to have *an affiliation with those who forsake the covenant; he will pollute the sanctuary, take away the daily sacrifice, and make it desolate*. He will “*corrupt with flattery*” those who side with him against the covenant. He will “*do according to his will*,” *exalting and magnifying himself “above every god”* ([Daniel 11:30-32](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Daniel+11.30-32&t=NKJV), [36](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Daniel+11.36&t=NKJV); *cf*. [Daniel 9:27](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Daniel+9.27&t=NKJV); [Matthew 23:37-39](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+23.37-39&t=NKJV)). He will not regard any God [the true God, or false deities of the Gentiles). Rather, he will “*honor a god of fortresses* [power]” ([Daniel 11:36-38](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Daniel+11.36-38&t=NKJV)).

But, after all has been said and done — f*ollowing this man’s reign of terror, with the nations lying in ruin, and millions on top of millions slain* (one-fourth of the population of the earth [[Revelation 6:8](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+6.8&t=NKJV)], which by today’s count would exceed one and one-half billion) — this man is going to “*come to his end, and no one will help him*” ([Daniel 11:45](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Daniel+11.45&t=NKJV); *cf*. [Isaiah 14:15-17](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Isaiah+14.15-17&t=NKJV); [Jeremiah 4:23-28](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Jeremiah+4.23-28&t=NKJV)).

And Israel, in that day…

The story is told and re-told, different ways and through different means, time after time after time in Scripture. But, though that which God has revealed concerning Israel’s future is dealt with over and over, few seem to know that much about any of these things.

Though all of this information is available, and has been for millennia, with the end being told before the beginning ([Ecclesiastes 3:14-15](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ecclesiastes+3.14-15&t=NKJV)), man, down through the centuries has ignored that which God has revealed and has continued to try the impossible — to do away with the Jewish people. And the last of those attempting the impossible is about to appear on the scene.

Through it all the Lord is seen sitting in the heavens, laughing (Hebrews, a contemptible type laugh [[Psalm 2:4](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Psalm+2.4&t=NKJV)]) at man’s feeble efforts to thwart His plans and purposes. Then, in the final analysis of His sovereign control over all things, God will deal with the nations “*in His wrath*” ([Psalm 2:5ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Psalm+2.5ff&t=NKJV); *cf*. [Revelation 6:14-17](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+6.14-17&t=NKJV)).

And in that day ([Malachi 4:1](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Malachi+4.1&t=NKJV)), following “*the Sun of righteousness*” arising “*with healing in His wings*” ([Malachi 4:2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Malachi+4.2&t=NKJV)), matters as they presently exist on the earth will be completely reversed ([Malachi 4:3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Malachi+4.3&t=NKJV)).

Israel, so to speak, will stand on the eastern banks of the Sea, singing the victor’s song, with the waters of the Sea covering and destroying the enemy that had sought their destruction ([Exodus 15](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+15&t=NKJV)).

Israel, so to speak, will walk out of the furnace heated seven times hotter than normal, completely untouched by the fire, while those casting them into the fire will be slain by the fire ([Daniel 3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Daniel+3&t=NKJV)).

Israel, so to speak, will walk out of the lion’s den, completely untouched by the lions, while those responsible for their being cast into the den will be slain by the lions ([Daniel 6](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Daniel+6&t=NKJV)). The preceding is where matters are headed, and God has laid all of it out in His Word for any and all who would want to see and know these things.

*Thus says the LORD of hosts: “In those days ten men from every language of the nations shall grasp the sleeve of a Jewish man, saying, ‘Let us go with you, for we have heard that God is with you.’”* ([Zechariah 8:23](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Zechariah+8.23&t=NKJV))

~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~

Chapter 11

**The Beast and the Woman (1)**

**Mystery, Babylon the Great, the Mother of Harlots**

*Then one of the seven angels who had the seven bowls came and talked with me, saying to me, “Come, I will show you the judgment of the great harlot who sits on many waters,*

*with whom the kings of the earth committed fornication, and the inhabitants of the earth were made drunk with the wine of her fornication.”*

*So he carried me away in the Spirit into the wilderness. And I saw a woman sitting on a scarlet beast which was full of names of blasphemy, having seven heads and ten horns.*

*The woman was arrayed in purple and scarlet, and adorned with gold and precious stones and pearls, having in her hand a golden cup full of abominations and the filthiness of her fornication.*

*And on her forehead a name was written: MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND OF THE ABOMINATIONS OF THE EARTH*. ([Revelation 17:1-5](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+17.1-5&t=NKJV))

The book of Revelation is where many expositors and Bible students commit mayhem in biblical interpretation, and that is especially true beginning with [Revelation 17](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+17&t=NKJV) and continuing through the first six verses of chapter nineteen ([Revelation 19:1-6](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+19.1-6&t=NKJV)).

These are chapters where interpretation, for the most part, has remained unchanged over the years, with expositors seemingly being unable to break away from an erroneous view which has been held by individuals in one form or another for at least the last five hundred years.

Among those expositors viewing the book in some semblance of the correct manner — referred to as “futurist,” understanding events in the book, particularly in [Revelation 6-19](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+6-19&t=NKJV), *as future and having to do with events during Daniel’s unfulfilled seventieth week* — almost all, when coming to [Revelation 17](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+17&t=NKJV), seem to forget what the book is about and *begin dealing with material completely foreign to the subject matter of the book.*

And this *foreign subject matter*, more often than not, is the Church of Rome (or this Church as the center into which numerous false religions will be drawn in that future day). Individuals seek to understand and present the “*harlot*” in these chapters in this manner.

Then, if the preceding manner of mishandling [Revelation 17:1ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+17.1ff&t=NKJV) wasn’t enough in and of itself — *i.e.*, attempting to see God dealing with the Roman Catholic Church during “*the time of Jacob’s trouble*” ([Jeremiah 30:7](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Jeremiah+30.7&t=NKJV)), the seven-year Tribulation — there is still more.

The “harlot” in [Revelation 17:1-19:6](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+17.1-19.6&t=NKJV) is *clearly identified in these chapters in several unmistakable ways* (as other than the Roman Catholic Church), *completely in keeping with the subject matter being dealt with in this section of the book* ([Revelation 6-19](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+6-19&t=NKJV)).

Christians will be removed from the earth and dealt with at the end of the present dispensation, prior to “*the time of Jacob’s trouble*” ([Revelation 1-3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+1-3&t=NKJV)). And it is *completely outside the scope of anything taught in Scripture* to attempt to see God dealing with anyone or any group of individuals associated with Christianity (either true Christianity or a so-called false Church) during the Tribulation.

Misguided interpretation of the book of the preceding nature (which is not really interpretation at all) results in two things:

1) People are misled, causing them to believe that which is “*not according to this Word*” ([Isaiah 8:20](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Isaiah+8.20&t=NKJV)).

2) Proclaimed error at any point in Scripture invariably closes the door to a correct understanding of the passage being dealt with, which, many times will close the door to correctly understanding related passages of Scripture as well.

Thus, mishandling Scripture after this fashion is *a serious matter.* The end result can and often does have far-reaching ramifications, moving far beyond one passage dealt with in an erroneous manner.

Again, beginning with [Revelation 6:1](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+6.1&t=NKJV), this book is dealing with “*the time of Jacob’s trouble*,” not the time of the Church’s trouble (either the true Church or a so-called false Church).

God, at this time, will have completed His dealings with the Church during Man’s Day. And beginning with Revelation chapter six, God is seen turning back to Israel and completing His dealings with the Jewish people during the last seven years of Man’s Day, fulfilling events that will occur during the final week of Daniel’s Seventy-Week prophecy (along with the nations to be dealt with through Israel at this time, with the Messianic Era to follow).

Subject and Structure of the Book

Note *the subject matter* of the book of Revelation and *how the book has been structured*, given in the opening verse of the book.

*The Revelation of Jesus Christ, which God gave Him to show His servants — things which must shortly take place. And He sent and signified it by His angel to His servant John*. ([Revelation 1:1](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+1.1&t=NKJV))

Then, with these things in view, *the time element* — “*the time of Jacob’s trouble*,” beginning in chapter six — can be dealt with and understood within its proper context and the manner in which the material has been put together in this book.

The first five chapters of the book deal with events that will occur immediately preceding “*the time of Jacob’s trouble*” — the Church removed and dealt with at Christ’s judgment seat ([Revelation 1-3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+1-3&t=NKJV)), the twenty-four elders cast their crowns before God’s throne ([Revelation 4](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+4&t=NKJV)), and the search for One worthy to break the seals of the seven-sealed scroll ([Revelation 5](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+5&t=NKJV)).

And, beginning with [Revelation 6](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+6&t=NKJV) and continuing through the first six verses of [Revelation 19](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+19&t=NKJV), events are dealt with that will occur during or immediately beyond “*the time of Jacob’s trouble*,” a time when the seven seals of the scroll are broken — *a period dealt with time after time throughout Moses, the Psalms, and the Prophets.*

1) Subject

The word “Revelation” in the opening verse of this book is a translation of the Greek word *apokalupsis*, which means to “disclose,” “reveal,” “uncover.” And this word, along with its verb form (*apokalupto*), are together used forty-five times in the New Testament in passages such as [Romans 16:25](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Romans+16.25&t=NKJV); [1 Corinthians 2:10](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Corinthians+2.10&t=NKJV); [Galatians 1:12](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Galatians+1.12&t=NKJV); [Ephesians 3:3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ephesians+3.3&t=NKJV), [5](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ephesians+3.5&t=NKJV); [1 Peter 1:7](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Peter+1.7&t=NKJV), [13](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Peter+1.13&t=NKJV); [4:13](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Peter+4.13&t=NKJV).

The book of Revelation, the *Apokalupsis*, the “Apocalypse,” is about *a disclosure, an uncovering, an unveiling* of that which the Father had previously given to and would accomplish through His Son (*cf*. [John 3:34-35](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+3.34-35&t=NKJV); [5:20-22](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+5.20-22&t=NKJV); [7:16](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+7.16&t=NKJV); [8:28](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+8.28&t=NKJV)). And that which the Father had previously given to and would accomplish through His Son is seen in both Old and New Testament Scripture as “all things” (*cf*. [Genesis 24:36](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+24.36&t=NKJV); [25:5](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+25.5&t=NKJV); [John 16:15](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+16.15&t=NKJV); [Colossians 1:16-18](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Colossians+1.16-18&t=NKJV); [Hebrews 1:2-13](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+1.2-13&t=NKJV)).

Then, more directly, in the words of the book itself, that being made known pertains to *a revelation of the Son* *Himself*. This book is an opening up of that which relates to *all that the Father has given to and would accomplish through His Son, revealed through a revelation of the Son Himself.*

And the revelation of the Son, according to this opening verse, is going to be accomplished by and through a specific, revealed means — by and through revealing “*things which shortly* [Gk., *tachos*, ‘quickly,’ ‘speedily’] *must take place*.” That is to say, once this revelation of the Son begins through an unfolding of future events, the revelation will occur in a quick or speedy fashion — actually over time covering little more than seven years.

(On the translation of *tachos* in the opening verse as “quickly” or “speedily,” refer to a cognate word, *tachu*, used seven times in this book, translated “quickly” each time [[Revelation 2:5](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+2.5&t=NKJV), [16](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+2.16&t=NKJV); [3:11](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+3.11&t=NKJV); [11:14](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+11.14&t=NKJV); [22:7](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+22.7&t=NKJV), [12](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+22.12&t=NKJV), [20](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+22.20&t=NKJV)].)

According to [John 1:1](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+1.1&t=NKJV), [14](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+1.14&t=NKJV), the incarnation was simply the Word (the Old Testament Scriptures) becoming flesh. There is *the written Word* (which is living [[Hebrews 4:12](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+4.12&t=NKJV)]), and there is *the living Word* (which is the written Word, inseparably connected with the Father, made flesh).

The book of Revelation is thus an opening up of the Old Testament Scriptures *through a Person, through the Word that became flesh*. And any thought of an opening up of the Old Testament Scriptures extending to and including an opening up of the New Testament Scriptures as well could only be *completely out of place*, for there is nothing in the New that cannot be found, after some fashion, in the Old. If there were, there could not be *the necessary corresponding completenes*s between the written Word and the living Word at a time before the New Testament even began to be penned.

The New Testament, *at any point, of necessity*, can only have to do with revelation that can be seen as having an Old Testament base. Revelation in the New Testament must bear the same inseparable connection with the Word made flesh as revelation in the Old Testament bears.

Thus, the existence of the Word made flesh preceding the existence of the New Testament clearly relates the truth of the matter concerning the content of the New Testament. The New can only be *an opening up and revealing of that which is previously seen in the Old*. To state or think otherwise is to connect the Word made flesh with one Testament and disconnect Him from the other — *an impossibility.*

In short, *the Old Testament is complete in and of itself*; the Word made flesh incorporates *this same completeness*, and the New Testament adds *nothing per se* to this completeness. Any supposed subsequent addition would be impossible, for *this would be adding to that which God had already deemed complete through the incarnation, the Word made flesh*.

The preceding is why Christ, shortly after His resurrection, began at “*Moses and all the prophets*” (an expression covering the entire Old Testament) when He appeared to and began *making Himself known* to two disciples traveling from Jerusalem to Emmaus ([Luke 24:13-31](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Luke+24.13-31&t=NKJV)). The living Word, using the written Word, began putting together different facets of *a word picture pertaining to Himself*. And He could have gone to *any part of the Old Testament* to accomplish the matter, for *the entire Old Testament* was/is about Him.

Through this means, those being addressed would be able to see one (the word picture) alongside the other (the Word made flesh). And, comparing the two, they would be able to come into an understanding of not only *the identity of the One in their midst* but an understanding of that which had occurred in *Jerusalem during the past several days as well.*

This is the manner in which God has put matters together in His Word, making Himself, His plans, and His purposes known to man. And this is why the Son — God manifest in the flesh, the Word made flesh — undertook matters after exactly the same fashion when making Himself, His plans, and His purposes known to two disciples walking from Jerusalem to Emmaus on the day of His resurrection.

Then, the same thing is seen when He appeared to ten of the eleven remaining disciples (with Thomas absent) in Jerusalem a short time later ([Luke 24:36-45](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Luke+24.36-45&t=NKJV); [John 20:19-29](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+20.19-29&t=NKJV)).

And this is the manner in which the book of Revelation *must* be studied. Since it is an unveiling of the living Word, it is equally an unveiling of the inseparable Old Testament Scriptures, which, throughout, have to do with both of God’s firstborn Sons — Christ and Israel ([Exodus 4:22-23](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+4.22-23&t=NKJV); [Hebrews 1:6](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+1.6&t=NKJV)), with one Son seen inseparable from the other Son (*cf*. [Exodus 12:1ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+12.1ff&t=NKJV) [[John 4:22](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+4.22&t=NKJV); [Acts 4:12](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Acts+4.12&t=NKJV)]; [Jonah 1:17](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Jonah+1.17&t=NKJV) [[Matthew 12:39-40](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+12.39-40&t=NKJV)]; [Hosea 11:1](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hosea+11.1&t=NKJV) [[Matthew 2:15](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+2.15&t=NKJV)]).

Then, another person is seen throughout the Old Testament as well — *the beast*, introduced in [Genesis 3:15](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+3.15&t=NKJV) and dealt with throughout Moses, the Psalms, and the Prophets. And he, accordingly, is seen and dealt with extensively in [Revelation 6-20](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+6-20&t=NKJV).

Thus, understanding the book of Revelation after the preceding fashion is *the only way a person can come into a proper and correct understanding of the various things opened up and revealed in this book, which, of course, would be equally true of any other portion of Scripture.*

2) Structure

The word “*signified*” in the opening verse of Revelation is a translation of the Greek word *semaino*, which is the verb form of the word for “sign” (*semeion*). The apostle John introduced, opened up, and developed matters in his gospel account through signs. And in the book of Revelation, matters are introduced, opened up, and developed *in a similar* manner*.*

God, throughout His revelation to man, shows an affinity for the use of *types, numbers, signs*, and *metaphors* to make Himself, His plans, and His purposes known. And this must be recognized; else man will find himself failing to go beyond the simple letter of Scripture (*cf*. [2 Corinthians 3:6-4:6](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=2Corinthians+3.6-4.6&t=NKJV)).

Man, for example, will find himself understanding biblical history but failing to understand the God-designed *typical significance* of that history. Or if *numbers, signs*, or *metaphors* are used — which they often are — he will fail to understand the God-designed significance of these as well.

At the very outset, God makes it clear that the book of Revelation has been structured in *a particular manner,* closely related to the manner in which John was led by the Spirit to structure his gospel.

The gospel of John was built around eight signs that Jesus had previously performed during His earthly ministry, and these signs were recorded and directed to the Jewish people during the time of the reoffer of the kingdom to Israel (which occurred between 33 A.D. and about 62 A.D.).

And the book of Revelation — dealing largely with the Jewish people once again (*exclusively*, along with God’s dealings with the nations through Israel, in [Revelation 6-19](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+6-19&t=NKJV), covering time and events during and immediately following Daniel’s Seventieth Week) — uses the verb form of the word for “sign” at the very outset in order to reveal the manner in which this book has been structured.

To understand how the word *semaino*, translated “*signified*,” is used introducing the book of Revelation, note how John uses this same word three times in his gospel, in [John 12:33](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+12.33&t=NKJV); [18:32](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+18.32&t=NKJV); [21:19](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+21.19&t=NKJV). The context leading into each verse provides *an illustrative statement that allows that which is stated in the verse to be understood*.

Note the first of these three usages, within context:

*And I, if I am lifted up from the earth, will draw all peoples to Myself.*

*This He said, signifying* [from semaino] *by what death He would die*” ([John 12:32-33](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+12.32-33&t=NKJV)).

Aside from [Revelation 1:1](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+1.1&t=NKJV) and the three verses in the gospel of John, the only other usages of the word *semaino* in the New Testament are in [Acts 11:28](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Acts+11.28&t=NKJV); [25:27](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Acts+25.27&t=NKJV). And the same thought is set forth by the use of the word in these two passages, though the illustrative statement is inferred in the first usage.

Thus, “*signified*,” a translation of *semaino*, has to do with making something known in *a manner that carries the reader from a somewhat indirect means to a direct means, using an illustrative statement as a means of explaining the matter.* And this is seen accomplished in the book of Revelation centrally by the use of numerous *numbers* and *metaphors*, though *other illustrative means* are used as well.

Thus, all illustrative means of this nature in the book are, they would have to be, *in line with the meaning of the word “semaino” and the manner in which this word is used elsewhere in the New Testament.*

“Mystery, Babylon the Great, the Mother of Harlots…”

Note that the identification of the “*harlot*” in [Revelation 17:1ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+17.1ff&t=NKJV) with “Babylon” is associated with the word mystery. And, as well, the identification of the “beast,” the last king of Babylon, is also associated with this word — “*the mystery of the woman and of the beast*” ([Revelation 17:7b](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+17.7b&t=NKJV)).

1) A Mystery

The word, “*mystery*,” is not part of the harlot’s name — such as *mystical*, etc. Rather, the word, “*mystery*,” states something about the harlot, aiding in the identification of the harlot.

A “mystery” in the New Testament does not have to do with something completely new, something not dealt with at all or unknown in the Old Testament (a common misconception that is often taught concerning the meaning of the word). This, of course, couldn’t be true, for, as previously seen, there is nothing in the New that cannot be found after some form in the Old.

Rather, a “mystery” in the New Testament has to do with *an opening up and an unveiling of something previously introduced and dealt with in the Old Testament*. A “mystery” has to do with *additional revelation, commentary, on that already seen in the Old Testament, allowing the Old Testament revelation to be fully opened up and revealed* (*e.g.,* note that *a full revelation of the Son* in the book of Revelation allows the “*mystery of God*” [[Revelation 10:7](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+10.7&t=NKJV)] to be correspondingly fully opened up as well, for Christ is God manifested in the flesh).

And the preceding is exactly what is in view by referring to the “*woman*” and the “*beast*” by the use of the word *mystery*. There is an opening up, an unveiling of that previously revealed concerning the woman and the beast, which, of course, would necessitate prior revelation on the subject.

This alone would tell a person that *foundational material for both can, and must, be found in the Old Testament, for, again, there is nothing in the New that does not have its roots someplace in the Old.*

And, as previously seen, a relationship of this nature between the two Testaments can be seen in the opening verse of the last book of Scripture, the book of Revelation, stating at the outset the nature of the book’s contents.

The entirety of the Old Testament is about *the person and work of Jesus Christ* ([Luke 24:25-27](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Luke+24.25-27&t=NKJV); [John 5:39-47](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+5.39-47&t=NKJV)). And the New Testament, continuing from the Old — with “*the Word*” (the Old Testament Scriptures) *becoming “flesh*” ([John 1:1-2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+1.1-2&t=NKJV), [14](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+1.14&t=NKJV)) — must be viewed *in exactly the same light.*

The New is an opening up and unveiling of the Old; and the book of Revelation, forming the capstone to all previous revelation (both the Old and New Testaments), *completes the unveiling*. The book of Revelation, by its own introductory statement — an introductory statement peculiar to this book alone — forms the one book in Scripture that brings *all previous revelation to its proper climax.*

2) Babylon and Jerusalem

Thus, the “*harlot*” being inseparably identified with *Babylon* is not something that suddenly appears in chapter seventeen, apart from prior revelation — revelation that would allow one to know *who is being referenced and why an identification of this nature is being used.*

The word “*mystery*” alone would tell a person that *prior revelation exists, allowing the referenced identification to be easily understood.*

Most of the prior revelation is in the Old Testament, but some can be found in the immediately preceding chapters of the book of Revelation. And, even without these immediately preceding chapters — knowing that these are central entities dealt with during “*the time of Jacob’s trouble*” — plain common sense would seemingly tell any individual with a good grasp of the Old Testament Scriptures what and who is being dealt with, *for that which is seen throughout* [*Revelation 17:1-19:6*](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+17.1-19.6&t=NKJV) *is a major subject of Old Testament Scripture.*

Metaphors and other forms of figurative language are used extensively in these chapters, not only relative to the “*harlot*” and the “*beast*,” but numerous other places as well (*e.g.*, the descriptive destruction of the harlot, “*with fire*,” the harlot referred to as “*that great city, Babylon*,” or the “*great riches*” enjoyed by the nations at the harlot’s expense). And the use of metaphors or other forms of figurative language is seen throughout the book, in line with “*signified* [*semaino*]” in the opening verse of the book.

And, with the preceding in mind, relative to the inseparable association of the harlot with Babylon along with the harlot’s identification, note three previous verses — [Revelation 11:8](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+11.8&t=NKJV); [14:8](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+14.8&t=NKJV); [16:19](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+16.19&t=NKJV).

*In the first verse (*[*Revelation 11:8*](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+11.8&t=NKJV)*), where the first of nine references in the book to “the [or, ‘that’] great city” is found; this city is associated with both Sodom and Egypt and is identified as “Jerusalem”:*

*And their dead bodies* [the two witnesses] *will lie in the street of the great city which spiritually is called Sodom and Egypt, where also our Lord was crucified*. ([Revelation 11:8](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+11.8&t=NKJV))

*In the second verse* ([Revelation 14:8](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+14.8&t=NKJV)), where the second reference to “*that great city*” is found in the book, the destruction of the harlot is seen (detailed more fully in [Revelation 17-19a](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+17-19a&t=NKJV)); and the harlot, previously associated with *Sodom, Egypt*, and *Jerusalem* (through identification with “*the great city*”), is here associated with Babylon:

*And another angel followed, saying, “Babylon is fallen, is fallen, that great city, because she has made all nations drink of the wine of the wrath of her fornication.”* ([Revelation 14:8](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+14.8&t=NKJV))

*In the third verse* ([Revelation 16:19](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+16.19&t=NKJV)), where the third reference to “*the great city*” is found in the book, the end of the harlot is seen again. But in this verse, additional explanatory material is given. “*The great city…Babylon*” (*cf*. [Revelation 18:10](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+18.10&t=NKJV)) is seen separate from “*the cities of the nations*.” And, with “*the great city*” having previously been identified as *Jerusalem* (metaphorically, also with *Sodom, Egypt*, and *Babylon*), a separation from the nations, as seen in this verse, could only be expected (*cf*. [Numbers 23:9](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Numbers+23.9&t=NKJV); [Deuteronomy 14:2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Deuteronomy+14.2&t=NKJV)):

*Now the great city was divided into three parts, and the cities of the nations fell. And great Babylon was remembered before God, to give her the cup of the wine of the fierceness of His wrath*. ([Revelation 16:19](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+16.19&t=NKJV))

(The identification of “*the great city*” [or, ‘that great city’ (same structure in the Greek text throughout)] with *Jerusalem* is dealt with more fully and after a different fashion in Chapter 12 of this book.

Note also that “*Jerusalem*” is used a number of times in Scripture as simply another way of referring to *the Jewish people*. Even “*the land of Israel*” is used this same way at times in Scripture [*cf*. [Isaiah 1:21](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Isaiah+1.21&t=NKJV), [26](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Isaiah+1.26&t=NKJV); [Lamentations 1:7-8](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Lamentations+1.7-8&t=NKJV); [Ezekiel 14:11-13](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ezekiel+14.11-13&t=NKJV); [16:2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ezekiel+16.2&t=NKJV); [Matthew 23:37](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+23.37&t=NKJV); [Luke 13:33](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Luke+13.33&t=NKJV); [19:41](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Luke+19.41&t=NKJV)].)

Thus, to see “*Babylon*” used as a metaphor for *Jerusalem* — *i.e., referring to the Jewish people* — in the book of Revelation, one could only expect to find *a prior Jerusalem-Babylon association in the Old Testament,* for, again, *there is nothing in the New Testament that does not have its roots somewhere in the Old Testament.*

In this respect, not only should a Jerusalem-Babylon association be found in the Old Testament, one which would allow “Babylon” to be used as a metaphor for *Jerusalem*, but an association of this nature should also exist as it pertains to the numerous other things dealt with throughout Revelation chapters seventeen through the first part of nineteen as well. And this is exactly what one finds when going back to the Old Testament, comparing Scripture with Scripture.

Note again that “Babylon” in Revelation chapter seventeen is referred to as not just “Babylon,” but as “*a mystery,* [which is] *Babylon*…” ([Revelation 17:5 NASB20](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+17.5&t=NASB20)), and, as also previously seen, the word “*mystery*” is used of “*the beast*” as well ([Revelation 17:7](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+17.7&t=NKJV)).

(Note how the preceding would negatively reflect on the false teaching that the “*harlot*” in [Revelation 17-19a](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+17-19a&t=NKJV) is a reference to *the Roman Catholic Church*.

The “*harlot*” is *a mystery, necessitating that the harlot be found in the Old Testament.* And to carry such a teaching pertaining to the harlot and the Roman Catholic Church through to its logical conclusion, this Church, of necessity, would have to be found in the Old Testament, which, of course, it isn’t.)

Dealing with *Babylon, Jerusalem*, and *the beast* in the book of Revelation, one would naturally turn to the book of Daniel. Though Babylon, Jerusalem, and the beast are first mentioned early in Genesis ([Genesis 3:15](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+3.15&t=NKJV); [10:10](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+10.10&t=NKJV); [14:18](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+14.18&t=NKJV)), Daniel is the book that deals with the enter matter in relation to the beginning, progression, and end of the Times of the Gentiles.

The kingdom of Babylon is brought into full view in this book, Daniel deals with Israel and the nations in relation to this Babylonian kingdom, and Daniel places a particular emphasis on details pertaining to the latter days — details having to do with Babylon’s end-time ruler, the beast, exactly as seen in the book of Revelation (though this man had previously been introduced in different ways and places in the Old Testament, beginning in Genesis, then quite extensively in Exodus).

The complete period of the Times of the Gentiles is depicted through two main means in the book of Daniel — through a four-part great image in [Daniel 2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Daniel+2&t=NKJV) (revealed through a dream) and through four great beasts in [Daniel 7](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Daniel+7&t=NKJV) (revealed through a vision). That which is depicted by the great image in chapter two is *Babylonian* in its entirety (from the head of gold to the feet part of iron and part of clay), as is that which is depicted by the four great beasts in chapter seven (from the lion to the dreadful, terrible, and exceedingly strong beast). The great image and great beasts present *exactly the same picture*, though from two different perspectives.

That which is seen by the great image and the great beasts centers on and sets forth *Gentile world rule during the Times of the Gentiles, from its beginning to its end, as this period relates to Babylon*. The Times of the Gentiles *began* in Babylon, and this period of time will *end* in Babylon.

God used the first king of Babylon (Nebuchadnezzar [the first king during time covered by the great image, or the great beasts]) to complete the removal of the Jewish people from their land — because of their prior, continued disobedience, extending over centuries of time — resulting in an end to the Old Testament theocracy.

And God will use the last king of Babylon (Antichrist) to complete *the reason* for the removal of His people under the first king of Babylon — *to effect repentance, resulting in a reestablishment of the theocracy at a future time*.

The former theocracy was established under the old covenant, and the latter theocracy will be established under a new covenant (*cf*. [Exodus 19:5-6](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+19.5-6&t=NKJV); [Jeremiah 31:31-33](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Jeremiah+31.31-33&t=NKJV)).

The Visions of Zechariah

With these things in mind, note the eight visions in the first six chapters of Zechariah, for these visions deal with *exactly the same thing seen* in both the books of Daniel and Revelation, though from a different perspective yet. These are visions revealed to and recorded by Zechariah following the return of a remnant from the Babylonian captivity. And it is within these visions that possibly the best Old Testament basis for an association of “Jerusalem” with *Babylon*, as seen in the book of Revelation, can be found.

1) Understanding the Visions

These eight visions are introduced by the Lord’s statement surrounding *Israel’s past disobedience, the result of this disobedience, the call for repentance, and that which will result following Israel’s repentance* ([Zechariah 1:1-6](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Zechariah+1.1-6&t=NKJV)).

*Disobedience* resulted in the Times of the Gentiles, and *repentance* would ultimately be effected by and through Gentile persecution during this period.

Then, following the six introductory verses, the eight visions begin with verse seven and continue uninterrupted until part way through chapter six of the book.

These visions have to be understood *in the light of the manner in which they are introduced.*

They have to be understood *in the light of Israel’s past disobedience, which has resulted in the Times of the Gentiles*; and they have to be understood *in the light of the reason for the Times of the Gentiles* — *Israel not only reaping the consequences of her actions, but ultimately bringing the nation to the place of repentance* — *and that which will occur once God’s purpose for this period is realized.*

The visions, understood contextually, *must be looked upon as having to do with Israel and the nations during and at the end of the Times of the Gentiles.*

(Note that one of the laws of the harvest has to do with the fact that a person *not only reaps what he sows but he always reaps more than he sows*. Israel has “*sown the wind*” [violating God’s covenant through centuries of disobedience, including harlotry], and they will, resultantly, “*reap the whirlwind*” [[Hosea 8:7](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hosea+8.7&t=NKJV); *cf*. [Hosea 8:1](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hosea+8.1&t=NKJV), [8-14](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hosea+8.8-14&t=NKJV)].

Thus, with Israel occupying center-stage, this law of the harvest would reflect upon the reason for the intensity of the judgments and related activity seen during the Tribulation [*cf*. [Matthew 24:14](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+24.14&t=NKJV)].)

Though God drove His people out among the nations, to effect repentance, the principles set forth in [Genesis 12:3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+12.3&t=NKJV) remain. God will not only use *Gentile persecution* to bring about repentance but He will also subsequently *judge the Gentiles* because of this persecution.

Summarily, *these visions bridge the centuries of time between the first and last kings of Babylon*. They have to do with different facets of Israeli persecution at the hands of the Gentiles, with the principles set forth in [Genesis 12:3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+12.3&t=NKJV) ultimately being worked out and realized. They have to do with Israel ultimately being brought to the place of repentance, the Times of the Gentiles being brought to an end, and Gentile persecution of Israel being fully dealt with.

Only then will Israel occupy her proper place at the head of the nations in a restored theocracy, with the nations being blessed through Israel.

That, in short, is how the eight visions in Zechariah must be understood. *Each* presents a different facet of the matter, and *all of the visions together* form a composite picture of that which God revealed concerning Israel and the nations through Zechariah.

Then, immediately after the last vision ([Zechariah 6:1-8](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Zechariah+6.1-8&t=NKJV), dealing with the destruction of Gentile world power), Zechariah calls attention to the crowning of *Joshua, the high priest*, with reference then made to “*the Man whose name is the BRANCH*,” which is followed by a reference to the building of the Temple ([Zechariah 6:11-13](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Zechariah+6.11-13&t=NKJV)).

The name “Joshua” (Hebrews, *Jehoshua*) is an Anglicized form of the Hebrew name for “Jesus” (Gk., *Iesous*). The Septuagint (Greek translation of the Old Testament) uses *Iesous* in [Zechariah 6:11](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Zechariah+6.11&t=NKJV), and this is the reason that the KJV translators erroneously translated *Iesous* as “Jesus” instead of “Joshua” in [Acts 7:45](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Acts+7.45&t=NKJV) and [Hebrews 4:8](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+4.8&t=NKJV). They are the same name, whether *Jehoshua* in Hebrew or *Iesous* in Greek. And the name, “The BRANCH,” in [Zechariah 6:12](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Zechariah+6.12&t=NKJV) is a Messianic title applied to Christ elsewhere in the Old Testament ([Isaiah 4:2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Isaiah+4.2&t=NKJV); [11:1](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Isaiah+11.1&t=NKJV); [Jeremiah 23:5](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Jeremiah+23.5&t=NKJV); [33:15](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Jeremiah+33.15&t=NKJV); [Zechariah 3:8](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Zechariah+3.8&t=NKJV)).

Thus, note that which is in view immediately following the visions in Zechariah, immediately following the Times of the Gentiles, when Israel occupies her proper place at the head of the nations, in a restored theocracy.

Events surrounding *the crowning of Joshua* (at the termination of the visions), the high priest during Zechariah’s day, foreshadow future events surrounding the crowning of Jesus (at the termination of that set forth in the visions), who will then be the great King-Priest.

And *the building of the Temple* following the restoration of a remnant during Zechariah’s day foreshadows the building of the millennial Temple by Messiah Himself, in that future day following Israel’s restoration.

2) The Woman in the Basket

Now, with all that in mind, note the seventh of the eight visions — a woman seated in the midst of an basket ([Zechariah 5:5-11](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Zechariah+5.5-11&t=NKJV)) — immediately before the vision having to do with the destruction of Gentile world power ([Zechariah 6:1-8](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Zechariah+6.1-8&t=NKJV)). This vision of the woman seated in the basket has a direct bearing upon a proper understanding and interpretation of Revelation chapter seventeen through the opening six verses of chapter nineteen, paralleling, in a number of instances, that which is seen in these three chapters.

The destruction of Gentile world power then follows in both Zechariah’s visions and that which is revealed to John in the book of Revelation. And the crowning of Joshua and the reference to the “*BRANCH*” building the Temple foreshadow and have to do with that which follows in the book of Revelation — Christ appearing as “*King of kings and Lord of lords*” ([Revelation 19](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+19&t=NKJV) [b]), with certain events then occurring both preparatory to and during His millennial reign ([Revelation 20](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+20&t=NKJV) [a]).

Thus, there is a parallel between the seventh and eighth visions and that which immediately follows in Zechariah *with* that which is seen in Revelation chapter seventeen through the opening six verses of chapter nineteen. Both sections of Scripture deal with *exactly the same thing*, from two different perspectives. They deal with Israel and the nations during the Times of the Gentiles, Israel brought to the place of repentance through Gentile persecution, Gentile world power destroyed, and the Messianic Kingdom ushered in.

And similar parallels can be seen between a number of other things in Zechariah’s first six visions and other parts of the book of Revelation as well.

*Then the angel who talked with me came out and said to me, “Lift your eyes now, and see what this is that goes forth.”*

*So I asked, “What is it?” And he said, “It is a basket that is going forth.” He also said, “This is their resemblance throughout the earth:*

*Here is a lead disc lifted up, and this is a woman sitting inside the basket”;*

*then he said, “This is Wickedness!” And he thrust her down into the basket, and threw the lead cover over its mouth.*

*Then I raised my eyes and looked, and there were two women, coming with the wind in their wings; for they had wings like the wings of a stork, and they lifted up the basket between earth and heaven.*

*So I said to the angel who talked with me, “Where are they carrying the basket?”*

*And he said to me, “To build a house for it in the land of Shinar; when it is ready, the basket will be set there on its base.”* ([Zechariah 5:5-11](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Zechariah+5.5-11&t=NKJV)).

There are numerous metaphors throughout Zechariah’s visions, and the vision of the woman in the basket is no different. Metaphors are used for practically everything in this vision, including “*a house for it in the land of Shinar*.”

However, metaphors, as used in these visions, or elsewhere in Scripture, do not lend themselves to fanciful interpretation. Scripture uses metaphors after a consistent fashion (*e.g.*, “a mountain” always has to do with *a kingdom*, “the sea” always has to do with *the Gentiles or the place of death*, “a fig tree” always has to do with *Israel or showing a connection with Israel, etc*.).

Metaphors found anyplace in Scripture are to be understood and explained contextually and/or through comparing Scripture with Scripture, in accordance with how Scripture deals with the metaphors being used.

For example, *three women* are in view in this vision — one in the basket, and two who transport the basket (with a woman inside). Since the manner in which the visions are introduced at the beginning of Zechariah has to do with *Israel and the nations*, ascertaining who these three women represent is quite simple, for “a woman” is sometimes used in Scripture, in a metaphorical way, to represent a nation ([Isaiah 47:1-7](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Isaiah+47.1-7&t=NKJV); [62:1-5](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Isaiah+62.1-5&t=NKJV); [Revelation 12:1](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+12.1&t=NKJV); [17:3ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+17.3ff&t=NKJV)).

Remaining with *the subject matter* *of the visions and the metaphorical use of women elsewhere in Scripture*, the “*woman*” in the basket can only represent *Israel*, with the “*two women*” who transport the basket representing *Gentile nations*. The woman in the basket is removed from one land and transported to another.

And though the matter has its roots in history, where exactly the same thing occurred, the vision must be understood relative to *the end times*, for the destruction of Gentile world power follows in the next and last vision.

That is to say, the same thing occurred through the Assyrian and Babylonian captivities, bringing about the Times of the Gentiles following the Babylonian captivity; and the same thing will occur yet future, bringing a close to the Times of the Gentiles.

During the end times, the Babylonian kingdom of the man of sin will encompass all the Gentile nations; and “*the land of Shinar*,” used in a metaphorical sense (in keeping with all the other metaphors used in the vision), would refer, not to one tract of land in the Mesopotamian Valley but to *the origin* (the land of Shinar) of a Babylonian kingdom that will then exist worldwide.

Thus, since the woman is moved to “*the land of Shinar*,” the only place from which the woman could possibly be moved would be *the land of Israel,* for any other part of the earth would be within the scope of the metaphorical use of “*the land of Shinar*” at this future time.

As previously stated, this occurred in history when the Jews were transported to the actual land of Shinar by the first king of Babylon (the first king as seen in Daniel’s image), and this will occur yet future, once again, when the Jewish people are uprooted from their land and scattered throughout a Babylonian kingdom that will then exist worldwide (though evidently with a Middle Eastern capital). This disbursement of the Jewish people throughout the Gentile world, both past and future, is exactly what is seen in [Revelation 17:1](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+17.1&t=NKJV), [15](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+17.15&t=NKJV) — the woman, referred to as “*the great harlot*” both here and in numerous Old Testament passages, seated in the midst of the nations, scattered throughout Antichrist’s kingdom (*cf*. [Isaiah 1:21-24](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Isaiah+1.21-24&t=NKJV); [Jeremiah 3:1-14](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Jeremiah+3.1-14&t=NKJV); [Ezekiel 16:26-39](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ezekiel+16.26-39&t=NKJV); [Hosea 2:1ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hosea+2.1ff&t=NKJV)).

*The woman in the basket* [KJV: *ephah*] *is described by the word “Wickedness* [or, ‘unrighteousness’]” ([Zechariah 5:8](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Zechariah+5.8&t=NKJV)), which would be in perfect keeping with her harlotry as she courts other lovers among the nations, particularly as she continues to court the Gentile nations in the final form of the kingdom of Babylon.

The “*basket*” was the largest measure for dry goods used by the Jews, though of Egyptian origin. And the “*basket*,” when used in a symbolic sense, would invariably be thought of as referring to *trade or commerce*. This was simply the manner in which the “basket” was used, allowing it to be a natural emblem for *merchandising.*

The woman seated in the midst of the basket, in this respect, would point to one characteristic of the Jewish people after being removed from their land — transformed from a nation primarily involved in *agriculture* to a nation primarily involved in *merchandising*. Note that *merchandising* is a main realm in which the woman is seen involved throughout a large section of Revelation chapter eighteen ([Revelation 18:3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+18.3&t=NKJV), [9-23](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+18.9-23&t=NKJV)).

The vision of the woman seated in the midst of the basket though could refer to something else as well. As previously pointed out, the “*basket*” was the largest of the measures used by the Jews for dry goods, though of Egyptian origin. “Egypt” is used in Scripture to typify or symbolize *the world outside the land of Israel, the Gentile nations.* And, in this respect, the woman seated in the midst of the basket could very well also call attention to *the full measure of Israel’s sin of harlotry, as she finds herself seated in the midst of the Gentile nations* (seated in the largest of measures, one of Gentile origin) *in the kingdom of Antichrist*.

The woman in the vision sought to escape from the basket (*ref*. [Zechariah 5:8](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Zechariah+5.8&t=NKJV)), probably realizing the fate about to befall her should she remain in the basket. But she was prevented from escaping, and she was cast back into the basket and kept inside by a lead covering placed over the top, weighing a talent. The woman was to realize *her own inevitable fate, in the midst of the basket in the land of Shinar, i.e., in the midst of commercialism, among the nations, in the kingdom of Antichrist.*

*This is where the harlot would be destroyed*, as seen in Revelation chapters seventeen through the first part of nineteen.

A talent of lead placed over the opening of the basket kept the woman inside. A “talent” was *the largest weight used among the Jewish people*, and “lead” was *one of the heaviest of metals*. Such a covering showed that there was *no escape from that which must occur, for her sins had “reached to heaven,” and God had “remembered her iniquities”* ([Revelation 18:5](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+18.5&t=NKJV)).

The heaviest of weights (a talent of lead) was placed over the opening of the largest of measures (the basket) to keep the woman (Israel) inside the basket, *for a purpose* — to be transported from her land to a place among the nations.

Two women (which could only represent other nations, Gentile nations), with stork-like wings (the stork, an unclean bird [[Leviticus 11:13](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Leviticus+11.13&t=NKJV), [19](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Leviticus+11.19&t=NKJV); [Deuteronomy 14:12](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Deuteronomy+14.12&t=NKJV), [18](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Deuteronomy+14.18&t=NKJV)]), lifted the basket up from the land of Israel and transported it out among the nations (to that foreshadowed by the land of Shinar in that coming day).

*And there, among her Gentile lovers, the woman, Israel, was to be established and dealt with by God in relation to the magnitude of her sin, with a view to repentance.*

(The vision of the basket could only span the centuries of time covering the entire Times of the Gentiles [some twenty-six centuries] as seen in Daniel’s great image or the four great beasts, though with a particular emphasis upon *the latter days*.

With Israel and the magnitude of her sin over centuries of time in view, note again the laws of the harvest relative to sowing and reaping.

Note, according to Zechariah’s vision of the woman in the basket, that which must ultimately occur relative to the remnant of Jews presently in the land of Israel — approximately 6,000,000 today. It is exactly the same thing seen in the book of Jonah and elsewhere in Scripture. The Jews presently in the land must be cast from the ship into the sea [a place typifying “death” and “the Gentiles”].

They must be removed from their land and driven back out among the Gentile nations once again. And *among the nations* *[in the sea*] the Jewish people will be viewed as *dead* [as Lazarus in the seventh sign in John’s gospel, [John 11](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+11&t=NKJV)], awaiting God’s breath to bring about *life* [[Ezekiel 37:1-14](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ezekiel+37.1-14&t=NKJV)]. Then, and only then [after life has been restored], can they be removed from the sea, from the nations.

God drove His people out among the nations to deal with them there relative to *repentance*, and that is exactly where He will deal with them at the end of Man’s Day. If for no other reason than this, the Jewish people presently in the land *must* be uprooted and driven back out among the nations.

That is not only the place where God has decreed that He will deal with them but that is also the place from whence God will re-gather them when He brings them back into the land, *following repentance, belief, and the restoration of life*.)

The Jewish people were carried away into Babylon by the first king of Babylon, which marked the beginning of the Times of the Gentiles. This was also the beginning of the Jewish association with Babylon. And most of the Jews carried away never left Babylon at the end of the seventy years to return to their land ([Jeremiah 25:11-12](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Jeremiah+25.11-12&t=NKJV); *cf*. [2 Chronicles 36:20-21](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=2Chronicles+36.20-21&t=NKJV); [Daniel 9:1-2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Daniel+9.1-2&t=NKJV)).

*They had found a home in Babylon*. In this respect, *as long as Babylon remained in existence, the association of the Jewish people with Babylon could only have continued.*

In the latter days, when the final form of Daniel’s image appears — the final form of the kingdom of Babylon — *Israel will be left without a choice other than to see the nation’s harlotry brought into full bloom within the kingdom of Antichrist*. The things seen in the vision of the basket will be brought to pass during the days of the last king of Babylon, with “Israel” enmeshed in the final form of this Babylonian kingdom to the extent that *the nation is spoken of in synonymous terms* with “Babylon” in Revelation chapter seventeen through the opening verses of chapter nineteen.

These are the things forming the Old Testament connection which allows “Babylon” to be used as a metaphor for *Jerusalem* in the book of Revelation — as previously seen, a reference used more directly for *the people of the city, the Jewish people* (*cf*. [Psalm 122:6](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Psalm+122.6&t=NKJV); [Jeremiah 44:13](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Jeremiah+44.13&t=NKJV); [Lamentations 1:7-8](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Lamentations+1.7-8&t=NKJV), [17](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Lamentations+1.17&t=NKJV); [Matthew 23:37](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+23.37&t=NKJV); [Revelation 21:9-10](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+21.9-10&t=NKJV)).

~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~

Chapter 12

**The Beast and the Woman (2)**

**The Woman You Saw is that Great City**

*Then one of the seven angels who had the seven bowls came and talked with me, saying to me, “Come, I will show you the judgment of the great harlot who sits on many waters,*

*with whom the kings of the earth committed fornication, and the inhabitants of the earth were made drunk with the wine of her fornication.”*

*So he carried me away in the Spirit into the wilderness. And I saw a woman sitting on a scarlet beast which was full of names of blasphemy, having seven heads and ten horns. . .*

*And the ten horns which you saw on the beast, these will hate the harlot, make her desolate and naked, eat her flesh and burn her with fire.*

*For God has put it into their hearts to fulfill His purpose, to be of one mind, and to give their kingdom to the beast, until the words of God are fulfilled.*

*And the woman whom you saw is that great city which reigns over* [*lit*., “which possesses kingly authority over”] *the kings of the earth*. ([Revelation 17:1-3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+17.1-3&t=NKJV), [16-18](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+17.16-18&t=NKJV))

Revelation chapters seventeen through the first part of chapter twenty provides a climactic sequence of events that bring about the only possible proper end to Daniel’s Seventy-Week prophecy — the conclusion seen in the prophecy itself, as laid out in a six-fold manner in the introductory verse of the prophecy, in [Daniel 9:24](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Daniel+9.24&t=NKJV):

*Seventy Weeks* [*lit*., ‘Seventy sevens (contextually, sevens of years — 490 years)] *are determined for your people* [the Jewish people] *and for your holy city* [the City of Jerusalem]:

1) To finish the transgression,

2) To make an end of sins,

3) To make reconciliation for iniquity,

4) To bring in everlasting righteousness,

5) To seal up the vision and prophecy, and

6) To anoint the Most Holy.

Four hundred and eighty-three years of Daniel’s prophecy have been fulfilled. They were fulfilled during the years preceding and leading into the time of Christ’s crucifixion (beginning with the decree referenced in the prophecy [issued in 444 B.C.] and ending with the crucifixion [in 33 A.D.], also referenced in the prophecy).

Time being fulfilled in the prophecy though stopped in 33 A.D. On the day that God’s Son was crucified (fulfilling that which is set forth in the type in [Genesis 22](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+22&t=NKJV) [Abraham offering his son at a particular place that God had revealed to him]), God, so to speak, stopped the clock marking off time in the prophecy.

God then set Israel aside (fulfilling that which is set forth in the type in [Genesis 23](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+23&t=NKJV) [the death of Sarah, Abraham’s wife]). And, anticipating that which is set forth in the type in [Genesis 24](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+24&t=NKJV) (*Abraham’s eldest servant sent to another land to acquire a bride for Isaac*), fifty-three days later, on the day of Pentecost, God brought into existence *the one new man “in Christ.”*

At this point in time, God began an entirely new dispensation, with the Spirit of God given the specific task of *calling out a bride for God’s Son from among those comprising this new man* (fulfilling that which is set forth in the type in Genesis chapter twenty-four).

But, seven years yet remain to be fulfilled in the prophecy, which MUST come to pass. Once the Spirit has acquired the bride, God will remove *the one new man “in Christ”* (all Christians, as seen in the latter part of [Genesis 24](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+24&t=NKJV)), turn back to Israel, begin the clock marking off time once again in Daniel’s Seventy-Week prophecy, and complete the last seven years of the previous dispensation.

And once this time has been completed (the full seventy weeks, 490 years), the six things listed in the opening verse of the prophecy, pertaining to Israel, will be brought to pass (fulfilling that which is set forth in the type in [Genesis 25](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+25&t=NKJV) [*Abraham again taking a wife, Keturah, who was far more fruitful than Sarah*]).

In short, Israel will be brought to the place of repentance, a nation will be born in a day, Israel’s sins — all types of disobedience, including harlotry, resulting in and climaxed by the crucifixion of the nation’s Messiah when He came the first time — will be done away with, everlasting righteousness will be brought in, the mystery of God will be finished through a full revelation of the Son (sealing up [nothing more to be added, a bringing to completion] of the vision and prophecy), and the Glory will be restored to Israel within a Temple that Messiah Himself will build (anointing the most Holy).

This is what [Revelation 6](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+6&t=NKJV) through the first part of [Revelation 20](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+20&t=NKJV) are about. They are about God completing His dealings with Israel during and immediately following the seven unfulfilled years of Daniel’s Seventy-Week prophecy, bringing the six things seen in [Daniel 9:24](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Daniel+9.24&t=NKJV) to pass, with all that will accompany the realization of these six things being brought to pass as well.

(For additional information on Daniel’s Seventy-Week prophecy, refer to Chapter 12, “Daniel’s Seventy Weeks,” in the author’s [The Time of the End BOOK](https://www.koffeekupkandor.com/gods-word-in-revelation.php#The%20Time%20of%20the%20End), in this site.

For additional information on the typology of [Genesis 22-25](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+22-25&t=NKJV), refer to Chapter 2, “Isaac and Rebekah,” in the author’s [The Bride in Genesis BOOK](https://www.koffeekupkandor.com/gods-word-six.php#The%20Bride%20in%20Genesis%20BOOK), or in the author’s [Search for the Bride BOOK](https://www.koffeekupkandor.com/gods-word-four.php#Search%20for%20the%20Bride%20BOOK), both in this site.)

And, as well, all the various facets of this same end (that which is seen occurring at the completion of the time in Daniel’s Seventy-Week prophecy) are seen time after time in the Old Testament. A corresponding parallel, as illustrated in the preceding paragraphs (a sequence of events foreshadowed in [Genesis 22-25](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+22-25&t=NKJV)), can only be expected, for *the structure of later revelation must always be in complete keeping with the structure of earlier revelation.*

*Later revelation must always be completely in line with and rest on the foundation set forth in earlier revelation.*

This climax, seen in both Testaments — stated in a broad but succinct manner — has to do with:

1) The realization of God’s purpose for driving the Jewish people out among the nations over 2,600 years ago (bringing all six things seen in [Daniel 9:24](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Daniel+9.24&t=NKJV) to pass).

2) The corresponding destruction of Gentile world power.

3) The corresponding ushering in of the long-awaited Messianic Era.

Through the judgments and different events brought to pass during the Tribulation, seen in [Revelation 6-16](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+6-16&t=NKJV), everything is set in place for these climactic events to be revealed and occur. Then, beginning in [Revelation 17](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+17&t=NKJV) and continuing into the first part of [Revelation 20](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+20&t=NKJV), numerous details are given concerning these climactic events, with *three individuals occupying center-stage*:

1) *Israel’s true Messiah — the Lord Jesus Christ* — whom the nation rejected and crucified, though will one day receive ([Revelation 19:11ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+19.11ff&t=NKJV); *cf*. [Zechariah 12:10-14](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Zechariah+12.10-14&t=NKJV); [Acts 2:23](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Acts+2.23&t=NKJV), [36](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Acts+2.36&t=NKJV); [3:15](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Acts+3.15&t=NKJV); [4:10](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Acts+4.10&t=NKJV); [5:30](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Acts+5.30&t=NKJV)).

2) *Israel’s false messiah — the beast* — whom the nation, as a result of their rejection of the true Messiah, is prophesied to receive during the interim ([Revelation 17:1ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+17.1ff&t=NKJV); *cf*. [John 5:43](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+5.43&t=NKJV)).

3) *Israel, the nation itself, around which everything revolves — seen as the harlot woman* — brought to repentance, cleansed, never to be defiled again ([Revelation 17:1ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+17.1ff&t=NKJV)).

Most of this closing section of the book of Revelation, leading into Christ’s return ([Revelation 19:11ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+19.11ff&t=NKJV)), the destruction of Gentile world power ([Revelation 19:17-21](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+19.17-21&t=NKJV)), and the Messianic Era that follows ([Revelation 20:1-6](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+20.1-6&t=NKJV)), is taken up with detailed information pertaining to *the beast, his kingdom, and a harlot woman occupying a central place in this kingdom* ([Revelation 17-19](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+17-19&t=NKJV) [19a]).

This is the subject matter seen in this climactic part of the book immediately preceding Christ’s return, climactic dealings with Israel and the nations, the restoration of Israel, the destruction of Gentile world power, and the ushering in of the Messianic Era.

The “*beast*” and the “*woman*” are both referenced in *metaphorical* respects. And that being referenced through the use of both metaphors is *made clear* in the numerous Old Testament passages dealing with the subject, in earlier parts of the book of Revelation, and in chapter seventeen through the first part of chapter nineteen as well.

Then, through the use of the word “mystery,” *any teaching surrounding that which is being dealt with can only be seen as inseparably connected with the Old Testament Scriptures, drawing from these Scriptures.* And both *the beast* and *the woman* are referred to by this word ([Revelation 17:5](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+17.5&t=NKJV), [7](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+17.7&t=NKJV)).

(As previously seen in Chapter 11 of this book, “a mystery” in the New Testament refers to *something made known in the Old Testament that has yet to be fully opened up and revealed*.

And the opening up and complete unveiling of that referred to as “a mystery” in the New Testament, referring back to something in the Old Testament, awaited the additional revelation seen in the New Testament.

Dealing with events foreshadowed in [Genesis 22-25](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+22-25&t=NKJV) in connection with Israel and Daniel’s Seventy-Week prophecy, previously seen in this chapter, would present a case in point. Along with things related to *the mystery of Israel’s blindness* in these chapters in Genesis [[Genesis 22](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+22&t=NKJV); [23](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+23&t=NKJV); [25](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+25&t=NKJV) (*cf*. [Romans 11:25-26](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Romans+11.25-26&t=NKJV))], there are also things related to *the mystery* revealed to Paul [[Genesis 24](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+24&t=NKJV) (*cf*. [Ephesians 3:1-6](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ephesians+3.1-6&t=NKJV))].

And, as seen in [Romans 11:1-26](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Romans+11.1-26&t=NKJV), one mystery is inseparably linked to the other mystery. *Israel’s blindness* [one mystery] allows for and makes room for *those things revealed to Paul* [another mystery]. And placing both mysteries within the scope of Daniel’s Seventy-Week prophecy, *one mystery* [Israel’s blindness] fits within the scope of the prophecy itself [while time in the prophecy is being fulfilled]; and *the other mystery* [that is revealed to Paul] lies outside the scope of the prophecy [between the sixty-ninth and seventieth weeks, while time in the prophecy is not being fulfilled].

There are numerous other places in the Old Testament that deal with things having to do with the mystery of Israel’s blindness and the mystery revealed to Paul, with the Old Testament Scriptures in this respect complete in and of themselves. But, a full opening up and revealing, explaining, these things awaited New Testament revelation.

In the preceding respect, note the folly of individuals having one Testament without the other, particularly the New without the Old [which would be somewhat akin to viewing a house without its foundation]. One Testament is to be understood in the light of the other — the Old in the light of the New, and the New in the light of the Old.)

Thus, not only must material in these chapters in the book of Revelation ([Revelation 17-19](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+17-19&t=NKJV)) be in complete keeping with *the manner in which matters are set forth in the Old Testament* but this material must also be seen as *a climactic opening up and unveiling of that which is previously presented in the Old Testament*. These chapters in the closing part of the book of Revelation, leading into the Messianic Era, *remove any remaining wrappings and present the beast and the harlot in full exposure for all to behold.*

In Both Testaments

Again, *the two central individuals* seen throughout [Revelation 17](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+17&t=NKJV) and continuing through the first six verses of [Revelation 19](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+19&t=NKJV) are *the beast* and *the harlot*. And both of these individuals are dealt with extensively in these chapters immediately prior to *a third individual* appearing, coming through an opened heaven on a white charger to take care of matters as they will exist on the earth at this time.

And *conditions on the earth* when this third individual appears — Israel’s Messiah, the Deliverer, the One whom the nation rejected and crucified 2,000 years ago — are quite vividly described in Scripture.

Resulting from famine, various plagues and diseases, and the sword, one-fourth of the earth’s population will have died, or will shortly die (over one and one-half billion, by today’s count), which will include two-thirds of the earth’s Jewish population (some nine million, by today’s count). And conditions in general at this time will be of such a nature that “*unless those days were shortened, no flesh would be saved*” ([Matthew 24:22](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+24.22&t=NKJV)).

This is where things are headed for our so-called enlightened society of today, with all of its changing mores, political correctness, etc. And *that fast-approaching Day* cannot be far removed from the present day.

(For more information in this realm, refer to the author’s [We Are Almost There BOOK](https://www.koffeekupkandor.com/gods-word-one.php#We%20Are%20Almost%20There%20BOOK) and [Israel from Death to Life BOOK](https://www.koffeekupkandor.com/gods-word-three.php#Israel%20from%20Death%20to%20Life%20BOOK), in this site, and [Distant Hoofbeats.pdf](http://lampbroadcast.org/Books/DHB.pdf) book.)

1) The Beast, Seen in Both Testaments

*The beast* — the name used in the book of Revelation for the man of sin, the Antichrist ([Revelation 13:1ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+13.1ff&t=NKJV); [17:8-14](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+17.8-14&t=NKJV)) — is presented a number of different ways throughout a large section of Scripture in both the Old and New Testaments. Revelation concerning this man (first mentioned in [Genesis 3:15](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+3.15&t=NKJV)) begins with Nimrod, the first king of Babylon, in [Genesis 10](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+10&t=NKJV); and it concludes with the last king of Babylon in the chapters under discussion in the book of [Revelation 17-20](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+17-20&t=NKJV).

However, throughout Scripture, revelation concerning the beast is *NEVER* solely about this man alone. Revelation concerning the “*beast*” is *ALWAYS seen in conjunction with revelation concerning Abraham and his lineage through Isaac, Jacob, and Jacob’s twelve sons, — the nation of Israel and Israel’s Messiah*.

This is the manner in which revelation about the beast begins in Genesis, continues throughout the Old Testament, continues into the New Testament, and concludes in the book of Revelation. *When the beast appears in Scripture, Israel and Israel’s Messiah appear someplace in the text or context as well* (*e.g.,* [Genesis 9-11](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+9-11&t=NKJV) [Shem in [Genesis 9](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+9&t=NKJV), Nimrod in [Genesis 10](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+10&t=NKJV), and Abraham and his lineage in Genesis 11ff]; the books of Exodus, Esther, and Daniel).

*The preceding is an axiom in biblical studies surrounding the beast — unchangeably set in* [*Genesis 3:15*](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+3.15&t=NKJV) *— which cannot be ignored.*

Thus, when an individual arrives at Revelation chapter seventeen and sees *the beast* *and a harlot woman* ( both spoken of in the same metaphorical fashion) extensively dealt with together at the close of Man’s Day, at the close of that part of the book of Revelation having to do with Daniel’s Seventy-Week prophecy — knowing that both are referred to as a “*mystery*,” and knowing that the beast *never* appears in Old Testament Scripture apart from Israel and Israel’s Messiah — *only one thing concerning the identity of the woman could possibly be uppermost in one’s mind.*

2) The Harlot, Seen in Both Testaments

In Old Testament history, because of the Jewish people’s continued disobedience over centuries of time, God uprooted His people from their land and drove them out among the nations. And the major part of this disobedience was *harlotry*, which caused God to *divorce* Israel ([Isaiah 50:1](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Isaiah+50.1&t=NKJV); [Jeremiah 3:8](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Jeremiah+3.8&t=NKJV); [Hosea 2:2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hosea+2.2&t=NKJV)).

Israel, the wife of Jehovah, was having illicit relations — forbidden national relationships — with the surrounding Gentile nations. And when Israel’s cup of iniquity became full (*cf*. [Genesis 15:16](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+15.16&t=NKJV)), God divorced Israel, uprooted His people from their land, and drove them out among the nations in order *to effect repentance through persecution at the hands of the harlot’s lovers.*

[Revelation 17](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+17&t=NKJV) through the first part of [Revelation 19](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+19&t=NKJV) presents, in detail, the end of the matter. Israel, in these chapters, is seen *at the height of her degeneracy — enmeshed in and having illicit relations with the most corrupt form of Gentile world power that ever has been or ever will be known by man throughout his 6,000-year history*. And it is within this setting, as Gentile persecution of Israel reaches heights heretofore unknown, *that Israel is brought to the place of repentance and is cleansed of her harlotry* (*cf*. [Judges 19:23-30](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Judges+19.23-30&t=NKJV)).

The preceding though, as will be shown, is far from the only means of identifying the harlot woman. Attention has been called to this means of identification first in order to show *the unity of all Scripture surrounding revelation concerning the beast and Israel, from an introduction in Genesis to a conclusion in the book of Revelation*.

In this respect, note a number of Old Testament references having to do with Israel’s harlotry:

*How the faithful city has become a harlot!* ([Isaiah 1:21a](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Isaiah+1.21a&t=NKJV))

*But you have played the harlot with many lovers . . . You have had a harlot’s forehead; you refuse to be ashamed.* ([Jeremiah 3:1](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Jeremiah+3.1&t=NKJV), [3b](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Jeremiah+3.3b&t=NKJV) [1b]; *cf*. [Jeremiah 3:6-14](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Jeremiah+3.6-14&t=NKJV))

*Son of man, cause Jerusalem to know her abominations . . . You also played the harlot with the Assyrians . . . Moreover you multiplied your acts of harlotry as far as the land of the trader, Chaldea .* . . . ([Ezekiel 16:2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ezekiel+16.2&t=NKJV), [28-29a](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ezekiel+16.28-29a&t=NKJV) [28a])

*Then the Babylonians came to her, into the bed of love, and they defiled her with their immorality . . . She revealed her harlotry and uncovered her nakedness .* . . . ([Ezekiel 23:17-18a](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ezekiel+23.17-18a&t=NKJV) [17a]; *cf*. [Ezekiel 23:35-37](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ezekiel+23.35-37&t=NKJV)).

*Now I will uncover her lewdness in the sight of her lovers, and no one shall deliver her from My hand.* ([Hosea 2:10](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hosea+2.10&t=NKJV); *cf*. [Hosea 2:2ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hosea+2.2ff&t=NKJV))

Then, viewing the end of the matter in the book of Revelation, chapter seventeen through the first part of chapter nineteen has to do with *Israel’s harlotry seen at its apex and then brought to an end*. And this is t*he ONLY PLACE* in the book where this is dealt with.

If “*the great harlot*” in these chapters is other than *Israel*, then a major subject of Old Testament prophecy relating to Israel *is not even dealt with in the book of Revelation.*

Apart from understanding that the “*woman*” represents *Israel*, the final seven years of the Jewish dispensation is brought to a close in the book of Revelation *without this book even dealing with the main purpose for these seven years.*

Apart from seeing Israel with the beast in these chapters, that which could only be uppermost in God’s mind concerning Israel during the Tribulation — *bringing His people, who have played the harlot over centuries of time, to the place of repentance — is not even mentioned in the book.*

But, as previously stated, the preceding is just one way in which the woman can be identified. As will be shown, this chapter goes on to state, *in so many words,* that the “*woman*” is *Israel*.

Then, other internal proofs are provided in the chapter concerning the same thing (along with the preceding and next chapters [[Revelation 11](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+11&t=NKJV); [13](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+13&t=NKJV)]).

The Woman You Saw Is…

In that part of the book of Revelation covering events on the earth occurring during and immediately following the last seven years in Daniel’s Seventy-Week prophecy ([Revelation 6-19](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+6-19&t=NKJV)), a woman is used in a metaphorical respect in two different places — in [Revelation 12](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+12&t=NKJV), and in [Revelation 17](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+17&t=NKJV); [18](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+18&t=NKJV), continuing into the first six verses of [Revelation 19](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+19&t=NKJV). And, in either instance, as is previously seen in the latter section, one is not left to his own imagination to identify the woman. *In both instances the woman is clearly identified.*

The woman in chapter twelve is easily identified through that which is stated in the first verse — “*clothed with the sun, with the moon under her feet, and on her head a garland* (KJV: “crown”) *of twelve stars*,” along with events dealt with in subsequent verses.

Metaphors are used extensively in this description, with the entire matter seen as *regal*. The “sun,” “moon,” and “stars” have to do with *governmental powers*, from the greater (the sun) to the lesser (the stars), with the woman seen as crowned.

In short, *the woman is seen in possession of all power, though not yet exercising this power* (the latter — yet to exercise this power — is seen in the type of crown that the woman has on her head (something discussed later in this chapter).

The “*woman*” in the chapter is clearly seen to be *Israel*, with Satan throughout later verses in the chapter seeking to destroy the woman, to destroy Israel. And the statement about *the sun, moon, and stars, with regality in view*, is an allusion back to the second of Joseph’s two dreams in [Genesis 37:9](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+37.9&t=NKJV)).

In the type in Genesis, the reference to *the sun, moon, and stars* making “*obeisance*” (NKJV: “bowing down”) to Joseph had to do with Joseph and his immediate family ([Genesis 37:10](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+37.10&t=NKJV)). And that which is being foreshadowed by this type has to do with *Christ and His immediate family — Israel.*

But in [Revelation 12](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+12&t=NKJV), material drawn from this type has to do with *Israel and the nations* (in like fashion to how the statement in [Hosea 11:1](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hosea+11.1&t=NKJV) is used of both “Christ” and “Israel”). “Christ” is presently King, for He was born King ([Matthew 2:2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+2.2&t=NKJV)); but He has yet to exercise His kingly office. That awaits the Messianic Era, when Christ exercises the rights of the firstborn.

“Israel” is presently *the rightful possessor of the regality* seen in [Revelation 12:1](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+12.1&t=NKJV). Israel is presently *God’s firstborn son* ([Exodus 4:22-23](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+4.22-23&t=NKJV)); but the exercise of the rights of the firstborn awaits the Messianic Era.

And Israel cannot exercise these rights until *one thing* has been brought to pass — that which is seen in subsequent chapters in both the book of Genesis ([Genesis 37](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+37&t=NKJV) ff) and the book of Revelation ([Revelation 12](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+12&t=NKJV) ff). *Israel MUST first be cleansed of her harlotry.*

In the Genesis account, the complete story extending from Israel’s rejection of her Messiah to the nation’s acceptance of her Messiah is told in nine chapters ([Genesis 37-45](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+37-45&t=NKJV)). And at the very first, following Joseph’s rejection by his brethren (foreshadowing Christ’s rejection by His brethren, the Jewish people [[Genesis 37](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+37&t=NKJV)]), an entire chapter dealing with *harlotry* immediately follows (having to do centrally with *Judah* in the account [[Genesis 38](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+38&t=NKJV)]).

Then [Genesis 39](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+39&t=NKJV) picks up at the exact place where [Genesis 37](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+37&t=NKJV) left off, leaving the chapter on harlotry to seemingly be out of place. But not so! This chapter is exactly where it should be, the subject is correct, and the right brother among the eleven, Judah, is the one seen involved in the harlotry.

The reason why *Judah* is singled out in [Genesis 38](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+38&t=NKJV) in this respect is seen in [Genesis 44](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+44&t=NKJV), immediately before Joseph reveals himself to his brethren in [Genesis 45](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+45&t=NKJV).

In chapter forty-four, Joseph’s brothers, though not knowing Joseph’s identity, were brought to the place where they had no choice but to acknowledge to Joseph, in his presence, that which they had done years before — their rejection of him, followed by their selling him to the Ishmaelites.

And *Judah* is seen as *the spokesman for his brothers* at this time, exactly as he was the one seen in connection with harlotry back in [Genesis 38](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+38&t=NKJV). “Judah,” in both chapters, is seen acting in the place of or on behalf of all his brothers, typifying *Israel*:

1) *The one involved in harlotry between the two times in the type* (between the time of *the nation’s rejection* [[Genesis 37](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+37&t=NKJV)] and the time of *the nation’s acceptance* [[Genesis 45](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+45&t=NKJV)]).

2) *And the one driven to the place where there was no choice left other than to confess that which had been done years before to the very one to whom it was done* (rejection, crucifixion).

And the preceding is *exactly what is seen* beginning in Revelation chapter twelve and continuing through the first six verses of chapter nineteen. The woman in chapter twelve is *the same woman* seen in chapters seventeen through the first part of nineteen.

*Regality* is seen in connection with the woman *in both sections*. This has already been shown in connection with the woman in chapter twelve, and it will be shown later in this chapter in connection with the woman in chapters seventeen through the first part of nineteen.

As well, these chapters in the book of Revelation are in exact accord with teachings pertaining to Israel’s harlotry as seen in Genesis chapters thirty-seven through forty-five, along with numerous other places in the Old Testament.

With all of this information staring a Bible student in the face, one often wonders how so many people can go astray when it comes to *a correct interpretation of the harlot woman beginning in Revelation chapter seventeen*. Possibly thoughts from what Andrew Jukes had to say over one hundred years ago about the neglect of the study of types by Bible students in his day might apply:

“The real secret of the neglect of the types, I cannot but think may, in part, be traced to this — that they require more spiritual intelligence than many Christians can bring to them.”

1) The Woman Is That Great City

As the beast is identified in chapter seventeen ([Revelation 17:8-14](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+17.8-14&t=NKJV)), the woman is identified in this chapter as well. The woman is identified in *a direct and clear statement after a manner which, contextually, no one could possibly question*. The last verse in chapter seventeen provides, *beyond any question whatsoever, in so many words, the identity of the woman*:

*And the woman whom you saw is that great city which reigns over* [*lit*., ‘which possesses kingly authority over’] *the kings of the earth*. ([Revelation 17:18](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+17.18&t=NKJV))

The expression “*that great city*” is used nine times in chapters eleven through eighteen, with six of these usages seen in chapters seventeen and eighteen. The first usage in [Revelation 11:8](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+11.8&t=NKJV) identifies the city as *Jerusalem*, and the identification of “*the great city*” in this first usage must be understood the same way throughout the subsequent chapters where this expression appears.

Note how [Revelation 11:8](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+11.8&t=NKJV) reads:

*And their dead bodies* [the two witnesses] *will lie in the street of the great city which spiritually is called Sodom and Egypt, where also our Lord was crucified.*

Jerusalem, in this verse, is associated with *Sodom* (sexual perversion) and *Egypt* (the world); and the next two appearances of the expression, “*the great city*” ([Revelation 14:8](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+14.8&t=NKJV); [16:19](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+16.19&t=NKJV)), associates “Jerusalem” with *Babylon*.

Babylon was the place where the southern two tribes were taken captive, beginning about 605 B.C., beginning the Times of the Gentiles.

Over one hundred years earlier (about 722 B.C.), the northern ten tribes had been taken captive by the Assyrians (the world power of that previous day). But between these two times, the Babylonians had conquered the Assyrian kingdom, shifting the center of world power from Assyria to Babylon and, after about 605 B.C., placed all twelve tribes within a Babylonian kingdom.

Babylon is out in the world, typified by *Egypt*; and God allowed the Jewish people to be uprooted from their land and taken captive to Babylon because of their numerous transgressions occurring over centuries of time, with sexual perversion, associated with *Sodom*, among sins heading the list (*cf*. [Jeremiah 22:8-9](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Jeremiah+22.8-9&t=NKJV), [25](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Jeremiah+22.25&t=NKJV)).

And this is exactly where the “*woman*” finds herself in Revelation chapters seventeen through the opening verses of nineteen — *enmeshed in the kingdom of the last king of Babylon, out in the world* (scattered among the nations), *and viewed as a harlot — exactly as is portrayed in previous verses* ([Revelation 11:8](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+11.8&t=NKJV); [14:8](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+14.8&t=NKJV); [16:19](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+16.19&t=NKJV)).

Thus, according to [Revelation 17:18](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+17.18&t=NKJV), the harlot, which is seen throughout these chapters, is identified as “Jerusalem.” *And there is no getting around this clearly stated fact.*

(“Jerusalem” is used a number of times in Scripture as simply another way of referring to *the Jewish people*. Even “the land of Israel” is used this same way in Scripture [*cf*. [Isaiah 1:21](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Isaiah+1.21&t=NKJV), [26](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Isaiah+1.26&t=NKJV); [Lamentations 1:7-8](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Lamentations+1.7-8&t=NKJV); [Ezekiel 14:11-13](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ezekiel+14.11-13&t=NKJV); [16:2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ezekiel+16.2&t=NKJV); [Matthew 23:37](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+23.37&t=NKJV); [Luke 13:33](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Luke+13.33&t=NKJV); [19:41](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Luke+19.41&t=NKJV)].

*The Jewish people, their land, and their capital city* are looked upon and referred to in an inseparable sense in Scripture. Thus, *in an interpretative respect*, [Revelation 17:18](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+17.18&t=NKJV) would have to read, “And ‘the woman’ you saw is *Israel*…”)

2) The Woman Possessing Regal Authority

Then, [Revelation 17:18](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+17.18&t=NKJV) also presents another means of identification. This verse doesn’t stop with the identification of the woman as “*that great city*.” Rather, the verse goes on to provide a second means of identification, which is *in complete keeping* with the first part of the verse.

The verse continues by adding the words, “*which reigns over the kings of the earth*.” A better translation of these words from the Greek text would be, “which possesses kingly authority over the kings of the earth” (*ref*. Wuest’s *Expanded Translation* — “which possesses [imperial] power over…”), limiting matters in the light of [Exodus 4:22-23](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+4.22-23&t=NKJV) *to Israel and/or Jerusalem alone.*

Thus, the woman is identified as *possessing regal authority over the Gentile nations* ([Revelation 17:18b](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+17.18b&t=NKJV)). This identifying statement reflects back upon and draws from a similar statement about the woman earlier in the book:

. . . *and on her head* [the woman’s head, Israel’s head] *a garland* (KJV: “crown”) *of twelve stars*” ([Revelation 12:1b](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+12.1b&t=NKJV)).

The number “twelve” is the number of *governmental perfection*; and this verse from chapter twelve forms part of the contextual foundational material in the book upon which the identity of the woman in [Revelation 17:18](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+17.18&t=NKJV) rests.

The word used for “*garland/crown*” in the Greek text of [Revelation 12:1](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+12.1&t=NKJV) is *stephanos*, not *diadema*, indicating that the woman, though possessing regal power and authority, was not exercising that power and authority at the time which is seen in the text (which is a time yet future, near the middle of the Tribulation, with the woman wearing *a diadem* and exercising regal power and authority following the Tribulation).

An individual presently exercising regal power and authority would wear a crown depicted by the word *diadema*, not a crown depicted by the word *stephanos*. This is seen in two verses later ([Revelation 12:3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+12.3&t=NKJV)), where the Greek word *diadema* is used — showing an exercise of *regal power and authority in the kingdom of Antichrist* by the one to whom Satan will one day give “*his power, his throne, and great authority*” ([Revelation 13:2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+13.2&t=NKJV)).

(Regarding *Israel in possession of regal power and authority over the Gentile nations*, note that which Moses was instructed to make known to the Egyptian Pharaoh when God sent him to deliver the Israelites [an Assyrian ruler in Egypt, typifying the coming Assyrian who will rule the world (*cf*. [Isaiah 52:4](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Isaiah+52.4&t=NKJV); [Micah 5:5](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Micah+5.5&t=NKJV))]. Moses was instructed to say unto Pharaoh, “*Thus says the LORD: “Israel is My son, My firstborn*. [[Exodus 4:22](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+4.22&t=NKJV)]

“Sonship” implies *rulership*. Only sons can rule in God’s kingdom [past, present, or future], and in the human realm, only *firstborn sons* can rule [only *firstborn sons* find themselves in a position to exercise the rights of primogeniture within a family, with *regality* being one of these rights]. In short, Moses, announcing to Pharaoh that *Israel was God’s son*, *His firstborn*, was God’s way of making it known to the ruler over Egypt that *He recognized Israel in the regal capacity implied by sonship, not Egypt*.

And this recognition was made known while Israel was still in Egypt. Israel, following the observance of the Passover and the festival of Unleavened Bread in [Exodus 12](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+12&t=NKJV); [13](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+13&t=NKJV), was to be led out of Egypt under Moses.

Then, following certain events occurring while enroute to Kadesh-Barnea — the old covenant given through Moses at Mt. Sinai, the Magna Charta for the kingdom, containing all of the rules and regulations governing the people of God within the kingdom, along with the construction of the Tabernacle, the dwelling place of God among His people within the theocracy — Israel was to enter into and occupy the land previously covenanted to Abraham, Isaac, and Jacob; and once the Jewish people had become established in this land, they were *to rule the nations as God’s firstborn son, within a theocracy.*

Again, note the latter part of [Revelation 17:18](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+17.18&t=NKJV). There is *only one nation* on the face of the earth that this can be referencing — the nation which *is not to be “reckoned among the nations”* [[Numbers 23:9](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Numbers+23.9&t=NKJV)]. *Only one nation* on the face of the earth possesses a position of *regal authority over the kings of the earth* [over all the Gentile nations]. This nation was identified in [Exodus 4:22-23](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+4.22-23&t=NKJV), immediately prior to Moses leading the Israelites out of Egypt; and this nation is identified in [Revelation 17:18](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+17.18&t=NKJV), *after exactly the same fashion* [previously introduced after this fashion in [Revelation 12:1](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+12.1&t=NKJV)], immediately prior to Jesus leading the Israelites out from a worldwide dispersion yet future.

Dating from Moses’ day, Israel has never lost the nation’s standing as *God’s firstborn son*. Israel has been God’s firstborn son since the announcement was made in [Exodus 4:22-23](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+4.22-23&t=NKJV), remains God’s firstborn son today [though a disobedient son, scattered among the nations], and will one day exercise the rights of the firstborn [following repentance].

*This is why*, *for the past 3,500 years, since the time this announcement was made, that the one who has held the scepter since prior to the creation of Adam* [Satan] *has done everything within his power to destroy Israel.*

Also, note that Israel is spoken of in both *masculine* and *feminine* respects in Scripture — as *a son*, and as *a woman* [*cf*. [Hosea 2:2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hosea+2.2&t=NKJV); [11:1](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hosea+11.1&t=NKJV)], with both having regal implications. Only *sons* can rule, and man cannot rule alone. *A man* must rule in conjunction with *a woman*, or *a woman* in conjunction with *a man* — *the man as king and the woman as consort queen*. This is a principle established in the opening chapter of Genesis, *which can never change* [[Genesis 1:26-28](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+1.26-28&t=NKJV)].

*And exactly the same thing, for exactly the same reasons*, is seen relative to *the bride of Christ.* The one who will rule as consort queen with the Son is spoken of in Scripture in both *masculine* and *feminine* respects, with both having regal implications [*cf*. [Romans 8:14-15](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Romans+8.14-15&t=NKJV), [19](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Romans+8.19&t=NKJV); [Galatians 4:5](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Galatians+4.5&t=NKJV); [Ephesians 5:23-32](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ephesians+5.23-32&t=NKJV); [Hebrews 12:23](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+12.23&t=NKJV); [Revelation 19:7-10](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+19.7-10&t=NKJV)].)

3) The Woman Guilty of Blood

Further, if Scripture is compared with Scripture, *Jerusalem alone* — referring to *the Jewish people* — is guilty of *the blood of the prophets and of all slain upon the earth* ([Matthew 23:34-37](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+23.34-37&t=NKJV)), which is said of the harlot in [Revelation 17:6](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+17.6&t=NKJV); [18:24](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+18.24&t=NKJV); [19:2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+19.2&t=NKJV). The Jewish people *alone* carry this guilt. *It is not possible* for any other city, nation, or segment of society to be looked upon in this manner. This fact is clearly stated in [Luke 13:33](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Luke+13.33&t=NKJV):

. . . *it cannot be* [*lit*., ‘…it is not possible’] *that a prophet should perish outside of Jerusalem.*

And it is clear from the subsequent verse ([Luke 13:34](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Luke+13.34&t=NKJV)) that “*Jerusalem*” is used in verse thirty-three referring to *the entire nation — the Jewish people* — exactly as it is used in [Revelation 17:18](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+17.18&t=NKJV).

*O Jerusalem, Jerusalem, the one who kills the prophets and stones those who are sent to her .* . . . ([Luke 13:34a](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Luke+13.34a&t=NKJV))

Thus, according to Scripture, *Israel alone* can be considered guilty of blood in this respect. And in keeping with this thought, Christ died in the capital of Jewry at the hands of the Jews ([Matthew 16:21](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+16.21&t=NKJV); [Acts 2:23](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Acts+2.23&t=NKJV), [36](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Acts+2.36&t=NKJV); [Revelation 11:8](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+11.8&t=NKJV)); and the Apostle Paul, as well, was prepared to die in Jerusalem at the hands of the Jews, “*for the name of the Lord Jesus*” ([Acts 21:11-13](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Acts+21.11-13&t=NKJV)).

Thus, Scripture is quite clear on the identity of *the harlot* in [Revelation 17:1-19:6](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+17.1-19.6&t=NKJV), and the next chapter in this book will deal with the future cleansing of the nation, as seen in these same three chapters.

~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~

Chapter 13

**The Beast and the Woman (3)**

**The Great City, Babylon, that Mighty City, Burning**

*After these things I saw another angel coming down from heaven, having great authority, and the earth was illuminated with his glory.*

*And he cried mightily with a loud voice, saying, “Babylon the great is fallen . . .*

*For all the nations have drunk of the wine of the wrath of her fornication, the kings of the earth have committed fornication with her, and the merchants of the earth have become rich through the abundance of her luxury.”*

*For her sins have reached to heaven, and God has remembered her iniquities. . . .*

*In the measure that she glorified herself and lived luxuriously, in the same measure give her torment and sorrow; for she says in her heart, “I sit as queen, and am no widow, and will not see sorrow.”*

*Therefore her plagues will come in one day — death and mourning and famine. And she will be utterly burned with fire, for strong is the Lord God who judges her.*

*The kings of the earth who committed fornication and lived luxuriously with her will weep and lament for her, when they see the smoke of her burning,*

*standing at a distance for fear of her torment, saying, “Alas, alas, that great city Babylon, that mighty city! For in one hour your judgment has come.” . . .*

*Then a mighty angel took up a stone like a great millstone and threw it into the sea, saying, “Thus with violence the great city Babylon shall be thrown down, and shall not be found anymore.”* ([Revelation 18:1-3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+18.1-3&t=NKJV), [5](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+18.5&t=NKJV), [7-10](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+18.7-10&t=NKJV), [21](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+18.21&t=NKJV) [2a])

The main thrust of Scripture seen throughout [Revelation 17](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+17&t=NKJV) into the first part of [Revelation 20](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+20&t=NKJV) has to do with God’s plans and purposes regarding the *Jewish people, the Gentile nations, and the Church of God being brought to fruition*, leading into the Messianic Era (*cf*. [1 Corinthians 10:32](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Corinthians+10.32&t=NKJV)).

*In a larger sense*, the working out of God’s plans and purposes for all three creations — *Jew, Gentile, and Christian* — has to do with *ruined man* and involves 6,000 years of restorative work, followed by the 1,000-year Messianic Era, *a Sabbath rest* awaiting the people of God. And this is patterned after God’s previous restorative work surrounding *the ruined material creation* — occurring over six days of time, with God resting on the seventh day (a Sabbath rest) — in [Genesis 1](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+1&t=NKJV); [2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+2&t=NKJV) ([Hebrews 4:4](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+4.4&t=NKJV), [9](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+4.9&t=NKJV); *cf*. [Exodus 31:13-17](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+31.13-17&t=NKJV); [2 Peter 1:15-18](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=2Peter+1.15-18&t=NKJV); [3:3-8](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=2Peter+3.3-8&t=NKJV)).

*In a narrower sense, regarding Israel and the nations*, the working out of God’s plans and purposes in this respect dates back 4,000 years (to the days of Abraham, about 2,000 B.C.) and 2,600 years (to the beginning of the Times of the Gentiles, about 605 B.C.).

And *in a narrower sense yet, regarding Christians*, the working out of God’s plans and purposes in this respect dates back 2,000 years to the inception of the Church on the day of Pentecost in 33 A.D.

The complete scope of God’s plans and purposes is dealt with in numerous places throughout Moses, the Psalms, and the Prophets — “*line upon line, line upon line, here a little, there a little*” ([Isaiah 28:9-10](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Isaiah+28.9-10&t=NKJV)), with different facets of the matter being dealt with in different ways in different places. Each facet provides a different part of *one complete overall word picture*, with the complete picture presenting the matter *exactly as God would have man view the whole of His plans and purposes regarding Israel, the nations, and the Church.*

And, regardless of how or where these things are dealt with in the Old Testament, there is always *a particular emphasis on concluding events* — events that bring the entire matter to fruition, as seen beginning in Revelation chapter seventeen and continuing through the first part of chapter twenty.

Thus, when one arrives at this closing part of the book of Revelation and begins reading extensively about *a beast and a harlot woman*, he is not left to his own imagination and interpretation concerning that which is in view. Scripture will reveal and interpret the matter for him.

All one has to do is go back to the Old Testament and see how God has previously laid the entire matter out, beginning in Genesis.

In this respect, through *comparing that which is spiritual with that which is spiritual* ([1 Corinthians 2:9-13](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Corinthians+2.9-13&t=NKJV)) — in this case, comparing numerous sections of the Old Testament with that which is seen beginning in [Revelation 17](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+17&t=NKJV) — *the Old Testament will interpret the matter for the reader.*

(Two Anglicized Greek words are sometimes used to call attention to correct and incorrect methods of biblical study and interpretation — *exegesis* and *eisegesis*. The Greek prepositions *ek* [meaning, “out of”] and *eis* [meaning, “into”] are prefixed to the same word, which, without the prepositions, means “to guide” or “to lead.”

*Exegesis* has to do with *deriving out of a passage* that which is within the passage. In [Revelation 17-19a](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+17-19a&t=NKJV), exegesis allows Scripture to comment upon and identify *the harlot woman*. And, at every turn, Scripture [Old or New Testament], reveals that “*the great harlot*” is a metaphor for *Israel* at the end of the Times of the Gentiles [*ref*. Chapters 11, 12 in this book].

*Eisegesis*, on the other hand, has to do with *reading into a passage* that which is *NOT* in the passage. *Eisegesis*, rather than allowing Scripture to identify the harlot woman in [Revelation 17-19](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+17-19&t=NKJV) [19a], reads a foreign meaning into the passage, usually attempting to see “*the great harlot*” used as *a metaphor for a false religious system*, often seen *as the Roman Catholic Church.*

*And this type of mishandling of the passage is no small thing.* Not only does such a teaching do away with the correct understanding of the passage but such a teaching has the Times of the Gentiles ending in the book of Revelation after a fashion that is *completely out of line with the way in which the Times of the Gentiles is seen being brought to a close throughout Moses, the Psalms, and the Prophets*.)

The Old Testament has already dealt extensively, in minute detail, with *the whole* of that which is seen beginning with Revelation chapter seventeen and continuing into the first part of chapter twenty.

*A complete word picture* has already been presented, for all to see. And this part of the book of Revelation, dealing with the same thing as is previously seen in the Old Testament, places the emphasis exactly where Moses, the Psalms, and the Prophets had previously placed the emphasis, which could only be expected.

The Emphasis and Divisions in [Revelation 17:1-20:6](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+17.1-20.6&t=NKJV)

The emphasis beginning in chapter seventeen and continuing through chapter nineteen, preceding the Messianic Era in chapter twenty, is placed on *Israel and the nations* ([Revelation 17:1-19:6](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+17.1-19.6&t=NKJV), [11-21](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+17.11-21&t=NKJV)). And, within this section, *the Church of God*, as well, is brought back into the picture from the opening chapters of the book, though only taking up four verses throughout chapters seventeen through nineteen ([Revelation 19:7-10](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+19.7-10&t=NKJV)).

Beginning with chapter seventeen and continuing through the opening six verses of chapter twenty, this section of Scripture could be divided into four parts:

1) In [Revelation 17:1-19:6](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+17.1-19.6&t=NKJV), though both *the beast and the harlot* occupy center-stage, *the harlot alone*, residing in the kingdom of the beast, is the one centrally being dealt with throughout. The subject matter of this section of Scripture is stated, in so many words, in the opening verse:

*Then one of the seven angels who had the seven bowls came and talked with me, saying to me, “Come, I will show you the judgment of the great harlot who sits on many waters.”*

*The harlot* is dealt with at length pertaining to *her identity* and *where she resides* (leaving no possible room for anyone to question that is being pictured [if Scripture is compared with Scripture]).

And then *the harlot,* within the scope of this section of Scripture, is seen being *completely destroyed* (again, leaving no possible room for anyone to question that which is being pictured [again, if Scripture is compared with Scripture]).

The beast and his kingdom, on the other hand, are dealt with in this section of Scripture only with respect *to identity and an impending destruction*. The harlot is the one dealt with *in detail throughout*, not the beast.

2) In [Revelation 19:7-10](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+19.7-10&t=NKJV), after dealing with various things concerning the harlot and her relationship to the nations, followed by the harlot’s destruction, attention is called to *the bride and the marriage supper of the Lamb*, occurring in heaven, prior to Christ’s return to the earth.

This is the first mention of anything having to do with the bride since [Revelation 1-3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+1-3&t=NKJV), anticipating the relinquishment of crowns ([Revelation 4](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+4&t=NKJV)) and the redemption of the inheritance ([Revelation 5](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+5&t=NKJV) ff) — with the redemption of the inheritance being completed following Christ’s return ([Revelation 19](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+19&t=NKJV) b), allowing the bride to then become the Lamb’s wife (*cf*. [Ruth 4:1ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ruth+4.1ff&t=NKJV)).

3) In [Revelation 19:11-21](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+19.11-21&t=NKJV), the heavens are opened, and Christ is seen returning back to the earth “with his mighty angels” — *i.e., the armies of heaven* — accompanying and following Him at this time (*cf*. [2 Thessalonians 1:7](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=2Thessalonians+1.7&t=NKJV); [Revelation 19:14](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+19.14&t=NKJV)).

Accompanying Christ, as well, will be Moses and Elijah (*cf*. [Matthew 16:28-17:5](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+16.28-17.5&t=NKJV); [Luke 9:27-32](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Luke+9.27-32&t=NKJV)), who will evidently be instrumental in His dealings with both Israel on the one hand and the beast and his kingdom on the other.

(For details on Moses and Elijah accompanying Christ at this time, refer to the author’s [Moses and John BOOK](https://www.koffeekupkandor.com/gods-word-two.php#Moses%20and%20John%20BOOK), particularly Chapters 3, 4, in this site.)

The bride, from verses seven through ten, is not seen among those accompanying Christ back to the earth at this time. In fact, Scripture is quite clear that the bride *will not* accompany Christ back to the earth when He returns.

Christ will be returning to complete His dealings with Israel and the nations, and the bride will have no more to do with this than she will have previously had with Christ’s dealings with Israel and the nations during the Tribulation. The Bride simply will not participate in judgments occurring on earth when the seals of the seven-sealed scroll are being broken, and these judgments will not be concluded until after Christ returns to the earth to complete His dealings with Israel and the nations preceding the Messianic Era.

Note that Joseph’s wife, Asenath, was in another part of the palace when he dealt with his brethren at the time he revealed himself to them.

And note that Moses’ wife, Zipporah, only went part way with him when he returned to Egypt to deal with his brethren in this same respect.

Moses and Zipporah were reunited only after he had dealt with the Jewish people in Egypt, after he had dealt with the Pharaoh of Egypt, after the death of the firstborn, after he had led the Israelites out of Egypt, and after Pharaoh and his armed forces had been destroyed in the Sea.

And the same sequence will, of necessity, be followed in the antitype. The bride, as Zipporah, may very well accompany Christ part way and remain in the New Jerusalem above the earth while He deals with Israel and the nations on earth. Then, once these dealings have been concluded — which will be after Israel’s national conversion and restoration to her land, and after the destruction of Gentile world power (which, according to Scripture, will occur in this order) — Christ will be reunited with the one who will then have become His wife.

(At the time of the destruction of Gentile world power, all the judgments seen within the breaking of the seals of the seven-sealed scroll in [Revelation 5](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+5&t=NKJV) will have come to pass.

This will complete God’s terms for the redemption of the inheritance — with the marriage of Christ to His bride and the re-marriage of God to Israel seen as part and parcel with the redemption of the inheritance [*cf*. [Ruth 4:1ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ruth+4.1ff&t=NKJV)]).

The preceding succinctly covers, in a somewhat general respect, the sequence of events that will occur when Christ returns to the earth, as seen in [Revelation 19:11-21](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+19.11-21&t=NKJV). *Very few* of these events are seen and dealt with in this brief section in the book of Revelation, but *all* are seen and dealt with in prior Scripture, beginning in Genesis.

Scripture must be compared with Scripture in order to put the complete word picture together, *exactly as God has outlined and provided this information in His Word* ([1 Corinthians 2:9-13](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Corinthians+2.9-13&t=NKJV)).

4) In [Revelation 20:1-6](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+20.1-6&t=NKJV), all is brought to completion and fruition. Satan is bound, cast into the abyss; individuals are assigned positions of power and authority in Christ’s kingdom, and the millennial reign — that toward which everything in Scripture moves — will then occur.

I Sit a Queen, and Am No Widow, and Shall See No Sorrow

There is only *one possible way* that a person could expect the Tribulation to draw to a close and end in the book of Revelation. And that would be *exactly the same way it is seen drawing to a close and ending time after time in Moses, the Psalms, and the Prophets.*

Whether in the Old Testament or in the New Testament, Israel in the end time is seen enmeshed within and committing harlotry with the most corrupt form of Gentile world power man has ever known or ever will know.

This will then be followed by Israel’s repentance, the nation being cleansed of her harlotry (as presented in [Revelation 17-19a](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+17-19a&t=NKJV), synonymous with the harlot being burned, destroyed by fire), the destruction of Gentile world power, and the ushering in of the Messianic Kingdom.

Though the nation will have paid *a heavy price, one beyond human comprehension*, Israel’s harlotry will be a thing of the past. Israel’s sins will have been “*as scarlet*,” “*red like crimson*”; but, with these sins having been completely removed — “*as far as the east is from the west*” — where *scarlet* and *crimson* once existed, conditions will then be “*as white as snow*,” “*as wool*” ([Isaiah 1:18](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Isaiah+1.18&t=NKJV); *cf*. [Isaiah 1:21-26](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Isaiah+1.21-26&t=NKJV); [Psalm 103:12-22](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Psalm+103.12-22&t=NKJV)).

And *a cleansed nation* in that day will realize the rights of the firstborn, fulfilling the purpose for the nation’s existence (*cf*. [Revelation 17:16-17](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+17.16-17&t=NKJV); [18:8-21](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+18.8-21&t=NKJV); [19:2-3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+19.2-3&t=NKJV)).

1) Material Wealth, Spiritual Wealth

The heavy price paid by Israel over centuries of time has been both to her detriment and the detriment of the nations. Israel has been removed from her land, scattered among the nations, and has suffered immeasurably at the hands of the Gentiles. And, at the same time, the nations have suffered as well, *having been cut off from the spiritual blessings that could have been theirs through Israel.*

But, though the nations throughout this time have found themselves *separated from spiritual blessings*, they have, at the same time, found themselves in *a position of power and involved with materialism, becoming wealthy* ([Revelation 18:3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+18.3&t=NKJV), [9-19](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+18.9-19&t=NKJV)). And Israel, having left her spiritual heritage and found herself scattered among the nations, has become inseparably involved with the world’s *materialism and wealth* as well ([Revelation 17:4](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+17.4&t=NKJV); [18:16](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+18.16&t=NKJV)).

During the Times of the Gentiles (over 2,600 years), *the nations have held the scepter and have become wealthy at the expense of Israel* ([Revelation 17:2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+17.2&t=NKJV); [18:19b](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+18.19b&t=NKJV)). And, as long as the Times of the Gentiles continues, *the nations will continue to hold power and accumulate this wealth at Israel’s expense.*

Or, viewing the matter from another perspective, as long as Israel remains in the nation’s present condition — a harlot, co-mingling with and having illicit, forbidden relationships with the nations — the nations will continue to accumulate their wealth at Israel’s expense, with Israel involved in and sharing in this wealth. But once Israel is brought to the place of repentance, followed by Israel’s harlotry being done away with (burned with fire [[Revelation 17:16-17](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+17.16-17&t=NKJV); [18:8ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+18.8ff&t=NKJV)]), *it will all be over for the nations*.

*The Times of the Gentiles will end, the scepter will change hands, and the wealth of the Gentiles will be given to Israel* ([Isaiah 60:5](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Isaiah+60.5&t=NKJV), [11](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Isaiah+60.11&t=NKJV) [the word “forces,” KJV, should be translated “wealth”; *ref*. NASB20, NIV]; *cf*. [Exodus 12:35-36](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+12.35-36&t=NKJV)).

The preceding is what a large part of [Revelation 18](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+18&t=NKJV) is about (through the use of the type language specified in the opening verse of the book, in [Revelation 1:1](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+1.1&t=NKJV) [*ref*. Chapter 11 of this book, where this is explained]).

(When seeking to understand the book of Revelation, a major problem results from not understanding and interpreting material in the book after the manner in which God has structured this material — again, something stated in the opening verse of the book, though largely ignored.

Thus, when individuals attempt to understand things in this book from a western mindset, or through any other means different than the way that it was set forth in this opening verse, is it any wonder that they have trouble?)

Note particularly [Revelation 18:9-19](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+18.9-19&t=NKJV). The nations will have become *rich*, and these nations will be *quite distraught* when all of this is suddenly taken from them. And it will all be taken from them *through the loss of the harlot* in their midst (again, note the symbolism and type of language being used).

The nations can continue in their present fashion *only as long as the harlot remains in their midst*, for, the fact that Israel is playing the harlot is what allows them to live in this manner — accumulating material wealth, etc. But once the harlot is no longer present, once Israel is no longer playing the harlot, *things will change completely*.

(God will use the beast to do *exactly the opposite* of that which the beast will set out to accomplish. The beast will set out to accomplish something wherein utter failure has always marked the path of any and all who have tried — *the destruction of and doing away with the nation of Israel.*

And, in line with that which has happened to all of his predecessors as well, the beast himself will suffer that which he will set about to inflict upon the Jewish people — *his own utter destruction instead*. Because of God’s unchanging promises to and regarding Israel, matters of the preceding nature *must always work out in this manner* [*cf*. [Genesis 12:1-3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+12.1-3&t=NKJV); [Exodus 3:1-7](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+3.1-7&t=NKJV); [Esther 5:14](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Esther+5.14&t=NKJV); [6:6-13](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Esther+6.6-13&t=NKJV); [7:8-10](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Esther+7.8-10&t=NKJV); [9:10-14](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Esther+9.10-14&t=NKJV)].

God, turning matters around, will use the beast to destroy the harlot [exactly as he used the Pharaoh of Egypt during Moses’ day to bring about His plans and purposes regarding Israel], with the nation of Israel subsequently *existing apart from her harlotry and God’s complete purpose for calling this nation into existence then being realized* [*cf*. [Exodus 9:15-16](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+9.15-16&t=NKJV); [Revelation 17:16-17](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+17.16-17&t=NKJV)].)

In that day, Gentile headship will be over, their wealth will be gone, but they will find that they will possess something far greater. *Spiritual blessings/spiritual wealth, which will be theirs through restored Israel, will far exceed anything that they will have possessed throughout the Times of the Gentiles* (*cf*. [Isaiah 65:19](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Isaiah+65.19&t=NKJV); [Zechariah 8:20-23](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Zechariah+8.20-23&t=NKJV)).

2) The Harlot Destroyed, the Nation Cleansed

The “*great harlot*” in Revelation chapter seventeen through the first part of chapter nineteen is seen being *burned with fire* ([Revelation 17:16](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+17.16&t=NKJV); [18:8-9](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+18.8-9&t=NKJV), [17-21](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+18.17-21&t=NKJV); [19:2-3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+19.2-3&t=NKJV)). This is the picture that Scripture provides of *Israel’s harlotry being done away with*. God is seen using the beast and his kingdom to do away with Israel’s harlotry through a persecution of such an intense nature that “*unless those days were shortened, no flesh would be saved*” (*cf*. [Matthew 24:22](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+24.22&t=NKJV)). And this will occur after 2,600 years of Gentile dominance and control.

*Israel will be brought to the place where the nation will have nowhere to turn other than to the God of their fathers.* ([Revelation 17:16-17](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+17.16-17&t=NKJV)). *Repentance and cleansing will then occur* ([Isaiah 1:16-21](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Isaiah+1.16-21&t=NKJV)), *Israel’s harlotry will be a thing of the past* ([Revelation 18:8-10](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+18.8-10&t=NKJV)), *and it will never again be an issue* ([Revelation 19:3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+19.3&t=NKJV)).

Note how [Revelation 19:1-3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+19.1-3&t=NKJV) is worded:

*After these things I heard a loud voice of a great multitude in heaven, saying, “Alleluia! Salvation and glory and honor and power belong to the Lord our God!*

*For true and righteous are His judgments, because He has judged the great harlot who corrupted the earth with her fornication; and He has avenged on her the blood of His servants shed by her.”*

*Again they said, “Alleluia! Her smoke rises up forever and ever!”*

(The words, “*forever and ever,*” in v. 3 are a translation of the Greek words, *eis tous aionas ton aionon*, and should literally be rendered, “unto [or, ‘with respect to’] the ages of the ages.”

The Greek language, as the Hebrew language, does not have a word for “eternal” *per se*. And this is one of two different ways that the Greek text can express “eternal,” apart from textual and contextual considerations.

The other way is through using a plural form of the word *aion*, meaning “age,” as the word is used in [Hebrews 13:8](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+13.8&t=NKJV), where Christ is said to be “*the same yesterday, today, and forever* [Gk., *eis tous aionas* (a plural, articular use of *aion* preceded by the preposition *eis*, meaning ‘into,’ ‘unto,’ or ‘with respect to’); *lit*., ‘unto (or, ‘with respect to’) the ages’,’ *i.e.*, throughout the endless ages, forever].”

The thought set forth in [Revelation 19:3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+19.3&t=NKJV) by the smoke of the burned harlot continuing to rise up throughout the endless ages has to do with Israel’s harlotry never again being an issue. The nation’s harlotry will be completely consumed by the fire, never to rise again [again, note the type of pictorial language being used].)

This picture of *the harlot being burned with fire* was introduced in [Revelation 17:16](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+17.16&t=NKJV) and is dealt with extensively throughout chapter eighteen. In fact, this entire chapter, one way or another, is taken up with *the harlot’s destruction*, with attention called to this destruction occurring through *a burning with fire* several places ([Revelation 18:8-9](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+18.8-9&t=NKJV), [18](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+18.18&t=NKJV)).

“Fire” is seen in Scripture as *a purifying agent* ([Zechariah 13:8-9](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Zechariah+13.8-9&t=NKJV); [Mark 9:49-50](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Mark+9.49-50&t=NKJV)). “Fire” is seen as *a separating agent,* separating that which is of value from that which is worthless — by burning the latter, with the former enduring the fire ([Matthew 3:11-12](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+3.11-12&t=NKJV); [1 Corinthians 3:11-15](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Corinthians+3.11-15&t=NKJV); [1 Peter 1:7](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Peter+1.7&t=NKJV)).

Thus, the picture of the harlot being burned throughout these chapters has to do with the harlot — Israel playing the harlot — passing through a purifying and burning fire that purifies by separating that which is worthless from that which is of value.

Once this separation occurs, Israel’s harlotry will be *completely destroyed by the fire*; but, on the other hand, the nation itself will *remain untouched by the fire.*

Nebuchadnezzar tried to use fire in the latter respect in [Daniel 3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Daniel+3&t=NKJV) — in relation to three Israelites, foreshadowing the entire nation — and *failed completely*.

With an oven heated seven times hotter than normal and three Israelites thrown into the midst of this fire (“seven,” *a complete number,* *showing the completion of that which is in view*, probably indicating that the furnace was heated as hot as possible without destroying the furnace), not a single hair on the head of any one of the three was even singed.

Nor could Darius in the succeeding Medo-Persian kingdom get the lions to eat Daniel ([Daniel 6](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Daniel+6&t=NKJV)).

Israel has a God-given promise that the fire (or anything else) can’t hurt them ([Isaiah 43:1-3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Isaiah+43.1-3&t=NKJV)). They can remain in the fire (or anywhere else) forever and remain unconsumed ([Exodus 3:1-7](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+3.1-7&t=NKJV)).

And, as seen in the previously referenced passage, the reason is evident. God resides in the midst of the nation, and to destroy the nation, God would have to be destroyed.

But still, Israel is going to have to pass through one more fire, for there is the matter of *Israel’s harlotry,* which has to be removed by the fire. And the nation’s harlotry has no chance against the fire. The harlot is going to *be made desolate, naked, her flesh will be eaten, and she will be utterly burned with fire* ([Revelation 17:16](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+17.16&t=NKJV)).

That is the picture that Scripture provides of God’s dealings with Israel’s harlotry. *The harlot will be utterly destroyed — consumed by fire on the one hand, and a nation purified by the fire will live on the other.*

Then, and only then, can God complete His dealing with Israel, deal with the nations, deal with Satan and his angels, and usher in the Messianic Kingdom.

Israel and the nations — Past, Present, and Future

The definition of and thoughts surrounding the use of the word “mystery” in the New Testament have been dealt with at length in the two previous chapters of this book (Chapters 11, 12). And that which follows in this section — in both of the two main parts to the section — will deal once again with matters set forth by the use of this word, from different perspectives than previously seen.

The first will show the same statements used of Israel in Jeremiah’s prophecy that are used in the chapter under discussion of the harlot in the book of Revelation, presenting matters from two different vantage points in these two books.

Then, the other will show sharp distinctions between Israel at two different times, before and after the nation passes through the fire, as seen in an Old Testament passage from Judges, foreshadowing and shedding light upon that under discussion in [Revelation 17:1-19:6](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+17.1-19.6&t=NKJV).

When these sections from these three books are looked upon and studied in the light of one another, the word picture — *seen exactly as God has set it forth in His Word* — begins to take shape in a far clearer manner than if only two of these sections were used. And a grave problem can only arise if only one of the three sections is used and the person tries to figure matters out himself instead of letting Scripture do it for him.

Scripture must be compared with Scripture, allowing Scripture to interpret itself.

1) Jeremiah and John

Note that which is stated about Israel and the land of Israel in [Jeremiah 25:10-11](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Jeremiah+25.10-11&t=NKJV):

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

*And this whole land shall be a desolation and an astonishment, and these nations* [Israel, along with other surrounding nations, judged with Israel ([Jeremiah 25:9](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Jeremiah+25.9&t=NKJV))] *shall serve the king of Babylon seventy years.*

Then note that which is stated about the harlot in [Revelation 18:22-23](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+18.22-23&t=NKJV):

*The sound of harpists, musicians, flutists, and trumpeters shall not be heard in you anymore. No craftsman of any craft shall be found in you anymore, and the sound of a millstone shall not be heard in you anymore.*

*The light of a lamp shall not shine in you anymore, and the voice of bridegroom and bride shall not be heard in you anymore. For your merchants were the great men of the earth, for by your sorcery all the nations were deceived.*

Exactly the same thing is stated about Israel in [Jeremiah 25:10](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Jeremiah+25.10&t=NKJV) as is stated about the harlot in [Revelation 18:22-23](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+18.22-23&t=NKJV).

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

Israel had been removed from her own land and transported into the land of Shinar, *from a theocracy into the world kingdom of Babylon*. And in the land of Babylon *the Jewish people could no longer experience the things enumerated in* [*Jeremiah 25:10*](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Jeremiah+25.10&t=NKJV) *in their own land.* Then, in the book of Revelation, all of that which is seen in Jeremiah is turned around and used in a completely opposite respect *at the end of the Times of the Gentiles, over 2,600 years later.*

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

Once restored to the land, Israel would no longer experience the things stated in both [Jeremiah 25:10](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Jeremiah+25.10&t=NKJV) and [Revelation 18:22-23](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+18.22-23&t=NKJV) *in Gentile lands*, for God will have cleansed and removed the nation from these lands. Then, at that time, God will *restore these things to her, in her own land, in connection with the restoration of the theocracy. That taken from the nation in* [*Jeremiah 25:10-11*](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Jeremiah+25.10-11&t=NKJV) *will be restored to the Jewish people.*

2) Judges and John

The five books of Moses, the Pentateuch, end with the account of Moses’ death and Joshua assuming the mantle ([Deuteronomy 34:1-12](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Deuteronomy+34.1-12&t=NKJV)).

The book of Joshua then begins with a reference to Moses’ death and continues with a history of the Israelites entering and beginning to take possession of the land, slaying and/or driving out the inhabitants, under Joshua’s leadership. And the book ends about twenty-five years later with a reference to Joshua’s death and the Israelites burying the bones of Joseph, who had died about two centuries prior to that time in Egypt ([Joshua 24:29ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Joshua+24.29ff&t=NKJV); *cf*. [Genesis 50:25-26](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+50.25-26&t=NKJV); [Exodus 13:19](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+13.19&t=NKJV)).

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

a) A Brief Summation of Judges

Two things marked the period of the Judges:

1) Disobedience on the part of the Jewish people.

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

During Moses’ and Joshua’s day, God had commanded His people *to drive out all of the Gentile nations inhabiting the land*. But, following Joshua’s death, the Israelites gradually began to cease driving these nations out (*cf*. [Deuteronomy 7:1-2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Deuteronomy+7.1-2&t=NKJV), [16](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Deuteronomy+7.16&t=NKJV), [22-24](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Deuteronomy+7.22-24&t=NKJV); [Joshua 23:1-5](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Joshua+23.1-5&t=NKJV); [Judges 1:1](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Judges+1.1&t=NKJV), [19](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Judges+1.19&t=NKJV), [21](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Judges+1.21&t=NKJV), [27-33](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Judges+1.27-33&t=NKJV)).

Then, *disobedience at this point resulted in other forms of disobedience* — something that the Lord had previously called to the people’s attention and had warned them about (*cf*. [Exodus 23:33](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+23.33&t=NKJV); [Deuteronomy 7:4](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Deuteronomy+7.4&t=NKJV), [16](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Deuteronomy+7.16&t=NKJV); [12:30](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Deuteronomy+12.30&t=NKJV)).

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

The Jewish people, over time, found themselves gradually being influenced by and conforming more and more to the ways and practices of the pagan Gentile nations dwelling in the land with them. And, as a result, rather than the Jewish people following that which God had stated in His Word, this period is marked by *a departure from the Word*.

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

*In those days there was no king in Israel; everyone did what was right in his own eyes.* ([Judges 17:6](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Judges+17.6&t=NKJV); [21:25](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Judges+21.25&t=NKJV); *cf*. [Judges 18:1](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Judges+18.1&t=NKJV); [19:1](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Judges+19.1&t=NKJV))

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

There is a repeated sequence in the book of Judges relative to the Jewish people’s disobedience and God’s reaction to their disobedience. In chapter two, this sequence is given, setting the stage for that which is seen throughout the remainder of the book:

1) Israel’s action:

*Then the children of Israel did evil in the sight of the LORD, and served the Baals;*

*and they forsook the LORD God of their fathers . . . and they followed other gods . .* . . ([Judges 2:11-12a](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Judges+2.11-12a&t=NKJV))

2) The Lord’s reaction:

*And the anger of the LORD was hot against Israel. So He delivered them into the hands of plunderers . . . and He sold them into the hands of their enemies all around . . .*

*Wherever they went out, the hand of the LORD was against them for calamity, as the LORD had said, and as the LORD had sworn to them* . . . .” ([Judges 2:14-15a](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Judges+2.14-15a&t=NKJV) [14a])

3) Israel’s reaction:

. . . *And they were greatly distressed* [which would lead to repentance].” ([Judges 2:15b](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Judges+2.15b&t=NKJV))

4) That which the Lord then did:

*Nevertheless, the LORD raised up judges who delivered them out of the hand of those who plundered them*.” ([Judges 2:16](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Judges+2.16&t=NKJV))

When the Israelites fell into sin, God reacted by using that which had resulted from His people’s previous failure — Gentile nations remaining in the land, contrary to His command — as a means to bring about their repentance. He delivered the disobedient Israelites into the hands of the same pagan nations that they had previously failed to drive out ([Judges 2:21-23](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Judges+2.21-23&t=NKJV)).

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

Beginning in chapter three, when God raised up the first judge to deliver His people, repentance on Israel’s part is seen first. That is, God delivered His people into the hands of the Gentiles, persecution at the hands of the nations followed, the people repented, and God then raised up an individual to deliver them out of the hands of the Gentiles. And this same order is continued through eleven of the fourteen judges whom God raised up ([Judges 3:7-9](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Judges+3.7-9&t=NKJV), [12-15](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Judges+3.12-15&t=NKJV); [4:1-4](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Judges+4.1-4&t=NKJV); [6:1-14](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Judges+6.1-14&t=NKJV); [10:6-18](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Judges+10.6-18&t=NKJV); [11:1ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Judges+11.1ff&t=NKJV)).

Then, following the death of the eleventh judge ([Judges 12:15](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Judges+12.15&t=NKJV)), though the same sequence is seen beginning again (with Israel’s disobedience), certain changes occurred in the complete cycle of events this time:

*Again the children of Israel did evil in the sight of the LORD, and the LORD delivered them into the hand of the Philistines for forty years.* ([Judges 13:1](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Judges+13.1&t=NKJV))

For the first time there was *a forty-year period* in which the Israelites found themselves in subjection to the Gentiles. “Forty” is one of several numbers used in Scripture to show *completeness*, and the number appears numerous times in Scripture in this respect (*e.g.*, Moses’ life is divided into three separate and distinct forty-year periods, Moses was on Mount Sinai forty days and nights, the disobedient Israelites under Moses wandered in the wilderness for forty years, each of Israel’s first three kings reigned for forty years, Christ was tempted by Satan for forty days and nights, and Christ had a forty-day post-resurrection ministry prior to His ascension).

In this respect, because of Israel’s disobedience, God gave His people into the hands of the Gentiles (the Philistines) for *a complete period of time*. And this complete period could only have followed *a completion of Israel’s disobedience over the years*. That is to say, Israel’s cup of iniquity had apparently become full (*cf*. [Genesis 15:16](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+15.16&t=NKJV)), with God acting accordingly.

However, there is no record of the Israelites repenting and crying out for deliverance during these forty years. Nevertheless, God raised up Samson during this time as the twelfth judge, stating that he would “*begin to deliver Israel out of the hand of the Philistines*” ([Judges 13:5b](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Judges+13.5b&t=NKJV)). Full deliverance though could not occur *until after the Israelites had repented*, something not seen until the days of Samuel the prophet, the fourteenth and last judge (following Eli [[1 Samuel 7:3-15](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Samuel+7.3-15&t=NKJV)]).

The book of Judges, in the preceding respect, sets forth the complete history of Israel — from the time of the inception of the nation during Moses’ day to modern times.

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

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

b) The Epilogue to Judges (Chapters 17-21)

[Judges 17-21](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Judges+17-21&t=NKJV) form somewhat of an epilogue to the book, taking the reader back several centuries to near the beginning of the period of the judges (note the mention of Moses’ and Aaron’s grandsons in this section [[Judges 18:30](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Judges+18.30&t=NKJV); [20:28](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Judges+20.28&t=NKJV)], which would place events back during the early years of this period of time).

And this would account for the summary statement concerning *the absence of a king in Israel, with every man doing that which was right in his own eyes*, not being seen until the opening part of this epilogue ([Judges 17:6](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Judges+17.6&t=NKJV)). Then, part or all of this statement is seen several other subsequent times in this closing section ([Judges 18:1](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Judges+18.1&t=NKJV); [19:1](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Judges+19.1&t=NKJV); [21:25](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Judges+21.25&t=NKJV)).

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

The names translated “Joshua” and “Jesus” in the Hebrew and Greek texts of the Old and New Testaments are *the same word* in their respective languages, both meaning “Salvation.” This is why the KJV translators misused “Jesus” instead of “Joshua” in both [Acts 7:45](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Acts+7.45&t=NKJV) and [Hebrews 4:8](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+4.8&t=NKJV). Rather than a mistranslation, there is a misuse of names, for again, both are the same word in their respective languages.

(Note how the eight visions in [Zechariah 1:7-6:8](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Zechariah+1.7-6.8&t=NKJV) terminate in the verses immediately following the last vision — with the crowning of “*Joshua*” in connection with “*the man whose name is the BRANCH*,” who will “*build the temple of the Lord*” [[Zechariah 6:11-13](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Zechariah+6.11-13&t=NKJV)].

The “*BRANCH*” is a Messianic title, used of *Israel’s Messiah*, whose name is *Joshua/Jesus* [*cf*. [Zechariah 2:8-10](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Zechariah+2.8-10&t=NKJV); [6:11-13](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Zechariah+6.11-13&t=NKJV)]. Note the Messianic nature of both of the referenced passages, along with the name “*Joshua*” used with the title the “*BRANCH*” in both passages.)

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

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

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

1) Judges Chapter Nineteen

But, as has been shown earlier in this chapter from [Revelation 17:1ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+17.1ff&t=NKJV), *things are about to change. The harlot is about to be destroyed.*

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

There is an account part way through the epilogue section of Judges that foreshadows exactly the same thing as seen by the harlot woman being burned with fire in [Revelation 17:1-19:6](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+17.1-19.6&t=NKJV).

In [Judges 19](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Judges+19&t=NKJV) there is an account of a Levite and his concubine, his wife. The Levite had taken her as his wife and moved her from Bethlehem to a place some distance north, to his home on Mt. Ephraim. But, “*his concubine played the harlot against him*” and returned to Bethlehem, to her father’s house ([Judges 19:1-3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Judges+19.1-3&t=NKJV)).

This was followed four months later by the man taking a hired servant and traveling to Bethlehem to get his adulterous wife. And, after certain events in Bethlehem, a rather lengthy account follows of a journey that the man made with his concubine and the hired servant, traveling from Bethlehem back to Mt. Ephraim ([Judges 19:5ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Judges+19.5ff&t=NKJV)).

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

After sitting in the streets of the city for a while, waiting for someone in the city to befriend them and offer lodging for the night, an old man came in from his work in the fields, saw them, and offered them a place where both their animals (donkeys) and the three of them could spend the night ([Judges 19:10-21](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Judges+19.10-21&t=NKJV)).

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

It is the same picture seen back in Genesis chapter nineteen after Lot had invited the two angels to spend the night in the safety of his home ([Genesis 19:2ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+19.2ff&t=NKJV)). And that which then occurred in Judges is also very similar to the account in Genesis.

In keeping with Eastern hospitality, protecting guests inside one’s home at all costs, in Genesis chapter nineteen, Lot had offered his two virgin daughters instead ([Genesis 19:8](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+19.8&t=NKJV)); and the man in Judges chapter nineteen, did the same thing, offering his own virgin daughter, along with the man’s concubine.

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

She made her way back to the house where her husband resided, and, at the dawning of the day, fell at the door of the house and evidently died ([Judges 19:22-26](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Judges+19.22-26&t=NKJV)).

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

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

Once there, he took a knife, cut the harlot into twelve pieces, and sent one piece to each of the twelve tribes of Israel ([Judges 19:27-29](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Judges+19.27-29&t=NKJV)).

And the account closes with this statement:

*And so it was that all who saw it* [a piece of the dead harlot] “*No such deed has been done or seen from the day that the children of Israel came up from the land of Egypt until this day. . .* .” ([Judges 19:30a](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Judges+19.30a&t=NKJV))

2) Parallel Accounts, Judges and Revelation

Scripture presents exactly the same picture, from two different perspectives, in both [Judges 19:1-30](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Judges+19.1-30&t=NKJV) and [Revelation 12:1-20:6](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+12.1-20.6&t=NKJV). In both passages you have:

a) Israel existing in the condition seen in Judges — *without a King and every man doing that which is right in his own eyes.*

b) An account of both a harlot and a virtuous woman.

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

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

Then, the husband of *the dead harlot* cut her body into twelve parts, “*limb by limb*,” and sent one piece of the dead harlot’s body to each of the twelve tribes of Israel.

*The harlot was gone*, *the virtuous woman lived*, and the complete matter had to do with the entire nation.

*Now, note how this is presented in* [*Revelation 12:1-20:6*](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+12.1-20.6&t=NKJV). Two women are seen. In chapter twelve, a woman *in possession of regality is seen*. Then, beginning in chapter seventeen and continuing through the first six verses of chapter nineteen, *a harlot is seen* (the same woman from chapter twelve, though now presented as a harlot).

And, as in the account in Judges, the harlot is seen being abused throughout the night — throughout the time of “*the darkness of this world*,” prior to the time that “*the Sun of righteousness*” arises “*with healing in His wings*” (*cf*. [Malachi 4:2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Malachi+4.2&t=NKJV); [Ephesians 6:12](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ephesians+6.12&t=NKJV)).

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

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

Then, note how *the nations have abused the harlot throughout the night* in [Revelation 18:3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+18.3&t=NKJV):

*For all the nations have drunk of the wine of the wrath of her fornication, the kings of the earth have committed fornication with her, and the merchants of the earth have become rich through the abundance of her luxury.*

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

But all of this is about to change.

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

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

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

And in that coming day, because of that which will then ensue, [Judges 19:30](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Judges+19.30&t=NKJV) can only, once again, be seen applying to all throughout the twelve tribes who witness that to which these two sections of Scripture apply. That which is stated in this verse, projected out into that coming day, would read something like this:

“And all that see it in that day [the dissected harlot/the burned harlot — the destroyed harlot, with only the virtuous, untouched woman then existing] will only be able to say:

*There has been NO such deed done nor seen from the day that the children of Israel came up out of the land of Egypt unto this day* [*throughout 3,500 years of Jewish history, with NOTHING like this ever seen during all that time; NOR will it ever be seen again, for Israel’s harlotry will NEVER exist again*].”

~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~

Chapter 14

**The Beast and the Woman (4)**

**King Of Kings And Lord Of Lords**

*Now I saw heaven opened, and behold, a white horse. And He who sat on him was called Faithful and True, and in righteousness He judges and makes war. . . .*

*And He has on His robe and on His thigh a name written: KING OF KINGS AND LORD OF LORDS.*

*Then I saw an angel standing in the sun; and he cried with a loud voice, saying to all the birds that fly in the midst of heaven, “Come and gather together for the supper of the great God,*

*that you may eat the flesh of kings, the flesh of captains, the flesh of mighty men, the flesh of horses and of those who sit on them, and the flesh of all people, free and slave, both small and great.”*

*And I saw the beast, the kings of the earth, and their armies, gathered together to make war against Him who sat on the horse and against His army.*

*Then the beast was captured, and with him the false prophet who worked signs in his presence, by which he deceived those who received the mark of the beast and those who worshiped his image. These two were cast alive into the lake of fire burning with brimstone.*

*And the rest were killed with the sword which proceeded from the mouth of Him who sat on the horse. And all the birds were filled with their flesh*. ([Revelation 19:11](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+19.11&t=NKJV), [16-21](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+19.16-21&t=NKJV)).

The past three chapters in this book have dealt principally with the harlot in [Revelation 17:1-19:6](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+17.1-19.6&t=NKJV) residing in the kingdom of the beast, followed by the harlot’s destruction. The first part of this closing chapter in the book will continue with a number of related thoughts on the same subject as the previous three chapters, then move on to Christ’s return and the destruction of the kingdom of the beast.

God’s Two Firstborn Sons in the Old Testament

The introduction of the nation of Israel in Scripture, along with the supply of a continuing wealth of information pertaining to this nation, is seen at a time much earlier than man might think or imagine.

For example, in [Exodus 12:40-41](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+12.40-41&t=NKJV), *Israel is seen sojourning in a land throughout the four hundred thirty years leading up to the beginning of the nation’s existence* — a sojourn which began at the time Abraham left Ur of the Chaldees, thirty years prior to the birth of Isaac.

Or, in [Hebrews 7:9-10](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+7.9-10&t=NKJV), Levi is seen as *having paid tithes in the loins of Abraham* (his great, great grandfather), at the time Abraham met Melchizedek in [Genesis 14](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+14&t=NKJV) ([Hebrews 7:9-10](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+7.9-10&t=NKJV)), again, prior to the birth of Isaac.

Thus, a nation that would not exist until four hundred thirty years had passed is seen in the loins of Abraham at the time he left Ur at the age of seventy. And matters regarding Israel in this respect can be taken back even farther than the preceding, much farther (*e.g.*, Shem, nine generations preceding Abraham).

(For additional information in the preceding realm, refer to Chapter 6, “The Selfsame Day,” in the author’s [We Are Almost There BOOK](https://www.koffeekupkandor.com/gods-word-one.php#We%20Are%20Almost%20There%20BOOK), in this site.)

Information regarding the nation of Israel begins in Genesis much earlier than Abraham’s birth in [Genesis 11](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+11&t=NKJV), or actually even the account of that stated about Shem in [Genesis 9](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+9&t=NKJV).

Information regarding Israel in Scripture actually begins at that time when the Spirit of God moved upon the ruined creation in [Genesis 1:2b](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+1.2b&t=NKJV) and continues from that point throughout the first 2,000 years of human history, preceding the birth of Abraham, the father of the nation of Israel ([Genesis 1:2-11:26](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+1.2-11.26&t=NKJV) [2b]).

References to or events pertaining to the nation, centuries and millennia prior to the existence of the nation, can easily be seen in passages such as [Genesis 3:15](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+3.15&t=NKJV) (the Seed of the woman [Israel]), or the typology of Cain and Abel ([Genesis 4:1ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+4.1ff&t=NKJV)), or that of Noah and his family passing through the Flood ([Genesis 6:1-8:22](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+6.1-8.22&t=NKJV)), or that stated about Shem in relation to Ham and Japheth. ([Genesis 9:25-27](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+9.25-27&t=NKJV)).

But how can things pertaining to Israel be seen beginning with the earth’s restoration and continuing into man’s creation in the opening verses of [Genesis 1](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+1&t=NKJV)?

Note five verses of Scripture in four New Testament books:

*You worship what you do not know; we know what we worship, for salvation is of the Jews.* ([John 4:22](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+4.22&t=NKJV))

*For by Him all things were created that are in heaven and that are on earth, visible and invisible, whether thrones or dominions or principalities or powers. All things were created through Him and for Him.*

*And He is before all things, and in Him all things consist* [all things have been established, all things hold together]. ([Colossians 1:16-17](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Colossians+1.16-17&t=NKJV)).

[God] *has in these last days spoken to us by His Son, whom He has appointed heir of all things, through whom also He made the worlds* [brought into existence (arranged) the ages]. ([Hebrews 1:2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+1.2&t=NKJV))

*All who dwell on the earth will worship him* [the beast], *whose names have not been written in the Book of Life of the Lamb slain from the foundation of the world*. ([Revelation 13:8](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+13.8&t=NKJV))

In the first of the preceding references, “*salvation*” is clearly stated to be “*of the Jews*.” This is the nation that brought forth the Savior, who, in the fourth and last of the references, was “*slain from the foundation of the world*” (which takes one back to the time of [Genesis 1:2b](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+1.2b&t=NKJV) ff [*cf*. [1 Peter 1:19-20](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Peter+1.19-20&t=NKJV)]).

(How can one son [Israel] be present at a time prior to that son’s existence? That has already been addressed after one fashion, but it can also be addressed by asking: How could Christ have been slain at a time prior to His incarnation and the events of Calvary?

Then, who slew Christ at the time which is seen in [Revelation 13:8](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+13.8&t=NKJV) — “*from the foundation of the world*” [*i.e.*, from the time of events in [Genesis 1:2b](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+1.2b&t=NKJV) ff]? Only one person could possibly be seen as the slayer; *only the other son could have committed this act, as seen in the typology of Cain slaying Abel in* [*Genesis 4*](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+4&t=NKJV)*.*

*Christ was the Paschal Lamb, the paschal lamb was given to Israel* [[Exodus 12:1ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+12.1ff&t=NKJV)], and *only Israel could slay the paschal lamb*. It matters not whether the event occurred at the time of the restoration of the ruined material creation or 4,000 years later at Calvary. *The same two individuals — the same two Sons — have to be involved. There is simply no other way for the event to occur at any time in history*.

Suffice it to say that “*with God all things are possible*” [[Matthew 19:26](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+19.26&t=NKJV)].)

Then note the other two previously quoted references, the second and third references, which have to do *with God’s actions in relation to the entire matter, with nothing occurring apart from His Son.*

Any time God’s work is seen in Scripture (*e.g.*, His restorative work occurring over six days’ time in [Genesis 1:2b](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+1.2b&t=NKJV) ff), *His Son, “slain from the foundation of the world,”* has to be seen as well, *for nothing has ever occurred or ever will occur apart from the Son*. And this is the One whom the nation of Israel would bring forth and slay, though the Son both existed and was slain prior to this time.

“Salvation” is not only “*of the Jews*,” but “*Nor is there salvation in any other* [a reference to the One whom Israel brought forth]” ([John 4:22](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+4.22&t=NKJV); [Acts 4:12](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Acts+4.12&t=NKJV)) — *inseparable references to both of God’s two firstborn Sons*.

To separate God’s two firstborn Sons in biblical studies ([Exodus 4:22-23](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+4.22-23&t=NKJV); [Hebrews 1:6](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+1.6&t=NKJV)) — dealing with one apart from the other — *is simply not possible*. This is one reason that the same Scriptures are, at times, used of both (*e.g.*, [Hosea 11:1](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hosea+11.1&t=NKJV); [Jonah 1:17](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Jonah+1.17&t=NKJV) [*cf*. [Matthew 2:15](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+2.15&t=NKJV); [12:38-40](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+12.38-40&t=NKJV)]); and to see one Son (Christ) apart from the other son (Israel) in the restoration account, beginning in [Genesis 1:2b](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+1.2b&t=NKJV), can only be *a completely improper way to view the matter.*

Beginning revelation pertaining to Israel has to be seen in Scripture in [Genesis 1:2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+1.2&t=NKJV)b ff, for the work was done completely in connection with and through the One in whom salvation (restoration) lies; and this Son (Christ) cannot be separated from the other son (Israel), in whom salvation (restoration) lies as well.

Then, note [Genesis 2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+2&t=NKJV) where details pertaining to man’s creation in [Genesis 1](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+1&t=NKJV) are given. And these details have to do with the bride being removed from the body.

In the historical account, in the type, Adam was put to sleep, his side opened, and God took from his opened side a part of his body (a rib), from which he formed the woman, Eve. Then God presented the woman back to the man as a helpmate; and, by and through this act, the woman, formed from a part of the man, completed the man.

And the antitype is easy to see. The second Man, the last Adam, was put to sleep on the Cross, His side was opened, and out of His opened side flowed the two elements that God is presently using to form the bride — blood and water — pointing to the present high priestly work of the Son (a cleansing, on the basis of His shed blood on the mercy seat in the heavenly sanctuary).

Then, once the bride has been removed from the body (the Spirit’s work during the present dispensation), and the bride subsequently revealed (through decisions and determinations resulting from the judgment seat), the bride, formed from a part of the Son’s body, will be presented back to the Son as a co-heir, a helpmate, helping the Son in His millennial rule; and, by and through this act, in line with both the type and [Hebrews 2:10](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+2.10&t=NKJV), the bride will complete the Son.

Now, note something about the preceding. None of this can exist apart from Israel. According to [Romans 11](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Romans+11&t=NKJV), Gentiles, who do not have a God ([Ephesians 2:11-13](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ephesians+2.11-13&t=NKJV)), have been grafted into the only nation with a God (by and through being “in Christ,” a Jewish Savior [[Romans 11:24](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Romans+11.24&t=NKJV)]), the nation that brought forth the Savior, the only nation that could do so, for “*salvation is of the Jews*.”

Thus, Israel is not only seen in Genesis chapter one, but in chapter two as well.

Then the nation is seen throughout [Genesis 3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+3&t=NKJV) in the account of man’s fall, necessitating salvation, with the account of Israel slaying Christ in the typology of Cain slaying Abel in [Genesis 4](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+4&t=NKJV). And material in chapter four, both before and after the account of Cain slaying Abel, provides a complete history of the nation of Israel, 2,500 years before the nation even existed.

Then, none of the events in [Genesis 5-8](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+5-8&t=NKJV) could have occurred apart from Israel being seen throughout — Enoch being removed from the earth alive, with Noah and his family then passing through the Flood, foreshadowing the Church being removed prior to Israel passing through the Tribulation.

As previously seen, nothing occurs apart from the Son, which, in reality, as also is previously seen, would have to include both Sons — both Christ and Israel. And aside from the preceding, the typology surrounding Enoch couldn’t exist apart from Israel, for, apart from Israel, there could be no Church to be removed in the antitype.

And this could be continued through subsequent chapters leading to Abraham’s birth ([Genesis 9-11a](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+9-11a&t=NKJV)), but the preceding material should be sufficient to get the point across. God’s work through One of His firstborn Sons simply cannot occur apart from the other firstborn Son being seen as well.

(Note how this takes care of a quite-popular, erroneous teaching in Christendom today — the teaching that the Church has supplanted Israel in God’s plans and purposes, with God being through with Israel.

If something such as the preceding has occurred, after any fashion, then *Christians can forget about everything, including their very salvation.*

God’s work through One Son is not seen, it cannot exist, apart from the Other Son. Apart from a connection with both Sons — *a Jewish Savior, brought forth by the nation of Israel, with Christians seen grafted into a Jewish trunk* — there can be no salvation, or anything else, aside from eternal ruin and damnation [[Romans 11:1-26](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Romans+11.1-26&t=NKJV)].

And the truth of the preceding can be seen throughout the first eleven chapters of Genesis, then continuing with the birth of Abraham in [Genesis 11:27](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+11.27&t=NKJV) and progressively moving throughout the Old Testament

Note just one example — that of Shem, in relation to Ham and Japheth in [Genesis 9:25-27](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+9.25-27&t=NKJV). Shem was the only one of Noah’s three sons possessing a God. The other two sons, without a God, could only possess a connection with God *one way* — by going to the son in possession of a God, *by going to Shem and dwelling “in the tents of Shem”* [the words used in Scripture to denote *the only way* of partaking of that which was possessed by Shem].

Shem’s lineage in this respect can be traced through Abraham nine generations later, then through Isaac, Jacob, his twelve sons, and the nation of Israel. All of the other nations on earth can trace their lineage through either Ham, Japheth, or Shem’s lineage; through individuals other than Abraham Isaac, Jacob, and his twelve sons.

And, exactly the same conditions exist today in relation to the descendants of Shem, Ham, and Japheth — *conditions that can never change*. “Israel” is *the only nation on the face of the earth with a God*, all of the other nations are as described in [Ephesians 2:11-13](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ephesians+2.11-13&t=NKJV) [without a God (*cf*. [Psalm 96:5](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Psalm+96.5&t=NKJV))], and the nations are left with only one choice if they would have any connection with or access to God. *They must go to the one nation with a God, to a Jewish Savior who is God. There is no alternative.*

Now, note what would happen if Shem were removed from the picture in Genesis chapter nine, or if the nation of Israel were removed from the picture today [which are two ways of saying the same thing].

*That needs to be thought through — thought about long and hard* — before giving credence to what so many Christians are stating today about God being through with Israel, seeing the Church replacing Israel in God’s plans and purposes.)

Now, keep the preceding thoughts pertaining to Israel in mind when moving through that part of the book of Revelation dealing with the Tribulation and beyond, extending into the Millennium ([Revelation 6:1-20:6](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+6.1-20.6&t=NKJV)).

Scripture specifically refers to the Tribulation as “*the time of Jacob’s trouble*” [Jeremiah 30:7](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Jeremiah+30.7&t=NKJV)). And *the purpose for the Tribulation, in relation to this time of trouble, is to bring Jacob* (Israel) *to the place of repentance, in order that the six things listed in* [*Daniel 9:24*](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Daniel+9.24&t=NKJV) *can be brought to pass.*

Israel occupies *center-stage* during this time. And not only does Israel occupy a position of this nature at this time, but also during the time immediately following when Christ returns, along with the ensuing Millennium, and even during all of the ensuing ages beyond.

In the Old Testament, Israel is seen as *the wife of Jehovah, who involved herself in harlotry* (among other forms of disobedience), *whom God divorced, and drove out among the nations to effect repentance.*

And, as well, Israel is also seen in the Old Testament as *the one who will one day be brought to repentance, with God’s plans and purposes ultimately being worked out through this nation.*

This is *the complete story of Israel as presented in the Old Testament Scriptures, stated in a very succinct manner*.

With that in mind, and with Scripture spending quite a bit of time in the book of Revelation dealing with *a harlot woman* during “*the time of Jacob’s trouble*” ([Revelation 12:1-17](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+12.1-17&t=NKJV); [17:1-19:6](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+17.1-19.6&t=NKJV)) — completely in line with God dealing with *a harlot woman* during the same time in the Old Testament ([Leviticus 26:39-42](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Leviticus+26.39-42&t=NKJV); [Isaiah 1:21-2:5](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Isaiah+1.21-2.5&t=NKJV); [Jeremiah 3:1-4:31](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Jeremiah+3.1-4.31&t=NKJV); [30:1-31:40](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Jeremiah+30.1-31.40&t=NKJV); [Ezekiel 16:1-63](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ezekiel+16.1-63&t=NKJV)) — the proper identity of *the harlot woman* in the latter part of the book of Revelation becomes a simple matter to ascertain.

In fact, as evident from the preceding, by comparing Scripture with Scripture, *the Scriptures will clearly identify the harlot*, leaving no room for anyone to question the harlot’s identity (refer to the three previous chapters in this book — Chapters 11-13).

[Revelation 17:1-19:6](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+17.1-19.6&t=NKJV) provides exactly the same picture as is seen so many times in the Old Testament. And apart from seeing this section of Scripture dealing with this subject in the book of Revelation — *i.e., seeing this section dealing with Israel relative to the nation’s harlotry* [*which is inseparably connected with God’s central purpose for having Israel pass through this time — to effect Israel’s repentance*] — then Israel’s harlotry is not even seen being dealt with in this book.

This would put “*the time of Jacob’s trouble*” in the book of Revelation completely *out of line with the reason for the existence of this time*. In short, as previously seen, this would put the book of Revelation *out of line with Old Testament revelation.*

In this respect, a correct, proper understanding of [Revelation 17:1-19:6](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+17.1-19.6&t=NKJV) cannot be overemphasized, which is why so much time has been spent in this book dealing with this section of Scripture.

Error, particularly at this point in the book, can lead to error elsewhere. And the whole thing can end up causing a person to possess erroneous thoughts on other related passages of Scripture, sometimes numerous related passages, literally closing the Scriptures in this whole overall realm to one’s understanding.

Or, on the other hand, a correct handling of this section of Scripture can lead to correctly understanding numerous related passages of Scripture elsewhere, opening the Scriptures in this whole overall realm to one’s understanding.

The Scene in Heaven, The Heavens Opened, Then…

The scene in heaven over the harlot’s destruction — burned with fire — is one of rejoicing. Only after this has occurred can matters continue to the point seen at the end of the chapter — the destruction of Gentile world power, with God’s purpose for bringing Israel into existence then being realized in all its fullness.

(Note that events in [Revelation 17:1-19:6](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+17.1-19.6&t=NKJV) present a complete picture of the harlot in and of itself, which, time-wise in the text, begins about the middle of the Tribulation [Israel residing in the kingdom of the beast after all seven heads have been crowned] and extends to that time when Israel is cleansed of the nation’s harlotry.

And Israel being cleansed of her harlotry [the harlot woman destroyed by fire, with the virtuous woman arising as a phoenix out of the ashes] will not occur until after Christ returns and the nation is dealt with in a final sense in this respect [probably by Elijah, who, along with Moses, will accompany Christ back to the earth].

For additional information about Moses and Elijah accompanying Christ when He returns, refer to the author’s [Coming in His Kingdom BOOK](https://www.koffeekupkandor.com/gods-word-five.php#Coming%20in%20His%20Kingdom%20BOOK), particularly Chapters 3, 4.

The order of events relative to Israel will be:

1) Israel brought to the place of repentance near the end of the Tribulation [calling upon the God of their fathers for deliverance, though not knowing the identity of their Deliverer at this time].

2) Christ’s return [accompanied by Moses, Elijah, and the armies of heaven (angels)].

3) Subsequent dealings with Israel then brought to pass [which will include Israel’s salvation when they look upon the One whom they pierced ([Zechariah 12:10-14](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Zechariah+12.10-14&t=NKJV)), Israel’s harlotry becoming a thing of the past, never to exist again ([Jeremiah 30:14-17](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Jeremiah+30.14-17&t=NKJV); [Revelation 19:3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+19.3&t=NKJV)), the restoration of the Jewish people to their land, and the theocracy restored to the house of Israel under a new covenant ([Jeremiah 30:18-22](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Jeremiah+30.18-22&t=NKJV); [31:8-9](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Jeremiah+31.8-9&t=NKJV), [31-33](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Jeremiah+31.31-33&t=NKJV))].

Thus, don’t attempt to read [Revelation 19:1-21](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+19.1-21&t=NKJV) in a completely chronological fashion, for the material *has not been structured this way. Nor has the whole of that which is seen in* [*Revelation 6:1-19:21*](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+6.1-19.21&t=NKJV) *been structured in a chronological fashion*, which is where so many go astray in this book — trying to see a chronological sequence of events in places where they don’t and can’t exist.

A proper chronological sequence of the events which are seen occurring in different places in the book is not necessarily seen in and ascertained from the passages themselves. Rather, this chronology of events can be seen by comparing Scripture with Scripture — seeing a chronology of events as revealed elsewhere, allowing one to then know the proper sequence of the different events in [Revelation 6:1ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+6.1ff&t=NKJV).)

Revelation chapter nineteen presents *two suppers* that will occur following the close of the Tribulation (*deipnon*, the Greek word translated “supper” in both instances, refers to the principle meal of the day, usually observed toward evening).

In the first part of the chapter, immediately following the shouts of hallelujah and praise in heaven at the end of the Tribulation ([Revelation 19:1-6](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+19.1-6&t=NKJV)) — a jubilation, mainly because of Israel’s repentance, the destruction of the harlot, and the Son’s impending reign — *the marriage supper of the Lamb* is seen ([Revelation 19:7-9](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+19.7-9&t=NKJV)).

Then, immediately afterwards the heavens are opened, and Christ, as “*King of kings and Lord of lords*,” comes forth with His armies to tread “*the winepress of the fierceness and wrath of Almighty God.*” And this treading of the winepress *on earth allows “the supper of the great God* [*lit*., ‘the great supper of God’]” *to occur* ([Revelation 19:11-21](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+19.11-21&t=NKJV)).

Thus, two successive *suppers* are seen in chapter nineteen — *one in heaven preceding Christ’s return, and the other on earth following His return*. And the two suppers are completely different in nature, though both are inseparably connected with the Son’s impending reign over the earth.

(The adjective, “*great*” [Gk., *megas*] in [Revelation 19:17](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+19.17&t=NKJV), describing *a supper* [describing *God* in the KJV] is used eighty-two times in the book of Revelation, describing numerous things [*e.g.*, [Revelation 1:10](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+1.10&t=NKJV); [2:22](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+2.22&t=NKJV); [5:2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+5.2&t=NKJV), [12](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+5.12&t=NKJV); [6:4](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+6.4&t=NKJV), [10](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+6.10&t=NKJV), [12-13](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+6.12-13&t=NKJV), [17](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+6.17&t=NKJV)]. The word *megas* though is never used to describe God in this book, unless this verse in chapter 19 is the exception.

A couple of Greek manuscripts do have the word *megas* describing “God” rather than “*supper*” in this verse [including the Textus Receptus, the main Greek text used for the KJV, accounting for the KJV translation]. However, the vast majority of manuscripts have the word *megas* describing “*supper*,” accounting for the translation, “*the great supper of God*,” in almost any English translation since the 1901 ASV.

The word *megas* appears one-hundred fourteen times throughout the rest of the New Testament [Matthew through Jude], and the word is used only seven times throughout this part of the New Testament to describe *Deity* — three times to describe Christ in *Messianic passages* [[Matthew 5:35](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+5.35&t=NKJV); [Luke 1:33](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Luke+1.33&t=NKJV); [Titus 2:13](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Titus+2.13&t=NKJV)], twice to describe Christ as *High Priest* [[Hebrews 4:14](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+4.14&t=NKJV); [10:21](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+10.21&t=NKJV)], once to describe Christ *as the great Shepherd of the sheep* [[Hebrews 13:20](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+13.20&t=NKJV)], and once by the Jewish people to describe Christ as *a great Prophet* [[Luke 7:16](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Luke+7.16&t=NKJV)].

The Septuagint [Greek translation of the Old Testament] uses *megas* mainly for a translation of the Hebrew word *gadol*. This word is used some five hundred times in the Old Testament, but, as in the New Testament, the word is used only sparingly to describe *Deity* [*e.g.*, [Exodus 18:11](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+18.11&t=NKJV); [Deuteronomy 7:21](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Deuteronomy+7.21&t=NKJV); [10:17](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Deuteronomy+10.17&t=NKJV); [Psalm 47:2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Psalm+47.2&t=NKJV); [99:2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Psalm+99.2&t=NKJV); [138:5](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Psalm+138.5&t=NKJV)].)

In connection with Christ returning through an opened heaven as “*King of kings and Lord of lords*” to tread *the winepress*, an angel is seen *standing in the sun* ([Revelation 19:17](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+19.17&t=NKJV)). And this angel cries out with a loud voice to all the birds of the air (land animals as well in the same scene from [Ezekiel 39:17](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ezekiel+39.17&t=NKJV)) to come, gather together, and partake of “*the great supper of God*” — a supper that will consist of “*the flesh of captains…mighty men…horses…all people, free and slave, both small and great . . . the kings of the earth, and their armies*” ([Revelation 19:18-19a](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+19.18-19a&t=NKJV)).

(In both [Ezekiel 39:17](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ezekiel+39.17&t=NKJV) and [Revelation 19:17](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+19.17&t=NKJV), the cry is to “*all the birds that fly in the midst of heaven*,” not just the carrion birds. And the same is true of the land animals in [Ezekiel 39:17](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ezekiel+39.17&t=NKJV) — “*every beast of the field*.”

According to the scene presented when the third and fourth seals have been broken in [Revelation 6:5-8](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+6.5-8&t=NKJV), depicting conditions during the latter part of the Tribulation, extending into the time of Christ’s return, hunger existing among animal life at that time may be such that even non-carnivorous animals will be found partaking of this “*great supper.*”)

The angel *standing in the sun*, uttering this cry, stands within that which is used in a metaphorical sense in the book of Revelation to symbolize *the center of governmental power* (*cf*. [Revelation 6:12](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+6.12&t=NKJV); [8:12](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+8.12&t=NKJV); [12:1](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+12.1&t=NKJV); [16:8](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+16.8&t=NKJV)). And the symbolism used in [Revelation 19:17](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+19.17&t=NKJV) is introduced by and reflects back on the previous six verses ([Revelation 19:11-16](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+19.11-16&t=NKJV)), depicting Christ returning through an opened heaven as “*King of kings and Lord of lords*.”

The right to take the scepter and rule the earth at this time will have previously been given to the Son by the Father ([Daniel 7:13-14](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Daniel+7.13-14&t=NKJV); [Revelation 11:15](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+11.15&t=NKJV); *cf*. [Daniel 4:17](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Daniel+4.17&t=NKJV), [25](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Daniel+4.25&t=NKJV); [5:18-21](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Daniel+5.18-21&t=NKJV); [Matthew 20:23](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+20.23&t=NKJV)). And the angel standing in the sun — standing in that which is symbolizing *the central governing authority* — is seen *announcing this fact.*

(A similar scene occurring at the time of Christ’s return was depicted earlier in the book, in [Revelation 10:1-2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+10.1-2&t=NKJV) — the angel with the seventh trumpet, whose “*face was like the sun, and his feet like pillars of fire,*” coming down from heaven and placing “*his right foot upon the sea and his left foot on the land.*”)

Then, from this point, the call goes out to all the birds of the air to come and feast upon that which is about to remain of Gentile world power when it comes against the King in Jerusalem, seeking to prevent Him from taking the scepter and assuming the throne, seeking to prevent Him from assuming that which will then be rightfully His.

Following this call, both the beast and the false prophet are taken and cast alive into the lake of fire. Then the Gentile armies of the earth — which will have dared to follow the beast, as he led them against the King in Jerusalem, along with restored Israel in the land — will be trodden under foot as Christ treads *the winepress* ([Revelation 19:19-21](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+19.19-21&t=NKJV); *cf*. [Revelation 14:14-20](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+14.14-20&t=NKJV); [16:13-16](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+16.13-16&t=NKJV)).

These armies will consist of such vast numbers in that day — *myriads of myriads*, referring to large indefinite numbers ([Revelation 9:16](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+9.16&t=NKJV)) — that blood will flow in places to a depth coming up to a horse’s bridle. And this slaughter will extend over a distance of about one hundred and eighty miles ([Revelation 14:20](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+14.20&t=NKJV)).

This is how the Times of the Gentiles will be brought to *a close* when Christ returns — *centrally because of the outworking of the principles set forth in* [*Genesis 12:1-3*](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+12.1-3&t=NKJV) *and Israel’s God-appointed position among the nations in* [*Genesis 9:26-27*](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+9.26-27&t=NKJV)*;* [*Exodus 4:22-23*](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+4.22-23&t=NKJV). And the manner in which this will occur results in that which Scripture refers to as “*the great supper of God*,” with trampled Gentile world powers left on the mountains and plains of Israel for the birds of the air and the beasts of the field to devour.

A Succinct Account, A Previously Detailed Account

It may appear strange to some reading [Revelation 19:17-21](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+19.17-21&t=NKJV) that no more space or detail has been given at this point in the book to that which will occur relative to Gentile world power when Christ returns. After all, this is *the grand climax* of some 2,600 years of Gentile rule, with Israel about to take the scepter and realize her God-appointed position among the nations, which was made known through Moses almost 3,500 years ago ([Genesis 9:26-27](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+9.26-27&t=NKJV); [Exodus 4:22-23](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+4.22-23&t=NKJV)).

But the whole of the matter at this climactic place in the book of Revelation is stated in *a very succinct manner* — five verses or a total of eleven verses if one begins with Christ returning through the opened heavens in verse eleven ([Revelation 19:11-21](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+19.11-21&t=NKJV)).

Previously in this book, the same subject was dealt with several times after somewhat *the same succinct manner* (*ref*. [Revelation 9:13-21](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+9.13-21&t=NKJV); [14:14-20](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+14.14-20&t=NKJV); [16:12-16](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+16.12-16&t=NKJV)). Just the bare facts are given any place in the book, with very little added detail. Again, the lack of space and detail given to this climactic end of the Times of the Gentiles in a book which brings Scripture to a close, completing God’s revelation to man, may appear strange to some. But that should not be the case at all.

The space and detail concerning the matter *has already been given throughout numerous passages in the Old Testament, passages covering whole chapters at times*. In fact, this is the direction toward which everything moves throughout all ten chapters of the book of Esther, or all twelve chapters of the book of Daniel, with Israel emerging in the end as the nation holding the scepter once again.

The entire matter is *a major subject of Old Testament prophecy*, and *everything* about how the Times of the Gentiles will end *has already been covered by prophet after prophet in minute detail*. If all the Scriptures written about this subject in the Old Testament were brought together, one would have a word picture so complete and detailed that it would *defy description.*

Thus, when arriving at this closing place in the book of Revelation — the book closing the complete canon of Scripture — nothing needs to be given beyond a simple announcement and description, *connecting that stated with the Old Testament Scriptures.*

The same thing could be said about the 1,000-year reign of Christ in the following chapter. The entire matter — from events that will occur following the binding of Satan at the beginning of the Millennium to events that will occur preceding the loosing of Satan at the end of the Millennium ([Revelation 20:1-3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+20.1-3&t=NKJV), [7ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+20.7ff&t=NKJV)) — is stated in three verses ([Revelation 20:4-6](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+20.4-6&t=NKJV)).

Why only three verses to cover events during 1,000 years of time that all of creation has been moving toward since the restoration of the earth and man’s creation and fall 6,000 years ago?

The answer is the same as that which is previously seen concerning the lack of detail in this book surrounding the end of the Times of the Gentiles. All of the events surrounding the coming 1,000-year reign of Christ *have already been covered by prophet after prophet in minute detail throughout the Old Testament,* beginning in the opening two chapters of Genesis.

And all that needs to be stated in this closing book of Scripture is simply an announcement that *the time that the prophets had previously spoken about has now come.*

And exactly the same thing could be said concerning a word picture drawn from the Old Testament Scriptures pertaining to Christ’s millennial reign that was previously said about a word picture drawn from the Old Testament Scriptures pertaining to the end of the Times of the Gentiles. If all the Scriptures in the Old Testament bearing on Christ’s millennial reign were brought together, one would have a word picture so complete and detailed that it would *defy description*.

Thus, if details are needed about the end of the Times of the Gentiles, as well as Christ’s millennial reign, *the Old Testament* is the place to go, not the book of Revelation. By the time John wrote the book of Revelation, *the prophets had already spoken and provided all of the details that God wanted man to know.* And, accordingly, the Spirit of God simply moved John to provide, in *a very brief manner, comments on that which had already been provided in great detail.*

These comments would be comparable to placing *a brief epitaph on a tombstone* on the one hand (the end of the Times of the Gentiles) and placing *a brief caption on a picture of a sunrise* on the other hand (the beginning of the Son’s millennial reign).

The Old Testament closes in [Malachi 4](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Malachi+4&t=NKJV) after a manner covering the same subject in essentially *the same succinct way* that it is covered in the book of Revelation. And this would be for *the same reason* seen in the book of Revelation. When one arrives at this chapter in Malachi, *the prophets have already spoken, and nothing further needs to be added.*

The first verse of this final chapter in Malachi reflects on the end of Gentile world power, and the second verse reflects on Christ’s subsequent reign, with the remaining four verses dealing with both, but ending with the latter.

And that is exactly what is seen in chapters nineteen and twenty of the book of Revelation, preceding the eternal ages beginning in [Revelation 21](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+21&t=NKJV).

Israel and the Nations — Old Testament, New Testament

The picture concerning Israel presented by Moses, the Psalms, and the Prophets throughout the Old Testament is that of *a nation separated and set apart* from all the other nations for purposes having to do with these nations. And these purposes had to do with *the salvation and blessings* of those comprising all the other nations, as Israel became God’s witness to these nations and exercised the rights of the firstborn, within a theocracy, in the land covenanted to Abraham, Isaac, and Jacob (*cf*. [Genesis 12:1-3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+12.1-3&t=NKJV); [13:14-18](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+13.14-18&t=NKJV); [15:5-21](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+15.5-21&t=NKJV); [Exodus 4:22-23](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+4.22-23&t=NKJV); [19:5-6](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+19.5-6&t=NKJV); [Isaiah 43:1-10](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Isaiah+43.1-10&t=NKJV)).

All of this was in the offing under Moses and Joshua as Israel was led out of Egypt and established in the land within a theocracy. This is how Israel was to *“serve” God as His firstborn son* ([Exodus 4:23](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+4.23&t=NKJV)).

And that which occurred over centuries of time (about eight hundred years) — a refusal to be God’s witness (*e.g.*, Jonah in the type, refusing to go to Nineveh), further disobedience, harlotry — resulted in God eventually uprooting His people from their land, driving them out among the nations to effect repentance, and removing the scepter from Israel’s hand and giving it to the Gentiles.

This is *one major subject* seen throughout the Old Testament. But there is *another major subject* seen throughout the Old Testament as well, having to do with Israel’s repentance and restoration, followed by a realization of the nation’s calling as set forth in the beginning. And this, of course, necessitates the end and destruction of Gentile world power, with the theocracy being restored to Israel and the scepter being returned to Israel.

All of the different facets of this whole overall story — past, present, and future — can be seen different places throughout Moses, the Psalms, and the Prophets. Each writer presents different things about different parts of a word picture which can be seen in its completeness, exactly as God desires man to see it, only by comparing Scripture with Scripture.

No one book presents the complete picture. This is seen only by bringing together that which the Spirit of God moved all of the Old Testament writers to record (*cf*. [2 Peter 1:20-21](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=2Peter+1.20-21&t=NKJV)).

This is what the Old Testament is about, and there is *an emphasis* throughout the Old Testament on the latter part of the story — *Israel’s restoration, the nation realizing her calling, and the Gentile nations of the earth subsequently being reached by and blessed through Israel.* And this emphasis, of necessity, involves *a previous end to the Times of the Gentiles and the destruction of Gentile world power.*

This is seen in typology beginning as early as the Flood during Noah’s day in [Genesis 6-9](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+6-9&t=NKJV), or the destruction of Nimrod’s Babylonian kingdom in [Genesis 11](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+11&t=NKJV), or the battle of the kings during Abraham and Melchizedek’s day in [Genesis 14](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+14&t=NKJV).

That seen in later Scripture in [Psalms 2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Psalms+2&t=NKJV); [83](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Psalms+83&t=NKJV) would be two other accounts, presented in a different manner; and that which is seen in [Isaiah 14](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Isaiah+14&t=NKJV) would be another. Then there’s the book of Daniel, which presents different facets of the matter throughout, continuing through the minor Prophets.

An almost endless list of other similar references could be cited, and many are dealt with in earlier parts of this book.

The Old Testament, in this respect, is a treasure trove of information revealing the mind of One with infinite wisdom and knowledge — the One who created and exercises sovereign control over all things — as He makes known His plans and purposes regarding man, the earth, and ultimately the universe.

*It has all lain in the bosom of the Old Testament for millennia, and all who have mined its treasures throughout this time have taken nothing away.*

*All is still exactly where Moses and the Prophets left it after penning this Word and all is still exactly where any and all who have mined its treasures have left this Word as well.*