**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** [**Revelation 19**](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+19&t=NKJV) **(**[**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)**;** [**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, since the time of the Reformation.**

**Mystery of The Woman BOOK  
By Arlen L. Chitwood of** [**Lamp Broadcast**](http://lampbroadcast.org/)

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**FOREWORD**

This book has to do with *the Harlot Woman seen in the midst of the kingdom of the Beast* ([Revelation 17:1-19:6](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+17.1-19.6&t=NKJV)) during that future time covered by Daniel’s unfulfilled Seventieth Week, “the time of Jacob’s trouble” ([Jeremiah 30:7](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Jeremiah+30.7&t=NKJV); [Daniel 9:24-27](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Daniel+9.24-27&t=NKJV)).

The key to properly understanding all the various things revealed about the woman in [Revelation 17:1-19:6](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+17.1-19.6&t=NKJV) could be succinctly stated in a very simple, two-part manner; and, as well, this is the necessary two-fold key to properly understanding any passage of Scripture:

1) Find out, pay attention to, exactly what the passage states.

2) Then, let Scripture interpret the passage for you, referencing both the immediate context and related Scripture elsewhere.

On the first part of the preceding, the text singles out *one thing* about the woman which *MUST* be understood. If this one thing is understood, the remainder of that stated about the woman will more naturally fall into place. However, if this one thing is not understood, an individual will likely find himself/herself lost in a sea of misinterpretation in which so many seem to find themselves today when it comes to this section of Scripture.

And this one thing which *MUST* be understood at the outset is the word “mystery.” The woman is referred to twice through the use of this word, both times in the introductory part of [Revelation 17](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+17&t=NKJV):

*“And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH…*

*And the angel said unto me, Wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the beast that carried her, which hath the seven heads and ten horns”* ([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)).

The word “mystery” is used in connection with the woman, not as a part of her name or title, but to associate the woman with that dealt with through the meaning of and the way this word is used in the New Testament.

The word “mystery” is used twenty-seven times in the New Testament.

It is used one time in each of the three synoptic gospels, for the same event — *the mysteries of the kingdom* ([Matthew 13:11](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+13.11&t=NKJV); [Mark 4:11](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Mark+4.11&t=NKJV); [Luke 8:10](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Luke+8.10&t=NKJV)).

It is used twenty times in the Pauline epistles.

Paul used the word numerous times to reference *the* *gospel which he had been called to proclaim throughout the Gentile world* ([Romans 16:25](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Romans+16.25&t=NKJV); [Ephesians 3:3-4](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ephesians+3.3-4&t=NKJV), [9](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ephesians+3.9&t=NKJV); [6:19](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ephesians+6.19&t=NKJV); [Colossians 1:26-27](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Colossians+1.26-27&t=NKJV)).

He used the word to reference *Israel’s blindness*, awaiting the fulness of the Gentiles, to be followed by Israel’s salvation ([Romans 11:25-26](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Romans+11.25-26&t=NKJV)).

And, among several other usages, Paul used the word to reference *the coming resurrection of Christians and the corresponding removal of the living at the end of the present dispensation* ([1 Corinthians 15:51ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Corinthians+15.51ff&t=NKJV)).

The word is not used in Hebrews or the general epistles, but it is used four times in the Book of Revelation. It is used of *the seven stars* ([Revelation 1:20](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+1.20&t=NKJV)), of *God* ([Revelation 10:7](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+10.7&t=NKJV)), and of *the Woman and the Beast* ([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)).

The word “mystery” is an Anglicized form of the Greek word *musterion*. The word has to do with *something hidden, a secret*. It has to do with *something beyond human comprehension, something which cannot be explained by human endeavors, human ingenuity*.

In the light of the exact meaning of this word, note R.C.H. Lenski’s comments in his New Testament Greek word studies on the use of *musterion* in [Matthew 13:11](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+13.11&t=NKJV):

“These are ‘mysteries’ [the mysteries of the kingdom] because men by nature and by their own abilities are unable to discover and to know them. It must ‘be given’ to a man ‘to know’ them. This divine giving is done by means of revelation…”

In this respect, remaining within the first part of the two-fold key to proper Scriptural interpretation — first, finding out *exactly what the text states* — understand that the word “mystery” is used of the woman. Then, understanding the meaning of this word and how it is used in the New Testament, one can proceed from that point and know that matters concerning things dealt with through the use of this word *cannot be explained through human comprehension. Divine intervention must be involved.*

God must make things pertaining to a mystery known to an individual; and God makes things known today through *one means alone — through His Word.*

Thus, understanding what is involved in the use of the word “mystery” and that this word is used to reference the woman, one can know that the only possible way to identify the woman is *through Divine revelation, i.e., through the Word of God, through comparing Scripture with Scripture.*

And, this is where the second part of the two-fold key to proper Scriptural interpretation comes into the picture. After an individual has found out exactly what the text has to say, then the only proper way to proceed is to compare Scripture with Scripture, both in the light of that stated in the immediate context and related Scripture elsewhere.

*Allow Scripture to interpret the passage for you. Allow Scripture to deal with that designated as “a mystery” for you.*

And, doing it this way, you won’t go wrong, *for you will have a base upon which to work*; doing it any other way, you probably will go wrong, *for you will have no base upon which to work*.

“A mystery” in the New Testament *relies wholly upon other Scripture to explain the mystery*.

And the “other Scripture” necessary to help explain the mystery could be *other New Testament Scripture, though, of necessity, it would have to extend into Old Testament Scripture as well*.

There is *nothing* in the New Testament that is not seen after some fashion in the Old Testament, necessitating that anything dealt with through the use of the word “mystery” in the New Testament have an Old Testament connection.

To illustrate the preceding, note *the mystery of Israel’s blindness* and ensuing events in [Romans 11:25-26](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Romans+11.25-26&t=NKJV). Different facets of this are dealt with throughout Moses, the Psalms, and the Prophets (*e.g*., [Genesis 11-19](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+11-19&t=NKJV); [22-25](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+22-25&t=NKJV); [37-45](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+37-45&t=NKJV); the entire panorama of events extending from Exodus through Joshua; or the panorama of events seen throughout Judges or Esther, among numerous other places which could be referenced, concluding with the closing verses of Malachi.

And Old Testament revelation pertaining to the mystery of the woman in [Revelation 17:1-19:6](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+17.1-19.6&t=NKJV), as well, is seen throughout Moses, the Psalms, and the Prophets.

Then, different Old Testament passages could be referenced relative to the manner in which the word “mystery” is used other places in the New Testament.

And that is what this book is about. It is about interpreting and understanding *the mystery of the woman* through *the only means possible* to understand “a mystery,” or anything else in Scripture — *through Divine revelation, through comparing Scripture with Scripture.*

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Chapter 1

**MYSTERY, BABYLON THE GREAT**

***The Mother of Harlots and Abominations of the Earth***

*And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will shew unto thee the judgment of the great whore that sitteth upon many waters:*

*With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication.*

*So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet colored beast, full of names of blasphemy, having seven heads and ten horns.*

*And the woman was arrayed in purple and scarlet color, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication:*

*And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND 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 [Revelation 19](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+19&t=NKJV) ([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); [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, since the time of the Reformation.

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), *in complete 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 6](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+6&t=NKJV), 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 which 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 unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John.*”

Then, with these things in view, *the time element* — “the time of Jacob’s trouble,” beginning in [Revelation 6](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+6&t=NKJV) — 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 which 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 chapter six and continuing through the first six verses of chapter nineteen ([Revelation 6-19](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+6-19&t=NKJV) [[Revelation 19:1-6](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+19.1-6&t=NKJV)]), events are dealt with which 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); [I Peter 1:7](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=I+Peter+1.7&t=NKJV), [13](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=I+Peter+1.13&t=NKJV); [4:13](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=I+Peter+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 *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 through a specific, revealed means — through revealing “things which must shortly [Gk., *tachos*, ‘quickly,’ ‘speedily’] come to pass.” 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 which 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 completeness* 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 which 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 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 whole of the O.T.) 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 whole of the 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 ([Ex. 4:22-23](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ex.+4.22-23&t=NKJV); [Heb. 1:6](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Heb.+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 chapters six through twenty.

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 this book 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 ([The Eight Signs in John's Gospel](https://www.koffeekupkandor.com/gods-word-one.php#The%20Eight%20Signs%20in%20John's%20Gospel)) which 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 which allows that stated in the verse to be understood.*

Note the first of these three usages, within context:

*“And I, if I be lifted up from the earth, will draw all men unto me.*

*This he said, signifying* [from *semaino*] *what death he should 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 John’s gospel, the only other usages of the word *semaino* in the New Testament are in [Acts 11:28 KJV](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Acts+11.28&t=KJV) and [Acts 25:27 KJV](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Acts+25.27&t=KJV). And the same thought is set forth through 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 through *a manner which carries the reader from a somewhat indirect means to a direct means, using an illustrative statement as a means of explaining a matter*. And this is seen accomplished in the Book of Revelation centrally through the use of numerous *numbers* and *metaphors*, though *other illustrative means* are used as well.

In the preceding respect, 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* (*ref*. the [FOREWORD](https://www.koffeekupkandor.com/gods-word-five.php#FOREWORD) of [Mystery of The Woman](https://www.koffeekupkandor.com/gods-word-five.php#Mystery%20of%20The%20Woman) in this website). 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 which 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 through 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 which brings *all previous revelation to its proper climax.*

*2) Babylon the Great, Mother of Harlots*

Thus, “the harlot” being inseparably identified with *Babylon* is not something which suddenly appears in chapter seventeen, apart from prior revelation — revelation which 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 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] *shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified.”*

*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 17-19](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+17-19&t=NKJV) [19a]); and the harlot, previously associated with *Sodom, Egypt*, and *Jerusalem* (through an identification with “the great city”), is here associated with Babylon:

*“And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.”*

(The inclusion of “that great city” in this verse is often questioned on the basis of manuscript evidence. But the question, in reality, is mute. Note [Revelation 16:19](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+16.19&t=NKJV); [18:10](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+18.10&t=NKJV), [21](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+18.21&t=NKJV), where no manuscript variance exists, with “Babylon” referred to as *that great city* in all three verses.)

*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)):

*“And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath.”*

(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 Ch. 2, [That Great City](https://www.koffeekupkandor.com/gods-word-five.php#That%20Great%20City).

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 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) 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 17](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+17&t=NKJV) is referred to as not just “Babylon,” but as “a mystery, [which is] Babylon…” ([Revelation 17:5, NASB](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+17.5&t=NASB)), 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 17-19](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+17-19&t=NKJV) [19a] 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 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 which deals with the whole of the 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 depicted by the great image in [Daniel 2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Daniel+2&t=NKJV) is Babylonian in its entirety (from the head of gold to the feet part of iron and part of clay), as is that depicted by the four great beasts in [Daniel 7](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Daniel+7&t=NKJV) (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 seen through the great image and the great beasts centers around 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)).

(See [Daniel Chapters Two, Seven, and Nine](https://www.koffeekupkandor.com/gods-word-two.php#Daniel%20Chapters%20Two,%20Seven,%20and%20Nine) in this site for more commentary on the great image and the great beasts.)

**The Visions of Zechariah**

With these things in mind, note the eight visions in the first six chapters of Zechariah ([Zechariah 1-6](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Zechariah+1-6&t=NKJV)), 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 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 ([Zechariah 1:7-6:8](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Zechariah+1.7-6.8&t=NKJV)).

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, resultingly, “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” (Hebrew, *Jehoshua*) is an Anglicized form of the Hebrew name for “Jesus” (Gk., *Iesous*). The Septuagint (Greek translation of the O.T.) 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 Ephah*

Now, with all that in mind, note the seventh of the eight visions — a woman seated in the midst of an ephah ([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 ephah 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 seen in these three chapters.

The destruction of Gentile world power then follows in both Zechariah’s visions and that 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], [Revelation 19:16](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+19.16&t=NKJV)), 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 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 that talked with me went forth, and said unto me, Lift up now thine eyes, and see what is this that goeth forth.*

*And I said, What is it? And he said, This is an ephah that goeth forth. He said moreover, This is their resemblance through all the earth.*

*And, behold, there was lifted up a talent of lead: and this is a woman that sitteth in the midst of the ephah.*

*And he said, This is wickedness. And he cast it into the midst of the ephah; and he cast the weight of lead upon the mouth thereof.*

*Then lifted I up mine eyes, and looked, and, behold, there came out two women, and the wind was in their wings; for they had wings like the wings of a stork: and they lifted up the ephah between the earth and the heaven.*

*Then said I to the angel that talked with me, Whither do these bear the ephah?*

*And he said unto me, To build it an house in the land of Shinar: and it shall be established, and set there upon her own 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 ephah is no different. Metaphors are used for practically everything in this vision, including “an house 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 ephah, and *two* who transport the ephah (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 ephah can only represent *Israel*, with the “two women” who transport the ephah representing *Gentile nations*. The woman in the ephah 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 which 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 which 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 whore” 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 ephah is described by the word “wickedness [or, ‘unrighteousness’]” ([Revelation 17:8](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+17.8&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 “ephah” was the largest measure for dry goods used by the Jews, though of Egyptian origin. And the “ephah,” 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 “ephah” was used, allowing it to be a natural emblem for *merchandising*.

The woman seated in the midst of the ephah, 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 18:9-23](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 ephah though could refer to something else as well. As previously pointed out, the “ephah” 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 ephah 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 ephah (*ref*. [Revelation 18:8 NASB](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+18.8&t=NASB), NIV), probably realizing the fate about to befall her should she remain in the ephah. But she was prevented from escaping, and she was cast back into the ephah 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 ephah 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 ephah 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 unto 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 ephah) to keep the woman (Israel) inside the ephah, *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 ephah 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 ephah 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 ephah, 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 regather 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 ephah 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 allow “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)).

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Chapter 2

**THAT GREAT CITY**

***Possessing Regal Authority Over the Kings of the Earth***

*And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will shew unto thee the judgment of the great whore that sitteth upon many waters:*

*With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication.*

*So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet colored beast, full of names of blasphemy, having seven heads and ten horns…*

*And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire.*

*For God hath put in their hearts to fulfill his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled.*

*And the woman which thou sawest is that great city, which reigneth 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 ([Revelation 17-20](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+17-20&t=NKJV) [20a]) provides a climactic sequence of events which 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 upon thy people* [the Jewish people] *and upon thy 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.”

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 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 which 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 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 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 set forth in the type in [Genesis 24](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+24&t=NKJV)).

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 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 which Messiah Himself will build (anointing the most Holy).

This is what Revelation chapters six through the first part of chapter twenty ([Revelation 6-20](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+6-20&t=NKJV) [20a]) 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, see “[Daniel’s Seventy Weeks](https://www.koffeekupkandor.com/gods-word-in-revelation.php#Daniel%E2%80%99s%20Seventy%20Weeks),” and [Seventy Years, Four Hundred Ninety Years](https://www.koffeekupkandor.com/gods-word-five.php#Seventy%20Years,%20Four%20Hundred%20Ninety%20Years), both 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,” [Bible One - Arlen Chitwood's The Bride in Genesis, Ch. 2](http://bibleone.net/BiG_02.htm), or [Search For The Bride by Arlen Chitwood](http://lampbroadcast.org/Books/SFTB.pdf).)

And, as well, all the various facets of this same end (that 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 chapters six through sixteen, everything is set in place for these climactic events to be revealed and occur.

Then, beginning in chapter seventeen and continuing into the first part of chapter twenty, 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 which 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 ([Revelation 17-19](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+17-19&t=NKJV) [19a]).

Then, through the use of the word “mystery,” *any teaching surrounding that 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 I, [The Revelation of Jesus Christ (1)](https://www.koffeekupkandor.com/gods-word-in-revelation.php#The%20Revelation%20of%20Jesus%20Christ%20(1)), in this commentary, “a mystery” in the New Testament refers to *something made known in the Old Testament which 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.* [Rom. 11:25](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Rom.+11.25&t=NKJV), [26](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Rom+11.26&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 chapter eleven [[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 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 which 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 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 chapter seventeen and continuing through the first six verses of chapter nineteen 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 “except those days should be shortened, there should no flesh 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 books, [We Are Almost There by Arlen Chitwood](http://lampbroadcast.org/Books/WAAT.pdf), [Distant Hoofbeats by Arlen Chitwood](http://lampbroadcast.org/Books/DHB.pdf), and [Israel from Death to Life by Arlen Chitwood](http://lampbroadcast.org/Books/IDL.pdf).)

*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, chapters seventeen through twenty.

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 11](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+11&t=NKJV) ff]; 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 chapter seventeen through the first part of chapter nineteen 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 has ever been or will ever 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 is the faithful city become an harlot!”* ([Isaiah 1:21a](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Isaiah+1.21a&t=NKJV)).

*“Thou hast played the harlot with many lovers…*

*Thou hadst a whore’s forehead, thou refused to be ashamed”* ([Jeremiah 3:1b](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Jeremiah+3.1b&t=NKJV), [3b](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Jeremiah+3.3b&t=NKJV); *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*.

*Thou hast played the whore also with the Assyrians…*

*Thou hast moreover multiplied thy fornication in the land of Canaan*…” ([Ezekiel 16:2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ezekiel+16.2&t=NKJV), [28a](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ezekiel+16.28a&t=NKJV), [29a](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ezekiel+16.29a&t=NKJV)).

“*And the Babylonians came to her into the bed of love, and they defiled her with their whoredom*…

*So she discovered her whoredoms, and discovered her nakedness*…” ([Ezekiel 23:17a](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ezekiel+23.17a&t=NKJV), [18a](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ezekiel+23.18a&t=NKJV); *cf.* [Ezekiel 23:35-37](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ezekiel+23.35-37&t=NKJV)).

*“And now will I discover her lewdness in the sight of her lovers, and none shall deliver her out of mine 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 the ONLY PLACE* in the book where this is dealt with.

If “the great whore” 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 Ch.1, [Mystery, Babylon the Great](https://www.koffeekupkandor.com/gods-word-five.php#Mystery,%20Babylon%20the%20Great), and Ch. 4, [Burned in Fire, Ground to Powder](https://www.koffeekupkandor.com/gods-word-five.php#Burned%20in%20Fire,%20Ground%20to%20Powder)).

**The Woman Which Thou Sawest 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 chapter twelve, and in chapters seventeen and eighteen, continuing into the first six verses of chapter nineteen. And, in either instance, as 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 [Revelation 12](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+12&t=NKJV) is easily identified through that stated in the first verse — “clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars,” along with events dealt with in subsequent verses.

Metaphors are used extensively in this “great wonder [‘sign’],” 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 crown which 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](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+37&t=NKJV) ([Revelation 12:9](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+12.9&t=NKJV)).

In the type in Genesis, the reference to *the sun, moon, and stars* making “obeisance” to Joseph had to do with Joseph and his immediate family ([Revelation 12:10](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+12.10&t=NKJV)). And that being foreshadowed by this type has to do with *Christ and His immediate family — Israel*.

But in Revelation chapter twelve, 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 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 12ff). *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 [Genesis 44](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+44&t=NKJV), 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 [Revelation 12](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+12&t=NKJV) 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 [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’ which thou sawest is that great city, which reigneth 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 “the [or ‘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] *shall 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 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, 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’ which thou sawest 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 reigneth 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 upon her head* [the woman’s head, Israel’s head] *a crown of twelve stars*” ([Revelation 12:1b](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+12.1b&t=NKJV)).

“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 “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 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 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, and his seat [‘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 saith the Lord, Israel is my son, even my firstborn…”* [[Exodus 4:22-23](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+4.22-23&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, even 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 sceptre 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 perish out 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, which killest the prophets, and stonest them that are sent unto thee*…”

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 Ch. 4, [Burned in Fire, Ground to Powder](https://www.koffeekupkandor.com/gods-word-five.php#Burned%20in%20Fire,%20Ground%20to%20Powder), will deal with the future cleansing of the nation.

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Chapter 3

**THAT MIGHTY CITY, BURNING**

**Thrown Down, Found No More at All**

*And after these things I saw another angel come down from heaven having great power, and the earth was lightened with his glory.*

*And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen…*

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

*For her sins have reached unto heaven, and God hath remembered her iniquities…*

*How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her: for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow.*

*Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord God who judgeth her.*

*And the kings of the earth, who have committed fornication and lived deliciously with her, shall bewail her, and lament for her, when they shall see the smoke of her burning.*

*Standing afar off for the fear of her torment, saying, Alas, alas, that great city Babylon, that mighty city! for in one hour is thy judgment come…*

*And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down and shall be found no more at all* ([Revelation 18:1](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+18.1&t=NKJV), [2a](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+18.2a&t=NKJV), [3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+18.3&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)).

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 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); [II Peter 1:15-18](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=II+Peter+1.15-18&t=NKJV); [3:3-8](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=II+Peter+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 numerous places throughout Moses, the Psalms, and the Prophets — “line upon line, line upon line; here a little, and 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 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 which bring the whole of the 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 whole of the matter out, beginning in Genesis.

In this respect, through *comparing that which is spiritual with that which is spiritual* ([I Corinthians 2:9-13](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=I+Corinthians+2.9-13&t=NKJV)) — in this case, comparing numerous sections of the Old Testament with that 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 17-19](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+17-19&t=NKJV)[19a], *exegesis* allows Scripture to comment upon and identify *the harlot woman*. And, at every turn, Scripture [O.T. or N.T.], reveals that “the great whore” is a metaphor for *Israel* at the end of the Times of the Gentiles [*ref*. Chapters I, [Mystery, Babylon the Great](https://www.koffeekupkandor.com/gods-word-five.php#Mystery,%20Babylon%20the%20Great), and 2, [That Great City](https://www.koffeekupkandor.com/gods-word-five.php#That%20Great%20City)].

*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 whore” *used as a metaphor for a false religious system*, often seen as the Roman Catholic Church.

*And this type 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 which 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 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 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:

*“And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; and I will shew unto thee the judgment of the great whore that sitteth upon 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 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 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 chapters one through three of the book, 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 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 book, [Moses and John by Arlen Chitwood](http://lampbroadcast.org/Books/MAJ.pdf), particularly Chapters III, IV.)

The bride, from verses seven through ten ([Revelation 19:7-10](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+19.7-10&t=NKJV)), 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 chapter five 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 which 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](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); [19a](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+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 which 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 sceptre 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 sceptre 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*. NASB, 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*. Ch. 1, [Mystery, Babylon the Great](https://www.koffeekupkandor.com/gods-word-five.php#Mystery,%20Babylon%20the%20Great), 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 verses nine through nineteen in this eighteenth chapter ([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 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 which 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 whore” 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 which 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 “except those days should be shortened, there should no flesh 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); *cf*. Matthew 3:23ff). *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 great voice of much people in heaven, saying, Alleluia, Salvation, and glory, and honour, and power, unto the Lord our God:*

*For true and righteous are his judgments: for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand.*

*And again they said, Alleluia. And her smoke rose up forever and ever.”*

(The words, “forever and ever,” in [Revelation 19:3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+19.3&t=NKJV) 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, and 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 pictorial language being used].)

This picture of *the harlot being burned with fire* was introduced in chapter seventeen ([Revelation 17:16](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+17.16&t=NKJV)) and is dealt with extensively throughout [Revelation 18](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+18&t=NKJV). 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); [I Peter 1:7](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=I+Peter+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 burning fire which purifies in one respect and destroys in another through 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 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 which 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 (Chs. 1, [Mystery, Babylon the Great](https://www.koffeekupkandor.com/gods-word-five.php#Mystery,%20Babylon%20the%20Great), and 2, [That Great City](https://www.koffeekupkandor.com/gods-word-five.php#That%20Great%20City)). 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 candle.*

*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):

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

*And the light of a candle shall shine no more at all in thee; and the voice of the bridegroom and of the bride shall be heard no more at all in thee: for thy merchants were the great men of the earth; for by thy sorceries were all nations 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, the whole of that seen in Jeremiah is turned around and used in a completely opposite respect *at the end of the Times of the Gentiles, over 2,600 years later.*

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

Once restored to the land, Israel would no longer experience the things stated in both [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 which 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 leadership previously provided by Moses, and then Joshua, Scripture reveals *one central manner of living* on the part of God’s people during the time of the Judges, lasting for over three centuries:

*“In those days there was no king in Israel, but every man did that which was right in his own eyes”* ([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 [Judges 2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Judges+2&t=NKJV), this sequence is introduced (resulting from the people’s previous actions, seen in [Judges 1](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Judges+1&t=NKJV)), setting the stage for that seen throughout the remainder of the book:

*1) Israel’s action:*

*“And the children of Israel did evil in the sight of the Lord, and served Baalim*

*And they forsook the God of their fathers…and followed other gods…”* ([Judges 2:11](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Judges+2.11&t=NKJV), [12a](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Judges+2.12a&t=NKJV)).

*2) The Lord’s reaction:*

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

*Whithersoever they went out, the hand of the Lord was against them for evil, as the Lord had said, and as the Lord had sworn unto them…”* ([Judges 2:14a](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Judges+2.14a&t=NKJV), [15a](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Judges+2.15a&t=NKJV))

*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, which delivered them out of the hands of those that spoiled 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 through using that which had resulted from His people’s previous failure — Gentile nations remaining in the land, contrary to His command — as a means to bring about their repentance. He delivered the disobedient Israelites into the hands of the same pagan nations which they had previously failed to drive out ([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 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 [Judges 3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Judges+3&t=NKJV), 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:

*“And the children of Israel did evil again… and the Lord delivered them into the hands of the Philistines 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 which will render such intense persecution that repentance, after millenniums of time, will be forthcoming.

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

*b) The Epilogue to Judges* ([Judges 17-21](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Judges+17-21&t=NKJV))

Judges chapters seventeen through twenty-one form somewhat of an epilogue to the book, taking the reader back several centuries to near the beginning of the period of the judges (note the mention of Moses’ and Aaron’s grandsons in this section [[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 which 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 whore 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 which 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, with a view to spending the night, which is where a main part of that seen in the account occurred.

After sitting in the streets of the city for awhile, waiting for someone in the city to befriend them and offer lodging for the night, an old man came in from his work in the fields, saw them, and offered them a place where both their animals (donkeys) and the three of them could spend the night ([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), “the men of the city, certain sons of Belial” (a reference to *worthless men of the city*), came to the house, and began to beat on the door, demanding that “the man” inside the house (evidently the husband of the adulterous concubine) be brought out so that they could have homosexual relations with him.

It is the same picture seen back in [Genesis 19](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+19&t=NKJV) 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 19](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+19&t=NKJV), 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 19](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Judges+19&t=NKJV), 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 it was so that all that saw it* [a piece of the dead harlot] *said, There was no such deed done nor seen from that day that the children of Israel came up out of the land of Egypt unto this day…”* ([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:

*1) Israel existing in the condition seen in Judges — without a King and every man doing that which is right in his own eyes.*

*2) An account of both a harlot and a virtuous woman.*

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

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

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

*The harlot was gone, the virtuous woman lived*, and the complete matter had to do with the entire nation.

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

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

**But all of this is about to change.**

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

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

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

And in that coming day, because of that which will then ensue, [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 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*].”

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Chapter 4

**BURNED IN FIRE, GROUND TO POWDER**

**Scattered in the Waters, the People Made to Drink**

*And when the people saw that Moses delayed to come down out of the mount, the people gathered themselves together unto Aaron, and said unto him, Up, make us gods, which shall go before us; for as for this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him.*

*And Aaron said unto them, Break off the golden earrings, which are in the ears of your wives, of your sons, and of your daughters, and bring them unto me.*

*And all the people brake off the golden earrings which were in their ears and brought them unto Aaron.*

*And he received them at their hand, and fashioned it with a graving tool, after he had made it a molten calf: and they said, These be thy gods, O Israel, which brought thee up out of the land of Egypt.*

*And when Aaron saw it, he built an altar before it; and Aaron made proclamation, and said, Tomorrow is a feast to the Lord.*

*And they rose up early on the morrow, and offered burnt-offerings, and brought peace-offerings: and the people sat down to eat and to drink, and rose up to play* ([Exodus 32:1-6](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+32.1-6&t=NKJV)).

An equally graphic picture of Israel’s harlotry, as seen in [Revelation 17:1-19:6](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+17.1-19.6&t=NKJV), can also be seen in the Pentateuch — in the writings of Moses, in the Book of Exodus — 1,500 years before John penned the Book of Revelation.

Moses had previously dealt with the subject matter at some length in [Genesis 38](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+38&t=NKJV), somewhat introducing that subsequently seen in a more graphic and fuller respect in Exodus (refer to Ch. 2, [That Great City](https://www.koffeekupkandor.com/gods-word-five.php#That%20Great%20City)). And, because of the overall subject matter in Exodus — dealing with Israel during the end times in a fuller and more detailed respect than previously seen in Genesis, completely in line with the Book of Revelation — this book, not Genesis, is where a graphic and fuller exposition of the subject belongs.

The foundation was laid in *Genesis*, and additional detail was then given in *Exodus*. This was then followed by information on the subject in numerous parts of the Old Testament (*e.g*., [Judges 19:1ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Judges+19.1ff&t=NKJV); [Isaiah 1:21ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Isaiah+1.21ff&t=NKJV); [Jeremiah 3:1ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Jeremiah+3.1ff&t=NKJV); [Ezekiel 16:1ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ezekiel+16.1ff&t=NKJV); [Hosea 1:2ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hosea+1.2ff&t=NKJV)), culminating in three chapters in the closing book of Scripture, the Book of Revelation ([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); [19a](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+19a&t=NKJV)).

The subject matter in Moses’ writings and the subject matter in John’s writings parallel one another. Both form a Pentateuch, though John’s writings are not set together in the New Testament as Moses’ are in the Old Testament.

*Genesis and the Gospel of John parallel one another.*

*Exodus and Revelation parallel one another.*

*Leviticus and I John parallel one another.*

*Numbers and II John parallel one another.*

*Deuteronomy and III John parallel one another.*

(For information on the preceding, refer to [Moses and John by Arlen Chitwood](http://lampbroadcast.org/Books/MAJ.pdf).)

And not only should it be quite natural to see Israel’s harlotry dealt with in a full and graphic respect in Exodus, as it is in Revelation, but something additional is seen as well. Israel’s harlotry is seen being dealt with in both books within the same time-frame and place in the books — yet future, during and immediately beyond Daniel’s Seventieth Week ([Dan. 9:24-27](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Dan.+9.24-27&t=NKJV)).

In Exodus, attention is called to Israel’s harlotry while Moses is still in the Mount, immediately preceding his return. And Israel’s harlotry is seen being fully dealt with following Moses’ descent from the Mount, immediately before the existence of the theocracy in the camp of Israel.

In Revelation, attention is called to Israel’s harlotry while Christ is still in the Mount (in heaven), immediately preceding His return. And Israel’s harlotry is seen being fully dealt with following Christ’s descent from heaven, immediately before the restoration of the theocracy to Israel.

(Thus, comparing Scripture with Scripture, in both Exodus and Revelation, Israel’s harlotry is seen existing at an apex during the coming Tribulation — immediately preceding Moses’ return in the type, immediately preceding Christ’s return in the antitype. Then Israel’s harlotry is seen being fully dealt with the same way in both type and antitype — fully, completely, resulting in an end to the matter.

Note that “a mountain” is used in Scripture, in a metaphorical respect, to depict a kingdom [*cf.* [Isaiah 2:1-4](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Isaiah+2.1-4&t=NKJV); [Daniel 2:35](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Daniel+2.35&t=NKJV), [44-45](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Daniel+2.44-45&t=NKJV)]. Christ is today in the Mount, in heaven, seated with His Father on a throne from whence a universal kingdom is governed [[Psalm 110:1](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Psalm+110.1&t=NKJV); [Revelation 3:21](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+3.21&t=NKJV)].)

As well, though the matter in Exodus has to do first and foremost with *Israel*, a secondary application pertaining to *the Church* is quite evident. The whole of the matter has a parallel which can be easily seen not only in *the condition of Israel* as the nation exists today and will continue to exist on into the Tribulation (which will constitute a fulfillment of the last seven years of the previous dispensation, the Jewish dispensation) but also *in the condition of the Church* as Christendom exists at the end of the present dispensation. And the end result for both Israel and the *Church*, as set forth in the type, is also the same.

Thus, after dealing with *Israel*, as seen in both Moses and John, a section of this chapter will then be given over to how *the Church* can be seen in all of this as well — *prostituting her heavenly calling just like Israel is prostituting her earthly calling. And the Church is presently doing it exactly like Israel is presently doing it.*

**Overall Scope of Exodus, Revelation**

As previously seen, events in *the Book of Exodus* and events in *John’s Book of Revelation* parallel one another. And, in this respect, “Exodus” could be called *the Apocalypse of the Old Testament*.

The complete Book of Exodus ([Exodus 1](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+1&t=NKJV), minus the opening seven verses [connecting events in the book with those in the latter part of Genesis] and most of [Exodus 2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+2&t=NKJV) [an aside in the book, relating Moses’ birth and the first eighty years of his life]) parallels events which begin in Revelation chapter six and continue into the first part of chapter twenty ([Revelation 6-20a](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+6-20a&t=NKJV)). However, as will be shown, each book provides an abundance of detailed information not seen in the other book.

*1) The Assyrian, Past and Future*

Following the introductory seven verses of the book, Exodus begins, from a typical standpoint, where [Revelation 6](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+6&t=NKJV) begins — with Israel in the Tribulation, subjected to *an Assyrian ruler*.

In the historical setting in Exodus, the Assyrians had previously conquered Egypt and were ruling the nation at this time (*cf.* [Exodus 1:8](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+1.8&t=NKJV); [Isaiah 52:4](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Isaiah+52.4&t=NKJV); [Acts 7:17-18](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Acts+7.17-18&t=NKJV)). Thus, the Assyrians, not the Egyptians, were the ones ultimately persecuting and seeking to destroy the Jewish people ([Exodus 1:10ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+1.10ff&t=NKJV)).

Then, the coming world ruler in the Book of Revelation is referred to a number of times in the Old Testament as “an Assyrian,” in complete keeping with the type in Exodus ([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); [Micah 5:5-6](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Micah+5.5-6&t=NKJV)).

And there is a reason why this man is referred to as “an Assyrian” in this manner. According to Daniel’s prophecy, he will arise out of the territory covered by the northern part of Alexander the Great’s kingdom, which was *Assyria* (as the kingdom was divided among his four generals following Alexander the Great’s death).

Territory covered during modern times by this division of the kingdom would include parts of northern Iraq, Syria, Iran, and Turkey). This man will arise out of this part of the world, conquer *three kings* (the rulers over the other three parts of Alexander the Great’s kingdom following his death), and then rule the world through a ten-kingdom Middle East confederacy of nations.

(Reference to the preceding is seen in [Daniel 7:23-25](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Daniel+7.23-25&t=NKJV); [8:8-14](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Daniel+8.8-14&t=NKJV), [21-25](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Daniel+8.21-25&t=NKJV); [11:3-4](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Daniel+11.3-4&t=NKJV), [21-45](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Daniel+11.21-45&t=NKJV) [*cf.* [Psalm 83:1ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Psalm+83.1ff&t=NKJV); [Revelation 13:1ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+13.1ff&t=NKJV); [17:8ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+17.8ff&t=NKJV)]. The future Assyrian, coming out of the northern division of this kingdom, *must control the complete kingdom* — not just the northern division — in order to become the world ruler seen in the fourth part of Daniel’s 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)].

Thus, of necessity, he *must* conquer the other three parts of the kingdom, taking control of *the complete empire* *that had existed under Alexander the Great*. This is the only way that he can become world ruler. He must control *the complete Babylonian kingdom* depicted by the third part of the great image and the third great beast.

[In that coming day, when this is fulfilled, these three kings will be seen as *still present*, for the entire first three parts of the image will be seen as *still existing* (these three parts of the image have to do with *a Babylonian kingdom which has never been destroyed, only conquered*). The whole of that depicted by the image (all four parts) is seen *living, in a composite respect, at the time of its destruction* (*cf.* [Daniel 2:34-35](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Daniel+2.34-35&t=NKJV), [44-45](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Daniel+2.44-45&t=NKJV); [7:11-12](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Daniel+7.11-12&t=NKJV)).

Thus this man can conquer the remaining three parts of Alexander the Great’s kingdom, for, as part of the complete image, they can only be seen as *still present* when he appears on the scene.]

The preceding is one of numerous reasons why Rome can’t be seen having any part in the matter in either history or prophecy. In relation to that revealed through the great image and great beasts, the future kingdom of Antichrist [the future Assyrian’s kingdom] emanates from, not a prior Roman kingdom, but Alexander the Great’s Babylonian kingdom.

This future Assyrian’s kingdom begins at and continues from this point in the sequence covered by the great image and the great beasts, becoming the fourth and final part of the great image [the “legs of iron” and the “feet part of iron and part of clay”], the fourth and final great beast [the “dreadful and terrible” beast].

For additional information on the preceding, refer to [The Beast — In the Book of Daniel](https://www.koffeekupkandor.com/gods-word-in-revelation.php#The%20Beast%20%E2%80%94%20In%20the%20Book%20of%20Daniel) in this site and the author’s book, [Middle East Peace How? When? by Arlen L. Chitwood](http://lampbroadcast.org/Books/MEP.pdf), Chs. IX, X [“The Great Image, Great Beasts, I, II”].)

*2) Structure of Exodus and Revelation*

Though each book covers the complete panorama of events occurring during the same time seen in the other book, each book covers these events in a different manner, with numerous events seen in one book either more complete or less complete than in the other book. And, in this same respect, some events seen in one book are not seen at all in the other book.

Thus, *additions to a developing word picture* from one book can be derived from the other book, forming *a more complete picture.*

(None of the sixty-six books in Scripture can be overlooked with respect to providing information of a similar nature to the preceding, with everything moving toward that coming seventh day, the Messianic Era. Each book will provide some data not seen in any of the other books. And only when all of the revelation in the different books is seen together and understood after the manner in which God structured the material *can the complete picture be seen, exactly as God has revealed it and desires man to see it*.)

As previously seen, both Exodus ([Exodus 1](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+1&t=NKJV) ff [following the first seven verses]) and Revelation ([Revelation 6](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+6&t=NKJV) ff) begin at the same place — *the Israelites subjected to an Assyrian ruler*. In the type, this subjugation has to do with the Israelites in “Egypt”; in the antitype, this subjugation has to do with the Israelites in that which “Egypt” typifies, *the world*.

The latter-day Assyrian in the Book of Revelation will rule a worldwide kingdom. He is seen aspiring to this position when the first seal of the seven-sealed scroll is broken in the opening two verses of chapter six ([Revelation 6:1-2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+6.1-2&t=NKJV)), and he is seen coming into this position when the second seal is broken in the next two verses ([Revelation 6:3-4](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+6.3-4&t=NKJV)). And at this time he will turn upon and seek to destroy the Jewish people from off the face of the earth.

(For additional information on the preceding, refer to [Taking the Scroll, Breaking the Seals](https://www.koffeekupkandor.com/gods-word-in-revelation.php#Taking%20the%20Scroll,%20Breaking%20the%20Seals) and [Seals, Trumpets, Bowls](https://www.koffeekupkandor.com/gods-word-in-revelation.php#Seals,%20Trumpets,%20Bowls) in this site.)

This section in the Book of Revelation ([Revelation 6:1ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+6.1ff&t=NKJV)), after beginning at the same point as the Book of Exodus ([Exodus 1:8ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+1.8ff&t=NKJV)), provides detailed information about Israel and the nations during the Tribulation (something dealt with in both books with respect to Israel being brought to the place of repentance through persecution at the hands of the nations).

In Exodus though, this is dealt with very sparingly compared to Revelation. Rather, Exodus, in its type-antitype structure, in the latter part of chapter three, moves all the way to events which will occur in connection with Israel and the nations at the end of the Tribulation, after Israel has been brought to the place of repentance.

These events will occur in connection with and following Christ’s return, as they occurred in connection with and following Moses’ return in Exodus. As well, in the type, they occurred preceding the establishment of the theocracy (the kingdom) in the camp of Israel; and in the antitype they will occur, they must occur, preceding the restoration of the kingdom to Israel.

It must also be understood that the Book of Revelation, rather than being written in chronological order, is structured like much of the rest of Scripture. A complete panorama of events is often given, followed by commentary. Scripture begins this way in Genesis, and it ends this way in Revelation.

In the preceding respect, Christ’s return at the end of the Tribulation is seen three different places in that section covering the Tribulation and the time immediately following ([Revelation 6:14-17](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+6.14-17&t=NKJV); [14:14-20](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+14.14-20&t=NKJV); [19:11-21](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+19.11-21&t=NKJV)).

(For more information on the preceding structure of Revelation, refer to [The Son of Man Coming in His Kingdom](https://www.koffeekupkandor.com/gods-word-two.php#The%20Son%20of%20Man%20Coming%20in%20His%20Kingdom), [Part IV](https://www.koffeekupkandor.com/gods-word-two.php#Part%20IV).)

*3) Moses’ Return, Christ’s Return*

When Moses returned at the end of his time spent in Midian, Aaron met and accompanied him when he appeared with signs before Israel’s religious leaders. And this time, unlike before, he was accepted (cf. [Exodus 2:11-14](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+2.11-14&t=NKJV); [4:29-31](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+4.29-31&t=NKJV)).

Then Aaron accompanied Moses when he appeared in the Assyrian Pharaoh’s presence with *the message* which God had commanded that he deliver ([Exodus 5:1ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+5.1ff&t=NKJV)):

*“Thus saith the Lord, Israel is my son, even my firstborn:*

*And I say unto thee, Let my son go, that he may serve me; and if thou refuse to let him go, behold, I will slay thy son, even thy firstborn”* ([Exodus 4:22-23](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+4.22-23&t=NKJV)).

When Christ returns at the end of His time in heaven, He will be accompanied by both Moses and Elijah ([Matthew 16:28-17:5](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+16.28-17.5&t=NKJV); again, refer to the author’s book, [The Son of Man Coming in His Kingdom](https://www.koffeekupkandor.com/gods-word-two.php#The%20Son%20of%20Man%20Coming%20in%20His%20Kingdom)). Both men will evidently be very instrumental in events with Christ, having to do with *Israel and the nations* at the time Christ returns (as both will have had to do with events pertaining to Israel during the previous first half of the Tribulation [[Revelation 11:3-12](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+11.3-12&t=NKJV); *cf.* [Zechariah 4:1-14](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Zechariah+4.1-14&t=NKJV)]).

Elijah’s prophesied ministry to Israel ([Malachi 3:1-3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Malachi+3.1-3&t=NKJV); [4:5-6](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Malachi+4.5-6&t=NKJV)) — having to do with that seen over 2,800 years ago on Mt. Carmel ([I Kings 18:39](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=I+Kings+18.39&t=NKJV)), bringing about *belief on the part of the entire nation in that previously recorded by the prophets — can occur only at a time following Christ’s return (for belief of a nature which Elijah will once again effect in the whole camp of Israel is not seen occurring in Scripture until this time*).

Then Moses, very likely, will accompany Christ into the Assyrian ruler’s presence to announce exactly the same thing which he and Aaron announced to the Assyrian Pharaoh in their day. And when the future Assyrian refuses to heed this statement and warning, God will possibly use Moses to execute judgments upon the Assyrian’s kingdom, exactly as He did in history ([Exodus 5:1ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+5.1ff&t=NKJV)).

The end result of the matter can only be *belief on Israel’s part through Elijah’s ministry and a further decimation of and an ultimate end to the Assyrian’s kingdom, occurring possibly through Moses’ ministry*.

Once Israel and the nations are respectively brought to these two places; that foreshadowed in the first of the seven Jewish festivals in [Leviticus 23:1ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Leviticus+23.1ff&t=NKJV) (the Passover) can occur, with that foreshadowed in the remaining six festivals subsequently occurring ([Exodus 12:1ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+12.1ff&t=NKJV)).

(For information on the fulfillment of that foreshadowed by these seven festivals, refer to [The Seven Jewish Festivals](https://www.koffeekupkandor.com/gods-word-two.php#The%20Seven%20Jewish%20Festivals).)

The fulfillment of that foreshadowed in this first festival will bring about two things:

1) The salvation of the entire Jewish nation when they appropriate (through belief) the blood of the Paschal Lamb which they slew 2,000 years ago.

2) An ultimate end to the Assyrian’s kingdom, seen in the national death of the firstborn in relation to Satan’s governmental rule through the nations.

In one respect, this is where the transfer of power actually occurs — Satan’s firstborn slain on the one hand, with the rebirth of a nation relative to God’s firstborn on the other hand.

Then that which awaits God’s firstborn is *a removal from a worldwide dispersion*, as occurred in a removal from Egypt in the type.

And that which awaits Satan’s firstborn is *complete destruction*, as seen in the destruction of the Assyrian Pharaoh’s armed forces in the Red Sea in the type (*cf.* [Exodus 14:13-31](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+14.13-31&t=NKJV); [Revelation 19:17-21](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+19.17-21&t=NKJV)).

Beyond that, in the type, there was the giving of the Law (the Old Covenant), the instructions pertaining to the tabernacle and its worship, and the establishment of the theocracy (upon completion of the tabernacle, with the Glory indwelling the Holy of Holies), all occurring at Sinai ([Exodus 20-40](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+20-40&t=NKJV)).

And beyond that, in the antitype, there will be a New Covenant made with Israel, along with a restoration of the theocracy — a restoration of the Glory in a temple which Messiah Himself will build ([Jeremiah 31:31-33](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Jeremiah+31.31-33&t=NKJV); [Ezekiel 37:26](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ezekiel+37.26&t=NKJV); [40:1ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ezekiel+40.1ff&t=NKJV); [Zechariah 6:11-13](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Zechariah+6.11-13&t=NKJV)).

**In the Mount, Then… (Moses and Israel)**

The Book of Exodus, in its fuller scope, beginning with the opening seven verses, covers a period of time in Jewish history lasting slightly over two centuries — from the time that the Israelites came down into Egypt to one year following the Exodus.

The Israelites were in Egypt for 210 years, and the Book of Exodus ends one year following the Exodus under Moses with an existing tabernacle, the Glory indwelling the tabernacle, and, consequently, an existing theocracy in the camp of Israel.

(For information on these 210 years in relation to the 400-year sojourn of Abraham’s seed [[Genesis 15:13](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+15.13&t=NKJV)] and the 430 years in connection with the departure of the Israelites from Egypt in [Exodus 12:40-41](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+12.40-41&t=NKJV) [*cf.* [Galatians 3:17](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Galatians+3.17&t=NKJV)], refer to [Bible One - Arlen Chitwood's We are Almost There, Ch. 6](http://bibleone.net/WAAT_06.htm), “The Selfsame Day.”)

As also previously seen, the Book of Exodus, in its overall type picking up in [Exodus 1:8](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+1.8&t=NKJV) — a new king arising over Egypt, an Assyrian — deals with Israel, yet future, during and immediately following the Tribulation. In this respect, the complete book, save the opening seven verses and part of the second chapter, has to do with Israel yet future.

The Book forms one overall type dealing with Israel in the preceding respect. And within this overall type there are numerous individual types, which is where material will be derived for the remainder of this chapter.

*1) Arrival at Mt. Sinai, Moses’ Different Ascents and Descents*

From [Exodus 19:1](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+19.1&t=NKJV), when the Israelites under Moses arrived at Mt. Sinai “in the third month,” following the departure from Egypt in the middle of the first month, Moses, over time, is seen making at least seven ascents and descents of Mt. Sinai ([Exodus 19:3-7](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+19.3-7&t=NKJV); [19:8-9](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+19.8-9&t=NKJV); [19:20-25](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+19.20-25&t=NKJV); [20:1-24:3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+20.1-24.3&t=NKJV); [24:12-32:15](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+24.12-32.15&t=NKJV); [32:31-33:4](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+32.31-33.4&t=NKJV); [34:1-29](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+34.1-29&t=NKJV)).

(The exact number of ascents and descents is somewhat open to question, depending on how certain statements relative to the matter are understood. Some interpreter’s see as many as nine ascents and descents.

In one respect, the exact number of ascents and descents Moses made at Mt. Sinai would be immaterial. But for purposes seen in this chapter, to place events somewhat in perspective, “seven” will be used.)

Whether all seven of these ascents of Mt. Sinai were all the way to the top of the mountain, into God’s presence, could be open to question. But sufficient information is given on at least three (fourth, fifth, and seventh) which would show that Moses, on at least part of these different ascents and descents, evidently climbed up into the Lord’s very presence on the top of the Mount.

As well, there are forty-day periods in connection with the last three ascents and descents, with time involved in the first four unrevealed.

With the arrival of the Israelites at Sinai sometime during the third month following the Exodus from Egypt, followed by four unrevealed periods of time when Moses ascended and descended Mt. Sinai, followed by three forty-day periods (120 days, four months, showing *three complete periods of time*), the subsequent time involved in building the tabernacle (in existence one year following the Exodus) could have been no more than several months (a time less than five months).

The single type within the overall larger type, from which material in the remainder of this chapter will be taken — for both *Israel* (primary interpretation) and *the Church* (secondary application) — is Moses’ fifth ascent and descent of the Mount ([Exodus 24:15-32:15](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+24.15-32.15&t=NKJV)). This is the ascent when instructions were given for the building of the tabernacle and the carrying out of the priestly ministry. Then these instructions were followed after the seventh ascent and descent, with the results seen at the end of the book, in [Exodus 40](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+40&t=NKJV).

*2) Moses in the Mount, Then…*

At the time of Moses’ fifth ascent up Mt. Sinai, when he entered into the very presence of the Lord and spent the first recorded forty-day period on the Mount, the Lord provided two stone tablets. And, through angelic ministry, the Lord inscribed in stone the previously revealed Decalogue (*cf.* [Exodus 20:1-17](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+20.1-17&t=NKJV); [34:28-29](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+34.28-29&t=NKJV) [given orally during the fourth ascent]), which formed the heart of the Law, the Old Covenant, the Magna Charta for the theocracy about to be brought into existence (*cf.* [Deuteronomy 8:1ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Deuteronomy+8.1ff&t=NKJV); [33:2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Deuteronomy+33.2&t=NKJV); [Psalm 68:17](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Psalm+68.17&t=NKJV); [Galatians 3:19](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Galatians+3.19&t=NKJV); [Hebrews 2:2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+2.2&t=NKJV)).

If the Israelites kept this covenant, they would dwell in a land flowing with milk and honey, be elevated above all the nations, and the nations would not only be reached by Israel with the message of the one true and living God but be blessed through Israel as well ([Leviticus 26:1-13](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Leviticus+26.1-13&t=NKJV); [Numbers 14:8](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Numbers+14.8&t=NKJV); [Deuteronomy 14:1-2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Deuteronomy+14.1-2&t=NKJV); [28:1-14](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Deuteronomy+28.1-14&t=NKJV); [Isaiah 43:9-10](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Isaiah+43.9-10&t=NKJV); [Jonah 1:1-2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Jonah+1.1-2&t=NKJV); [3:1-2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Jonah+3.1-2&t=NKJV)).

However, if the Israelites failed to keep this covenant, they would be removed from a land left desolate, be placed at the tail of the nations, and the nations would be left estranged from both the message of the one true and living God and the blessings which God had reserved for them through Israel ([Leviticus 26:18-39](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Leviticus+26.18-39&t=NKJV); [Deuteronomy 28:15-67](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Deuteronomy+28.15-67&t=NKJV)).

*Nations* rather than individuals were being dealt with in the preceding respect — *the nation of Israel* on the one hand and *all of the Gentile nations* on the other. And Israel, *the only nation with a God, God’s firstborn son*, was to remain separate and distinct from all the Gentile nations ([Genesis 9:26](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+9.26&t=NKJV); [28:13](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+28.13&t=NKJV); [Exodus 3:6](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+3.6&t=NKJV); [4:22-23](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+4.22-23&t=NKJV); [Numbers 23:9](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Numbers+23.9&t=NKJV); [Deuteronomy 5:24-32](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Deuteronomy+5.24-32&t=NKJV); [14:2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Deuteronomy+14.2&t=NKJV); [Psalm 33:12](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Psalm+33.12&t=NKJV); [72:18](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Psalm+72.18&t=NKJV); [96:5](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Psalm+96.5&t=NKJV)).

And Israel being dealt with in this respect sets the stage for a proper understanding of that seen occurring in the camp of Israel while Moses was in the Mount receiving instructions for the tabernacle, the priestly worship, and the heart of the Law on tables of stone.

The tabernacle formed the dwelling place of God within the theocracy; the priests ministered on behalf of the people, representing them to God; and the Law, the Magna Charta for the theocracy, formed the rules and regulations governing the nation of Israel within the theocracy.

Thus, Moses was in God’s presence, in the Mount, making the necessary preparations for God’s firstborn son down at the foot of the Mount to realize the rights of primogeniture within the theocracy about to be established.

*a) The Nation of Israel, in the Interim*

But the people of Israel at the foot of the Mount, growing tired of waiting for Moses to return from the Mount, began to conduct their affairs in a completely opposite manner to their high calling. They began to look back to Egypt and sought to associate themselves with gods which they could only have known about *through their prior association with Egypt.*

And their association with these gods was to subsequently be realized through Aaron fashioning a golden calf for them to worship — an image, associated with gods, which, again, they could only have known about *through their prior association with Egypt as well.*

Thus, the eventual scene is that of a nation, having grown tired of awaiting the return of their deliverer from the Mount, forsaking the God of their fathers, turning back to a Gentile nation from which they had been delivered, and involving themselves in the worship of other gods through a pagan image which their religious leader (Aaron) fashioned and formed for them.

Through this means the people of Israel, the wife of Jehovah, not only found themselves associated with a Gentile nation *after a forbidden fashion but associated with this nation in a completely inverse fashion to their high calling.*

In a respect, they could not have sunk lower. And their spiritual leader, during the time of Moses’ absence, not only acquiesced to their desires but took them down this path himself *by building the golden calf for them to worship* ([Exodus 32:2-6](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+32.2-6&t=NKJV), [23-25](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+32.23-25&t=NKJV)).

(The calf which Aaron built was evidently formed through first carving a calf from wood. Then the wooden calf, once finished, was overlaid with gold plating.

That the calf was evidently designed and built in this manner can be seen from the way Moses, upon his return, destroyed the calf [to be dealt with later].)

Aaron used gold collected from the people to build the calf. And once the work had been completed, the people openly acknowledged this calf to be “thy gods, O Israel, which brought thee up out of the land of Egypt.” Aaron then built an altar before the calf, where the people “offered burnt-offerings” and “brought peace-offerings.” And the people then “sat down to eat and to drink, and rose up to play” ([Exodus 32:4-6](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+32.4-6&t=NKJV); [Deuteronomy 9:16](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Deuteronomy+9.16&t=NKJV)).

The people of Israel, led by their religious leader, involved themselves in a type harlotry seemingly without equal. They had forsaken the one true and living God who had brought them up out of the land of Egypt, began to worship pagan gods through an idol which their spiritual leader had built, ascribed their deliverance from Egypt to these other gods, “offered burnt-offerings” on an altar before these gods, “brought peace-offerings” to these gods, and celebrated before these gods in a manner which they had evidently witnessed among the pagans back in Egypt.

They celebrated “a feast to the Lord” through pagan rituals and pagan gods, seen in the words, “the people sat down to eat and to drink, and rose up to play” ([Exodus 32:4-6](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+32.4-6&t=NKJV)).

Thus, it is little wonder that the Lord, in His anger over the matter, singled Aaron out, sought to slay him along with the entire nation, and begin anew with a nation which would emanate from the loins of Moses ([Exodus 32:7-10](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+32.7-10&t=NKJV); [Deuteronomy 9:20](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Deuteronomy+9.20&t=NKJV))!

And, the only thing which saved Aaron and the remainder of the people was Moses’ intercession on their behalf ([Exodus 32:11-14](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+32.11-14&t=NKJV); [Deuteronomy 9:18-29](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Deuteronomy+9.18-29&t=NKJV)). In a respect, God placed the fate of the entire nation in Moses’ hands, which demonstrates how favorably God looked upon Moses at this time.

(During the forty-day period that Moses spent in the Mount following his fifth ascent of Sinai, evidently toward the end of this time, the Lord revealed to Moses what was occurring in the camp of Israel at the foot of the Mount. And Moses, before he returned to his people with the Decalogue on the tables of stone, interceded for them relative to the matter at hand [[Exodus 32:7-14](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+32.7-14&t=NKJV)].

Then, following his return and taking care of matters, he ascended the Mount a sixth time and interceded with the Lord on the people’s behalf for a period of forty more days and nights [the reason for the sixth ascent of the Mount].

Thus, there are at least two periods when Moses interceded for the people in this respect — an unrevealed period of time before he left the Mount with the Decalogue and a forty-day period after he ascended the Mount a sixth time [*cf*. [Exodus 32:11-14](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+32.11-14&t=NKJV); [Deuteronomy 9:18-29](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Deuteronomy+9.18-29&t=NKJV)].

And Moses’ seventh and last ascent of the Mount was to receive once again the Decalogue on tables of stone which he had broken at the foot of the Mount following his return to the camp at the end of the forty-day period spent on the Mount during his fifth ascent.)

But, to see the complete account unfold exactly as Scripture lays it out, one needs to begin with Moses’ descent from the Mount at the time harlotry in the camp was seen running rampant, at an apex.

*b) Moses’ Return, an End to Israel’s Harlotry, Then…*

When Moses came down from the Mount following his fifth ascent of Sinai, he carried the two tables of stone, engraved with the Ten Commandments, the centerpiece for the Magna Charta governing the people within the theocracy. And when Moses neared the camp with Aaron who had gone out to meet him, he heard the revelry among the people and then saw that which the Lord had told him about, concerning which he had previously prayed about, on behalf of the people, prior to descending the Mount:

*“And it came to pass, as soon as he came nigh to the camp, that he saw the calf, and the dancing: and Moses’ anger waxed hot, and he cast the tables out of his hands, and brake them beneath the mount.*

*And he took the calf which they had made, and burnt it in the fire, and ground it to powder, and strawed it upon the water, and made the children of Israel drink of it”* ([Exodus 32:19-20](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+32.19-20&t=NKJV)).

Note what Israel’s harlotry had caused, along with when and how the people were dealt with for their harlotry.

Their harlotry had brought about *nakedness* ([Exodus 32:25](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+32.25&t=NKJV)), which is explained in the verse. *Nakedness* in this verse has to do with what their actions had caused to occur throughout the camp, with no one excluded.

Looking back to Egypt and aligning themselves with that which was occurring in Egypt was a forsaking of the one true and living God, along with His plans and purposes for the nation; and, doing this, the people found themselves going in a completely opposite direction to their high calling.

This resulted in exposing them to “shame among their enemies” (which would be particularly the nations dwelling in the land of their inheritance), leaving them “naked” in this respect (the word used in a somewhat symbolic sense).

Seeing this, Moses in his anger, cast the two tables of stone to the ground, breaking them and showing in the account that which Israel had done. They had broken God’s Law, particularly the parts about idolatry and adultery.

Then note the manner in which Moses destroyed the calf. He “*burnt it with fire, and stamped it, and ground it very small, even until it was small as dust*” (*cf.* [Exodus 32:20](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+32.20&t=NKJV); [Deuteronomy 9:18](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Deuteronomy+9.18&t=NKJV)).

As previously seen, the inner core of the calf was evidently wood, which was burned in the fire, leaving nothing but ash. Then the outer gold plating was stomped upon and ground to fine powder, fine as dust.

After the calf had been completely destroyed in this manner, the remains of the calf — now gold dust, mixed with ash dust — was cast “*into the brook that descended out of the mount*” ([Exodus 32:20](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+32.20&t=NKJV); [Deuteronomy 9:21](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Deuteronomy+9.21&t=NKJV)). And the people were then made to drink of their harlotry in connection with two things:

1) In connection with “peoples, and multitudes, and nations, and tongues” (drinking the gold dust in the water of the brook [*cf*. [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) in association with the harlot as seen in the Book of Revelation]).

2) In connection with “the theocracy” (the brook descended out of the Mount).

That is to say, the nation of Israel had been called out of Egypt to dwell in another land, within a theocracy. And, within that theocracy, the nations of the earth — “peoples, multitudes, nations, and tongues” — were to hear the message of the one true and living God from Israel, with unlimited spiritual blessings flowing out to the nations through Israel.

This is what Israel had stepped away from, going in a completely opposite direction. And, bringing an end to the matter, bringing an end to Israel’s harlotry, Moses brought matters to pass in the described and associated manner.

Israel’s harlotry was dealt with and destroyed in the same manner subsequently seen in [Revelation 17:1-19:6](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+17.1-19.6&t=NKJV), or anyplace else that the matter is dealt with in Scripture (though different facets of the matter are seen different places).

The harlot, Israel’s harlotry, is seen burned with fire in the accounts in both books; and Israel not only still lives following this burning, but the nation lives free from harlotry.

In the type in Exodus, following the destruction of Israel’s harlotry and things being set right in this respect, matters in the book move toward the nation of Israel realizing why God had removed His people, His firstborn son, from Egypt.

Moses once again, and for the last time, went back up into the Mount. He went up to receive once again the Decalogue on two tablets of stone.

After forty days and nights, he came down from the Mount and construction of the tabernacle with its priestly worship began in earnest. And, in the last chapter of the book, [Exodus 40](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+40&t=NKJV), the work had been completed, the Glory indwelt the tabernacle, and a theocratic kingdom then existed in the camp.

Then, with Israel’s harlotry a thing of the past, with the people in possession of an existing theocracy and the Magna Charta for the kingdom, the nation was ready to travel to the land to which the people of Israel had been called — the land covenanted to Abraham, Isaac, and Jacob — and realize in that land all that the theocracy and their position therein portended.

*3) Christ in the Mount, Then…*

That foreshadowed by the type in the Book of Exodus, seen in all its fulness once again in the antitype in the Book of Revelation, deals, not with just Moses’ day but with the days of the coming of the Son of Man as well. That seen in the type under Moses will find its ultimate and complete fulfillment under the One greater than Moses, under Jesus the Christ.

The settings in both accounts, as previously seen, are identical. The scene has both Men (Moses and Christ) in the Mount at a time immediately prior to their descent from the Mount and return to the camp of Israel. In both accounts, Israel’s harlotry exists while both Men are in the Mount and continues into the time of their return. And in both accounts, Israel’s harlotry is dealt with in a full and complete manner after their return, with a complete destruction and a burning by fire seen in both accounts.

In short, when Christ returns and deals with Israel relative to her harlotry, you can read about it in [Exodus 32](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+32&t=NKJV); [Deuteronomy 9](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Deuteronomy+9&t=NKJV); [Revelation 17-19a](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+17-19a&t=NKJV), among a number of other places. There is no difference; all are different facets of the complete word picture. And it takes all of the accounts together to present the complete picture in all its fullness.

Thus, the future account of that which will occur relative to Israel and the nation’s harlotry has already been told in the historical account, seen in Moses’ actions at the time he came down from the Mount with the two tablets of stone in his hands the first time.

Moses came down with the Old Covenant; Christ is coming down with the New Covenant. But the harlot who has broken the Old Covenant will have to be destroyed, with the nation, which can’t be destroyed, *rising like a phoenix from the ashes.*

And, exactly as in the type, a theocracy in the land covenanted to Abraham, Isaac, and Jacob awaits the nation *following the destruction of the harlot*.

In the preceding respect, if one wants to study about Christ and Israel, all he has to do is turn back to the opening five books of Scripture and study about Moses and Israel.

It’s all there, like a virgin forest, waiting to be explored. It has been there for 3,500 years, and many over the years have passed this way, exploring and mining its treasures. But no one has ever taken anything away; nor can anyone take anything away. Everything is still there, exactly as it has always been for countless centuries, awaiting any and all who desire to mine its treasures.

**In the Mount, Then… (Christ and the Church)**

The preceding forms the primary interpretation seen in [Exodus 32](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+32&t=NKJV), along with the recap seen in [Deuteronomy 9](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Deuteronomy+9&t=NKJV), providing additional information. But there is a secondary application which can be easily seen in that which Scripture reveals about *the Church.*

The type in Exodus deals primarily with Israel at the end of the Jewish dispensation and immediately beyond (at the end of Daniel’s Seventy-Week prophecy [fulfilling the last seven years of the previous dispensation, the Jewish dispensation] and immediately beyond), and a secondary application would be seen in the type dealing with the Church at the end of the present dispensation and immediately beyond.

Scripture presents the same bleak picture pertaining to both *Israel* and *the Church* at the end of their respective dispensations — a condition in which Israel *presently finds itself, which will continue on into and through the Tribulation* (Daniel’s Seventieth Week, ending the Jewish dispensation); and a condition in which *the Church as well presently finds itself, which will also continue to the end of the dispensation*.

*1) Two Places in the New Testament*

To depict the picture pertaining to the Church as it currently exists, since [Exodus 32](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+32&t=NKJV) is being dealt with, we’ll begin doing it from that chapter first. Then we’ll go to [Matthew 13](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+13&t=NKJV) and [Revelation 3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+3&t=NKJV) to provide some complementary, additional information to help complete the picture.

Christ, following events seen at His first coming, resulting in the necessity of the Church being brought into existence (a new entity called into existence to be the recipient of that which Israel had rejected, which had been taken from Israel — the proffered kingdom of the heavens), has gone back into the Mount, back to heaven (*cf.* [Matthew 21:33-45](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+21.33-45&t=NKJV); [25:14ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+25.14ff&t=NKJV); [Luke 19:12ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Luke+19.12ff&t=NKJV)). And He is going to remain in the Mount, for a complete period of time, exactly as Moses remained in the Mount for a complete period of time in the type ([Exodus 24:18](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+24.18&t=NKJV); [Deuteronomy 9:9](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Deuteronomy+9.9&t=NKJV)).

Prior to the end of that complete period of time (forty days in the type, 2,000 years in the antitype), when Christ returns for the Church, exactly as in the type, the Church will be seen in the same state as Israel before Moses came down from the Mount. And though this would not normally be seen and recognized in today’s Christendom, the Church presently existing as Israel existed at the foot of the Mount during Moses’ day can be easily and clearly shown.

There are two places in the New Testament where a succinct, overall history of the Church throughout the dispensation is seen. And this history is seen *from God’s perspective, not from man’s*.

One account was given during Christ’s earthly ministry in [Matthew 13](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+13&t=NKJV), and the other account was given by John, in the second and third chapters of the Book of Revelation ([Revelation 2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+2&t=NKJV); [3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+3&t=NKJV)) following Christ’s ascension. And the two accounts present matters from the same perspective, centering on that which would occur in Christendom throughout the 2,000-year dispensation relative to *the proclamation of the Word of the Kingdom, along with why this would occur.*

*2) The Matthew Thirteen Parables*

The first four parables in [Matthew 13](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+13&t=NKJV), recording the first of the two accounts of the history of the Church in the New Testament, have their setting in the previous chapter. In [Matthew 12](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+12&t=NKJV), Christ had performed a number of supernatural signs, which had been rejected by the religious leaders and consequently the people at large. And this rejection had gone to the point of ascribing the supernatural power through which these signs had been performed to Satan ([Matthew 12:9-30](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+12.9-30&t=NKJV)).

Then after Christ stated a number of things pertaining to the consequences of this rejection and blasphemy ([Matthew 12:31-45](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+12.31-45&t=NKJV)), a rejection which had reached an apex in Christ’s ministry, matters move into that seen in chapter thirteen, which begins:

*“The same day went Jesus out of the house and sat by the seaside.*

*And great multitudes were gathered together unto him…”* ([Matthew 13:1-2a](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+13.1-2a&t=NKJV)).

The picture is that of Jesus, because of the type rejection which He had previously experienced, leaving the house (the house of Israel) and going down by the seaside (going to the Gentiles). This not only sets the stage for the parables about to follow but anticipates the mention of the Church in [Matthew 16](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+16&t=NKJV) and the announcement concerning the kingdom (the proffered kingdom, the kingdom of the heavens, the heavenly sphere of the kingdom) being taken from Israel and being offered to an entirely new entity in [Matthew 21](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+21&t=NKJV) (previously introduced in [Matthew 13](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+13&t=NKJV) and then identified in [Matthew 16](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+16&t=NKJV)).

Then in [Matthew 13](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+13&t=NKJV), the first four parables present the complete history of this new entity throughout the dispensation relative to the proclamation of that which had been rejected by Israel, taken from Israel, and offered to this new entity.

And the parables carry the reader from the point of fruit-bearing at the beginning of the dispensation to a completely leavened Church at the end of the dispensation.

Both the fruit-bearing and the leavening process have to be understood in relation to the subject matter at hand, *the Word of the Kingdom* — which is not only the announced subject matter in the chapter but the subject matter seen contextually as well. The work of Satan and his angels, by sowing tares among the wheat (second parable) and eventually taking Christendom into the very realm which Satan and his angels occupied (world government among the nations [third parable]), not only stopped fruit-bearing but ultimately brought matters into the state seen in the fourth parable — *a completely leavened Church*.

And note once again the subject matter in these first four parables, along with who is being dealt with (*the subject matter and identity* of the one being dealt with are seen both textually and contextually). *The subject matter has to do with the work of Satan and his angels in relation to the Word of the Kingdom, and this work is seen being done among Christians throughout the dispensation.*

Thus, these four parables present a history of Christendom throughout the dispensation, *from God’s perspective, not man’s*. And this history has to do with that which Satan and his angels would be allowed to accomplish throughout 2,000 years of Church history in relation to the proclamation of the Word of the Kingdom among Christians — *complete, total corruption*.

(For additional information on the preceding, refer to the author’s book, [Mysteries of the Kingdom by Arlen Chitwood](http://lampbroadcast.org/Books/MOTK.pdf).)

*3) Revelation Chapters Two and Three*

These two chapters in the Book of Revelation present a dual word picture.

The central word picture presented is that of the removal of the Church and the appearance of Christians before Christ’s judgment seat at the end of the dispensation, seen in chapter one ([Revelation 1:10-18](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+1.10-18&t=NKJV)). Then the subsequent two chapters ([Revelation 2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+2&t=NKJV); [3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+3&t=NKJV)) simply continue with the same subject matter from chapter one and present different facets of this judgment, both negative and positive.

But, continuing on into [Revelation 4](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+4&t=NKJV), beginning at the same place seen in [Revelation 1](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+1&t=NKJV) (the removal of the Church at the end of the dispensation, the rapture), it appears evident that there is a secondary word picture seen in chapters two and three as well. These two chapters not only present the Church before Christ’s judgment seat but present a history of the Church throughout the dispensation, beginning with the Church in Ephesus, which left its “first love” ([Revelation 2:4](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+2.4&t=NKJV)), and ending with the Church in Laodicea, which is seen as “wretched, and miserable, and poor, and blind, and naked” ([Revelation 3:17](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+3.17&t=NKJV)).

And all of this is relative to the same thing previously seen in the [Matthew 13](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+13&t=NKJV) parables — relative to the proclamation of the Word of the Kingdom among Christians throughout the dispensation. It can be no other way, for the latter account of Church history throughout the dispensation must be in complete agreement with the former account.

And this can easily be seen throughout the account. There is an overcomer’s promise to each of the seven Churches in the seven short epistles making up these two chapters ([Revelation 2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+2&t=NKJV); [3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+3&t=NKJV)), and it is evident that these overcomer’s promises are *millennial in their scope of fulfillment*.

That is to say, though presented from a different perspective, *everything is exactly the same as previously seen in the first four parables of* [*Matthew 13*](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+13&t=NKJV)*, which move toward the same goal*.

The work of Satan and his angels attacking *the proclamation of the Word of the Kingdom* is the subject matter throughout, whether in [Matthew 13](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+13&t=NKJV) or in [Revelation 2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+2&t=NKJV); [3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+3&t=NKJV). And that which Satan and his angels are allowed to accomplish is the same in both — *taking matters in Christendom from fruit-bearing, to leaving one’s first love, to seeing total and complete corruption existing in the Churches of the land.*

(For additional information on the preceding, refer to the author’s book, [Judgment Seat of Christ by Arlen Chitwood](http://lampbroadcast.org/Books/JSOC.pdf).)

*4) Satan and His Angels*

The introduction of Satan in Scripture, In [Genesis 3:1ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+3.1ff&t=NKJV), in association with the first man, the first Adam, presents an individual *well-versed in the ways of God and that which God had said*. And exactly the same thing is seen in his interaction with the second Man, the last Adam in [Matthew 4:1ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+4.1ff&t=NKJV), or anyplace else in Scripture where Satan’s activities are seen.

Satan uses the Word; and he knows full-well how to use the Word in a deceptive manner, evident at the beginning in [Genesis 3:1ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+3.1ff&t=NKJV), establishing a first-mention principle at this early point in Scripture on how Satan will always appear. *He will always appear in a deceptive manner, and he will always, after some fashion, use the Word of God in his deception.*

In this respect, *God has His deep things*, and *Satan has his deep things* ([1 Corinthians 2:10](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Corinthians+2.10&t=NKJV); [Revelation 2:24](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+2.24&t=NKJV)). Satan uses the Word in this manner to counter that which the Word actually has to say, centering his attack upon that previously dealt with in the Books of I, II Samuel (*cf.* [2 Corinthians 4:3-6](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=2Corinthians+4.3-6&t=NKJV)). And, to accomplish his purpose through the preceding means, Satan appears, as “an angel of light,” and his ministers “as the ministers of righteousness” ([2 Corinthians 11:13-15](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=2Corinthians+11.13-15&t=NKJV)).

Thus, if you want to find Satan and his ministers, don’t go to the entertainment centers of the world. Go where the Word is being proclaimed. And don’t look for Satan and his ministers the way that they are often depicted. Rather, look for those advocating what may appear to be *messages associated with light and righteousness*, not with messages associated with darkness and unrighteousness.

Look for Satan and his ministers occupying *the chair of Bible* in colleges and seminaries; look for them occupying *the pulpits* of the Churches of the land on Sunday morning, Sunday night.

They occupy these places to make certain that *the one message Satan doesn’t want proclaimed is not proclaimed.* And how well Satan and his ministers have succeeded over time can easily be seen from *the almost universal absence of this message from the Bible colleges, the seminaries, and the pulpits of the Churches of the land today.*

And because, over time, the deep things of God have become so watered down with the deep things of Satan, the Churches have been left so emasculated that they have had to invite the world into the Church to maintain some semblance of attendance — their music, their message, their inclusion of entertainment, etc. Conditions have become so bad that one often doesn’t know what is Christian and what is the world.

Thus, if an individual wants to see “the world” in which Satan and his angels dwell, *the best place to look today would not be in the world’s entertainment centers but in the Churches*. That seen out in the world in which we live is not really the world in its true form, *i.e*., a form with respect to that associated with the central work of Satan and his angels.

And with that in mind, go back to the account of the golden calf in Exodus and the Church in Laodicea in Revelation, noting the words “naked” and “nakedness” in both accounts ([Exodus 32:25](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+32.25&t=NKJV); [Revelation 3:17-18](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+3.17-18&t=NKJV)). Aaron, through his actions, “had made them naked.” And it is no different in the Churches of the land today.

In the type, *the naked condition* of the Israeli people was caused by *the actions of the people’s spiritual leader.* And the same thing can only be seen among Christians in the Churches of the land. *Their spiritual leaders, through their actions*, have “made them naked.”

*The same picture of harlotry — a forbidden association with the world — is seen in both instances*.

And the end of the matter is then seen in [Exodus 32](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+32&t=NKJV). There will be *a future accounting* in which everything associated with the world will be burned. And the accounting for Christians in that coming day will be completely in line with the accounting which the Israelites experienced under Moses.

And the entire matter will be with a view to exactly the same thing seen in the type — *the kingdom which will follow.*

**Concluding Remarks**

As seen, Scripture does not present a pretty picture of harlotry, particularly as it exists among the people of God, whether existing in Israel’s affiliation with the world or with the Church’s affiliation with the world.

The One Who will not tarry, when the time arrives for Him to appear can only be at the door, for the time when He will appear is *almost upon us*.

That representing the people’s gods is about to be burned, ground to fine dust, cast into the waters flowing from the Mount, and the people made to drink.

Saul is about to be put down, with his crown taken and given to David. And David, with his faithful followers, is about to ascend the throne.

In short, *a complete change in the government is about to occur, not just in Washington, nor in London, nor in Rome, nor in any other single city, but worldwide. And this change will occur within a kingdom of righteousness which will be established on and over the earth, with its center in the present war-torn Middle East, in Jerusalem.*

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

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Chapter 5

**AN ANGEL STANDING IN THE SUN**

**Announcing the Great Supper of God**

*And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war…*

*And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.*

*And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves unto the supper of the great God;*

*That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great.*

*And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army.*

*And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone.*

*And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth: and all the fowls 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 first 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 which 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 [Bible One - Arlen Chitwood's We are Almost There, Ch. 6](http://bibleone.net/WAAT_06.htm), “The Selfsame Day”.)

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 millenniums 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 chapter one?

Note five verses of Scripture in four New Testament books:

*“Ye worship ye know not what: 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 were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him:*

*And he is before all things, and by 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)).

*“Hath in these last days spoken unto us by* [‘in the person of’] *his Son, whom he hath appointed heir of all things, by 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)).

*“And all that dwell upon the earth shall worship him* [the Beast], *whose names are not 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 which brought forth the Saviour, 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*. [I Peter 1:19-20](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=I+Peter+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 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 whole of the 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 [Gen. 1:2b](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Gen.+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 “Neither 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 1:2b](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+1.2b&t=NKJV) 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, 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 which 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, 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 (through being “in Christ,” a Jewish Saviour [[Romans 11:24](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Romans+11.24&t=NKJV)]), the nation which brought forth the Saviour, the only nation which could do so, for “salvation is of the Jews.”

Thus, Israel is not only seen in [Genesis 1](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+1&t=NKJV), but in [Genesis 2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+2&t=NKJV) as well.

Then the nation is seen throughout chapter three 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 chapters five through eight ([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 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 Saviour, 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 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 which 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 Saviour Who is God. There is no alternative.*Now, note what would happen if Shem were removed from the picture in [Genesis 9](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+9&t=NKJV), 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, through 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 four previous chapters in this book).

[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 seen so many times in the Old Testament. And apart from seeing this section of Scripture in the Book of Revelation dealing with this subject — *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 fulness.

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 book, [The Son of Man Coming in His Kingdom](https://www.koffeekupkandor.com/gods-word-two.php#The%20Son%20of%20Man%20Coming%20in%20His%20Kingdom), particularly [Part III](https://www.koffeekupkandor.com/gods-word-two.php#Part%20III) and [Part IV](https://www.koffeekupkandor.com/gods-word-two.php#Part%20IV).

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 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 seen occurring 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 19](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+19&t=NKJV) presents *two suppers* which 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 [Revelation 19](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+19&t=NKJV) — *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 [Revelation 19](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+19&t=NKJV) 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 N.T. [Matthew through Jude], and the word is used only seven times throughout this part of the N.T. 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 O.T.] uses *megas* mainly for a translation of the Hebrew word *gadol*. This word is used some five hundred times in the O.T., but, as in the N.T., 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 which will consist of “the flesh of captains…mighty men…horses…all men, both free and bond, 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 fowls 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 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, depicting Christ returning through an opened heaven as “King of kings, and Lord of lords.”

The right to take the sceptre 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 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 as it were the sun, and his feet as pillars of fire,” coming down from heaven and placing “his right foot upon the sea, and his left foot on the earth.”)

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 sceptre 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 sceptre 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.

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 sceptre once again.

The whole of the 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 whole of the matter — from events which will occur following the binding of Satan at the beginning of the Millennium to events which 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 which the whole 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 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 ([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)). And all that needs to be stated in this closing book of Scripture is simply an announcement that *the time which 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 which 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 ([Malachi 4:1](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Malachi+4.1&t=NKJV)) reflects on the end of Gentile world power, and the second verse ([Malachi 4:2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Malachi+4.2&t=NKJV)) reflects on Christ’s subsequent reign, with the remaining four verses ([Malachi 4:3-6](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Malachi+4.3-6&t=NKJV)) dealing with both, but ending with the latter.

And that is exactly what is seen in [Revelation 19](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+19&t=NKJV); [20](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+20&t=NKJV), 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 sceptre 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 sceptre 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*. [II Peter 1:20-21](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=II+Peter+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 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 millenniums, 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.*