**A Study about Israel, with a Particular Emphasis on the Woman and the Beast in Revelation.**

**The Time of Jacob’s Trouble BOOK**

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[Cover TJT](https://www.koffeekupkandor.com/gods-word-six.php" \l "Cover%20TJT)

[Foreword TJT](https://www.koffeekupkandor.com/gods-word-six.php#Foreword%20TJT)

Ch. 1 [The Final Seven Years](https://www.koffeekupkandor.com/gods-word-six.php#The%20Final%20Seven%20Years)

Ch. 2 [The End of Israel’s Harlotry](https://www.koffeekupkandor.com/gods-word-six.php#The%20End%20of%20Israel%E2%80%99s%20Harlotry)

Ch. 3 [The End of Gentile World Power](https://www.koffeekupkandor.com/gods-word-six.php#The%20End%20of%20Gentile%20World%20Power)

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COVER

The identity of both *the political power and the harlot* in [Revelation 17:1-19:6](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+17.1-19.6&t=NKJV) is, more often than not, associated with “Rome” --- viewing matters as “a revived Roman Empire” forming *the political power*, and “the Roman Catholic Church” forming *a religious power within the political*. However, neither identity-view is correct.

The Church has never departed from ideology coming out of the Reformation concerning the interpretation of this part of the book of Revelation. Almost five hundred years ago the Reformers generally saw everything as “Roman” in these three chapters — *a Roman political power* and *a Roman Catholic religious power*, often viewing the Pope as the Antichrist.

And, aside from viewing the Papacy in this manner (though some Christians still do today), this whole interpretative ideology has remained essentially unchanged since the time of the Reformation.

Suffice it to say, ideology associating either *the political power* or *the harlot* with “Rome” was wrong at the time of the Reformation, and it remains just as wrong today. In short, that part of Christendom following either or both parts of this interpretation has been wrong for almost five hundred years concerning that which is taught in these three chapters in the book of Revelation.

The book of Revelation, as any other part of Scripture, *must be understood and interpreted in the light of Scripture*. Material in this book *must be understood and interpreted contextually*, and the entire book rests upon *that which is previously revealed in the Old Testament.*

Seeking to identify the political power as a revived Roman Empire has *absolutely no basis in Scripture*. The book of Daniel is usually referenced, but *this book identifies this final form of Gentile world power as other than Roman.*

And seeking to associate the harlot with the Church of Rome, as well, has *absolutely no basis in these three chapters, or elsewhere in the book, or in other Scripture.* In fact, *the book of Revelation clearly identifies the harlot,* and this identification is completely in line with and rests upon that which is previously revealed in the Old Testament.

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FOREWORD

The Old Testament presents the complete history of Israel, from the nation’s call through Abraham ([Genesis 12:1-3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+12.1-3&t=NKJV)) to that future day when the Jewish people will be brought into a full realization of their calling ([Isaiah 53:1ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Isaiah+53.1ff&t=NKJV); [54:1ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Isaiah+54.1ff&t=NKJV)). But by and through the course of this revealed history, because of *continual disobedience* extending over centuries of time, God eventually uprooted the Jewish people from their land and drove them out among the Gentile nations. And God’s purpose for dealing with His people after this fashion was *to effect repentance by and through Gentile persecution, resulting in both the nation of Israel and the Gentile nations ultimately realizing that which is stated in* [*Genesis12:3*](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesi+12.3&t=NKJV):

. . . *in you* [Abraham and his seed through Isaac and Jacob] *all the families of the earth* [individuals comprising all the surrounding Gentile nations (*cf*. [Genesis 18:18](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+18.18&t=NKJV))] *shall be blessed.*

[Revelation 6-19](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+6-19&t=NKJV) have to do with the final seven years of God’s dealings with a disobedient people that are scattered among the nations in the preceding respect. These chapters provide numerous details concerning a sequence of events surrounding Israel and the nations during and at the end of the final seven years of the 6,000 years comprising Man’s Day (during and at the end of Daniel’s unfulfilled Seventieth Week), anticipating the 1,000-year Lord’s Day to follow.

Gentile persecution will reach an apex during these final seven years under the reign of the one to whom Satan will give “*his power, his throne, and great authority*” ([Revelation 13:2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+13.2&t=NKJV)); and Israel in that coming day, left with no place to turn other than to the God of their fathers, will be brought to *the place of repentance, with Gentile world power destroyed at the end of this time.*

This climax seen in the book of Revelation is the identical climax seen in the Old Testament account, previously revealed through “*Moses and all the Prophets*” (*cf*. [Luke 24:25-27](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Luke+24.25-27&t=NKJV)). The structure of the latter *must* be the same as the structure of the former. Later revelation *must* be completely in line with and rest upon former revelation.

Thus, the book of Revelation couldn’t possibly be structured after any fashion other than that which is previously seen in the Old Testament. The only logical and possible way one could expect [Revelation 6-19](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+6-19&t=NKJV) to end, preceding events seen in [Revelation 20](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+20&t=NKJV) (events as they pertain to the 1,000-year Messianic Era), would be *the same way* matters surrounding Israel and the nations are brought to a conclusion in the Old Testament, preceding the same events seen in [Revelation 20](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+20&t=NKJV) — Israel’s harlotry being done away with, Gentile world power destroyed, and the Messianic Era then ushered in.

Bringing all of these things to light and reaching this climax, chapters six through sixteen form foundational material and they build into the climax seen beginning in chapter seventeen.

Then, beginning with chapter seventeen and continuing through the first part of chapter nineteen, *Israel is brought to the place where the nation is no longer involved in harlotry, followed by cleansing*; and the latter part of chapter nineteen continues with *the subsequent destruction of Gentile world power*, followed by *the long-awaited Messianic Era* in the first part of chapter twenty.

The book of Revelation, in the preceding respect, is simply a detailed reiteration of numerous events in the Old Testament that bear on the subject. The book consists simply of closing and final commentary on that which is previously opened up and revealed in the Old Testament.

Interpretation in the book of Revelation *must* come from Scripture itself. *Scripture must be compared with Scripture, under the leadership of the indwelling Spirit* ([1 Corinthians 2:9-13](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Corinthians+2.9-13&t=NKJV)). One *must* begin with that which is revealed elsewhere in the book of Revelation and then move back into other New Testament as well as Old Testament Scriptures. There is *no other way* to come into a proper understanding of this book or any other book in Scripture.

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Chapter One

**The Final Seven Years**

*Then one of the seven angels who had the seven bowls came and talked with me, saying to me, “Come, I will show you the judgment of the great harlot who sits on many waters,*

*with whom the kings of the earth committed fornication, and the inhabitants of the earth were made drunk with the wine of her fornication.”*

*So he carried me away in the Spirit into the wilderness. And I saw a woman sitting on a scarlet beast which was full of names of blasphemy, having seven heads and ten horns.*

*The woman was arrayed in purple and scarlet, and adorned with gold and precious stones and pearls, having in her hand a golden cup full of abominations and the filthiness of her fornication.*

*And on her forehead a name was written: MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND OF THE ABOMINATIONS OF THE EARTH.* ([Revelation 17:1-5](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+17.1-5&t=NKJV))

Beginning with Revelation chapter six and continuing through chapter nineteen, Scripture reveals events that will occur during and immediately following *the coming seven-year Tribulation*, “*the time of Jacob’s trouble*” ([Jeremiah 30:7](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Jeremiah+30.7&t=NKJV)). This will be the time when the final seven years of Daniel’s Seventy-Week prophecy will be fulfilled ([Daniel 9:24-27](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Daniel+9.24-27&t=NKJV)), completing a prophecy that began to be fulfilled about 2,450 years ago but was interrupted seven years short of completion almost 2,000 years ago, at the time of Christ’s crucifixion.

In this respect, the Tribulation period comprises the fulfillment of the last seven years of the previous dispensation (the Jewish dispensation), completing Man’s Day and bringing it to a close.

Israel and the Nations

Events occurring during these final seven years will revolve around *Israel and the nations*, with Israel occupying center-stage. This will be the prophesied time of the manifestation of God’s wrath upon the earth-dwellers at the end of Man’s Day. And the Jewish people during this time — scattered among the nations and *the central focus of God’s wrath*, because of their past actions (resulting in and centering on *harlotry*) — will be brought into such *dire straits* that they will be left with only one means of deliverance. In that day, they will turn to and call upon the God of their fathers, exactly as seen in the type in the book of Exodus, preceding their deliverance under Moses ([Exodus 1:8-3:10](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+1.8-3.10&t=NKJV)).

God will use the judgments of the Tribulation ([Revelation 6-19a](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+6-19a&t=NKJV)) — judgments that will reach a severity unparalleled in man’s history (cf. [Matthew 24:21-22](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+24.21-22&t=NKJV)) — to bring Israel to *the place of repentance*. Then, following Christ’s return and Israel’s national conversion and restoration to the land ([Ezekiel 36:24ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ezekiel+36.24ff&t=NKJV); [37:1ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ezekiel+37.1ff&t=NKJV)), Gentile world power will be *destroyed* ([Revelation 19](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+19&t=NKJV) b), with Israel subsequently occupying *the position for which the nation was brought into existence* ([Revelation 20](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+20&t=NKJV) a).

1) The Seven-Sealed Scroll

All of the judgments during the Tribulation and immediately following at the time of Christ’s return are seen occurring within the scope of that which is contained in the seven-sealed scroll. That’s why a search was made in chapter five for an individual worthy to break the seals of *the scroll alone*, with nothing stated in this chapter about the subsequently revealed judgments under the seven trumpets and seven bowls (seen in [Revelation 8-11](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+8-11&t=NKJV) and [Revelation 15-16](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+15-16&t=NKJV)). The reason for this is evident from revelation provided later in the book.

The seven trumpet judgments lie within the seventh seal and are revealed first when this final seal is broken; then the seven bowls of wrath, also lying within the seventh seal, are revealed when the seventh trumpet sounds ([Revelation 8:1-2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+8.1-2&t=NKJV); [11:15](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+11.15&t=NKJV); [15:1ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+15.1ff&t=NKJV)). Thus, all judgments not seen within the breaking of the first six seals are seen in the trumpet judgments and bowls of wrath when the seventh seal is broken, making all of the judgments seen within the seals, trumpets, and bowls lie within the scope of the seven-sealed scroll.

The seven trumpet judgments and the seven bowls of wrath parallel one another. They have to do with the same judgments — the first trumpet with the first bowl, the second trumpet with the second bowl, etc. The latter (the bowls of wrath) simply form commentary, further descriptions, of the former (the trumpet judgments). This is why *a* *terminus* can be seen when both the seventh trumpet sounds ([Revelation 10:7](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+10.7&t=NKJV); [11:15](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+11.15&t=NKJV)) and the seventh bowl is poured out ([Revelation 16:17](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+16.17&t=NKJV)). It is *the same terminus, described in two different ways*.

Thus, once the seventh seal is broken, the door is then open for all of the remaining judgments to occur.

2) Structure of [Revelation 6-19](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+6-19&t=NKJV)

Also, note something about the layout of the book, beginning in chapter six and continuing through chapter nineteen. That which is seen in these chapters forms a chronology of events, but this chronology is interrupted numerous times throughout the book in order that additional, explanatory data can be supplied. And this explanatory data, forming commentary material, drops back and covers events that occur during *the same time* already covered by the preceding material.

This form of revelation is something that is seen throughout Scripture. A complete, chronological sequence of events is given. Then Scripture drops back and provides additional, explanatory data, again covering events during the same time-period that is already covered.

To illustrate, note Revelation chapter twelve in this respect. [Revelation 12:1-6](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+12.1-6&t=NKJV) cover the complete sequence of events. Then the remaining verses in the chapter drop back and form commentary for the sequence of events already covered in the first six verses.

All of that which is seen beginning in [Revelation 6](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+6&t=NKJV) and continuing through [Revelation 19](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+19&t=NKJV) is laid out in this manner. For example, the breaking of the first six seals in chapter six covers events occurring during the same time as events seen in [Revelation 7](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+7&t=NKJV). Then chapter seven, dropping back in time, provides commentary material as it relates to Israel and the nations during the time when these six seals in [Revelation 6](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+6&t=NKJV) were being broken, with different ensuing events that are seen when each of the seals was broken.

And, by dropping back in time like this, chapter seven begins setting the stage for the impartation of different types of commentary material surrounding Israel and the nations, with earlier material forming a foundation for later material. In this particular instance, 144,000 Jews, removed from the nation, are introduced; and later revelation surrounding the 144,000 in the book ([Revelation 11](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+11&t=NKJV); [12](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+12&t=NKJV); [14](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+14&t=NKJV)) builds on the former.

Again, the preceding type of structure is seen throughout the book. And understanding how this book is structured cannot be overemphasized. It is not possible to properly understand the sequence of events depicted in [Revelation 6:1-19:21](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+6.1-19.21&t=NKJV) unless this structure of the book is recognized.

3) Those in View

Then bear in mind that *Israel and the nations are in view — Israel first, then the nations* (*cf*. [Jeremiah 25:15-18](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Jeremiah+25.15-18&t=NKJV); [Ezekiel 5:5](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ezekiel+5.5&t=NKJV)). And though Israel will be the primary focus of God’s wrath during the time beginning in Revelation chapter six, judgment will befall the Gentile nations as well. Not only will the Jewish people find themselves scattered among the nations at this time but they will also be the object of an increasing anti-Semitism treatment at the hands of these nations, *resulting in God acting accordingly* (*cf*. [Genesis 12:3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+12.3&t=NKJV); [Zechariah 1:14-15](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Zechariah+1.14-15&t=NKJV)).

(Note that the Jewish people will be experiencing God’s wrath and Satan’s wrath *at the same time* during the Tribulation.

*God’s wrath* will be designed to bring the Jewish people to the place of repentance, with a view to the nation fulfilling her calling during the ensuing Messianic Era.

*Satan’s wrath* will be designed to destroy the Jewish people, allowing him to remain on the throne, preventing the Messianic Era from ever being brought to pass.

By and through circumstances surrounding both God’s wrath and Satan’s wrath manifested toward the Jewish people, God, in His sovereign control of all things, will use Satan’s wrath to bring about that which His own wrath will be manifested to accomplish — *the repentance of the Jewish people*. The man of sin, to whom Satan will give *his power, throne, and great authority*, will actually be raised up and placed in power by God [[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), [32](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Daniel+4.32&t=NKJV)] to accomplish this purpose [*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)].)

Overview of Chapters Covering the Tribulation ([Revelation 6-19](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+6-19&t=NKJV))

(The remainder of this first chapter will present a succinct overview of that part of the book of Revelation covering events during the Tribulation, leading into Christ’s return following the Tribulation [[Revelation 6-19](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+6-19&t=NKJV)]. For a far more detailed exposition of this part of the book of Revelation [or the book as a whole], see the author’s book, in this site, [The Time of the End BOOK](https://www.koffeekupkandor.com/gods-word-in-revelation.php#The%20Time%20of%20the%20End).)

*Chapter Six*: The first six seals are broken in this chapter, depicting judgments extending throughout the Tribulation. The breaking of the first four seals ([Revelation 6:1-8](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+6.1-8&t=NKJV)) — depicting four horsemen riding forth, with ensuing events — actually cover, in skeletal form, events and judgments occurring throughout and immediately following the Tribulation, with the remainder of the book through chapter nineteen simply forming commentary to provide all the sinews, flesh, and skin to clothe the skeletal form seen in these opening eight verses (*cf*. [Ezekiel 37:1-14](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ezekiel+37.1-14&t=NKJV)).

The preceding, near the close of Scripture (near the close of Man’s Day), is set forth in *exactly the same manner* that is seen in the way Scripture opens and continues at the beginning, in the book of Genesis (at the beginning of Man’s Day).

Scripture opens with a skeletal framework — the first thirty-four verses, [Genesis 1:1-2:3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+1.1-2.3&t=NKJV) — covering time that is seen in all that follows. The remainder of Scripture, beginning in [Genesis 2:4](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+2.4&t=NKJV), simply forms commentary to provide all the sinews, flesh, and skin to fully clothe the skeletal framework set forth at the beginning.

Then Scripture closes in the same manner, beginning in Revelation chapter six. As a skeletal framework is set forth at the beginning of Scripture, so it is at the end of Scripture. God began His written Word in a particular way in the book of Genesis, and He closes His written Word in the same way in the book of Revelation.

*Chapter Seven*: One hundred and forty-four thousand Jews are sealed in this chapter, twelve thousand from each of the twelve tribes — *an introduction to God’s evangels of the Tribulation, who will proclaim the message that is seen in* [*Matthew 24:14*](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+24.14&t=NKJV) — with the evident results of their ministry, which are seen in the latter part of the chapter.

This chapter provides commentary material on particular events that occur during the time that are covered by the breaking of the first six seals in the previous chapter, which would cover *the time during all of the Tribulation*. It is evident from subsequent revelation that the 144,000 in this chapter are saved and set apart during the first three and one-half years of the Tribulation, with their ministry occurring during the last three and one-half years.

Thus, [Revelation 6](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+6&t=NKJV) (the breaking of the first six seals) covers events during the entire seven years of the Tribulation from one perspective. Then, [Revelation 7](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+7&t=NKJV) (the bringing into existence the 144,000 Jewish evangels and the results of their ministry) covers events during the entire seven years of the Tribulation from another perspective.

*Chapters Eight, Nine*: After the seventh seal is broken, beginning [Revelation 8](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+8&t=NKJV), the first six trumpets are blown, depicting judgments occurring following Christ’s return at the end of the Tribulation. Note again that the previous breaking of the first six seals, actually the first four, carry matters to this same time — to the time of Christ’s return and judgments connected with His return, as seen through events depicted when the sixth seal was broken.

(As previously explained and dealt with in different places in this chapter, the book of Revelation, rather than being written in a strict chronological order, is structured like the rest of Scripture. A complete panorama of events is often given, followed by commentary. Scripture begins this way in the book of Genesis, and it ends this way in the book of Revelation.

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

For additional information on the preceding, refer to the author’s book, in this site, [The Time of the End BOOK](https://www.koffeekupkandor.com/gods-word-in-revelation.php#The%20Time%20of%20the%20End), Chapter 15, “The Great Seismos.”)

And, as previously seen, the seven bowls of wrath ([Revelation 15](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+15&t=NKJV); [16](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+16&t=NKJV)) parallel the seven trumpet judgments. In this respect, of necessity, the bowls of wrath are revealed when the seventh seal is broken as well. They are not seen before this time, and all of the judgments lie within the scope of the seven seals of the scroll.

*Chapter Ten*: An announcement is made concerning the blowing of the seventh trumpet, which is seen resulting in an end to all of the judgments connected with the seven-sealed scroll. And, as previously stated, matters can be presented in this manner because the seven bowls of wrath (though presented later in the book, in [Revelation 15](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+15&t=NKJV); [16](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+16&t=NKJV)), parallel the seven trumpet judgments. Both are the same judgments.

A terminus relative to the trumpet (and bowl) judgments is seen in both chapter ten and the latter part of chapter eleven, which takes one to judgments in connection with the destruction of Gentile world power following Christ’s return at the end of the Tribulation.

Chapter ten opens with a mighty angel (the angel with the seventh trumpet) coming down from heaven, with the opened scroll from chapter five in his hand. He places his right foot upon the sea and his left upon the earth, *signifying total control, dominion*. He then raises his hand to heaven, evidently holding the opened scroll, and “*swore by Him who lives forever and ever . . . that there should be delay* [KJV: time] *no longer*” ([Revelation 10:1-6](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+10.1-6&t=NKJV)).

That is to say, “delay” relative to the matter at hand — *the redemption of the inheritance* — had been completed. And the opened scroll showed that the seals had all been broken, the judgments had all occurred, the inheritance had been redeemed, and the Messianic Era could now be ushered in.

The preceding is why, in the latter part of chapter eleven, in connection with the sounding of the seventh trumpet, Scripture states:

*Then the seventh angel sounded: And there were loud voices in heaven, saying, “The kingdoms of this world have become the kingdoms of our Lord and of His Christ* [*lit*., ‘The kingdom of this world is become that of our Lord, and of His Christ’]; *and He shall reign forever and ever*.” ([Revelation 11:15](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+11.15&t=NKJV))

Also, note the “*mystery of God*” being finished in connection with the sounding of the seventh angel ([Revelation 10:7](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+10.7&t=NKJV)). “Mysteries” in Scripture have to do with *truths seen in the Old Testament that are opened up and revealed in the New Testament*. The “*mystery of God*” has to do with the subject of the book of Revelation — *the unveiling of Jesus Christ, fully revealing the Son, who is God* ([Revelation 1:1](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+1.1&t=NKJV)). And at this point in the book of Revelation, a terminal point in the book, this will have been accomplished.

The “*mystery of God*” *will have been finished*; “the Son” *will have been fully revealed*.

Furthermore, “*finished*” relative to *the mystery of God* in [Revelation 10:7](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+10.7&t=NKJV) is in the perfect tense in the Greek text, showing the matter *as finished in past time and existing in that finished state during present time. Nothing more can be added; nor can anything be taken away*.

*Chapter Eleven*: This is the first of a number of chapters ([Revelation 11-14](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+11-14&t=NKJV); [17-19a](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+17-19a&t=NKJV)) that drop back and cover events occurring, at times, throughout the entire seven years (the same way events in [Revelation 7](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+7&t=NKJV) were seen in relation to events in [Revelation 6](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+6&t=NKJV)). And [Revelation 11](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+11&t=NKJV) is one of the chapters that drops back to the beginning of the Tribulation and covers specific events occurring throughout this period. The ministry of the two witnesses occurs in this chapter, along with the city of Jerusalem being trodden under foot by the Gentiles for the last three and one-half years of the Tribulation (*cf*. [Daniel 9:26](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Daniel+9.26&t=NKJV); [Matthew 24:15ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+24.15ff&t=NKJV); [Luke 21:20-24](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Luke+21.20-24&t=NKJV); [2 Thessalonians 2:3ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=2Thessalonians+2.3ff&t=NKJV); [Revelation 11:2-3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+11.2-3&t=NKJV)).

It is evident that the ministry of the two witnesses occurs during the first half of the Tribulation, for several reasons:

1) Their ministry appears to be centered in Israel, particularly in Jerusalem. Jerusalem though will be destroyed in the middle of the Tribulation, with the Jews in Jerusalem and the land of Israel either being killed, escaping to a place of safety specially prepared by God for them, or being sold as slaves throughout the Gentile world (*cf*. [Joel 3:6](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Joel+3.6&t=NKJV); [Zechariah 13:8-9](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Zechariah+13.8-9&t=NKJV); [Matthew 24:21-22](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+24.21-22&t=NKJV); [Luke 21:20-24](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Luke+21.20-24&t=NKJV); [Revelation 12:13-17](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+12.13-17&t=NKJV)). The status of the Jews in Israel, their capital city, and their land during the last half of the Tribulation would result in conditions of a nature rendering it quite unlikely that the ministry of these two witnesses could occur during this time.

2) It seems evident from comparing [Revelation 11:13](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+11.13&t=NKJV) and [Revelation 12:17](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+12.17&t=NKJV) that the 144,000 previously introduced in chapter seven will hear the message from the two witnesses (or perhaps from individuals saved as a result of their ministry) during the first half of the Tribulation, resulting in their being saved and set apart during this time.

At the end of their ministry, the two witnesses will be slain; and their “*dead bodies*” will be allowed to lie, unburied, “*in the street of the great city which spiritually is called Sodom and Egypt, where also our Lord was crucified* [*i.e*., in *Jerusalem*]” ([Revelation 11:8](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+11.8&t=NKJV)). Then, “*after three-and -a-half days*” (apparently marking off a day for each year of their previous ministry), *breath* will re-enter their bodies, they will stand “*on their feet,*” *great fear* will fall upon those seeing them, but *they will simply ascend “to heaven in a cloud”* ([Revelation 11:9-12](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+11.9-12&t=NKJV)).

The “*cloud*” which will receive the two witnesses into the heavens will evidently be the same “*cloud*” that received Christ into the heavens at the time of His ascension — *the Glory of God* (*cf*. [Acts 1:9](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Acts+1.9&t=NKJV); [1 Timothy 3:16](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Timothy+3.16&t=NKJV); [Revelation 11:12](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+11.12&t=NKJV)).

This chapter, as previously noted, also records “*the voice of the seventh angel*,” introduced in the previous chapter ([Revelation 10:7](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+10.7&t=NKJV); [11:15](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+11.15&t=NKJV)). And, for evident reasons, the end of the matter is pictured again, pointing this time to *the goal* toward which everything in the book moves — *the kingdom of this world* (under Satan and his angels) *becoming the kingdom of our Lord and His Christ* (under Christ and His co-heirs).

*Chapter Twelve*: More commentary is provided in this chapter. But one can’t begin at this point in the book. The previously provided commentary material has to be understood first in order to properly understand this chapter. And, in like manner, revelation in this chapter, along with revelation in previous chapters, is necessary in order to properly understand revelation in subsequent chapters. This is simply the manner in which the book has been laid out and structured.

This chapter, as with all of the book and the Bible as a whole, is rich in metaphors. Three metaphors are used to depict individuals or groups of individuals — *a woman, a dragon, and a man-child*. And all three are identified in the chapter.

Note something that Scripture doesn’t do. *It doesn’t* provide revelation of this nature (metaphors) and then leave the interpretation to man. Rather, *Scripture is its own interpreter, not only when using metaphors but at all times*.

The “*woman*” can only be identified as *Israel* (from that which is stated about her in the chapter), the “*dragon*” is identified as *Satan* ([Revelation 12:9](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+12.9&t=NKJV)), and the ”*man child*” can only be identified as “*the rest of her offspring*” ([Revelation 12:17](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+12.17&t=NKJV)) — the 144,000 previously introduced ([Revelation 7](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+7&t=NKJV)) and about to be dealt with again ([Revelation 14](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+14&t=NKJV)).

Note that the woman gives birth to the man-child *very near the middle of the Tribulation*. This birth will occur following that time when Satan and his angels have been cast out of their place in heaven, following that time when all seven heads of the beast have been crowned (which shows the timing of this event to be near the middle of the Tribulation), but before Jerusalem is destroyed in the middle of the Tribulation and the Jews then find themselves subjected to the beast’s wrath ([Revelation 12:3-4](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+12.3-4&t=NKJV)).

(In the preceding respect, the gestation period for childbirth as it relates to the woman and man-child is seen covering at least most of the first half of the Tribulation, paralleling the ministry of the two witnesses. Individuals comprising the man-child will evidently be saved at different times throughout this period, progressively continuing to add to the total until the number is complete — 12,000 from each of the twelve tribes of Israel.

The child, prior to birth, will grow in this manner and ultimately become fully developed near the middle of the Tribulation [all 144,000 finally saved], with the woman then experiencing “*birth pangs*” and bringing forth the man-child [*cf*. [Matthew 24:8-14](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+24.8-14&t=NKJV); [Mark 13:8-10](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Mark+13.8-10&t=NKJV) NASB].)

*Chapter Thirteen*: Commentary is provided in this chapter for the beast (and his false prophet), who has already been introduced in the preceding chapter ([Revelation 12:3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+12.3&t=NKJV)). The “*beast*” arises out of *the sea*, referring to *the Gentile nations*; and the “*false prophet*” arises out of *the earth* [or, *the land* (as opposed to “*the sea*”)], referring to *the land of Israel* ([Revelation 13:1](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+13.1&t=NKJV), [11](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+13.11&t=NKJV)).

According to Daniel, the beast will arise from within the boundaries of the northern part of the Babylonian kingdom as it was divided following Alexander the Great’s death in 323 B.C. ([Daniel 8:8-9](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Daniel+8.8-9&t=NKJV)). This territory today would cover parts of northern Iraq, Iran, Syria, and Turkey. This man will be a Gentile ruler coming out of this part of the world, and his false prophet will evidently be a Jew coming out of the land of Israel.

*Chapter Fourteen*: This chapter provides additional commentary material on the 144,000 in order to explain previous revelation. The 144,000, previously seen removed from the earth ([Revelation 12:5](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+12.5&t=NKJV)), are seen in heaven in this chapter ([Revelation 14:1ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+14.1ff&t=NKJV)). Thus, it is evident that they will have to be sent back to the earth to carry out their ministry, which will occur during the last half of the Tribulation (*cf*. [Matthew 24:14](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+24.14&t=NKJV); [Mark 13:10](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Mark+13.10&t=NKJV)).

They will be removed from Satan’s jurisdiction either at the time of or shortly after their birth, *i.e*., shortly after a bringing forth of the full 144,000, the birth of the man-child (Satan will have previously been cast out of heaven and will no longer have access to this realm [[Revelation 12:4](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+12.4&t=NKJV), [7-10](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+12.7-10&t=NKJV)]). Then, at a later time, they will have to be sent back to the earth, allowing them to proclaim the gospel of the kingdom to the Gentiles for the last three and one-half years of the Tribulation.

(This would have its parallel in Christ being taken to Egypt shortly after His birth, removed from Herod’s jurisdiction. Then He was later brought back to the land of Israel to subsequently proclaim the gospel of the kingdom to Israel for three and one-half years.

Or, note that both Paul and John were taken to isolated places [Paul seemingly to Arabia; John to Patmos] and then removed from the earth and taken into heaven to receive instruction or revelation [Paul ([2 Corinthians 12:1-7](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=2Corinthians+12.1-7&t=NKJV); [Galatians 1:17-18](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Galatians+1.17-18&t=NKJV)); John ([Revelation 1:9-10](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+1.9-10&t=NKJV))].)

The 144,000 will form *a first fruit of the nation* ([Revelation 14:4](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+14.4&t=NKJV); “*first fruit*” is singular in the Greek text). Israel was called into existence to be God’s witness to the nations, to carry God’s message to the Gentiles throughout the earth ([Isaiah 43:1-10](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Isaiah+43.1-10&t=NKJV)). However, the Jewish people refused. They went the way of Jonah and eventually, because of their disobedience, found themselves in the same place Jonah found himself because of disobedience — “*in the sea*,” *i.e.*, *scattered among the same nations to which they were supposed to have carried God’s message, in the place of death, to be raised on the third day*.

The 144,000, who will carry the message of the one true and living God to the Gentiles worldwide during the last half of the Tribulation, will form *a first fruit of the nation* with respect to the nation’s calling. Then *the entire nation will form the main harvest* and occupy a position of this nature during the Messianic Era, following the repentance, conversion, and restoration of the Jewish people near and at the end of the Tribulation.

Of particular interest is the statement introducing the identity of the 144,000 in verse four, along with that which is stated in verses six through eight ([Revelation 14:4](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+14.4&t=NKJV), [6-8](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+14.6-8&t=NKJV)).

In the introductory statement, the 144,000 are said to not be “*defiled with women*” ([Revelation 14:4a](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+14.4a&t=NKJV)). That is, the 144,000, though out the nation of Israel, will no longer be seen associated with the nation’s defilement — a defilement shown numerous places in the Old Testament to be *harlotry* (*e.g*., [Isaiah 1:4-7](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Isaiah+1.4-7&t=NKJV), [21](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Isaiah+1.21&t=NKJV); [Jeremiah 3:1-14](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Jeremiah+3.1-14&t=NKJV); [Hosea 2:1-13](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hosea+2.1-13&t=NKJV)); and the nation’s harlotry is about to be brought into full view in the book of Revelation.

A first fruit of the nation will have been saved, and *cleansing* will have occurred (something awaiting the remainder of the nation); and, with this *cleansing*, they will find themselves referred to as “*virgins*,” in sharp contrast to the way in which the nation as a whole will still be viewed.

Then there is the mention of *good news to be proclaimed worldwide, in connection with judgment* ([Revelation 14:6-7](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+14.6-7&t=NKJV)), which, contextually, would appear to be an allusion to the ministry of the 144,000 (though an angel is seen proclaiming the message, which would be in complete keeping with the way angels appear throughout the book — having a part in announcements, carrying out certain activities, etc.).

This angel though will not be the one actually proclaiming the message. The gospel message has not been committed to angels, but to man. Rather, it appears clear from the context that this angel has been placed in charge of, has the message that the 144,000 will proclaim during the last half of the Tribulation.

And this is immediately followed by attention once again being called to “*that great city* [or, ‘the great city’]” (the wording in the Greek text is always the same and can be translated either way).

The opening reference to “*the great city*” in [Revelation 11:8](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+11.8&t=NKJV), identifying the city as *Jerusalem* (a name used in Scripture to refer to both a city and the Jewish people [*e.g.*, [Lamentations 1:1-9](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Lamentations+1.1-9&t=NKJV); [Matthew 23:37-39](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+23.37-39&t=NKJV)]), associates the city with two places, with “Sodom” and “Egypt.” This reference — *showing sexual immorality of a very degrading nature* (seen in Sodom), *occurring in the world where the woman from chapter twelve, Israel, resides* (typified by Egypt) — would be setting the stage for that about to be revealed concerning the city, or the Jewish people. Then [Revelation 14:8](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+14.8&t=NKJV) and [Revelation 16:19](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+16.19&t=NKJV) provide the necessary additional information to finish setting the stage for that which is about to be revealed (in [Revelation 17](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+17&t=NKJV); [19a](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+19a&t=NKJV)), *metaphorically* associating “*that great city*” with a city in another geographical location, with *Babylon*.

(It appears evident that “*Babylon*” is used as a *metaphor* when referencing “*that great city*” in [Revelation 14:8](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+14.8&t=NKJV) and [Revelation 16:19](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+16.19&t=NKJV). Note the way similar metaphors are used when “the great city” is introduced in [Revelation 11:8](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+11.8&t=NKJV) [*cf*. [Isaiah 1:9-10](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Isaiah+1.9-10&t=NKJV)], along with the extensive use of other metaphors in the book. And this will be shown to be the correct way to view matters by and through verses of Scripture dealing with “*that great city*,” called “*Babylon*,” 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).

That is to say, the context on both sides of [Revelation 14:8](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+14.8&t=NKJV) and [Revelation 16:19](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+16.19&t=NKJV) will show, beyond question, that “*Babylon*” is used in these verses as a *metaphor*, in exactly the same sense that “*Sodom*” and “*Egypt*” are used as metaphors in [Revelation 11:8](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+11.8&t=NKJV) — referencing two related parts to a particular facet of defilement associated with *Jerusalem*, *i.e*., with *the Jewish people*.)

Then note the sequence of events in the latter part of chapter fourteen, comparing this section of Scripture with the same sequence of events seen in chapters seventeen through nineteen.

The “*great city*,” previously introduced in chapter eleven and identified as *Jerusalem* ([Revelation 11:8](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+11.8&t=NKJV)) appears a second time in the book, in chapter fourteen, but is now associated with *Babylon* and *harlotry*. And this is accompanied by a reference to *the kingdom of the beast* (Antichrist) and its destruction at the time of Christ’s return ([Revelation 14:8-20](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+14.8-20&t=NKJV)).

Exactly the same thing is seen again in chapters seventeen through nineteen. A more detailed exposition of “*that great city*” is accompanied by a more detailed exposition of *the kingdom of the beast* ([Revelation 17-19a](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+17-19a&t=NKJV)), followed by its destruction (Revelation 19b).

With all this as background material, sufficient detail has been given — based on numerous Old Testament references — for a proper understanding of that which is about to be presented in chapter seventeen through the first part of chapter nineteen (by and though the judgments depicted by the pouring out of the seven bowls precede the revelation in these three chapters). All previous revelation bearing on the subject forms the foundation for that seen in these three chapters, where “*that great city*” is seen as “*BABYLON THE GREAT, THE MOTHER OF HARLOTS AND OF THE ABOMINATIONS OF THE EARTH*” ([Revelation 17:5](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+17.5&t=NKJV), [18](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+17.18&t=NKJV)).

(Note Peter’s reference at the end of his first epistle to having written this epistle from “*Babylon*” [[1 Peter 5:13](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Peter+5.13&t=NKJV)]. Expositors often associate “*Babylon*” in this verse with Rome; others believe that Peter was referencing the literal city of *Babylon*. But it is quite *unlikely* that Peter ever traveled to either city. Peter was the apostle called to conduct his ministry among the Jews [[Galatians 2:7](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Galatians+2.7&t=NKJV)], and the center of his ministry in this respect would be *Jerusalem*.

If Peter was using *a metaphor*, which appears far more likely than not, comparing Scripture with Scripture would limit the association of this metaphor to *only one city* — *not* Rome, but *Jerusalem*.)

*Chapters Fifteen and Sixteen*: Chapter fifteen introduces the bowl judgments, and chapter sixteen provides details concerning the pouring out of all seven bowls, which, as previously seen, occur in conjunction with the seven trumpet judgments; and these bowls of wrath, as the corresponding trumpet judgments, bring all of the judgments seen within the scope of the seven-sealed scroll to an end ([Revelation 16:17-21](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+16.17-21&t=NKJV)).

In [Revelation 16:17](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+16.17&t=NKJV), the words “*It is done*” following the pouring out of the seventh bowl, are the translation of a perfect tense in the Greek text, the same tense used for the mystery of God being “*finished*” when the seventh trumpet was sounded in [Revelation 10:7](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+10.7&t=NKJV). Both refer to the same time, event, and end — an act showing that all action related to judgments connected with the breaking of the seals on the scroll *had been finished* (in *past time*) *and existed in that finished state* (during *present time*).

(Throughout Scripture God is seen using *numbers* to reveal specific truths, with all of Scripture established on *a numeric structure* — *a septenary structure*, at the beginning [[Genesis 1:1-2:3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+1.1-2.3&t=NKJV)]. Different numbers carry particular but different meanings. And, in this respect, in [Revelation 6-16](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+6-16&t=NKJV), there are *three sets of sevens* comprising all of the judgments seen in the seven-sealed scroll from [Revelation 5](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+5&t=NKJV) — seven seals, seven trumpets, and seven bowls.

“Three” is *the number of divine perfection*, and “seven” is *a complete number*, used throughout Scripture as *God’s number*. Thus, all of these judgments together show *divine perfection within God’s complete judgment upon the earth-dwellers during “the time of Jacob’s trouble”* — judgments covering time during Daniel’s Seventieth Week, *designed not only to redeem the inheritance but to bring Israel to the place of repentance. And this will result in a redeemed nation being restored to her land and placed at the head of the Gentile nations, followed by an end to and destruction of Gentile world power.*

Also by and through these judgments being brought to pass, the redemption of the inheritance will result in both the bride becoming the Lamb’s wife and Israel being restored as the wife of Jehovah — both necessary before the Son can reign and before Israel can occupy her God-ordained place as firstborn.)

*Chapters Seventeen through Nineteen*: These three chapters deal with *a woman* and *a scarlet beast* ([Revelation 17:3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+17.3&t=NKJV)).

The “*woman*” is associated with *Babylon*, referred to through the use of the word “*mystery*” ([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)), called “*THE MOTHER OF HARLOTS AND OF THE ABOMINATIONS OF THE EARTH*” ([Revelation 17:5](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+17.5&t=NKJV)), and was previously introduced through different means in chapters eleven, twelve, fourteen, and sixteen.

And the “*beast*” (also referred to by the use of the word “*mystery*” [[Revelation 17:7](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+17.7&t=NKJV)]) is associated with “*the seven heads*” and “*the ten horns*,” and was previously introduced different ways in chapters twelve through sixteen. The “*beast*” is then identified in verses eight through fourteen, and the “*woman*” is identified in verses fifteen through eighteen.

The two subsequent chapters in this book (Chapters 2, 3) deal with material in Revelation chapters seventeen through nineteen. Chapter 2 deals with Israel’s harlotry being brought to an apex in the kingdom of the beast, followed by an end to this harlotry. And Chapter 3 deals with the kingdom of the beast, the final form of the kingdom of Babylon, being brought to its end.

(A “mystery [Greek: *musterion*, meaning, ‘a hidden thing,’ ‘a secret’]” in the New Testament is usually defined as *something previously hidden but now revealed* [*cf*. [Romans 16:25](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Romans+16.25&t=NKJV); [Ephesians 3:4-5](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ephesians+3.4-5&t=NKJV)]. This definition though should not be thought of along the lines of something not found in previous revelation, for there is nothing in the New Testament that does not have its roots somewhere in the Old Testament. Rather, a “mystery,” in reality, pertains to *something previously made* *known* [*e.g.*, seen in the *types*] *but not opened up* [or *fully* opened up] *to one’s understanding until a later point in time.*

The revealing of a mystery requires divine action [*e.g*., Christ, in time past, opened His disciples’ understanding by explaining previously revealed revelation surrounding mysteries (*cf*. [Matthew 13:10-11](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+13.10-11&t=NKJV); [Ephesians 3:2-3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ephesians+3.2-3&t=NKJV)); and the indwelling Spirit, today, leads individuals “*into all truth*” surrounding mysteries (*cf*. [John 16:13-15](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+16.13-15&t=NKJV); [1 Corinthians 13:2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=1Corinthians+13.2&t=NKJV))]. That is, the Spirit takes something in the Scriptures that cannot be understood [or fully understood] in and of itself and, through divine leadership [using additional revelation that casts light on the earlier revelation (comparing Scripture with Scripture under the leadership of the indwelling Spirit)], opens the matter to an individual’s understanding.)

“These are ‘mysteries’ [a reference to ‘the mysteries of the kingdom of the heavens’ in [Matthew 13](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+13&t=NKJV)] 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. . . ” ~R. C. H. Lenski

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Chapter Two

**The End of Israel’s Harlotry**

*I saw the woman, drunk with the blood of the saints and with the blood of the martyrs of Jesus. And when I saw her, I marveled with great amazement* [with great wonder] *. . .*

*And the woman whom you saw is that great city which reigns over the kings of the earth*. ([Revelation 17:6](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+17.6&t=NKJV), [18](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+17.18&t=NKJV))

The “*woman*” is mentioned first in the introductory material ([Revelation 17:1-7](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+17.1-7&t=NKJV)), but the order is reversed in the identification ([Revelation 17:8-18](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+17.8-18&t=NKJV)). The “*beast*” is identified first, and the woman is then identified. And, as the identity of the beast is contingent on *previous revelation*, so it is with the identity of the woman.

One must reference *that which has already been revealed* (which would include not only the preceding chapters in the book of Revelation but revelation preceding this book as well, particularly that which is seen in the Old Testament). And, interpreting chapters seventeen through the first part of nineteen in this manner (which is *the only biblical way* to properly interpret them), both the woman and the beast can be easily identified, *leaving no question concerning the proper identity of either one.*

The Woman and the Beast

The “*beast*” is identified as *the ruler of a ten-kingdom federation of nations during the Tribulation* ([Revelation 17:12](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+17.12&t=NKJV)). The reference to his being the eighth but of the seven ([Revelation 17:8-11](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+17.8-11&t=NKJV)) is apparently a reference to this man coming into power as the seventh head, receiving the deadly wound by the sword, and then being healed (previously stated in [Revelation 13:3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+13.3&t=NKJV), [14](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+13.14&t=NKJV)) — becoming the eighth in this manner, but still of the seven.

In verse nine, the “*seven heads*” are said to be *seven mountains*. And, in Scripture, a “mountain” is often used in a metaphorical sense referring to a *kingdom* (*e.g.*, [Isaiah 2:1-4](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Isaiah+2.1-4&t=NKJV); [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); [Matthew 17:1ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+17.1ff&t=NKJV)), which is what verse ten goes on to say.

These “*seven mountains*,” used in a metaphorical sense, in this particular instance refer to *the kings* themselves — *seven kings of a kingdom* (*or kingdoms*). [Revelation 17:9](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+17.9&t=NKJV) should literally read, “*And they* [the seven mountains previously mentioned] *are seven kings* . . . .” These verses form an ultimate description of the kingdom of the beast (after the seventh king, the beast, comes into power), “*on which the woman sits* [or, ‘where the woman resides’].”

The thought of the woman residing within the kingdom of the beast is identical to and in complete keeping with the woman residing in the midst of the nations in verses one and fifteen. Residing *in the midst of one* would really be part and parcel to residing *in the midst of the other*, for the kingdom of the beast in that coming day will encompass *all nations* (*cf*. [Revelation 17:1](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+17.1&t=NKJV), [7](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+17.7&t=NKJV), [9](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+17.9&t=NKJV), [15](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+17.15&t=NKJV)).

The “*woman*” is then identified. And, in the light of the way that the woman is depicted in relation to both the nations and the kingdom of the beast (residing in their midst), the thought in verse seven of the beast carrying the woman must, contextually, be understood in a similar sense — *the beast bearing the woman* in the sense of t*he woman being identified with the beast* (*cf*. [John 19:15](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+19.15&t=NKJV); note the way that this same word in the Greek text is used in [Luke 14:27](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Luke+14.27&t=NKJV) and [John 16:12](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+16.12&t=NKJV) [translated, “bear”]).

The identity of the woman is given following a sequence of event that brings the reader to at least the middle of the Tribulation, when the beast has come into power as world ruler (all seven heads crowned [*cf*. [Revelation 12:3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+12.3&t=NKJV); [17:7](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+17.7&t=NKJV)]) and turns on the woman in all his fury, *seeking to destroy her from off the face of the earth* ([Revelation 17:16](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+17.16&t=NKJV); *cf*. [Revelation 12:13-16](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+12.13-16&t=NKJV)).

This man will be *seated on Satan’s throne, exhibiting power and authority given to him by Satan* ([Revelation 13:2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+13.2&t=NKJV)). And God, at this time, will allow that which is depicted in Revelation chapters twelve, thirteen, and seventeen through the first part of nineteen to occur in order to bring about *the destruction of the harlot* (not the destruction of the woman, as this man will attempt, but the doing away with the woman’s harlotry [[Revelation 12:13-17](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+12.13-17&t=NKJV); [17:16-17](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+17.16-17&t=NKJV); *cf*. [Matthew 24:15ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+24.15ff&t=NKJV); [Luke 21:20ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Luke+21.20ff&t=NKJV)]).

That is to say, *God will use the most corrupt form of Gentile world power that this world has ever known or ever will know to ultimately bring to pass His plans and purposes regarding the woman.*

Then, in [Revelation 17:18](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+17.18&t=NKJV), the woman is identified beyond question, by and through *two different means*:

*And the woman whom you saw is that great city which reigns over the kings of the earth.*

The woman is first said to be “*that great city*.”

And comparing Scripture with Scripture, allowing Scripture to interpret itself, the identity of “*that great city*” has to be understood in the light of the way in which it has already been given in the book. As previously stated, it appears evident and can be shown both textually and contextually that “*Babylon*” is used as *a metaphor* in both [Revelation 14:8](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+14.8&t=NKJV) and [Revelation 16:19](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+16.19&t=NKJV) when referencing “*that great city,*” which had previously been associated with two similar *metaphors* (“*Sodom*” and “*Egypt*”) and identified as *Jerusalem* (*e.g*., note in [Revelation 16:19](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+16.19&t=NKJV) the distinction that Scripture makes between “*great Babylon*” and “*the cities of the nations*” [*cf*. [Numbers 23:9](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Numbers+23.9&t=NKJV)]).

In this respect, *solely from a contextual standpoint*, the reference to “*that great city*” in [Revelation 17:18](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+17.18&t=NKJV) can be understood *only one way* — as a reference to *Jerusalem*, to *the Jewish people* (*cf*. [Matthew 23:37](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+23.37&t=NKJV)), previously identified with “*Sodom*,” “*Egypt*,” and “*Babylon*.”

But this verse doesn’t stop with the identification of the woman with “*that great city*.” Rather, the verse goes on to provide a second means of identification, pinning matters of identification down beyond any possible question. The verse continues by adding the words, “*which reigns over the kings of the earth*.” A better translation of these words would be, “the one having 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/to Jerusalem alone*.

And, with this addition, Scripture in this verse has, so to speak, validated the identity of the woman *in the mouth of two witnesses* — something required within the Mosaic Economy (*cf*. [Numbers 35:30](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Numbers+35.30&t=NKJV); [Deuteronomy 19:15](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Deuteronomy+19.15&t=NKJV)).

(Regarding *Israel in possession of regal 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 [make known to an Assyrian ruling 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 to Pharaoh:

*Thus says the LORD: “Israel is My son, 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 an announcement to Pharaoh that *God recognized Israel in the regal capacity among nations 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, 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 that *is not to be “reckoning itself 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), *in 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, the one who has held the scepter since prior to the creation of Adam* [Satan] *has done everything within his power to destroy Israel.*

(Also, note that Israel is spoken of in both *masculine* and *feminine* respects in Scripture — as a son, and as a woman [*cf*. [Hosea 2:2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hosea+2.2&t=NKJV); [11:1](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hosea+11.1&t=NKJV)], with both having regal implications. Only *sons* can rule, and man cannot rule alone. *A man* must rule in conjunction with *a woman*, or *a woman* in conjunction with *a man — the man as king and the woman as consort queen*. This is a principle established in the opening chapter of Genesis, *which can never change* [[Genesis 1:26-28](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+1.26-28&t=NKJV)].

*And exactly the same thing*, for exactly the same reasons, is seen relative to *the bride of Christ*. The one who will rule as consort queen with the Son is spoken of in Scripture in both *masculine* and *feminine* respects, with both having regal implications [*cf*. [Romans 8:14-15](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Romans+8.14-15&t=NKJV), [19](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Romans+8.19&t=NKJV); [Galatians 4:5](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Galatians+4.5&t=NKJV); [Ephesians 5:23-32](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ephesians+5.23-32&t=NKJV); [Hebrews 12:23](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hebrews+12.23&t=NKJV); [Revelation 19:7-10](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+19.7-10&t=NKJV)].)

Explaining the identity of the “*woman*” as *synonymous with a city* (“*And the woman whom you saw is that great city* . . ” [[Revelation 17:18a](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+17.18a&t=NKJV)]) has caused problems for some within our Western way of thinking. But note that the same thing is done in [Revelation 21:9-10](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+21.9-10&t=NKJV) [9b] relative to Christ’s bride and the New Jerusalem (“. . *Come, I will show you the bride, the Lamb’s wife. And he carried me away in the Spirit . . and showed me the great city, the holy Jerusalem* .”).

That is, in these sections of Scripture ([Revelation 17:18](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+17.18&t=NKJV); [21:9-10](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+21.9-10&t=NKJV) [18a]), “Israel,” the wife of Jehovah, is identified with and spoken of synonymously with *the earthly Jerusalem*; and “the bride of Christ” is identified with and spoken of synonymously with *the heavenly Jerusalem*.

Thus, in the preceding respect, in Revelation chapters eleven through eighteen, the name “Jerusalem” is used *more than one way*. It is used referring to *a literal city* ([Revelation 11:2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+11.2&t=NKJV), [8](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+11.8&t=NKJV)), and it is also used referring to *the Jewish people* (*e.g.*, “*the woman*,” “*the great whore*,” and “*the mother of harlots*” 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)), referencing the central place in the nation’s own land ([Revelation 17:1](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+17.1&t=NKJV), [5](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+17.5&t=NKJV), [18](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+17.18&t=NKJV); [18:10](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+18.10&t=NKJV), [16ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+18.16ff&t=NKJV); *cf*. [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)).

Further, if Scripture is compared with Scripture, *Jerusalem alone* — referring to *the Jewish people* — is guilty of t*he 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 18:24](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+18.24&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 13:33b](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Luke+13.33b&t=NKJV):

. . . *it cannot be* [*lit*., ‘…it is not possible’] *that a prophet should perish outside of Jerusalem.*

And it is clear from the subsequent verse that “Jerusalem” is used in verse thirty-three referring to *the entire nation — the Jewish people* — exactly as it is used in [Revelation 17:18](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+17.18&t=NKJV).

*O Jerusalem, Jerusalem, the one who kills the prophets and stones those who are sent to her!* ([Luke 13:34a](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Luke+13.34a&t=NKJV))

Thus, according to Scripture, *Israel alone* can be considered guilty of blood in this respect. And in keeping with this thought, Christ died in the capital of Jewry at the hands of the Jews ([Matthew 16:21](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+16.21&t=NKJV); [Acts 2:23](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Acts+2.23&t=NKJV), [36](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Acts+2.36&t=NKJV); [Revelation 11:8](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+11.8&t=NKJV)); and the apostle Paul, as well, was prepared to die at Jerusalem at the hands of the Jews ([Acts 21:11-13](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Acts+21.11-13&t=NKJV)).

Then, as previously seen, the woman in chapters seventeen and eighteen is also identified as “. . . *that great city which reigns over the kings of the earth*.” ([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:

*Now a great sign appeared in heaven: a woman clothed with the sun, with the moon under her feet, and on her head a garland* [KJV: crown] *of twelve stars*.” ([Revelation 12:1](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+12.1&t=NKJV))

“Twelve” is the number of *governmental perfection*. The “sun” and “moon” (along with “stars”) are used in *a metaphorical manner* in the book of Revelation to describe governmental powers (from a greater [the sun] to lesser powers [the moon, stars; *e.g.*, [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)]); and the matter, as seen in [Revelation 12:1](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+12.1&t=NKJV), draws from Joseph’s dreams in Genesis chapter thirty-seven ([Genesis 37:5-11](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+37.5-11&t=NKJV), [19](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+37.19&t=NKJV)).

This verse from chapter twelve, seen in its complete fullness, as previously and succinctly described, forms part of the contextual foundational material in the book upon which the identity of the woman in [Revelation 17:18](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+17.18&t=NKJV) rests.

The word used for “*garland*” [KJV: *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). 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, his throne, and great authority*” ([Revelation 13:2b](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+13.2b&t=NKJV)).

(In a respect, [Revelation 12:1](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+12.1&t=NKJV); [17:18](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+17.18&t=NKJV) forms the latter-day, New Testament parallel to [Exodus 4:22](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+4.22&t=NKJV), [23](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+4.23&t=NKJV). An announcement pertaining to *Israel’s status as firstborn* was made during Moses’ day to the Assyrian Pharaoh ruling Egypt, and these two verses in the book of Revelation form the announcement concerning *Israel’s status as firstborn* for the future Assyrian ruling the world during the days of the coming of the Son of Man.

Refer to, in this site, [Jerusalem and Babylon](https://www.koffeekupkandor.com/gods-word-six.php#Jerusalem%20and%20Babylon), [Crowned Rulers — Christ, Christians](https://www.koffeekupkandor.com/gods-word-four.php#Crowned%20Rulers%20%E2%80%94%20Christ,%20Christians) and [Crowned Rulers](https://www.koffeekupkandor.com/gods-word-one.php#Crowned%20Rulers) for additional information on [Revelation 12:1](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+12.1&t=NKJV); [17:18](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+17.18&t=NKJV) and for information on the use of *stephanos* and *diadema* in the Greek New Testament.)

Israel’s Harlotry

An Apex, Then an End

Note the buildup in the book of Revelation to that section beginning in chapter seventeen and extending through the opening verses of chapter nineteen. All the way through (from [Revelation 6](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+6&t=NKJV) ff) it has been Israel and the nations, with the government ultimately centered in the kingdom of the beast and Israel residing in the midst of both the government and the nations. *Israel must be viewed in this central respect relative to everything occurring, for this is “the time of Jacob’s trouble,”* the fulfillment of Daniel’s Seventy-Week prophecy.

Events throughout Revelation chapters six through the opening verses of chapter nineteen *must be understood, first and foremost, in the light of God’s dealings with Israel*. Everything else is secondary, though somehow connected with God’s dealings with the Jewish people during this time.

This is the grand climax of God’s purpose for having allowed the Assyrians to come down about 722 B.C. and take the northern ten tribes into captivity and the Babylonians to come over about 605 B.C. and take the southern two tribes into captivity. God allowed what is called *the Diaspora* (the dispersion of His people among the Gentiles) *because of continuing Israeli disobedience extending over centuries of time.*

When Israel’s cup of iniquity had become *full* (*cf*. [Genesis 15:16](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+15.16&t=NKJV); [Numbers 14:22-23](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Numbers+14.22-23&t=NKJV)), God uprooted and scattered His people in this manner *to effect repentance*, also taking centuries of time (and continuing today), in order that the Jewish people would ultimately *occupy the position for which they were called into existence almost 3,500 years ago*.

And this grand climax ends with Israel occupying a very similar position to that which is seen in [John 19:15b](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=John+19.15b&t=NKJV), immediately preceding Christ’s crucifixion — “. . . *We have no king but Caesar!*” Israel, viewed as “*the great whore*” — associated more with “*Sodom*,” “*Egypt*,” and “*Babylon*” than with *Jerusalem* — will be enmeshed in the kingdom of the beast in a similar respect to that seen among the Jewish people and Rome almost 2,000 years ago.

Note a number of Old Testament references having to do with Israel’s harlotry:

*How the faithful city has become a harlot!* ([Isaiah 1:21a](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Isaiah+1.21a&t=NKJV))

. . . *you have played the harlot with many lovers . . .You have had a harlot's forehead; You refuse to be ashamed*. ([Jeremiah 3:1](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Jeremiah+3.1&t=NKJV), [3b](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Jeremiah+3.3b&t=NKJV) [1b]; *cf*. [Jeremiah 3:6-14](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Jeremiah+3.6-14&t=NKJV))

*Son of man, cause Jerusalem to know her abominations . . . You also played the harlot with the Assyrians . . . Moreover you multiplied your acts of harlotry as far as the land of the trader* . . . . ([Ezekiel 16:2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ezekiel+16.2&t=NKJV), [28-29a](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ezekiel+16.28-29a&t=NKJV) [28a])

*Then the Babylonians came to her, into the bed of love, and they defiled her with their immorality . . . She revealed her harlotry and uncovered her nakedness . .* . . ([Ezekiel 23:17-18a](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ezekiel+23.17-18a&t=NKJV) [17a]; *cf*. [Ezekiel 23:35-37](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ezekiel+23.35-37&t=NKJV)).

*Now I will uncover her lewdness in the sight of her lovers, and no one shall deliver her from My hand*. ([Hosea 2:10](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hosea+2.10&t=NKJV); *cf*. [Hosea 2:2ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hosea+2.2ff&t=NKJV)).

Revelation chapter seventeen through the opening verses of chapter nineteen has to do with *Israel’s harlotry seen at its apex and then brought to an end*. Israel’s principle lover in that day will be the most corrupt Gentile power this world will have ever known. And Israel, through subsequent persecution at the hands of her lover (a genocidal persecution, which will begin in the middle of the Tribulation when the beast breaks his covenant with Israel), will ultimately be brought to the place of repentance. Then, following repentance, *Israel’s harlotry will be done away with* ([Revelation 18:21-19:3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+18.21-19.3&t=NKJV); *cf*. [Isaiah 1:21-26](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Isaiah+1.21-26&t=NKJV); [Hosea 2:13-23](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hosea+2.13-23&t=NKJV)).

Though the nation will have paid *a heavy price, one beyond comprehension*, her 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](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+19.2&t=NKJV)).

(Note that judgments during the Tribulation — seen particularly in the bowl judgments — will be directed *primarily toward Israel* [*cf*. [Revelation 16:5-7](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+16.5-7&t=NKJV), [12-16](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+16.12-16&t=NKJV)], with Israel scattered among the nations and enmeshed within the kingdom of the beast. Judgments befalling the earth-dwellers will reach their most intense state during the trumpet and bowl judgments, with certain previous judgments undoubtedly continuing when the seven trumpets sound and the seven bowls of wrath are poured out. And it will be during this time that the Jewish people, *left without a choice*, will turn to and call upon the God of their fathers for deliverance.)

Following Israel’s salvation and cleansing, those comprising the nation in that day, as the 144,000 previously comprised a first fruit of the nation, will then be looked upon in the same manner as the 144,000 — as “*virgins*.” And the nation, as the 144,000 during the Tribulation, will then, in complete obedience, carry God’s message to the ends of the earth during the Millennium.

The matter is brought to an end at the conclusion of chapter eighteen and the beginning of chapter nineteen ([Revelation 18:20-19:3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+18.20-19.3&t=NKJV)), the festivities surrounding the marriage of the Lamb follow ([Revelation 19:7-10](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+19.7-10&t=NKJV)), and Christ then returns with His angels to deal with Israel and to destroy Gentile world power ([Revelation 19:11ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+19.11ff&t=NKJV); *cf*. [Matthew 23:38-39](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+23.38-39&t=NKJV); [24:29-31](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+24.29-31&t=NKJV)). Man’s Day will then be over, and the Lord’s Day will begin on earth, with God’s firstborn Sons — *Christ, Israel, and the Church* (following the adoption) — occupying their proper positions on and over the earth.

(The identifying expression, “*that great city* [or, ‘*the great city*’],” appears nine times in chapters eleven through eighteen, pointing to “Jerusalem,” revealing *some facet of Israel’s harlotry*. These nine references are used in a progressive manner in these chapters and carry the reader from *an introduction to Israel’s harlotry* [[Revelation 11:8](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+11.8&t=NKJV)], to *a time showing Israel’s harlotry at its apex* during the closing years of Daniel’s Seventy-Week prophecy [[Revelation 17](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+17&t=NKJV) a], to *a time revealing the end of Israel’s harlotry* [[Revelation 17-19a](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+17-19a&t=NKJV) {17b}].

Thus, “*that great city* [or, ‘*the great city*’],” is used nine times in these chapters of the book referring to Jerusalem — the city identified through the way in which the expression is *first used* in the book. Then, though probably not genuine, this expression can be found a tenth time in the book in the KJV rendering of [Revelation 21:10](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+21.10&t=NKJV), referring to *the New Jerusalem*. Note that the book of Revelation refers to both *Jerusalem below and Jerusalem above, along with the people associated with each city* [the wife of Jehovah (the Jewish people, associated with Jerusalem below), and the bride of Christ (Christians, associated with Jerusalem above)]. However, there is little manuscript support for referring to *the New Jerusalem as “that great city”* in [Revelation 21:10](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+21.10&t=NKJV), with more recent English translations [*e.g.*, NASB, NIV] not including these words.

One thing though bears repeating — something that *must* be kept in mind — about the destruction of “*that great city*” seen in Revelation chapters seventeen and eighteen. Though there will be a destruction of the literal city of Jerusalem in the middle of the Tribulation, the destruction of Jerusalem seen in these two chapters of the book *is not that destruction*. Rather, the destruction seen in these two chapters is *the destruction of the harlot*, though not the destruction of the Jewish people *per se* [an impossibility (*cf*. [Jeremiah 31:35-37](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Jeremiah+31.35-37&t=NKJV))]. This is a destruction revealing *the end of Israel’s harlotry* — the destruction of “*the great whore*” [*i.e*., Israel, following the destruction of the harlot, will exist as a nation apart from any association with harlotry].

[The “*harlot*” is 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), [18](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+18.18&t=NKJV), [21](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+18.21&t=NKJV)), and *the smoke* of her burning rises up “f*orever and ever*” ([Revelation 19:3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+19.3&t=NKJV)). This is simply the way Scripture describes Israel’s harlotry brought to an end, with the results lasting throughout the ensuing endless ages].

Failing to see and understand the way in which the name “Jerusalem” is used in Scripture is where people have gone wrong over the years. They have sought to see a literal city destroyed in these two chapters, failing to not only recognize that *Jerusalem* is being referenced but also failing to recognize that *the Jewish people* rather than the literal city are in view. And, again, the fact that these two chapters deal with the Jewish people in this respect is *plainly stated* in [Revelation 17:18](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+17.18&t=NKJV) — “*And the woman* [the harlot, residing among the nations ([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))] *whom you saw is that great city*…”

The matter couldn’t be stated any plainer than seen in this closing verse of the seventeenth chapter. Beginning with the introductory verse to “*the great city*” in [Revelation 11:8](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+11.8&t=NKJV), [Revelation 17:18](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+17.18&t=NKJV) forms a concluding verse for this complete section. And, relative to identification, this concluding verse *spells matters out in no uncertain terms.*

Then, as previously shown, this woman is also revealed to be “*which reigns over the kings of the earth*” [[Revelation 17:18b](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+17.18b&t=NKJV)], identifying the woman a second time through another means in this concluding verse [*cf*. [Exodus 4:22-23](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+4.22-23&t=NKJV)]. And, relative to identification, this again *spells matters out in no uncertain terms*.

Then, as also previously shown, this woman is guilty of shedding “*the blood of prophets, and of saints, and of all that were slain upon the earth*” [[Revelation 18:24](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+18.24&t=NKJV)] — a statement that can pertain *to Israel alone* [*cf*. [Matthew 23:34-37](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+23.34-37&t=NKJV); [Luke 13:33-34](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Luke+13.33-34&t=NKJV)], identifying the woman yet again at the end of the succeeding chapter. And, relative to identification, this again *spells matters out in no uncertain terms*.)

With respect to Revelation chapters seventeen and eighteen as a whole, “*the time of Jacob’s trouble*” is seen drawing to a close in the book of Revelation in *the only natural way that could be expected* — with the destruction of the harlot, with an end wrought to Israel’s harlotry in order that God’s purpose for calling the nation into existence might be realized.

There could really be *no other way* for one to expect chapters six through the first part of nineteen to end. Again, these chapters cover “*the time of Jacob’s trouble*,” and the end seen in these chapters is the end toward which all previous revelation surrounding Israel’s disobedience and resulting dispersion among the nations moves; and, as previously noted, it moves in this direction and ends at this revealed goal immediately prior to Christ’s return, the destruction of Gentile world power, and the Messianic Era being ushered in ([Revelation 19](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+19&t=NKJV); [20a](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+20a&t=NKJV) [19b]).

(Revelation chapter eighteen, concluding matters, dwells somewhat at length on an *interchange of worldly wealth between Israel and the Gentile nations* [apparently having occurred over centuries of time], resulting from Israel’s harlotry, as the Jewish people found themselves dwelling among and forming forbidden alliances with the nations [[Revelation 18:3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+18.3&t=NKJV), [9-16](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+18.9-16&t=NKJV)]. The Jewish people, through this means, *became rich in worldly goods* at the expense of the Gentiles; and the Gentiles in turn, through this same means, *became rich in worldly goods* at the expense of the Jews. And, to *the detriment* of both Israel and the nations, *great spiritual blessings which were to flow through Israel out to the Gentile nations were withheld.*

But all of this interchange of worldly wealth will end with *the destruction of the harlot*, which will be followed by *the destruction of Gentile world power* [[Revelation 18:17-21](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), [11-21](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+19.11-21&t=NKJV)]. Then, not only will the wealth of the Gentiles belong 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) (translate “forces,” KJV, as *wealth*); *cf*. [Genesis 30:25-27](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+30.25-27&t=NKJV), [43](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+30.43&t=NKJV); [31:1-3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Genesis+31.1-3&t=NKJV)], but *true wealth — the blessings that God has reserved for Israel and the nations* — will subsequently flow out through Israel to the nations *after Israel has been cleansed of her harlotry and occupies her rightful, God-ordained place at the head of the nations*.

Refer to Appendix 1, [Jerusalem and Babylon](https://www.koffeekupkandor.com/gods-word-six.php#Jerusalem%20and%20Babylon), in this site, for additional information pertaining to merchandising by Israel and the Gentile nations during the Tribulation. See particularly “The Visions of Zechariah,” and “Trade, Commerce.”

Also, for additional information on the contents of this chapter as a whole, refer to Chapters 27-29 in the author’s book, in this site, [The Time of the End BOOK](https://www.koffeekupkandor.com/gods-word-in-revelation.php#The%20Time%20of%20the%20End).)

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Chapter Three

**The End of Gentile World Power**

*Here is the mind which has wisdom: The seven heads are seven mountains on which the woman sits. . .*

*And the woman whom you saw is that great city which reigns over the kings of the earth*. ([Revelation 17:9](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+17.9&t=NKJV), [18](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+17.18&t=NKJV)).

Attempts to interpret Revelation chapter seventeen through the opening verses of chapter nineteen usually center on Rome and different variations of what is called “a revived Roman Empire,” drawing from interpretative ideology that has remained essentially unchanged since the Reformation almost five hundred years ago. Within this ideology, “*that great city*” in [Revelation 17:18](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+17.18&t=NKJV) is erroneously identified as *Rome*; and probably more often than not “*the woman*” dwelling on the seven mountains ([Revelation 17:9](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+17.9&t=NKJV)) is erroneously identified as *the Catholic Church* headquartered in Rome, a city historically built on seven hills.

A New Beginning

An interpretation of this nature, associating that which is seen in these chapters with Rome, is derived by and through one means alone — by and through reading secular history into biblical prophecy, while, at the same time, ignoring both that which is stated in the text and context of the prophecy. [Revelation 17:9](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+17.9&t=NKJV) is not dealing with a city built on seven hills. There is *no reference whatsoever* in this verse to a geographical location of this nature. A corrected rendering from the Greek text, understood in the light of the context, would make this *very clear* (*ref*. Chapter 2 in this book).

Nor could that which is stated in verses such as [Revelation 18:20](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+18.20&t=NKJV), [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) be said of the Catholic Church. The Catholic Church could not be charged with “*the blood of prophets, and of saints, and all that were slain upon the earth*.” That could be and is said of *the Jewish people alone*.

*It is not possible* for “*a prophet*” to “*perish outside of Jerusalem* [‘apart from Jerusalem,’ *i.e.*, apart from the Jewish people]” ([Matthew 23:34-39](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+23.34-39&t=NKJV); [Luke 13:33-35](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Luke+13.33-35&t=NKJV)). Scripture is *very clear* on this matter as well.

*Israel alone* can be looked upon as “*The Mother of Harlots*,” shedding blood in the previous respect. By and through actions surrounding her disobedience as *the wife of Jehovah* — forsaking her calling and forming forbidden alliances with the nations, refusing to be a people separate from the nations — Israel ultimately found herself in a position that, in all respects, was diametrically opposed to the position that the nation had been called to occupy ([Exodus 19:5-6](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Exodus+19.5-6&t=NKJV); [Deuteronomy 7:1ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Deuteronomy+7.1ff&t=NKJV)).

Israel ultimately found herself scattered among and in subjection to the very nations that she had been called to rule over and be separate from; Israel ultimately found herself at the tail rather than at the head of the nations; Israel, rather than being the wife of Jehovah within a theocracy, ultimately found herself in a place separated from the theocracy (actually, within Satan’s kingdom, among the nations by and through whom Satan ruled [*cf*. [Daniel 10:13-21](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Daniel+10.13-21&t=NKJV)]).

In *a national respect*, the wife of Jehovah found herself having forbidden relationships with the Gentile nations (something that had begun to occur long before the Jewish people were uprooted from their land and dispersed among these nations). And Israel, in this place, ultimately found herself viewed as “*The Mother of Harlots and Abominations of the Earth*,” *as she resided among various Gentile lovers, aligning herself with these nations in a manner completely contrary to God’s revealed will and purpose for the nation* ([Leviticus 26](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Leviticus+26&t=NKJV); [Deuteronomy 28](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Deuteronomy+28&t=NKJV); *cf*. [Ezekiel 16:28-39](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ezekiel+16.28-39&t=NKJV); [23:1-35](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Ezekiel+23.1-35&t=NKJV); [Hosea 2:5-13](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Hosea+2.5-13&t=NKJV)).

(The Catholic Church, *at the very most*, could be considered no more than a daughter [[Revelation 18:7](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+18.7&t=NKJV)], with the shed blood, in the final analysis, being credited to the mother [though even considering Rome to be a daughter would be an incorrect way to view matters surrounding these two chapters, for, principally, *nations* are being dealt with (*cf*. [Revelation 17:1-2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+17.1-2&t=NKJV), [15](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+17.15&t=NKJV)), not religious organizations].)

Rome is brought into the picture through viewing what is referred to as a revived Roman Empire. And the thought of a revived Roman Empire comes mainly from a misinterpretation of parts of the book of Daniel. The fourth part of Daniel’s image is viewed as Roman (the legs are attributed to Rome in history, and the feet are attributed to Rome yet future, in revived form). However, Daniel identifies all four parts of the image, and the fourth part is identified by Daniel as *other than Roman*.

Note in the book of Daniel how matters are handled concerning the identification of the third and fourth “*great beasts*” in [Daniel 7](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Daniel+7&t=NKJV); [8](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Daniel+8&t=NKJV) (another picture of that which is seen in the image from [Daniel 2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Daniel+2&t=NKJV)). Beginning with the third beast, matters move, without a break, from the kingdom of Babylon under Alexander the Great (and a division of his kingdom among his four generals following his death) into the kingdom of Babylon under the beast. There is no Roman kingdom lying between these two parts of this Babylonian kingdom (depicted by the third and fourth parts of the image seen standing in Babylon in [Daniel 2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Daniel+2&t=NKJV)). Rome has no part in this kingdom as it is depicted in Daniel’s prophecy.

Seeing Rome in this image, or among the “*four great beasts*,” can only be done one way. It can only be done the same way Rome is seen in Revelation chapters seventeen and eighteen — by and through reading secular history into biblical prophecy. And, without a Roman Empire in the book of Daniel, one can’t have a revived Roman Empire in the book of Revelation, for the latter is contingent on the former.

(Nor can the thought of a revived Roman Empire be derived from [Daniel 9:26](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Daniel+9.26&t=NKJV), as many attempt to do, seeking to connect the prophesied destruction of Jerusalem with a destruction by the Romans in 70 A.D. Rather, this text can only refer to a destruction of Jerusalem within the scope of *time covered by the prophecy*. Events seen in the prophecy cannot occur outside this time-frame [*e.g.*, the reference to *Messiah* being “*cut off*” would have had to refer to events at the end of the four hundred and eighty-third year, before God stopped marking time in the prophecy]. And, accordingly, since the destruction of Jerusalem in this prophecy didn’t occur during the first four hundred and eighty-three years, it must be viewed as an event that will occur during the last seven years.

Refer to the subsequent part of this chapter, “Daniel Chapters Two, Seven, and Nine,” for additional information pertaining to *Daniel’s great image* [[Daniel 2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Daniel+2&t=NKJV)], *the four great beasts* [[Daniel 7](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Daniel+7&t=NKJV)], and *the prince that shall come* [[Daniel 9](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Daniel+9&t=NKJV)].)

An exact wording of the text, the context, and comparing Scripture with Scripture *are everything* (all the steps) *in correct biblical interpretation*. One must find out exactly what the text states, then view the text in the light of the context, and then compare Scripture with Scripture. There is no other way to properly study and understand Scripture, for, through this means, *Scripture is allowed to interpret itself.*

As will be clearly shown in the subsequent part of this chapter, the book of Daniel identifies all four parts of the image; and the fourth part is identified *as other than Roman*.

And, in like manner, as seen in Chapter 2 of this book, the book of Revelation identifies the harlot, and the harlot is identified *as other than Roman as well.*

Daniel Chapters Two, Seven, and Nine

The most widely held position among students of the Word concerning Daniel’s “*great image*” in [Daniel 2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Daniel+2&t=NKJV) (or the “*four great beasts*” in [Daniel 7](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Daniel+7&t=NKJV)) views the four parts of the image (or the “*four great beasts*”) as representing:

1) Babylon

2) Media-Persia

3) Greece

4) Rome

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

1) Daniel Chapters Two and Seven

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

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

1) Rome was the next world power following Greece.

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

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

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

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

In this respect, all four parts of Daniel’s “*great image*” except the feet would have a historical fulfillment. The legs would represent the Roman Empire in history, and the feet would represent the revived Roman Empire during the Tribulation.

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

Is the preceding though the way Scripture sets forth the fourth and final part of this Babylonian kingdom? Or is this an attempt to interpret biblical prophecy through using events in secular history rather than interpreting prophecy by comparing Scripture with Scripture? The answer is easy to ascertain if one remains solely within that which Daniel (and related Scripture) reveals about the whole matter.

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

(Aside: *Ref*. [The Great Image and Four Great Beasts](https://www.koffeekupkandor.com/gods-word-two.php#The%20Great%20Image%20and%20Four%20Great%20Beasts) in this site.)

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

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

When the Medes and the Persians came in and took the kingdom in 538 B.C., they reigned from Babylon and were still there when Alexander the Great came over in 330 B.C., two hundred and eight years later. Then, when Alexander the Great took the kingdom, he also reigned from Babylon. In other words, the image is not seen lying down, with the head of gold in Babylon, the breast and arms of silver in Media and Persia, and the belly and thighs of brass in Greece. That’s not the picture at all. The image is seen standing in Babylon. *It is Babylonian in its entirety.*

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

The fact that the image in Daniel chapter two is Babylonian in its entirety is one place where those who view a Roman Empire next in the prophecy go astray. Rome had nothing to do with a reign from Babylon in history. The capital of the Roman Empire was Rome, not Babylon. And Rome is not Babylon, regardless of the attempts by some individuals to see certain things moved from Babylon to Rome in time past, seeking to align and identify Rome with Babylon in this respect.

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

But the most interesting thing about the whole matter — the central thing that voids all thought of Rome having a part in the prophecy — is the fact that *Daniel identifies all four parts of the image*, and he identifies the fourth part as being other than the Roman Empire. Daniel, in his identity, has Antichrist coming into power following a four-way division of the kingdom after Alexander the Great’s death. The kingdom under Antichrist follows the Greco-Babylonian kingdom and is represented by the legs of iron, and in its final form by the feet part of iron and part of clay.

(*No break* in time is seen in the book of Daniel between powers represented by the third and fourth parts of the image, similar to *no break* in time subsequently being seen in the book between the sixty-ninth and seventieth weeks in Daniel’s Seventy-Week prophecy [[Daniel 9:24-27](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Daniel+9.24-27&t=NKJV)]. However, it is evident from both biblical and secular history that *a break in time* exists at these respective points in both prophecies, though *no break in time* precedes these in either prophecy.

This break in time though between the third and fourth parts of the image doesn’t lead to, and end with Rome. Rather, *it leads to, and ends with a kingdom in the Middle East, the kingdom of Antichrist*. As with Daniel’s subsequent prophecy of the Seventy Weeks, events seen occurring within the prophecy itself cannot occur during the break in time not seen in the prophecy. *Events seen in the prophecy must occur within time covered by the prophecy*.

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

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

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

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

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

For the identity of *the second*, compare verses three and four with verse twenty (*cf*. [Daniel 5:28](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Daniel+5.28&t=NKJV), [31](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Daniel+5.31&t=NKJV)).

For the identity of *the third*, compare verses five through eight with verses twenty-one and twenty-two.

For the identity of *the fourth*, compare verses nine through fourteen with verses twenty-three through twenty-six.

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

Where is Rome? Rome is not in the prophecy!

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

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

(The same prophetic scene is repeated in [Daniel 11:3-4](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Daniel+11.3-4&t=NKJV), [21ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Daniel+11.21ff&t=NKJV) [4a], providing additional details. And whether the verses lying between the division of Alexander the Great’s kingdom in this section [[Daniel 11:4a](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Daniel+11.4a&t=NKJV)] and the appearance of Antichrist [[Daniel 11:21](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Daniel+11.21&t=NKJV)] — *i.e.*, [Daniel 11:4-20](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Daniel+11.4-20&t=NKJV) [4b] — are looked upon as depicting events during the years following Alexander the Great’s death or depicting events during the several years immediately preceding Antichrist’s rise to power is immaterial *insofar as the matter at hand is concerned*. Exactly the same thing is seen in chapter eleven as was previously seen in chapter eight. The kingdom seen following the four-way division of Alexander the Great’s kingdom is the same in both chapters — Antichrist’s kingdom, not a Roman kingdom [*cf*. [Daniel 8:8-9](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Daniel+8.8-9&t=NKJV), [21-23](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Daniel+8.21-23&t=NKJV); [11:4](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Daniel+11.4&t=NKJV), [21](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Daniel+11.21&t=NKJV)].

The preceding has been worded in the manner seen in order to show, regarding the matter under discussion, that it wouldn’t really make a difference which interpretation of [Daniel 11:4-20](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Daniel+11.4-20&t=NKJV) [4b] was followed. But to clarify matters regarding the proper interpretation of these verses, [Daniel 11:4-20](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Daniel+11.4-20&t=NKJV) [4b] has to do with *events yet to occur in the future*, not with events that have already occurred in the past. These verses provide commentary on previous verses in Daniel having to do with Antichrist’s rise to power during the first half of the Tribulation — subduing, conquering, three kings [[Daniel 7:7-8](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Daniel+7.7-8&t=NKJV), [24](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Daniel+7.24&t=NKJV); [8:8-10](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Daniel+8.8-10&t=NKJV); [11:4](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Daniel+11.4&t=NKJV)], then three others [[Daniel 11:5-20](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Daniel+11.5-20&t=NKJV)], with Antichrist arising as the seventh [[Daniel 11:21ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Daniel+11.21ff&t=NKJV)], exactly as seen in [Revelation 12:3](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+12.3&t=NKJV); [13:1](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+13.1&t=NKJV); [17:8-11](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+17.8-11&t=NKJV).

The first three kings conquered in Daniel chapter eleven [[Daniel 11:4](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Daniel+11.4&t=NKJV)] have to do with Alexander the Great’s kingdom following his death [the kingdom was divided among his four generals]. The beast, Antichrist [the “*little horn*” of [Daniel 8:9](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Daniel+8.9&t=NKJV)], coming out of the northern division of this kingdom, is seen subduing “*three kings*” [*cf*. [Daniel 7:7-8](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Daniel+7.7-8&t=NKJV), [24](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Daniel+7.24&t=NKJV); [8:9-10](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Daniel+8.9-10&t=NKJV)]. That is, from the standpoint of the way that the matter is set forth in Daniel, he will be seen controlling this northern division of the kingdom and conquer the three kings controlling the other three parts of the kingdom [a kingdom still seen in Scripture as possessing life, still seen as existing, in the end times (*cf*. [Daniel 2:35](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Daniel+2.35&t=NKJV); [7:12](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Daniel+7.12&t=NKJV))]. And, conquering these three other kings will give the “*little horn*,” Antichrist, control of *the entire kingdom* — something necessary if he is to control the governmental power depicted by the complete image.

Thus, Antichrist’s kingdom [a yet future kingdom, existing during the Tribulation] will emanate out of Alexander the Great’s kingdom [depicted by the third part of the “*great image*” ([Daniel 2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Daniel+2&t=NKJV)) or the third “*great beast*” ([Daniel 7](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Daniel+7&t=NKJV))], not out of that which is depicted by the fourth part of the “*great image*” or the fourth “*great beast*.” Knowledge of this fact alone, *clearly stated in Daniel*, will show that Rome can have no part in the entire matter.

Through the progression of events seen in the book of Daniel, necessitating that they be the same in the book of Revelation, the kingdom of the beast becomes the fourth kingdom, a kingdom that will not exist in any visible form before this man appears on the scene. And this kingdom, of necessity, will be a Middle Eastern kingdom (*cf*. [Psalm 83:1ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Psalm+83.1ff&t=NKJV); [Daniel 11:1ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Daniel+11.1ff&t=NKJV)), not a Roman kingdom as is so often taught.

For additional information on the preceding, refer to Chapter 25, “The Beast — In Revelation,” in the author’s book, in this site, [The Time of the End BOOK](https://www.koffeekupkandor.com/gods-word-in-revelation.php#The%20Time%20of%20the%20End).)

About two hundred and eighty years following Alexander the Great’s death (about 40 B.C.), Rome appeared on the scene as the succeeding world power, but not as a world power fulfilling any part of Daniel’s prophecy surrounding the kingdom of Babylon. This prophecy will not again continue to be fulfilled until Antichrist appears during Daniel’s Seventieth Week. Then, and only then, will the fourth part of the image from Daniel chapter two and the fourth beast in Daniel chapter seven come into existence.

2) Daniel Chapter Nine

Now, what about “*the people of the prince who is to come*” in [Daniel 9:26](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Daniel+9.26&t=NKJV)? Does that not refer to a destruction of Jerusalem in 70 A.D. and to the Romans being Antichrist’s people in history?

Not at all!

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

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

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

The destruction of Jerusalem in [Daniel 9:26](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Daniel+9.26&t=NKJV) (a destruction occurring outside the scope of Daniel’s Seventy-Week prophecy), as previously seen, is not a reference to the destruction that occurred in 70 A.D. but rather a reference to a future destruction under Antichrist in the middle of the Tribulation. This is the same destruction referred to in [Luke 21:20-24](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Luke+21.20-24&t=NKJV) (*cf*. [Revelation 11:2](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Revelation+11.2&t=NKJV)). Also note that [Matthew 24:15ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Matthew+24.15ff&t=NKJV) and [Luke 21:20ff](https://www.blueletterbible.org/search/preSearch.cfm?Criteria=Luke+21.20ff&t=NKJV) parallel one another, depicting events in and around Jerusalem beginning in the middle of the Tribulation. Matthew’s gospel centers on one aspect of the matter (the rebuilt Temple on the Temple Mount in Jerusalem), and Luke’s gospel centers on another aspect of the matter (the city of Jerusalem itself).

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

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

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

Then, God’s firstborn Sons — *Christ, Israel, and the Church* (following the adoption) — will occupy their proper places on and over the earth during the ensuing Messianic Era.