

The Time of The End

**The End of Man's Day
The Beginning of the Lord's Day**

**Volume III
(Revelation 11-19)**

**A Study about the
Book of Revelation**

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Revelation 11-19, covered in this third volume of the book, provides commentary for Rev. 6-10, covered in the preceding volume of the book.

The entirety of Scripture rests upon a structure of this nature, whether beginning in the opening verses of Genesis, covering the whole of the O.T., or beginning in the opening verses of John's gospel, covering the whole of the N.T.

Thus, is it any wonder that John ends *NOT ONLY* the N.T. *BUT* the whole of Scripture this same way in the Book of Revelation!

EITHER understand *HOW* Scripture is structured, and *be ABLE* to understand Scripture, *OR* misunderstand *HOW* Scripture is structured, and *be UNABLE* to understand Scripture.

As in the whole of Scripture itself, *there is NO middle ground* (Matt. 12:30; Mark 9:40).

It is EITHER one OR the other!

This is *WHY* so much time was spent on the structure of the Book of Revelation in Volume II and *ALSO WHY* both this rear cover data and the foreword to Volume III center around this feature of the book.

The Book of Revelation simply *CANNOT* be properly understood apart from reading and studying the book after the manner in which these things were revealed to John as he penned the book.

This commentary section of the book deals heavily with the Jewish people and the nations. The focus though *is on ISRAEL, NOT the nations.*

The focus is *on the intensity of judgment* taken to the point necessary to effect Israel's repentance, with Israel, following the nation's conversion and restoration, *THEN fulfilling her calling.*

Israel, *in THAT day*, will take God's message to the nations, effecting a main harvest, continuing that which the 144,000 will have done during the previous Tribulation, effecting a first fruits harvest.

The picture of Israel in the Tribulation and following is seen after one fashion through *the actions of a woman* in chapter twelve, and it is seen after another fashion through *the actions of the SAME woman* in chapters seventeen through the first part of nineteen.

And these two word pictures are seen at the heart of that which has been laid out and set forth in Volume III of this book.

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The Beginning of the Lord's Day

Volume III
(Revelation 11-19)

“And it shall come to pass in that day, that the Lord shall punish the host of the high ones that are on high, and the kings of the earth upon the earth.

And they shall be gathered together, as prisoners are gathered in the pit, and shall be shut up in the prison, and after many days shall they be visited.

Then the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in Mount Zion, and in Jerusalem, and before his ancients gloriously” (Isa. 24:21-23).

“Thus saith the Lord of hosts; It shall come to pass, that there shall come people, and the inhabitants of many cities:

And the inhabitants of one city shall go to another, saying, Let us go speedily to pray before the Lord, and to seek the Lord of hosts: I will go also.

Yea, many people and strong nations shall come to seek the Lord of hosts in Jerusalem, and to pray before the Lord.

Thus saith the Lord of hosts; In those days it shall come to pass, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard that God is with you” (Zech. 8:20-23).

Cover Photograph: NASA Photograph: Looking out from our galaxy toward numerous other galaxies, comprising a small part of a vast, Divinely created and sovereignly governed universe

CONTENTS

FOREWORD	v
I. THE TWO WITNESSES	1
MINISTERING TO ISRAEL DURING THE TRIBULATION	
II. A WOMAN, A DRAGON, A MAN-CHILD	17
THREE ENTITIES DURING THE TRIBULATION	
III. THE BEAST — IN THE TYPES	33
NIMROD, THE ASSYRIAN PHARAOH, HAMAN	
IV. THE BEAST — IN THE PSALMS, THE PROPHETS	47
THE PSALMS, ISAIAH, JEREMIAH, EZEKIEL, JOEL	
V. THE BEAST — IN DANIEL	63
THE LITTLE HORN, THE PRINCE OF THE COVENANT	
VI. THE BEAST — IN REVELATION	79
PRESENT THROUGHOUT CHAPTERS SIX THROUGH NINETEEN	
VII. THE ONE HUNDRED FORTY-FOUR THOUSAND	93
GOD'S EVANGELS DURING THE TRIBULATION	
VIII. THE BEAST AND THE WOMAN	107
ISRAEL IN THE KINGDOM OF THE BEAST	
IX. MYSTERY, BABYLON THE GREAT	121
THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH	
X. THAT GREAT CITY	147
POSSESSING REGAL AUTHORITY OVER THE KINGS OF THE EARTH	
XI. GOD'S FIRSTBORN SON	167
THE NATION POSSESSING THE RIGHTS OF PRIMOGENITURE	
XII. CHRIST'S RETURN	181
TO COMPLETE THE REDEMPTION OF THE INHERITANCE	
XIII. JUDGMENT OF THE GREAT WHORE	195
ANTICIPATING THE JEWISH PEOPLE REALIZING THEIR CALLING	
XIV. THAT MIGHTY CITY, BURNING	209
THROWN DOWN, FOUND NO MORE AT ALL	
XV. BURNED IN FIRE, GROUND TO POWDER	235
SCATTERED IN THE WATERS, THE PEOPLE MADE TO DRINK	
XVI. THE GREAT SUPPER OF GOD	265
A NECESSARY SACRIFICE TO CLEANSE THE LAND	
XVII. THE MARRIAGE SUPPER OF GOD	281
FESTIVITIES ON THE THIRD DAY, THE SEVENTH DAY	
XVIII. THE MARRIAGE SUPPER OF THE LAMB	297
FESTIVITIES ON THE THIRD DAY, THE SEVENTH DAY	
APPENDIX	311
I) THE WOMAN IN REVELATION	311
II) A PLACE IN THE WILDERNESS	319
III) THE SONS OF NOAH	327
SCRIPTURE INDEX	339

Foreword

Revelation chapters six through ten cover events during the complete seven years of the Tribulation (Dan. 9:24-27), plus events during the subsequent seventy-five days following Christ's return (Dan. 12:11-13). These events begin with that seen in Rev. 6:1, 2 and end slightly over seven years later with that seen in Rev. 10:1-7.

THEN, Revelation chapters eleven through nineteen form, *NOT new material, BUT commentary for that previously revealed in chapters six through ten.*

Chapter eleven provides commentary covering the complete seven years (vv. 1-12), continuing to the end of the subsequent seventy-five days (vv. 13-19).

Chapter twelve then drops back to a time near but before the middle of the Tribulation and provides commentary for events during the remainder of the Tribulation to the time of Rev. 10:1-7.

And so it is with the remaining seven chapters, which will be dealt with in detail throughout the eighteen chapters in this third volume of the book (save the vial judgments [chs. 15, 16], for they [providing commentary] were previously dealt with in connection with the trumpet judgments in Volume II [Chs. XIII-XV]).

If a person understands *the WAY* that the Book of Revelation has been structured in the preceding respect, along with understanding that the book has been written *in a specific MANNER*, stated in the opening verse ("signified"; 1:1), he can understand this book.

HOWEVER, IF a person does NOT understand ONE or BOTH of the preceding, the opposite can ONLY be true. The Book of Revelation will remain a CLOSED BOOK for that person.

In fact, though he may think that he knows and understands different things in the book, he can *ONLY* exhibit a similar mind-set to that of my Greek professor at a particular university sixty years ago:

“NOBODY knows what it [the Book of Revelation] means!”

The Book of Revelation is far from a difficult book to understand. In fact, if a person understands *the WAY* that the book has been structured, along *with the METHOD* God used when He had John write the things which he was shown (“signified”), the book is actually relatively simple.

Thus, learn and understand the things which have been referenced in the preceding paragraphs (things drawn from the book itself), and the book can be understood.

BUT, try to understand this book ANY other WAY, and...

1

The Two Witnesses

Ministering to Israel During the Tribulation

“And there was given me a reed like unto a rod: and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein.

But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot forty and two months.

And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth.

These are the two olive trees, and the two candlesticks standing before the God of the earth” (Rev. 11:1-4).

Revelation chapter eleven opens with introductory remarks concerning the Temple which will be constructed by the Jewish people during the first year of the Tribulation.

Daniel 8:9-14 reveals that sacrifices in a rebuilt Temple will commence seven months and ten days (220 days) following the beginning of the Tribulation, following the man of sin ratifying a seven-year covenant with Israel.

Then, sacrifices in accord with the Mosaic economy will continue for two years ten months and twenty days (1,040 days) before the man of sin breaks his covenant and stops the sacrifices through a desecration and subsequent destruction of the Temple (*cf.* Dan. 9:26, 27; 11:31; Matt. 24:15; II Thess. 2:3, 4).

Note these six verses from Daniel's prophecy, from Dan. 8:9-14:

"And out of one of them came forth a little horn, which waxed exceeding great, toward the south, and toward the east, and toward the pleasant land.

And it waxed great, even to the host of heaven; and it cast down some of the host and of the stars to the ground, and stamped upon them.

Yea, he magnified himself even to the prince of the host, and by him the daily sacrifice was taken away, and the place of his sanctuary was cast down.

And an host was given him against the daily sacrifice by reason of transgression, and it cast down the truth to the ground; and it practised, and prospered.

Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?

And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed."

(To arrive at the figures 220 and 1,040 given on the preceding page, subtract the 2,300 days in Dan. 8:14 from 2,520 days [the total number of days in the seven-year Tribulation, using 30-day months, 360-day years].

This will leave 220 days, or seven months and ten days, the time which it will take to rebuild the Temple, establish the priesthood, and begin offering sacrifices.

The 2,300 subsequent days, the days in Dan. 8:14, form the total time from that point to the end of the Tribulation, which is divided into two parts referred to by "the daily sacrifice" [first part] and "the transgression of desolation" [second part] in the previous verse [v. 13].

“The daily sacrifice” has to do with that part of the 2,300 days during which sacrifices in a rebuilt Temple will be offered [FROM the time that they begin UNTIL the middle of the Tribulation, for two years ten months and twenty days, or 1,040 days].

Then, “the transgression of desolation” has to do with the time following the man of sin breaking his covenant, causing the sacrifices to cease, and *NOT ONLY* desecrating *BUT* destroying the rebuilt Temple. This will occur in the exact middle of the Tribulation [after three and one-half years, after 1,260 days, with three and one-half years left, with 1,260 days left].

Thus, the 1,040 days, during which sacrifices will be offered, comprise the first part of the 2,300 days; and the 1,260 days [or, as in the text, “forty and two months”], during which there *will NO longer* be sacrifices, for the Temple will have been destroyed and the Jewish people dispersed, comprise the last part of this period.

And *the cleansing of the sanctuary* [v. 14] will occur at the full end of the 2,300 days, which is synonymous with the time Daniel’s Seventy-Week prophecy in the next chapter ends [vv. 24-27]. This *cleansing of the sanctuary* will occur at the same time and be inseparably related to the things previously enumerated in v. 24 of this Seventy-Week prophecy.)

Following introductory remarks concerning the rebuilt Temple, Revelation chapter eleven leads into events during each of the three-and-one-half-year parts of the Tribulation. *That which occurs during the last three and one-half years of the Tribulation is mentioned first (v. 2).*

This is then immediately followed by a number of verses detailing *that which occurs during the first three and one-half years of the Tribulation, providing commentary (vv. 3-14).*

Thus, though this part of the chapter begins by briefly mentioning that which occurs during *the last half* of the

Tribulation, the chapter is centrally about that which occurs during *the first half*.

Mentioning or dealing *with the last first, and the first last* (cf. Matt. 20:16) is seen different ways, at different times, in Scripture.

One way is through God rejecting the first and establishing the second (e.g., rejecting the earth's first ruler and establishing the second, rejecting the first man and establishing the Second, rejecting the first birth and establishing the second, etc).

But the text concerns itself more with the manner in which things are listed, which can be seen in the manner in which individuals and undoubtedly other things are listed at the beginning of Scripture (e.g., the order in which the birth of sons listed in Gen. 5:32; 11:26 occurred, or the order in which cities listed in Gen. 10:10 were apparently built).

Note that the three sons of Noah in Gen. 5:32; 6:10 and the three sons of Terah in Gen. 11:26, 27 are listed in the reverse order of their birth. *The first (oldest son) is listed last and the last (youngest son) is listed first*. This can easily be shown through that stated in other verses about one or more of these sons (cf. Gen. 5:32; 7:6; 10:21; 11:10 for Noah and Gen. 11:26, 32; 12:4 for Terah).

And this same reverse order would apparently hold true as well for such things as the order in which the four cities listed in Gen. 10:10 were built.

All four cities are said to form the beginning of Nimrod's kingdom, with the last city listed (Calneh) probably built first and the first city listed (Babel) probably built last.

(To illustrate how knowing the preceding can sometimes help in Biblical interpretation, note that this reverse order would exist as well for the order of the birth of Ham's four sons.

"Canaan" is mentioned last. Thus, Canaan would be Ham's *oldest son, his firstborn* [Gen. 10:6].

And this fact is quite evident from Noah's curse concerning "a servant of servants [*i.e.*, 'the lowest of servants']" pronounced upon Canaan, resulting from an act committed by Ham, Canaan's father [Gen. 9:20-25].

Noah didn't look down a line of four sons [the way they are listed in Gen. 10:6] and curse the youngest son. No! It appears evident that Canaan was the only son which Ham had at this time, which would apparently have been no more than several years following the Flood [giving Noah time to plant a vineyard and grow grapes]. And knowing that Canaan was Ham's firstborn [probably born on the ark during the Flood (*cf.* Gen. 7:13; 9:18)] and evidently the only son Ham had at this time is vital to a correct, contextual, understanding of the passage.

Why didn't Noah curse Ham since he was the one who had committed the act? The reason is given in the context. God had previously blessed Noah and his three sons [Gen. 9:1], and Noah couldn't curse the one whom God had blessed.

Thus, Noah did the only thing which he could do. Noah cursed Ham's son, Canaan. And it is evident from the context that this was a curse *upon Ham's ENTIRE seed, NOT just Canaan.*

Three inseparably related prophecies are seen in that which Noah stated about each of his sons in Gen. 9:25-27. These prophecies, as evident from their contextual setting and content — dealing with a new beginning in the human race, necessitating all-inclusiveness — have to do with *federal headship and the prophetic destinies of races comprising nations, with the prophecies in this respect not limited to the three individuals in the prophecies but to their descendants as well.*

And to understand how God has worked out the preceding in these prophecies, note the prophecies in vv. 26, 27 concerning both Shem and Japheth. Shem is seen as *the ONLY son with a God* [v. 26], and Japheth is *to be enlarged* [v. 27].

This is seen today through a nation descending from Shem [the Jewish people] *being the ONLY nation with a God* [Ex. 3:6; Ps. 72:18; 96:5; Eph. 2:11, 12], and through Japheth's descendants *populating a LARGE part of the globe.*

For more information on the preceding, refer to Appendix III, "The Sons of Noah," in this volume of the book.)

Forty-Two Months Twelve Hundred Sixty Days

As previously seen, the expression "forty and two months" is used *first in chapter eleven relative to events during the last half of the Tribulation (v. 2).*

Then the expression "a thousand two hundred and threescore days" is used *last relative to events during the first half of the Tribulation (v. 3).*

These are two ways of expressing *the SAME length of time.* And though they should be thought of as ways which the Spirit used to show that events having to do with one belongs in a different half of the Tribulation than events having to do with the other, this is determined and made plain by the events themselves, not necessarily by the Spirit's use of different terminology.

Remaining within the order seen in verses two and three (the last, first; and the first, last), Jerusalem is to be trodden under foot by the Gentiles for forty-two months, 1,260 days.

At the beginning of this period (beginning in the middle of the Tribulation), following the man of sin breaking his covenant with Israel and desecrating the Temple, both the Temple and the city of Jerusalem will be destroyed (Dan. 9:26; *ref. Chapter V in Volume II of this book*).

Matthew's and Mark's Olivet Discourse accounts surrounding events during this time center *on the Temple and the people in Judaea* (Matt. 24:15ff; Mark 13:14ff).

Luke's account though is different. Luke's Olivet Discourse account centers *on the city of Jerusalem, the people of Judaea, and provides information surrounding Jerusalem being trodden under foot by the Gentiles in Rev. 11:2.*

Note the way Luke's account reads:

“And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh.

Then let them which are in Judaea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto.

For these be the days of vengeance, that all things which are written may be fulfilled.

But woe unto them that are with child, and to them that give suck, in those days! for there shall be great distress in the land, and wrath upon this people.

And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled” (21:20-24).

The preceding verses *are NOT dealing with events in 70 A.D.* (the destruction of Jerusalem by Titus), as advanced by many commentators.

These verses in Luke's Olivet Discourse account *parallel the referenced verses in Matthew's and Mark's Olivet Discourse accounts, which have to do with events during the future Tribulation.*

Aside from the preceding, these verses in Luke have to do with a time when “all things which are written may be fulfilled,” something which *DIDN'T* occur through the events in 70 A.D.

And, beyond that, these verses have to do with a time when Jerusalem is going to be “trodden down of the Gentiles, until the times of the Gentiles be fulfilled.” This perfectly parallels Rev. 11:2, which has to do with the last three and one-half years of the Tribulation, with the Times of the Gentiles ending with the end of the Tribulation and the corresponding end of Man's Day.

One need *ONLY* look at conditions in Jerusalem today to know that Luke 21:20-24 *CANNOT* have to do with events in 70 A.D. *FROM the beginning TO the end of events depicted in these verses, Jerusalem is to be trodden down by the Gentiles UNTIL the Times of the Gentiles is brought to an end.*

Man is still living during the Times of the Gentiles today, and Jerusalem is NOT presently being trodden down of the Gentiles. Thus, the whole of that stated in these verses has to be placed at a future time, in line with that seen in corresponding Scripture.

On the other hand, the ministry of the two witnesses *CAN'T* occur during the last half of the Tribulation. There would be no Jews in Jerusalem or the surrounding area to which they could minister during this time.

Their ministry *can ONLY* occur during the first half of the Tribulation, for their ministry will be to the Jewish people, and it will be centered in the capital of Jewry, in Jerusalem.

This is evident, if for no other reason, through how they are first described in the chapter:

“These are the two olive trees, and the two candlesticks standing before the God of the earth” (v. 4).

This is a reference drawn from the fifth of eight visions recorded in the opening part of the Book of Zechariah (4:1-14).

These are visions revealed to and recorded by Zechariah following the return of a remnant from the Babylonian captivity. And the subject matter of the eight visions (1:7-6:8) is governed by the manner in which they are introduced (vv. 1-6), which, in turn, governs the subject matter of the book itself.

These eight visions are introduced by the Lord's statement surrounding *Israel's past disobedience, the result of this disobedience, the call for repentance, and that which will occur following Israel's repentance.*

Disobedience resulted in the Times of the Gentiles, and *repentance* would ultimately be effected through Gentile persecution during this period.

Then, the visions begin immediately following this introduction and continue uninterrupted until all eight visions have been completed.

These visions have to be understood *in the light of the manner in which they are introduced*.

They have to be understood *in the light of Israel's past disobedience*, which has resulted in the Times of the Gentiles.

They have to be understood *in the light of the reason for the Times of the Gentiles* — Israel *NOT ONLY* reaping the consequences of her actions, *BUT* the nation ultimately being brought to the place of repentance.

And they have to be understood *in the light of that which will occur once God's purpose for this period is realized*.

These visions, understood contextually, *MUST* be looked upon as having to do *with Israel and the nations during and at the end of the Times of the Gentiles*.

Though God drove His people out among the nations, to effect *repentance*, the principles set forth in Gen. 12:3 remain. God will not only use *Gentile persecution* to bring about *repentance*, but He will also subsequently *judge the Gentiles* because of this persecution.

Summarily, these visions bridge the centuries of time between the first and last kings of Babylon during the Times of the Gentiles.

They have to do with different facets of Israeli persecution at the hands of the Gentiles, with the principles set forth in Gen. 12:3 ultimately being worked out and realized.

And they have to do with Israel ultimately being brought to the place of repentance, the Times of the Gentiles being brought to an end, and Gentile persecution of Israel being fully dealt with.

ONLY THEN will Israel occupy her proper place at the head of the nations in a restored theocracy, with the nations being blessed through Israel.

THAT, in short, is how the eight visions in Zechariah *MUST* be understood. *EACH* presents a different facet of the matter, and *ALL of the visions together* form a composite picture of that which God revealed through Zechariah concerning Israel and the nations.

Thus, knowing that the ministry of the two witnesses will be the fulfillment of Zechariah's fifth vision, and understanding the subject matter of these visions, one can know that their ministry will have to do with the same people and subject matter as seen in all eight visions.

Their ministry will have to do *with the Jewish people, their past disobedience, the result of this disobedience, a call to repentance, and that which awaits both Israel and the nations following Israel's repentance.*

Further, the two witnesses appear textually to be the ones directly responsible for the conversion of the 144,000 Jews who will be saved during the first half of the Tribulation and minister worldwide to the Gentiles during the last half. And bringing about the conversion of this remnant is evidently a (possibly, "the") central focus of their ministry.

Note that there is a point when the two witnesses will have finished their testimony (v. 7), which may very well have to do with the last of the 144,000 being saved and sealed (Rev. 7:1-8).

(Two subsequent chapters in this third volume of the book [Chapters II, VII], dealing with material in Revelation chapters twelve and fourteen, center on the ministry of the 144,000 and show an inseparable connection with Revelation chapter eleven.

In one sense of the word, chapter eleven provides introductory material for that seen in these two following chapters.)

Ministry of the Two Witnesses

“Remember ye the law of Moses my servant, which I commanded unto him in Horeb for all Israel, with the statutes and judgments.

Behold I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord:

And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse” (Mal. 4:4-6).

Different, though similar, expressions are used in Scripture *to depict the whole of Scripture* — e.g., “To the law, and to the testimony” (Isa. 8:20); “Moses and all the prophets,” “the law of Moses, and the prophets, and the psalms” (Luke 24:27, 44); or “Moses and the prophets” (Luke 16:29, 31).

By placing Moses and Elijah together in the last three verses in the Old Testament, *the whole of Scripture* is once again in view. *The Law* was given through Moses, and Elijah was one of *the prophets*.

Then there are a series of events of equal significance concerning these two men which will occur yet future, at two different periods of time (*cf.* Matt. 16:28-17:5; Acts 1:9-11).

One has to do with a manifestation of *signs* by two prophets (the two witnesses) during the Tribulation, along with an evident counter manifestation of *signs* by the false prophet (Rev. 11, 13). And, comparing Scripture with Scripture, these two prophets *could ONLY be identified as Moses and Elijah*.

(These two prophets are “the two anointed ones” in Zechariah’s fifth vision [Zech. 4:1-14].

Because of the importance of Elijah’s future ministry to Israel, as seen in Mal. 4:5, 6, it would appear strange indeed if he were not mentioned someplace in Rev. 6-19 [that section of the book covering the Tribulation].

And, in the light of other Scripture, it would appear equally strange if Elijah appeared unaccompanied by Moses.

Then, Rev. 11:3-12 is *the ONLY place* throughout these fourteen chapters of the book where we have two men of this nature appearing to Israel during this time.

Also, signs associated with their ministry reflect back on signs performed by Moses and Elijah [v. 6].)

Also, inseparably connected with the preceding and inseparably connecting these two men for all time in relation *to Israel and the theocracy*, there are only two instances in all of the Old Testament (in Moses and the Prophets) where God empowered individuals to perform supernatural “signs.”

The first occurred *under Moses and his successor Joshua*, and the second occurred *under Elijah and his successor Elisha*.

The first occurred in connection *with the Jewish people and the theocracy — the Jewish people leaving Egypt with a view to realizing an inheritance in a theocracy in another land*.

Thus, a first-mention principle was established at this point in Scripture regarding SIGNS, which can NEVER change.

Accordingly, any future manifestation of signs, through individuals empowered to perform these signs, *could ONLY have to do with the Jewish people, with the theocracy in view*.

Remove either (*the Jewish people or the theocracy*), and signs of the nature seen in Scripture *CANNOT exist. BOTH Israel and the kingdom MUST be in view TOGETHER for these supernatural signs to exist.*

This is WHY EXACTLY the same thing is seen through a manifestation of signs during Elijah’s and Elisha’s ministries. This was one of the darkest days in Israeli history. Ahab and his wife Jezebel had led the people completely away from God, into Baal worship. The theocracy was in existence, though in a divided kingdom. And the manifested signs had to do with Israel and the kingdom (a call for the people to return to the God of their fathers).

The same thing was seen in the gospel accounts and the Book of Acts during the offer and re-offer of the kingdom to Israel — an unparalleled manifestation of signs.

And the same thing will again be seen during the first half of the Tribulation, through the ministry of the two witnesses, through the ministry of Moses and Elijah to Israel during this period.

And the signs WILL, they MUST, have to do with Israel and the kingdom during this future time. The kingdom will be in the offing, for the time will be at hand when the kingdom will be restored to a repentant and converted nation.

1) John and Elijah

Many Bible students have trouble understanding that *John came ONLY “in the spirit and power of Elijah” and did NOT fulfill any of the Old Testament prophecies pertaining to Elijah.*

John clearly stated that he wasn't Elijah (John 1:21).

Jesus, on the other hand, clearly stated that he was Elijah (Matt. 11:10-14; 17:10-13).

But there was an “IF” in connection with John being identified as Elijah by Christ in Matt. 11:14 — “IF ye will receive...”

Elijah is to be Christ's forerunner at the time *Israel receives her Messiah.* God, in His foreknowledge, knew what the nation would do at Christ's first coming. Thus, John was sent “in the spirit and power of Elijah,” *but NOT in fulfillment of any prophecies about Elijah.*

(Scripture sometimes has near and far fulfillments of events in the preceding respect. Note Hos. 11:1 and Matt. 2:15 for example — “Out of Egypt have I called my Son.” The prophecy in Hosea is clearly about *Israel*, God's firstborn son, at the time of the Exodus.

In Matthew though, the prophecy is seen referring to God's other firstborn Son, at the time He was removed from Egypt as a child.)

The fulfillment of that seen in Isa. 40:3; Mal. 3:1; 4:5, 6 *can occur ONLY at the time when the Jewish people receive their Messiah.*

Note the context of Isa. 40:3; *it is millennial.* Also, note that which Elijah will do in Mal. 4:6, which John didn't do in his ministry.

Elijah, *EXACTLY* as he did with the prophets of Baal on Mount Carmel in I Kings 18:25ff, will turn "the heart" of the Jewish people back to their fathers (back to believing the prophets), and "the heart" of their fathers (the prophets) back to the Jewish people.

Note the direct statement regarding this in the historical account following the fire falling from heaven on Mount Carmel in I Kings 18:37-39 (*cf.* Mal. 4:5, 6):

"Hear me, O LORD, hear me, that this people may know that thou art the LORD God, and that thou hast turned their heart back again.

Then the fire of the LORD fell, and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench.

And when all the people saw it, they fell on their faces: and they said, The LORD, he is the God; the LORD, he is the God."

John, as Christ's forerunner at His first coming, aside from a near fulfillment of Isa. 40:3, failed to fulfill any of the prophecies pertaining to Elijah.

Thus, through any sound system of Biblical interpretation, *John CANNOT possibly be seen fulfilling the Old Testament prophecies concerning Elijah.*

Elijah will come yet future, fulfilling Isa. 40:3; Mal. 3:1; 4:5, 6. And, once again, he will be instrumental in turning the people *from unbelief to belief* in Israel, possibly in a similar manner to the way he accomplished this on Mount Carmel over 2,800 years ago.

2) *Moses and Elijah, During the Tribulation*

When Elijah returns to minister to the Jewish people before “the coming of the great and dreadful day of the Lord,” he will be accompanied by Moses, both during the Tribulation and with Christ following the Tribulation.

And his fulfilling the passages in Isaiah and Malachi may very well occur both during and following the Tribulation when both he and Moses return with Christ, for events throughout this period will occur prior to “the great and dreadful day of the Lord.”

(For information concerning when the Day of the Lord begins, which will follow the Tribulation and Christ’s return, refer to Chapters IV, V in Volume I of this book.

“The great and dreadful day of the Lord” would refer more specifically to that time — with judgment at a maximum intensity — when Gentile world power is destroyed following Christ’s return [Rev. 6:12-17].)

During the Tribulation (first half), Moses and Elijah will minister to Israel.

As previously stated, they will evidently be instrumental in the conversion of the 144,000 Jews who are to proclaim the gospel of the kingdom to the Gentiles worldwide during the last half of the Tribulation (Rev. 7, 12, 14). As well, they will evidently confront Antichrist and his false prophet, *through supernatural powers, through signs* (cf. Rev. 11:3-6; 13:13-15).

But the entire nation being brought to the place which Elijah brought them in history on Mount Carmel *will await Moses and Elijah’s return with Christ at the end of the Tribulation.*

(At the end of their ministry during the Tribulation, Moses and Elijah will be slain. And this will evidently be at or near the time when Antichrist breaks his covenant with Israel and turns against the Jewish people in all his fury, as seen in Matt. 24:15ff [cf. Rev. 11:13].

Three and one-half days following their death, Moses and Elijah will be raised from the dead and be removed into the heavens, awaiting Christ's return three and one-half years later.

For additional information pertaining to Moses and Elijah returning with Christ at the end of the Tribulation, refer to the author's book, *Coming in His Kingdom*, particularly Chapters I, IV.)

Biblical prophecy places Israel's repentance near the end of the Tribulation and the birth of a nation following Christ's return at the end of the Tribulation.

Moses and Elijah's ministry to Israel during the first half of the Tribulation may very well be of such a nature that over three years following their ministry, near the end of the Tribulation, in Israel's darkest hour, their prior ministry will play a part in the entire nation turning to and calling upon the God of their fathers (*EXACTLY* as seen in the type in Ex. 2:23).

And, *EXACTLY* as seen in the type, when the Jewish people do this, God will hear, remember His covenant with Abraham, Isaac, and Jacob, and send the One greater than Moses back to His people (Ex. 2:24ff; cf. Zech. 12:10ff).

2

A Woman, A Dragon, A Man-Child Three Entities During the Tribulation

“And there appeared a great wonder [‘sign’] in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars.

And she being with child cried, travailing in birth, and pained to be delivered.

And there appeared another wonder [‘sign’] in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads.

And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born.

And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to his throne.

And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days” (Rev. 12:1-6).

Revelation chapters eleven and twelve *MUST* be studied together. The former chapter *introduces* the latter chapter, and the latter chapter *provides additional details and commentary* for the former chapter.

Chapter eleven began by calling attention to the whole of the seven-year Tribulation, divided into two equal parts, two equal periods of three and one-half years.

Events during the latter half of the Tribulation were briefly mentioned first — the Gentiles treading the city of Jerusalem under foot (v. 2).

Then, a single series of events was singled out to cover the first three and one-half years — the ministry of two individuals sent to bear witness to the Jewish people immediately before they entered into their darkest hour (v. 3).

And part of the chapter was then given over to providing details concerning the ministry of these two individuals (vv. 4-12).

Then chapter twelve picks up where chapter eleven left off and provides details and commentary concerning events surrounding Israel and the nations immediately before and during the time referenced in verse two of the preceding chapter — during that time when Jerusalem would be trodden under foot by the Gentiles for three and one-half years, during the last half of the Tribulation.

As well, chapter twelve itself is also integrally arranged in a similar manner. The first six verses provide the complete story, with the remainder of the chapter forming commentary. The first three verses (vv. 1-3), forming a continuation from the previous chapter, lead into and form the background for the three verses which follow (vv. 4-6). Then the commentary seen in the remainder of the chapter has to do with these latter three verses.

Verses seven through twelve provide commentary for verse four; verse thirteen provides commentary for verses four and five; verses fourteen through sixteen provide commentary for verse six; and verse seventeen somewhat covers the whole of the matter and provides commentary for all three of these verses (14-16).

Then subsequent chapters, particularly chapters thirteen, fourteen, and seventeen through the first part of nineteen, continue this commentary. All of these chapters (chs. eleven

through fourteen, and seventeen through the first part of nineteen) are inseparably tied together in this respect and *MUST* be studied as a unit, with any one part being incomplete when separated from the other parts.

Identity of the Woman, Dragon, and Man-Child

Metaphors are used extensively throughout chapter twelve, which is something seen throughout the Book of Revelation and throughout Scripture in general.

That is to say, the “woman” is *NOT* a literal woman but is descriptive of someone or something else; and so it is with the “dragon” and the “man child.”

ALL three have to do with things which are literal, which, in themselves, are descriptive of that which they are referencing (*ref.* “signified” in Rev. 1:1). And that being depicted by all three metaphors is clearly made known in the chapter itself, through comparing Scripture with Scripture.

Metaphors are used in Scripture *in a completely consistent manner*, and man is *NEVER* left to his own imagination as to that which God is depicting through the use of metaphors. The texts, contexts, and/or related Scripture elsewhere will *ALWAYS* shed light on the matter, revealing how the metaphors are being used.

1) The Woman

The “woman” can easily be identified as *Israel* through a number of means.

The “woman” — in association *with the sun, the moon, and the stars* — is presented within the scope of Joseph’s second dream in Gen. 37:9. The typology and the symbolism in this verse in Genesis have to do *with Christ and Israel* (*cf. v. 10*) — *Christ ruling over Israel during the Messianic Era, with regality also shown relative to Israel.*

In Rev. 12:1, the woman and the symbolism have to do *with Israel and the nations* (cf. Rev. 6:12-17; 12:3) — *Israel ruling over the nations during the Messianic Era, with regality also shown relative to the nations.*

Israel in Rev. 12:1, unlike in Gen. 37:9, *is seen clothed with the sun* (symbolizing the main governing power, Israel), *the moon under her feet* (symbolizing Gentile powers subject to Israel [cf. Ps. 110:1, 2; Rev. 6:12-17]), and *a crown of twelve stars upon her head* (further showing regality through the use of “a crown” and “twelve stars” [*the number of governmental perfection, with the stars also showing governing powers, regality*]).

(There are two words for “crown” in the Greek text of the New Testament — *stephanos* and *diadema*.

The former word [*stephanos*] would be used of *an individual NOT actually seated on the throne and holding the sceptre, NOT reigning at the present time, though in a position to reign*; the latter word [*diadema*] would be used of *one actually seated on the throne and holding the sceptre, one PRESENTLY reigning.*

The word used for crown in the text of Rev. 12:1 is *stephanos*, indicating *a present nonreigning position* for the woman, for Israel, but also indicating that this woman is in a position to hold the sceptre and reign at a future time [cf. Rev. 17:18].

And at that future time the “crown of twelve stars” *would NO longer* be described through the use of the word *stephanos* *BUT*, rather, through the use of the word *diadema*.

For additional information on the two Greek words for “crown,” refer to “Crowns Cast Before God’s Throne,” Vol. I, Ch. XV, in this book.)

The woman is further seen *to be with child, “travailing in birth,” in pain, awaiting deliverance* (v. 2). This, of course, has to do with the woman in labor, about to give birth, about to bring forth the man-child (v. 4).

Then the woman, following the birth of the man-child (v. 5), is seen fleeing “into the wilderness.”

In Matthew’s account, when the Jewish people in the land see a certain event occur, they are warned to immediately, without any type delay, flee into “the mountains” (Matt. 24:15, 16 [*world kingdoms, i.e., the nations; cf. Isa. 2:2; Dan. 2:35; Luke 21:20-24*]), “the wilderness” (Rev. 12:6, 14-16 [*Gentile lands, as distinguished from the land of Israel; cf. Ex. 19:1; Heb. 3:8, 17*]).

Thus, in complete keeping with what this part of the Book of Revelation is about — *Israel and the nations, as Satan continues his rule through the nations* — the identity of the woman is seen at every turn.

(For additional information on the woman in Rev. 12, refer to “The Opened Scroll,” Vol. II, Ch. XVI, in this book.)

2) The Dragon

The identity of the “dragon” in verses three and four is seen in the subsequent commentary part of the text itself. The “dragon” is identified *as the Devil, Satan* (v. 9). He is the one seen back in verse three, ruling through the nations in the kingdom of the Beast, when this man rises to power as world ruler near the middle of the Tribulation.

In Revelation chapter six the Beast was seen riding forth on a white horse, “conquering, and to conqueror.” In this opening part of the Tribulation, he was seen wearing a “crown,” described through the use of the word *stephanos*.

This man’s aspiration at the time *was worldwide dominion*. But achieving his goal and wearing *a crown described by the word diadema, a diadem, awaited a future date*.

His wearing a diadem awaited conquest after conquest.

Then, in chapter twelve, this man is brought to the forefront again *and is NOW seen wearing the diadem which he had long sought after*.

Note in verse three that all seven heads of the Beast are crowned (*cf.* Rev. 17:9-12), and the word used for “crown” in the Greek text is *diadema*, NOT *stephanos* as used relative to Israel in verse one. Further, the “ten horns,” depicting this man’s ten-kingdom federation, are seen crowned with *diadems* in the opening verse of the next chapter.

Thus, the man previously seen riding forth when the first seal of the seven-sealed scroll was broken, wearing a crown depicted by the word *stephanos*, will now have achieved the power which he had sought three and one-half years earlier — *worldwide dominion*.

In Rev. 12:3, this man’s kingdom is seen so closely aligned with Satan that the dragon himself is depicted as having the seven crowned heads and ten crowned horns.

This is how inseparable Satan, the one ruling through the nations during Man’s Day, is seen aligned with the final form of Gentile world power at the end of Man’s Day. And Satan will give to this man controlling the final form of Gentile world power “*his power, and his seat [‘throne’], and great authority*” (Rev. 13:2).

3) *The Man-Child*

Most commentators and Bible teachers dealing with chapter twelve attempt to identify the “man child” as *Christ*, also brought forth by Israel.

This is done mainly because of two things said about the man-child in verse five. The man-child is destined “to rule all nations with a rod of iron”; and, following his birth, the man-child is “caught up unto God, and to his throne.”

Both would appear to identify the man-child as *Christ*. Christ, brought forth by Israel (as the man-child was brought forth by Israel), is destined to rule the nations as described in the text (Ps. 2:6-9); and Christ, as well, ascended to the same place described in the text (Ps. 110:1; Acts 1:9; 7:56).

Then again, co-heirs with Christ have a similar connection with Israel, are given the same promise relative to ruling the nations, and will be caught up into heaven as well (Gal. 3:29; I Thess. 4:16, 17; Rev. 2:26, 27).

And this has led some commentators and Bible students to associate the man-child with Christians being removed in what they would see as a selective rapture of Christians (though this would be completely out of place, *for ALL* Christians will have previously been removed from the earth.

And, aside from Christians *NO longer* being on earth at this time, selective rapture is *NOT taught anywhere in Scripture*).

But, after all is said and done, bear something in mind. The “woman” and the “dragon” *are identified in the chapter*. And the same should be expected concerning the identity of the man-child as well, *which is EXACTLY what can be found*.

The man-child *is unquestionably identified* later in the chapter, and a proper identification will open parts of chapters seven, eleven, and fourteen to one’s understanding (plus verses in the Olivet Discourse accounts, along with parts of the O.T.), which would otherwise remain closed.

With that in mind, note what the text and context have to say and teach about the matter.

First, the reference to a “man child,” used as a metaphor, *MUST be in complete keeping* with how both the “woman” and the “dragon” are used as metaphors in the chapter. And doing this would automatically discount any teaching that the man-child is a reference to *Christ*.

If Christ is being referenced, then the expression is not really being used as a metaphor in the same sense that the other two are being used (would *NOT* be in keeping with “signified” in Rev. 1:1), for Christ was brought forth by Israel as both a “male” and a “child,” or a “son” (literal rendering from the Greek text in v. 5 is “a son, a male,” with the Greek word for “child” also used in the text and context [vv. 4, 5]).

But the preceding, contextually, is really inconsequential. Any thought that the man-child is a reference to Christ is nullified by the context on both sides of the text.

Note *the timing* of the birth of the man-child in verse five.

The man-child's birth occurs AFTER Satan and his angels have been cast out of their abode in the heavens, which places this birth just BEFORE or in the middle of the Tribulation (v. 4); and it occurs immediately BEFORE Israel flees "into the wilderness" (into the surrounding nations) at the full end of the 1,260 days covering the first half of the Tribulation (v. 6).

Also, the birth of the man-child will occur EITHER very near OR at the time when the two witnesses in chapter eleven are slain, which is also at the full end of the first 1,260 days of the Tribulation.

But how is the man-child identified in Revelation chapter twelve? The man-child is seen following the woman fleeing into the surrounding nations (v. 14) as "the remnant of her [the woman's] seed, which keep the commandments of God, and have the testimony of Jesus Christ" (v. 17 [seen also in v. 13 of the previous chapter]). And that stated about "the remnant" in 12:17 would also identify them with the 144,000 in chapters seven and fourteen.

(This birth and identity of the man-child will be further developed in the next part of this chapter, where different things in both Revelation chapters eleven and twelve will be tied together.)

The Great Seismos

"And the same hour was there a great earthquake [Gk., *seismos*], and the tenth part of the city fell, and in the earthquake [*seismos*] were slain of men seven thousand: and the remnant were affrighted, and gave glory to the God of heaven" (Rev. 11:13).

The Greek word *seismos*, used twice in the preceding verse, has to do with “a shaking,” “an agitation”; and that being shaken has to be understood contextually.

The word *seismos* is consistently used *after ONLY one fashion* in its four other appearances in the Book of Revelation (6:12; 8:5; 11:19; 16:18). The word is consistently used *in connection with judgment related to regal powers*, particularly in connection with God’s judgment upon the kingdom of the Beast (*e.g.*, 6:12), though Israel is seen in the picture as well (*e.g.*, 16:18, 19a).

And it is evident that the word *seismos* is used after the same fashion in Rev. 11:13, referring to *a shaking of powers in both the heavens and upon the earth, NOT with an earthquake* (*ref.* Chs. XII, XV in Vol. II of this book).

(Note also that in Matthew’s, Mark’s, and Luke’s Olivet Discourse accounts, depicting events during the Tribulation, the same thing is also true [Matt. 24:7; Mark 13:8; Luke 21:10, 11].)

The word *seismos* is used in each instance in connection with regality, *with GOVERNMENTAL POWERS, NOT with the earth [NOT with an earthquake].*)

The word “hour,” seen in verse thirteen, is used in Scripture in a similar sense to the way “day” is used.

“Day” is used referring to both a twenty-four-hour period and a longer period of time (*e.g.*, Matt. 16:21; 17:1; 27:40; John 8:56; 14:20; 16:23, 26), and “hour” is used referring to both a sixty-minute period and a longer period of time (*e.g.*, Matt. 20:3, 5, 6, 9; 24:42, 44, 50).

And these two words are used by numerous cultures after these same two fashions today (*e.g.*, note the way “today” is used in the preceding sentence).

The expression, “the same hour,” seen in this verse, *MUST* be understood both textually and contextually.

The reference, evidently, is not to a sixty-minute period surrounding the resurrection and ascension of the two witnesses but to a longer period of time (understood more in the sense of “during that time” [the word ‘same,’ KJV, is not in the Greek text]).

A number of Greek manuscripts have the word for “day” instead of “hour” in this verse, which, if the correct rendering, would also have to be understood the same way.

This is borne out by what the verse goes on to say.

During that time referenced in the verse there *was a great shaking*. Contextually, this great shaking *could ONLY have begun to occur no later than when the Beast overcame and killed the two witnesses, possibly shortly before this time*

In this respect, the “time” in view could only encompass *an unrevealed number of “days.”*

Chapter twelve then deals with and describes this shaking through relating details concerning the war in heaven (vv. 4, 7-9), along with details concerning the woman being driven not only from her capital city but from her land (vv. 13, 14).

Both have to do with powers being shaken — the incumbent ruler, with his angels, being cast out of the heavens onto the earth; and the crowned woman, who is about to take the sceptre, being driven from her city and land.

Then reference is made to three things connected with this shaking:

- 1) A tenth part of Jerusalem falls.
- 2) Seven thousand are slain in the city.
- 3) Those comprising the remnant are terrified (an intensified form of the word for “frightened” is used in the Greek text).

Note that “tenth” and “seven thousand” *are numbers showing completeness.*

The numbers undoubtedly *are NOT used* referring to a tenth part of the city falling in an earthquake, leaving seven thousand slain. Rather the statements would be similar to that seen in Zech. 8:23 where *the number ten* (“ten men”) is used to show completeness, signifying those comprising “all languages of the nations” (*i.e.*, all those throughout the Gentile nations).

As in other parts of the Book of Revelation, it is apparent that numbers are being used *to show completeness*. And, in the light of the context and related Scripture, these numbers *would show the complete destruction of the city, and the complete uprooting of the Jewish people* (*cf.* Dan. 9:26; Luke 21:24; Rev. 11:2).

It will be during this time — extending throughout the last half of the Tribulation — that Satan, through the Beast, will launch his final and most intense thrust against the Jewish people, seeking their utter destruction once and for all.

It is into this type scene that the woman will give birth to the man-child, which *can ONLY* be the ones referred to by “the remnant” (Gk., *loipos*, “remaining ones”) in both chapters eleven and twelve (11:13; 12:17).

Is it any wonder that those comprising the remnant *will be terrified at this time?*

And, is it any wonder that they will have *to be removed from the earth* if they are to survive and fulfill the purpose for their being brought forth 12:17?

(The removal of the man-child from the earth [Rev. 12:5] is dealt with in Ch. VII in this volume of the book [*cf.* Rev. 14:1-4].

Also note again that Rev. 11:1-13 *forms commentary, covering events during the complete seven years of the Tribulation*.

Chapters six through ten had previously covered events during these seven years, and Rev. 11:1-13 simply forms commentary for parts of that previously covered.

Then, events in this chapter continue with additional commentary [vv. 14ff], providing information pertaining to what is called “the third woe,” centering more specifically on that brought to pass in the previous chapter [ch. 10].

“The second woe is passed; and, behold, the third woe cometh quickly.

And the seventh angel sounded...” [vv. 14, 15a].

“The second woe,” which “is past” [the second of the three woes in 8:13; 9:12], does not have to do with events in the previous verses of this chapter [vv. 1-13], but with events seen when the sixth trumpet sounded and the corresponding sixth vial was poured out [9:12-21; 16:12-16].

And “the third woe” has to do with *events seen when the seventh trumpet sounded and the corresponding seventh vial was poured out* [events seen in 10:1-11; 16:17-21, dealt with after another fashion immediately after mention of “the third woe,” in 11:15-19].)

1) *Birth of the Man-Child*

The woman *in travail* during the first part of the Tribulation and *giving birth* to the man-child in the middle of the Tribulation is dealt with in Matthew’s and Mark’s Olivet Discourse accounts, with Luke omitting the matter in his account.

And seeing how the matter is dealt with in these two accounts, plus noting something surrounding Luke’s omission of the event in his Olivet Discourse account, will help to better understand the same thing being dealt with in Revelation chapter twelve.

“For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes [‘shakings’], in divers places.

All these are the beginning of sorrows [‘travail,’ ‘birth-pangs’]...

And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come" (Matt. 24:7, 8, 14).

"For nation shall rise against nation, and kingdom against kingdom: and there shall be earthquakes ['shakings'] in divers places, and there shall be famines and troubles: these are the beginnings of sorrows ['travail,' 'birth-pangs']...

And this gospel must first be published among all nations" (Mark 13:8, 10).

The word translated "sorrows" in Matt. 24:8 and Mark 13:8 and the word translated "travailing" in Rev. 12:2 are cognant forms of the same basic word in the Greek text (*odin* and *odino* [cf. Gal. 4:19 and I Thess. 5:3 where the same two forms of the word are used and properly translated]).

The picture in both Matthew and Mark has to do with *Israel in travail during the first part of the Tribulation, during that time when the Beast is coming to power through conquest* (seen as a shaking among Gentile powers {Matt. 24:7; Mark 13:8}).

In both Matthew's and Mark's accounts, mention is made, following Israel's travail, of the gospel of the kingdom being proclaimed throughout all the Gentile nations.

Luke's account though *is different*. Neither Israel's travail nor the gospel being proclaimed among the nations is mentioned.

And the reason is evident:

Mention or omission of one necessitates a corresponding mention or omission of the other, for the one whom Israel brings forth at the end of her travail is the one who will carry this gospel message to the Gentile nations.

This individual is referred to as "a man child" and "the remnant of her seed [the woman's, Israel's seed]" in Revelation chapter twelve (along with being referenced in chapter eleven), and as the 144,000 in chapters seven and fourteen.

Thus, the birth and purpose for the birth of the man-child are dealt with quite extensively in Scripture.

2) *Birth of the Nation*

“Travail,” “birth-pangs,” is also seen in connection with *the birth of the nation itself during the latter part of the Tribulation* (cf. Isa. 66:7, 8; Micah 4:9-5:15).

Note in Isa. 66:7, 8 that the birth of the man-child is mentioned, but Israel’s travail is seen occurring *following this birth*.

In this respect, *the whole of the Tribulation* will be a time of travail for Israel, *with a first fruit of the nation being brought forth in the middle of the Tribulation* (Rev. 14:4), to be followed *by the birth of the whole nation in the main harvest at the end of the Tribulation*, as seen in the referenced verses from Isaiah and Micah.

Israel’s “travail” in Matthew’s and Mark’s Olivet discourse accounts could be viewed as covering the larger scope of the matter — *the nation’s travail throughout the entire Tribulation*.

Unlike the Old Testament accounts, this travail seen in the two gospel accounts *would have to be viewed first in connection with the man-child being brought forth, for specific reference is made of his ministry during the last half of the Tribulation*.

Then there is the matter of Luke not recording Israel’s travail and, as well, not recording anything about the message carried by the man-child.

But Israel’s travail seen in Matthew and Mark, in the light of the Old Testament, *could also be viewed in a continuing respect, referring to the birth of the entire nation following the birth of the man-child*.

And, as a first fruit of the nation, the man-child, the remnant, will carry the message to the Gentiles worldwide during the last half of the Tribulation.

Then, *the entire nation, the main harvest*, once brought forth, will carry the message to the Gentiles worldwide during the Messianic Era which follows.

(For additional information on Rev. 12, showing the connection of the woman in this chapter with the woman in Rev. 17-19a — particularly regarding the woman fleeing into the wilderness — refer to Appendixes I, II, “The Woman in Revelation” and “A Place in the Wilderness,” in this third volume of the book.

Also, parts of subsequent chapters in this third volume will address the issue as well.

Then, two things are shown in a rather conclusive manner in Rev. 11, 12:

- 1) The manner that Scripture is to be interpreted.
- 2) And the manner that the Book of Revelation is structured.

Scripture is self-interpreting. Scripture is to be interpreted by comparing Scripture with Scripture. Note how parts of ch. 12 provide commentary for parts of ch. 11. Then, commentary for parts of ch. 12 is provided by the Olivet Discourse accounts in the Synoptic gospels. Then, commentary for ch. 11 is, in turn, provided by parts of the O.T.

Then, note that Rev. 11, 12 provides commentary for the previous part of the book, chs. 6-10.

THIS is the WAY that ALL Scripture is structured — DETAIL, followed by COMMENTARY.

When a problem with interpretation exists, look to the PROPER COMMENTARY, the SCRIPTURES themselves, NOT to the commentaries written by men.

You will come out ahead EVERY time!)

3

The Beast — in the Types

Nimrod, the Assyrian Pharaoh, Haman

Revelation chapter thirteen presents two Beasts — one rising up out of “the sea” (vv. 1ff), and the other rising up out of “the earth [‘the land’]” (vv. 11ff).

“The sea,” is used referring to *the Gentile nations in their lands*; and “the land” is used referring to the only other entity which will be on earth at this time, *the Jewish people in their land*. Thus, it is apparent that the first Beast *will be a Gentile*, arising from among the Gentile nations, in a Gentile land; and the second Beast *will be a Jew*, arising from among the Jewish people, in the land of Israel.

(The words “earth” and “land” are translations of the same word in the Greek text of the N.T., the word, *ge* [also in the Heb. text of the O.T., the word, *erets*].

Thus, how *ge* [or *erets*] is used in the text and/or context would determine whether the whole earth or a particular land or people upon the earth was being referenced.

The Gentile nations are being referenced through the use of “the sea” in v. 1. In this respect, the use of *ge* in v. 11 could not refer to the earth, for that would include *the sea, the nations in their lands*. Thus, the word in this verse could only refer to *a people in a land separate from the nations*. It could only refer to *the Jewish people in the land of Israel*.)

The first Beast is revealed to be *a political leader*, previously seen as the rider on the white horse when the first seal of the seven-sealed scroll was broken, riding forth, “conquering, and to conquer” (Rev. 6:1, 2).

And in Rev. 13:1 he is seen three and one-half years later, having achieved his aspirations of worldwide dominion. He is seen here at the beginning of his reign, which would extend throughout the last three and one-half years of the Tribulation, bringing the Times of the Gentiles to a close.

The second Beast *will be a pseudo spiritual leader* (v. 11), who will draw his power from the first Beast, who, in turn, will draw his power from Satan (*cf. vv. 2, 12*).

Through various means (supernatural powers and signs [vv. 13-15]), this pseudo spiritual leader will direct attention to the first Beast, causing those dwelling on the earth to worship him, to worship the one having previously *sat in the rebuilt Temple on the Temple Mount, declaring himself to be God* (vv. 8, 12; *cf. II Thess. 2:4*).

(The use of the word *ge* ['land,' or 'earth'] in vv. 12ff, referring to those whose worship is directed toward the first Beast, would, of necessity, refer *to the earth* rather than to the land of Israel, as in v. 11. Note that the Jewish people at the very beginning of the first Beast's reign will be uprooted from their land and will either be killed or be driven back out among the nations.

Thus, during the last half of the Tribulation, the Jewish people will no longer be in their land as a nation, which would preclude activities of the second Beast centering around a Jewish presence in the land of Israel.)

The first Beast *ALONE* is the one occupying the limelight from Revelation chapters six through twenty; and, aside from several places in the book (13:11ff; 16:13; 19:20; 20:10), he is seen alone and referred to in a singular manner.

And he is referred to in this singular manner when dealt with elsewhere in Scripture, in both the Old and New Testaments.

He is the one seen numerous places in Old Testament prophecy, referred to different ways by different names.

There is *a tremendous amount of material* in the Old Testament dealing with this man.

And, because of this volume of material, *he should be one of the best known political leaders to ever rise on the scene, long before he even makes his appearance.*

BUT, the opposite of that is true today and will be true when this man appears yet future.

Mankind, in general, *knows VERY LITTLE about this man*, though that information has been readily available for millenniums.

And because of mankind's lack of knowledge concerning this man, he will be able to rise on the scene and deceive the masses.

And at the beginning of and during the first part of the Tribulation, the masses which he will deceive will even include the Jewish people, the very ones who gave mankind the book telling about this man.

Before dealing further with Revelation chapter thirteen, it would be best to go to the Old Testament and see how this man is introduced in Scripture, along with a number of the ways that he is subsequently dealt with.

THEN, when this man is seen from the perspective of the manner in which he is introduced and dealt with in the Old Testament, providing a foundation of this nature, Revelation chapter thirteen *can ONLY* become far easier to understand.

(This chapter and the three subsequent chapters in this book deal with *the Beast*. This chapter deals with *the Beast, in the types*; and the three subsequent chapters deal with *the Beast in the Psalms, in the Prophets, and in the Book of Revelation*.

And it should go without saying, with only four chapters, the subject can only be far from exhaustive in any one of these areas.

But enough is covered in each area to illustrate the point concerning how extensively this man is dealt with in Scripture, along with laying a proper foundation and providing information for further study.

The present chapter deals with three main O.T. types — *Nimrod in Genesis, the Assyrian Pharaoh in Exodus, and Haman in Esther*. And when these types are studied together, one can see a *developing word picture* surrounding the Beast.

Then, when this developing word picture is put together with that subsequently revealed about this man from other parts of the O.T. — particularly from that which is covered in the Psalms and the Prophets — the Beast can EASILY be quite well known, NOT ONLY long before he appears BUT without even going to the N.T.)

The First King of Babylon

“And the sons of Ham; Cush...

And Cush begat Nimrod: he began to be a mighty one in the earth.

He was a mighty hunter before the Lord: wherefore it is said, Even as Nimrod the mighty hunter before the Lord.

And the beginning of his kingdom was Babel, and Erech, and Accad, and Calneh, in the land of Shinar.

Out of that land went forth Asshur [*lit.*, ‘Out of that land he (Nimrod) went forth to Assyria], and builded Nineveh, and the city Rehoboth, and Calah,

And Resen between Nineveh and Calah: the same is a great city” (Gen. 10:6a, 8-12).

The future man of sin, the Beast, the one often called the Antichrist, is introduced in Scripture *as the seed of the serpent* in Gen. 3:15.

Then he is next seen centuries later in connection with Babylon in Genesis chapter ten.

He is seen following seven chapters (chs. 3-9) which begin with teachings surrounding salvation by grace

and a history of Israel (chs. 3, 4); and these chapters continue with teachings pertaining to the rapture (ch. 5), the great Tribulation (chs. 6-8), and a new beginning (ch. 9, pointing to the Messianic Era which will follow the Tribulation).

Then chapter ten, beginning a new sequence of events, picks up in the preceding typical respect *during the Tribulation* and introduces the Antichrist through the person of *Nimrod*, adding details to that previously presented in chapters six through nine.

(Ref. the author's books, *Seven, Ten Generations* and *Prophecy on Mount Olivet* [Ch. IX] for information on the overall type in Genesis 5-9.)

Nimrod was a grandson of Ham.

In this respect, the Beast is first seen in Scripture through one from a lineage *which Noah had cursed*, which had been relegated throughout Man's Day to the position of "a servant of servants [the lowest of servants]" for the remainder of mankind — the descendants of Shem and Japheth (Gen. 9:24-27).

(Ref. Appendix III, "The Sons of Noah," in this volume of the book.)

And note that which Scripture has to say in Prov. 30:21, 22a about a person from this lineage occupying, as *Nimrod* occupied, *a regal position during Man's Day*.

"For three things the earth is disquieted ['the earth quakes'], and for four which it cannot bear ['cannot bear up under']:

For a servant when he reigneth..."

Calling attention to these things is not to say that this future world ruler will be of Ham's lineage. Rather, it is to

point out a couple of interesting features about this man, drawn from the first type of him in Scripture.

First, he is seen typified by a man coming from a line *which had been cursed*, set in opposition to a line through which God's blessings to all of mankind would flow, through Shem's lineage (Gen. 9:26, 27).

And those in this latter lineage (descendants of Shem through Abraham, Isaac, and Jacob) *will be the ones whom a man (the Beast) typified by an individual from the former lineage (the lineage of Ham) will seek to destroy when he rises to power.*

Then, with the man typifying this future world ruler coming from Ham's lineage, *negative regal implications would, of necessity, have to be seen in the type.*

Nimrod, in the type, *ruled a kingdom in his day* (Gen. 10:10), producing conditions seen in Prov. 30:21. And the Beast, in the antitype, *will rule the world in his day, with the outcome of his rule producing similar conditions to those seen in the type.*

Note Isa. 14:4, 5, 14-17, which apparently looks beyond Satan to this future world ruler, to whom Satan will give *his power, his throne, and great authority* (Rev. 13:2):

“That thou shalt take up this proverb against the king of Babylon, and say, How hath the oppressor ceased! the golden city ceased!

The Lord hath broken the staff of the wicked, and the sceptre of the rulers...

I will ascend above the heights of the clouds; I will be like the most High.

Yet thou shalt be brought down to hell [‘to Sheol’], to the sides of the pit.

They that see thee shall narrowly look upon thee, and consider thee, saying, Is this the man that made the earth to tremble, that did shake kingdoms:

That made the world as a wilderness, and destroyed the cities thereof; that opened not the house of his prisoners”?

Isaiah 14:4, 5 introduces this man (*ref. vv. 2b, 3, 6*), referring to him as “the king of Babylon.”

Then, beginning with verse twelve, the text moves to Satan (past) but several verses later back to the Beast, to the last king of Babylon yet future (*vv. 15ff*).

Note *the inseparable way* Satan and the Beast are presented in Rev. 12:3; 13:1, which fits perfectly with the picture presented in Isaiah chapter fourteen.

Nimrod was the first king of Babylon; and the man whom he foreshadows, who will bring it all crashing down, the Beast, will be the last king of Babylon.

The name “Nimrod” in Gen. 10:8, 9 means *rebel*, seen from the meaning of the Hebrew verb *nimrodh*, which means, “to revolt.” And both *his position as ruler* (a servile person reigning) and *the meaning of his name* would necessitate viewing the things said about Nimrod *in a negative rather than a positive way*.

Two things are said about Nimrod’s activities as he is introduced. Nimrod “began to be a mighty one in the earth,” and “he was a mighty hunter before the Lord [something repeated in the verse, apparently for emphasis]” (*vv. 8, 9*).

And these are the only things said about Nimrod prior to the subsequent record of this man building four cities, possessing a kingdom, then building four more cities (*vv. 10-12*).

The expression, “before the Lord,” was previously used in Gen. 6:11 relative to wickedness in the earth preceding the Flood, during Noah’s day.

And something similar is evidently in view through the use of the same expression relative to Nimrod’s activities, something not connected with a mere hunter in the field.

Many commentators, particularly those dealing with the Hebrew text, see Nimrod’s activities as being *a mighty hunter of men*.

A Chaldean paraphrase of Gen. 10:8, introducing Nimrod, reads:

“Cush begat Nimrod who began to prevail in wickedness, for he slew innocent blood and rebelled against Jehovah.”

If the paraphrase is correct, this would lead into the thought of Nimrod *hunting men* rather than game in the field (v. 9).

The last king of Babylon, as the first, will likewise become “a mighty one in the earth,” and he will, as well, become “a mighty hunter before the Lord” in the same sense seen in the type (something clearly seen in the antitype which would appear to confirm the previously presented understanding of the type).

He will begin his quest for power at the very first part of the Tribulation, as seen when the first seal of the scroll is broken in Revelation chapter six (vv. 1, 2); and he will have achieved this power three and one-half years later, as seen in chapters twelve and thirteen (12:3; 13:1).

Then the tower of Babel enters into the picture in Genesis chapter eleven, having to do with Nimrod and those in his kingdom seeking to make a name for themselves and attempting to keep the kingdom intact, producing a unified kingdom of that day (vv. 1-4).

And this, of course, foreshadows the last king of Babylon doing the same thing, though not with a tower per se (Rev. 13:1-7).

The Lord came down and destroyed the kingdom in Nimrod’s day (Gen. 11:5-9), *EXACTLY* as He will do when the final form of this kingdom appears yet future (Rev. 6:12-17; 8:1ff; 19:11ff).

THEN, that foreshadowed by events in the latter part of Genesis chapter eleven will occur. In this part of the chapter, Abraham was called out of the same area where Nimrod’s

kingdom existed to go into another land and realize an inheritance therein (11:31-12:4).

And yet future, after God deals with the final form of this Babylonian kingdom, He will call the descendants of Abraham through Isaac and Jacob out of the same area where Antichrist's kingdom existed (worldwide) to go into another land and realize an inheritance therein (Deut. 30:1-5; Ezek. 34:11-13; 36:16ff; 37:1ff; 39:21-29).

The Assyrian in Egypt

“And there arose up a new king over Egypt, which knew not Joseph.

And he said unto his people, Behold, the people of the children of Israel are more and mightier than we:

Come on, let us deal wisely with them; lest they multiply, and it come to pass, that, when there falleth any war, they join also with our enemies, and fight against us, and so get them up out of the land.

Therefore they did set over them taskmasters to afflict them with their burdens...” (Ex. 1:8-11a).

The Book of Exodus opens with the Israelites residing in Egypt (a type *of the world* in Scripture) and a new king arising in the land, an Assyrian Pharaoh (Isa. 52:4; Acts 7:18).

The Assyrians had previously conquered Egypt and were now ruling the land of Egypt. And the Assyrian Pharaoh's attention was turned toward the Israelites, whom he saw as a threat; and he sought to destroy them (Ex. 1:7ff).

In the antitype, the Antichrist is seen coming out of the boundaries of the old Assyrian Empire (Dan. 8:8, 9) and is referred to a number of places in Scripture as *an Assyrian* (Isa. 10:5; 14:25; 23:13; 30:31; 31:8; Hosea 11:5; Micah 5:5, 6).

As the Assyrian in the type *conquered and ruled Egypt*, the future Assyrian *will conquer and rule the world*.

And, *EXACTLY* as in the type, the future Assyrian's attention will be turned toward the Jewish people, whom he will see as a threat; and he will seek to destroy them.

The threat in the type involved *God's firstborn son, Israel* (Ex. 4:22, 23). And the threat was very real. Satan knew full-well that *Israel was the nation destined to hold the sceptre, and he used the Assyrian Pharaoh in an attempt to destroy Israel*.

EXACTLY the same thing will occur during the reign of the latter-day Assyrian. He, following worldwide conquest, will exercise power from Satan's throne and will do Satan's bidding.

Satan knows full-well, *EXACTLY* as he knew preceding and during Moses' day, that Israel is *the nation destined to hold the sceptre, the woman from Rev. 12:1 who is destined to wear a diadem of twelve stars*.

And, *EXACTLY* as in the type, Satan will use the latter-day Assyrian in a final attempt to destroy Israel, enacting an intense, deadly effort without parallel in history (*cf. Matt. 24:21, 22*).

("Sonship" is connected *with rulership* in God's kingdom. It is sons who rule [*e.g., ruling angels are all sons of God because of creation*], and in the human realm *it is firstborn sons who rule* [*ref. the author's book, God's Firstborn Sons*].)

In the type, God raised up a deliverer, whom the Israelites had previously rejected but now received.

God then reduced the Assyrian's kingdom to a ruin, gave the Israelites the means to escape the decreed death of the firstborn (through paschal lambs dying in the stead of the firstborn, a vicarious death), delivered the Israelites from Egypt through the Red Sea, and destroyed the Assyrian Pharaoh with his armed forces in the Sea.

In the antitype, *EXACTLY* the same thing is seen. God will send the Deliverer, Whom He has raised up, Whom the Israelites previously rejected, but in that future day will receive.

God will then complete His work of reducing the Assyrian's kingdom to a ruin, and the Israelites will realize a vicarious death of the firstborn through applying the blood of the Paschal Lamb (Whom they had previously slain).

God *will THEN* deliver the Israelites from their worldwide dispersion, and He *will THEN* destroy the Assyrian, along with his armed forces.

In the type, the Israelites were led out of Egypt and taken to Sinai to receive the Law, the Old Covenant. And from there they were led toward another land, a land previously covenanted to Abraham, Isaac, and Jacob, wherein they were to realize an inheritance within a theocracy.

In the antitype, *EXACTLY* the same thing is seen. The Israelites will be led out from a worldwide dispersion and taken to a place (referred to as "the wilderness of the people" [Ezek. 20:34-37], which could very well be the Sinai area again) where a New Covenant will be made with the house of Israel, replacing the Old Covenant.

THEN, the Jewish people will be placed back in the land covenanted to Abraham, Isaac, and Jacob, wherein they will realize an inheritance within a restored theocracy.

This is what the entire Book of Exodus is about, along with the three subsequent books of Moses and the Book of Joshua. *It all BEGINS* with the rise of the Assyrian in Egypt, and *it ENDS* with the Jewish people in their own land within a theocracy.

Thus, if a person wants to know about the man who is about to rise to power (the future Assyrian) and/or what the future holds for Israel, all he/she has to do is go back to

these books and read about the matter.

It's ALL there, recorded almost 3,500 years ago.

Haman

“After these things did king Ahasuerus promote Haman the son of Hammedatha the Agagite, and advanced him, and set his seat above all the princes that were with him.

And all the king's servants that were in the king's gate, bowed, and revered Haman: for the king had so commanded concerning him. But Mordecai bowed not, nor did him reverence...

And when Haman saw that Mordecai bowed not, nor did him reverence, *then was Haman full of wrath*. And he thought scorn to lay hands on Mordecai alone [he scorned the thought of laying hands on Mordecai alone]; for they had shewed him the people of Mordecai: *wherefore Haman sought to destroy all the Jews that were throughout the whole kingdom of Ahasuerus, even the people of Mordecai*” (Esther 3:1, 2, 5, 6).

The opening two chapters of Esther deal with the complete, overall scope of the history of Israel — past, present, and future — as seen typically through the experiences of Ahasuerus (the king), Vashti (rejected as queen), and Esther (replacing Vashti as queen).

Then the book takes eight more chapters (chs. 3-10) to provide details surrounding events during a minute part of this overall history, yet future.

Chapters three through ten deal centrally with Ahasuerus, Haman, Esther, and Mordecai.

And, from a typical standpoint, events seen in these chapters have to do with God, the Beast, and Israel during the last three and one-half years of the Times of the Gentiles, with events leading into the Millennium.

This section of the book opens with Haman being promoted to a position in the kingdom *above all others, a position directly under the king* (3:1).

This foreshadows the Beast coming into power as world ruler in the middle of the Tribulation, with Satan giving to this man *his power, throne, and great authority*.

And this will place the Beast *in EXACTLY the same position seen in the type — a position directly under the King, under God, as the Lord's anointed* (cf. Ezek. 28:14).

All in the kingdom were to bow and reverence Haman. But Mordecai, a Jew seated in the king's gate (2:19, 21), refused to bow or reverence him (3:2b).

(From the standpoint of the overall type, Mordecai, *a Jew seated in the king's gate*, portends that seen in Gen. 22:17, 18 — *the seed of Abraham possessing the gate of the enemy*. "The gate" was the place where *business or governmental affairs were conducted in a city or kingdom*.

And *possessing the gate* in the manner seen in Gen. 22:17, 18 is a manner which Scripture uses to *signify governmental control*.

Mordecai seated in the king's gate in the type is another picture of the same thing seen in Rev. 12:1 — the woman wearing "a crown of twelve stars."

Both foreshadow *Israel in waiting, destined to take the kingdom, possess the gate.*)

And when Haman saw Mordecai seated in the King's gate, refusing to bow and reverence him, *he was enraged*.

As a result, *Haman's hatred for NOT ONLY Mordecai BUT the whole of the Jewish people in the kingdom* became such that his goal was seen to be the same as previously exhibited by the Assyrian in Egypt.

Haman sought to destroy ALL the Jews throughout the kingdom (3:6).

And the remainder of this book is about *Haman's efforts to do away with the Jewish people, along with that which resulted from his efforts.*

The MORE Haman turned his hand against the Jewish people, the WORSE conditions became for him.

He was FIRST humiliated by having to publicly exalt Mordecai, whom he had planned to slay and impale on a gallows which he had built (5:14; 6:1-14).

And THEN he himself was slain and impaled on the gallows that he had built for Mordecai (7:1-10), followed by his ten sons being slain and impaled on the same gallows as well (9:10-14).

These events were THEN followed by the king giving Esther ALL which had previously belonged to Haman (8:1, 7) and promoting Mordecai to the position which Haman had previously held (8:2; 10:2, 3).

The whole of the account, typically, has to do with the aspirations of the Beast during the last half of the Tribulation, that which God will bring to pass concerning this man and his ten-kingdom federation as a result, and that which God will then bring to pass concerning the nation of Israel.

This account is simply another part of an overall word picture surrounding the Beast and Israel, with the emphasis placed in a particular realm.

And the account shows once again *the working out of God's unchangeable principles regarding Israel (Gen. 12:1-3).*

(*Ref. the author's book, Esther, for a more detailed account of these events.*)

4

The Beast — in the Psalms, the Prophets

The Psalms, Isaiah, Jeremiah, Ezekiel, Joel...

(Material in the Psalms, in three of the major Prophets, and in several of the minor Prophets will be dealt with in this chapter.

The Prophets are designated either “major” or “minor,” not because of importance, but because of length. Also, the twelve minor Prophets make up one book in the Hebrew canon.

NO one book classed among the major or minor Prophets is more important or less important than any of the others.

ALL have their individual, unique place in Scripture; and each presents part of ONE complete word picture, EXACTLY as God would have man view the matter.

Because of the vast amount of material pertaining to the Beast and/or his kingdom in the Book of Daniel [a major Prophet], this book will not be dealt with in any special way in this chapter. Rather, the Beast, as he is seen in the Book of Daniel, is dealt with in the next chapter, Chapter V.)

The Psalms

A number of the one hundred fifty chapters in the Book of Psalms call attention to the Beast. This man, in the Psalms, is *ALWAYS seen in connection with Israel. That is to say, he is NEVER seen apart from Israel also being present in the text (NOT seen throughout ALL Scripture apart from Christ and/or Israel being present).*

And, as well, he is also OFTEN seen in conjunction with Gentile powers.

And he is invariably presented *in a descriptive manner* (e.g., “the bloody and deceitful man” in Ps. 5:6) or in a somewhat indirect manner through mention of the national powers which will form this man’s kingdom in that coming day (e.g., “the kings of the earth” in Ps. 2:1-3).

The Beast is never named in the Psalms, though he can be easily identified in the different Psalms which depict Israel during the Tribulation, leading into the Messianic Era.

In these Psalms he is seen *as Israel’s final and most horrific persecutor, appearing on the scene during Daniel’s Seventieth Week, at the end of the Times of the Gentiles.*

And occupying this ignominious role, though his efforts *will be directed toward destroying the Jewish people, God will use this man’s efforts to turn the matter completely around.*

Because of sin, God drove the Jewish people out among the nations *to effect their repentance through Gentile persecution.* That was 2,600 years ago, with untold periods of Gentile persecution occurring since that time.

Jewish graves dot the landscape throughout Gentile countries worldwide, *but repentance on Israel’s part has yet to occur.*

The persecution and slaying of 6,000,000 Jews in modern times under the Third Reich in Europe didn’t bring about Israel’s repentance. But the man who is about to appear, described so vividly in the Psalms, will bring the persecution of the Jewish people *to a level without parallel in history* (cf. Matt. 24:21, 22), a level which will result in the Jewish people being left without a place to turn other than to the God of their fathers. And it will be in that day, after over two and one-half millenniums of Gentile dominance and persecution, *that Israel’s repentance will be effected.*

Then, following Israel’s subsequent national conversion, God will place the Jewish people back in their own land, within a theocracy, with the nations being blessed through Israel.

And many of the Psalms depict the type persecution at the hands of the Beast which will allow God to bring this to pass.

The Psalms, when dealing with this man, *ALWAYS present part or all of the SAME picture*. Descriptions and actions of the Beast are seen. This is then followed by *his overthrow and the subsequent elevation of the Jewish people to their rightful place as both God's firstborn son and the restored wife of Jehovah*.

Taking certain verses from different Psalms, note some of the ways this man is presented.

As previously seen, Ps. 5:6 presents this man as "the bloody and deceitful man." Then, Ps. 7:4 presents this man as an individual *who was at peace with Israel, but has now become their enemy* (which could only be an allusion to his making and then breaking the covenant in Dan. 9:27).

Psalms 10:2-11 presents one of the most complete descriptions of this man in the Psalms.

In this Psalm, *he is seen filled with pride, boastful, giving heed to that which God abhors, and giving no thought to God's ways at all. His mouth is filled with cursing and deceit, he lies in wait to murder, to draw any and all into his net, and he will say in his heart that God has turned the other way and forgotten*.

In other Psalms, one finds Israel's cry for deliverance and/or God's deliverance of His people from this man, who is described different ways in different passages (*cf. Ps. 17:8-13; 37:7ff; 43:1; 71:4; 74:8-10; 140:1, 4, 8*).

Then, the second and eighty-third Psalms form two places where the Beast is presented in an indirect manner through dealing with the actions and/or aspirations of Gentile military powers at the end of Man's Day, which this man will command.

The first two verses of the second Psalm were quoted in unison by a group of the followers of "the way" after Peter and John had experienced persecution at the hands of Israel's religious leaders.

And, through so doing, *an application of the Psalm* was made concerning the past actions of Gentile powers of that day, along with the Jewish people, *against God's firstborn Son, Christ* (Acts 4:23-27).

The Psalm though, evident from the context, has to do with events surrounding Christ's second coming, not His first.

And the Psalm has to do with the actions of Gentile powers *against both Christ and Israel, God's firstborn Sons*.

Thus, the fulfillment of this Psalm awaits a future time.

The second and eighty-third Psalms both deal with *EXACTLY the same thing* — Gentile powers, forming the armies under the command of the Beast, coming into the land of Israel for particular purposes.

The time when they will come into the land of Israel is evident from material in both Psalms, with each Psalm presenting matters from a different perspective.

Both Psalms picture these Gentile powers coming into the land of Israel during days immediately following the Tribulation, *with a common goal*.

Part of this goal (seen in Ps. 2) will be *to do away with the restraining and authoritative power of the Father and the Son* (v. 4), and the other part of this goal (seen in Ps. 83) will be *to do away with the Jewish people* (v. 4).

(Psalm 2 refers to these armies as "the kings of the earth," and Psalm 83 adds more detail, *listing ten Middle East nations which have planned and plotted together, foreshadowing the Beast's ten-kingdom confederacy*.)

At the time these armies come into the land, *the Jewish people will have been regathered back to their land* (Ps. 83:4), and *God's Son will be seated on the throne in Jerusalem* (Ps. 2:6, 7; cf. Joel 2:27ff; Luke 1:32, 33), which places the matter at a time following the Tribulation.

Then, at that time, a dual scene presented in Scripture will be brought to pass.

On the one hand, the Gentile armies of the earth will *willingly and defiantly march into the land of Israel*, as seen in both the second and eighty-third Psalms.

On the other hand though, *they will have no choice*, for, in the words of Scripture, *God will put hooks in their jaws and bring them into His land* (Ezek. 38:4, 16; Joel 3:2).

And when the Beast with his armed forces marches into the land (*cf.* Ezek. 38:8-11; Joel 3:7-16; Zech. 14:1ff; Rev. 19:11-21), *seeking to do away with the restraining and authoritative power of the Father and the Son, along with seeking to do away with the Jewish people*, God is going to *laugh* at the very best which man, under Satan, has to offer.

“He that sitteth in the heavens shall laugh: the Lord shall have them in derision [*i.e.*, the Lord will mock, scoff, at them and their vain efforts]” (Ps. 2:4).

Referencing the Hebrew text, the thought of *God laughing* in the preceding verse has to do with *a type laughter where the recipient of that laughter is held in contempt, a mocking-type laughter exhibited toward an individual who is seeking to do something but is unable to do anything*.

And though the Beast and his armies will be left without a choice concerning coming into the land, when they do come into the land with their lofty goals and aspirations, *God’s fury, as He laughs at them in a contemptible and mocking manner, is going to mount up in His anger* (Ezek. 38:18).

“Then shall he [God] speak unto them in his wrath, and vex them in his sore displeasure [produce dismay, panic, terror as He exhibits His fiery wrath]” (Ps. 2:5; *cf.* Ps. 83:9-18 to see *the utterly complete manner* in which God will take care of the matter in that day).

At this time, *God's purpose* for bringing these armies into the land will be realized.

Following God's fury mounting up in His anger, *Gentile world power will be destroyed on the mountains and plains of Israel (cf. Rev. 14:14-20; 19:17-21), allowing the sceptre to be placed back in Israel's hands where it belongs, with the theocracy restored to Israel.*

The Jewish people will be elevated to the head of the nations, and all the Gentile nations will then be ruled by and blessed through the one nation, separate from the Gentile nations, which God called into existence to occupy this role.

The Prophets

The Prophets continue God's revelation of the Beast in the Old Testament Scriptures, presenting this revelation after a different fashion than seen in the types or in the Psalms.

And viewing the matter from a different facet in the Prophets is simply God's way of continuing to add to *a developing word picture of this future end-time world ruler.*

But the Prophets, though presenting the matter from a different perspective, *deal with EXACTLY the SAME thing as seen in the types or in the Psalms.* The Prophets deal with Israel's disobedience, the condition of the nation as a result, and the nation being uprooted from her land and driven out among the Gentile nations to effect repentance through Gentile persecution.

And the Prophets, in turn, deal with Israel's last great subjugator and persecutor, whom God will use to effect repentance on the part of His people.

Material from three major Prophets and several minor Prophets will be developed in this chapter. And as previously stated, material from the Book of Daniel (a major Prophet) — which deals with the Beast more than any of

the other Prophets — is dealt with in a separate chapter of this book, in Chapter V.

1) *Isaiah*

Verses in a number of chapters in Isaiah deal with the Beast; and each deals with this man after a different fashion, revealing a number of things about him.

He is seen throughout much of the fourteenth chapter *as the last king of Babylon and as the Assyrian* (vv. 4, 25). This chapter deals principally with how this man will reign, the end of his reign, and the subsequent reign of Christ.

Typical of the way Scripture is often structured, revelation in this chapter moves back and forth from the Beast's reign to Christ's reign.

Verses one through three picture millennial conditions. Then verses four through six picture conditions immediately preceding the Millennium. Then verses seven and eight bring the reader back to millennial conditions, with verses nine through eleven describing this man's overthrow preceding the Millennium. And the remainder of the chapter is structured after the same fashion.

Descriptions of the reign and subsequent overthrow of the Beast are seen in a number of different verses in this fourteenth chapter, providing a wealth of information:

“That thou shalt take up this proverb against the king of Babylon, and say, How hath the oppressor ceased! the golden city ceased!

The Lord hath broken the staff of the wicked, and the sceptre of the rulers.

He who smote the people in wrath with a continual stroke, he that ruled the nations in anger, is persecuted, and none hindereth...

Yet thou shalt be brought down to hell [*'Sheol'*], to the sides of the pit.

They that see thee shall narrowly [attentively] look upon thee, and consider thee, saying, Is this the man that made the earth to tremble, that did shake kingdoms:

That made the world as a wilderness, and destroyed the cities thereof; that opened not the house of his prisoners?...

The Lord of hosts hath sworn, saying, Surely as I have thought, so shall it come to pass: and as I have purposed, so shall it stand:

That I will break the Assyrian in my land, and upon my mountains tread him underfoot: then shall his yoke depart from off them, and his burden depart from off their shoulders" (vv. 4-6, 15-17, 24, 25).

This man is seen *as an oppressor* (v. 4), *one with other rulers exercising regal power with him* (v. 5 [his ten-kingdom confederacy]), and *one who will smite the people in anger, NOT ONLY continually BUT in an unrestrained manner* (v. 6).

He is seen *as a man who will make the earth to tremble, who will shake kingdoms, who will make the world as a wilderness, who will destroy cities, and imprison individuals in an unmerciful manner* (vv. 16, 17).

BUT, this is also *the man who is seen overthrown and trodden under foot in the land of Israel, EXACTLY as the Lord had decreed* (vv. 24, 25).

THEN, he is seen *in the place of the dead with ALL that appertained to him destroyed, pictured as one with maggots beneath him and worms covering him* (vv. 9-11).

In Isa. 16:1-5, this man is presented in connection with the Jewish people *as a spoiler, an extortioner, and an oppressor*. And particular reference is made to those Jews who will escape his wrath by fleeing to a specially prepared place in the land, which is stated in the text to be in Moab, which lies southeast of the Dead Sea (v. 4).

Then, once this man is overthrown (v. 4b), the Messianic Era will follow (v. 5).

The same sequence of events is presented again in Isa. 24:21-23; 26:8, 13, 14, depicting a different facet of the picture.

Then in Isa. 28:14-18, the same sequence of events is presented yet another way. Reference is made to *the covenant* which the Beast will make with Israel (*cf.* Dan. 9:27). It is referred to as *a covenant with death, an agreement with Sheol, the place of the dead* (vv. 15, 18).

This covenant made by the Beast though will be “disannulled [Heb., *kopher*, meaning ‘atonement.’ God will provide ‘atonement’]” (v. 18), followed by the Lord Himself making a new covenant with the house of Israel (Jer. 31:31-33).

And the Messianic Era will then follow (Isa. 28:16-18a).

Then note Isa. 33:8, 9, in a chapter which again moves back and forth between the Beast’s reign and Christ’s subsequent reign.

In these two verses, reference is made *to the broken covenant, with NOTHING but destruction lying in this man’s wake, as he regards no one.*

Thus, Isaiah, in different places, *presents the same overall picture of the Beast from a number of different facets.*

2) Jeremiah

Most of Jeremiah chapter four deals with the Beast in relation to the havoc and destruction which he will be allowed to bring to pass throughout the land of Israel, particularly upon the Jewish people’s cities and land.

Then, verses in chapter six deal with and shed light on the whole of the matter.

Thus, these two sections of Scripture will be viewed together; and they will be the only ones dealt with in Jeremiah, though there are other sections pertaining to this man in the book.

The fourth chapter begins *with the reason* for that which God is about to allow the Beast to do as he moves against the Jewish people. He will be allowed to move against God's people in this manner because of their "abominations" (v. 1; cf. v. 14), abominations which will have been occurring over millenniums of time.

That which is about to occur because of these abominations, in a climactic sense, is in perfect keeping with God's promised warning to the Jewish people in Lev. 26:14ff and Deut. 28:15ff. If God did not do as He had previously promised that He would do in these two sections of Scripture, which is seen carried out in Jeremiah chapter four, then He would not be true to His Own Word.

The man who will be God's instrument to carry out God's promised warning, in a climactic respect, will be the Beast.

He is referred to in Jer. 4:7 as "the destroyer of the Gentiles," who will move against Israel *in this same destroying way*, making their land "desolate" and laying their cities "waste, without an inhabitant."

In chapter six this man is referred to as "the spoiler," whom God will have placed as "an assayer and a tester" (NASB) among the Jewish people, to "know and try their way" (vv. 26, 27).

The thought here is the same as that which God stated about the Pharaoh of Egypt in Ex. 9:16, quoted in Rom. 9:17:

"And in every deed for this cause have I raised thee up, for to shew in thee my power; and that my name may be declared throughout all the earth."

God will raise the Beast up, *EXACTLY as He has raised up all of Israel's persecutors over centuries of time* (cf. Isa. 10:5, 6).

The matter begins with Israel's abominations, and it will end with God demonstrating His power (one way — by effecting Israel's repentance through Gentile persecution)

and bringing matters to pass after such a fashion that His name will be declared throughout all the earth (cf. Ezek. 36:17-36; 39:21-29).

Note how the end result of the matter is described in Jeremiah chapter four, following that time when the Beast breaks his covenant with and turns upon the Jewish people:

“Destruction upon destruction is cried; for the whole land is spoiled: suddenly are my tents spoiled, and my curtains in a moment.

How long shall I see the standard, and hear the sound of the trumpet?

For my people [the Jewish people] is foolish, they have not known me; they are sottish [‘stupid’] children, and they have none understanding: they are wise to do evil, but to do good they have no knowledge.

I beheld the earth [‘the land,’ the land of Israel], and, lo, it was without form, and void; and the heavens, and they had no light.

I beheld the mountains, and, lo, they trembled, and all the hills moved lightly.

I beheld, and, lo, there was no man, and all the birds of the heaven were fled.

I beheld, and, lo, the fruitful place was a wilderness, and all the cities thereof were broken down at the presence of the Lord, and by his fierce anger.

For thus hath the Lord said, The whole land shall be desolate: yet will I not make a full end.

For this shall the earth [‘the land’] mourn, and the heavens above be black: because I have spoken it. I have purposed it, and will not repent [i.e., God will not change His mind], neither will I turn back from it” (vv. 20-28).

(The words “land” and “earth” [vv. 20, 23, 27, 28] are both translations of the Hebrew word *erets*, which can be understood as either “land” or “earth,” depending on the context.

Erets should be translated “land” throughout the preceding passage, for *the land of Israel* is in view, not the earth as a whole.)

These verses need little comment to see what God is going to allow this man to do to both the Jewish people and their land. And this will be *because of their abominations on the one hand, and to effect their repentance on the other hand.*

Then the chapter ends *with Israel in travail, experiencing birth-pangs* (v. 31), about to realize a national birth following being brought to the place of repentance (*cf.* Isa. 66:7, 8; Matt. 24:8; Rev. 12:2).

THUS, God is going to raise up and use the Beast for His Own glory, to bring His plans and purposes regarding Israel and the nations to pass.

THEN, God is going to judge and destroy this man, for the *UNCHANGABLE principles of Gen. 12:1-3 CANNOT be violated.*

3) Ezekiel

There are a couple of classic references to this man in Ezekiel, in chapters twenty-one and thirty-eight. And in the thirty-ninth chapter the kings ruling under him are mentioned.

In Ezek. 21:25 he is seen as the “profane wicked prince of Israel,” who is about to be replaced by Another, “whose right it is” to rule and reign (v. 27):

“And thou, profane wicked prince of Israel, whose day is come, when iniquity shall have an end.

Thus saith the Lord God: Remove the diadem [‘the mitre’], and take off the crown: this shall not be the same: exalt him that is low, and abase him that is high.

I will overturn, overturn, overturn, it: and it shall be no more, until he whose right it is: and I will give it to him" (vv. 25-27).

The "mitre" (v. 26) has to do with *the headdress of Israel's high priest*, and the "crown" denotes *a ruler*.

This man will be Satan's counterfeit of the true Christ, *a king-priest* in relation to Israel, one who had previously sat in the temple of God, "showing himself that he is God" (II Thess. 2:4).

His end is in view in the passage. "Iniquity," referring particularly *to Israel's abominations*, is to be brought to "an end" (v. 25; cf. Dan. 9:24).

And *the mitre* and *crown* are then to be removed and given to the One Whose right it is to wear both — *the true King-Priest in Israel* (vv. 26, 27).

Then note four verses in Ezekiel chapters thirty-eight and thirty-nine:

"Son of man, set thy face against Gog, the land of Magog, the chief prince of Meshech and Tubal, and prophesy against him,

And say, Thus saith the Lord God; Behold, I am against thee, O Gog, the chief prince of Meshech and Tubal...

And, thou son of man, thus saith the Lord God, Speak unto every feathered fowl, and to every beast of the field, Assemble yourselves, and come; gather yourselves on every side to my sacrifice that I do sacrifice for you, even a great sacrifice upon the mountains of Israel, that ye may eat flesh and drink blood.

Ye shall eat the flesh of the mighty, and drink the blood of the princes of the earth..." (38:2, 3; 39:17, 18a; cf. Rev. 19:17-21).

The word translated "prince" (38:2, 3; 39:17) in the Hebrew text refers *to a king or a leader*. This is another pic-

ture of the same thing seen in the second and eighty-third Psalms, *with the prince leading them (38:2, 3; cf. Ps. 2:1-3), and the princes of the earth and their armies destroyed upon the mountains and plains of Israel and left for the hungry, ravenous birds and animals to feed upon (39:17, 18a; cf. Ps. 83:9-18).*

(For additional information on Ezek. 38, 39, refer to Appendix III, "Ezekiel Thirty-Seven —Thirty-Nine," in Volume II of this book.)

4) *The Minor Prophets*

As in the major Prophets, so in the minor Prophets. *The great burden of all the Prophets — both major and minor — is Israel and the nations.*

And the emphasis is *ALWAYS* on events occurring at the end of the Times of the Gentiles, with revelation centering around the repentance, conversion, and restoration of Israel on the one hand and the subsequent destruction of Gentile world power on the other hand.

The emphasis is *ALWAYS* on that time when the armies of the nations of the earth, led by Antichrist under Satan, will move against a converted and restored Jewish people, with their Messiah dwelling in the nation's midst.

And the man who will lead this confederacy of nations against the King and His people, centered in the capital of Jewry, in Jerusalem, is mentioned throughout a number of the minor Prophets.

In Joel he is seen heading the northern army, pictured in Ezekiel chapters thirty eight and thirty-nine (2:20).

In Amos he is seen as "an adversary" who will destroy the Jewish people and their land (3:11).

In Micah he is seen as "the Assyrian" who will come into the land and tread it down (5:5, 6).

In Nahum he is seen as “a wicked counsellor,” set in opposition to the “Wonderful Counsellor” of Isa. 9:6 (1:11-15).

And in Zechariah he is seen as “the idol shepherd” who will conduct affairs in an opposite manner to that of the true Shepherd (11:16, 17).

The extensive attention which the Old Testament gives to this future world ruler need not be further dealt with in the minor Prophets. The preceding, in conjunction with that covered in the types, the Psalms, and the major Prophets, should suffice to illustrate how revelation concerning this man can be seen extending from one end of the Old Testament to the other.

5

The Beast — in Daniel

The Little Horn, the Prince of the Covenant

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

The Times of the Gentiles exists for two basic, interrelated reasons:

- 1) *Because of Jewish transgression.*
- 2) *To bring about Israel's repentance, through Gentile persecution.*

The Times of the Gentiles began about 605 B.C, with Nebuchadnezzar's invasion of the southern kingdom of Judah (completing that which began over one hundred years earlier by the Assyrian invasion of the northern kingdom of Israel).

At this time, the Jewish people began to be uprooted from their land and transported to Babylon in the Mesopotamian Valley. The sceptre was removed from Israel's hands and placed in the hands of the Gentiles, and the sceptre has remained and will continue to remain in the hands of the Gentiles until the appearance and destruction of the Beast's kingdom, Antichrist's kingdom, yet future.

Antichrist's kingdom, as Nebuchadnezzar's, will be centered back in the Mesopotamian Valley.

He will be the LAST king of Babylon.

And once the Jewish people have been removed from his kingdom and placed back in their own land, the sceptre will be taken from the hands of the Gentiles and placed back in Israel's hands.

At THIS time, Gentile world power will be destroyed, and Israel will be elevated to the head of the nations, within a theocracy.

THEN, with the destruction of Antichrist's kingdom, the Times of the Gentiles will be brought to a close.

The Book of Daniel is the one book in Scripture which deals with this complete sequence of events, and the whole book is given over to revelation having to do, after some fashion, with this subject.

That depicted by the "great image" in chapter two and the four "great beasts" in chapter seven deal with the SAME thing from two different perspectives.

These two sections of Scripture deal with Gentile world power throughout the Times of the Gentiles (throughout that time when the sceptre is held by the Gentiles), and the overthrow of Gentile world power at the end of the Times of the Gentiles.

And these two sections of Scripture, together, form the foundation upon which the remainder of the book rests.

The Great Image The Four Great Beasts

*The "great image" in Daniel chapter two (divided into four parts [2:31-43]), and the "four great beasts" in chapter seven (7:1-8), are viewed by most premillennial students of the Word as representing *four successive world kingdoms, with Rome seen as the fourth.* These four kingdoms, as seen by most, begin with Babylon under Nebuchadnezzar and end with a revived Roman Empire under Antichrist.*

BUT, is this the correct way to view the matter?

Note a summary view of the four parts of the “great image” and the four “great beasts” in the preceding respect:

1) *The head of gold* (2:32, 38) and *the first great Beast* (7:4) have to do with the kingdom of Babylon under Nebuchadnezzar and his immediate successors, extending to Belshazzar (605 B.C. to 538 B.C.)

2) *The breast and arms of silver* (2:32, 39) and *the second great Beast* (7:5) have to do with the Medo-Persian kingdom, beginning with Darius and Cyrus, rulers of Media and Persia at the time of the conquest (538 B.C. to 330 B.C.).

3) *The belly and thighs of brass* (2:32, 39) and *the third great Beast* (7:6) have to do with the Grecian kingdom (330 B.C. to 323 B.C. and beyond), beginning with a conquest of the Medo-Persian kingdom by Alexander the Great, who died seven years later (323 B.C.).

The kingdom was then divided into four parts, with Alexander the Great’s four generals each commanding a part.

And the kingdom, over time, gradually faded from existence as a world power.

4) *The legs of iron and feet part of iron and part of clay* (2:33, 40-43), and *the fourth great Beast* (7:7, 8), have to do with the Roman Empire, forming a Roman kingdom (27 B.C. to 476 A.D.).

And this will be followed by a revived Roman Empire, forming a future Roman kingdom (appearing during Daniel’s Seventieth Week).

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

The only part of the prophecy where the interpretation is really in question, aside from understanding that there is an inseparable connection with Babylon throughout, *would be the fourth part of the image and the corresponding fourth Beast.*

Viewing the great image and the great Beasts together, Daniel identifies the first three parts of the image and the corresponding first three Beasts as particular nations which either began in Babylon (Nebuchadnezzar's kingdom) or later came in and conquered the nation(s) ruling in Babylon (the Medes and the Persians, and then Greece).

And this part of the prophecy has been fulfilled and is a matter of history (*cf.* Dan. 2:38; 5:18, 22-31; 8:3-8, 20-22).

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 Dan. 9:26, are usually associated *with a Roman destruction in history (under Titus in 70 A.D.) and a Roman prince (Antichrist) in prophecy* — both 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, or by the third Beast), 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, or by the fourth Beast) would, from history, appear to be *Rome*, with the final form looked upon as *a revived Roman Empire.*

Then, this interpretation would appear to be substantiated by Dan. 9:26. In this verse, “the prince that shall come” is *Antichrist*, and “the people of the prince” are said to be *the Romans destroying Jerusalem and the Temple in 70 A.D.*

And following this sequence, Antichrist is said to be a *latter-day Roman prince (“his people” being the Romans in history) who would rule a revived Roman Empire.*

Thus, understanding the interpretation of the fourth part of Daniel’s image in this respect, all of the 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 partial fulfillment in history.

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 that represented by the fourth part of the image and the fourth Beast? Or, is this an attempt to interpret Biblical prophecy through 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 elsewhere reveal about the matter.

1) *ONE Kingdom of This World IN Babylon*

Rather than the four parts of the great image and the four great Beasts representing four world kingdoms, *they actually represent ONE world kingdom (Babylon) under different national powers, over time.*

As previously seen, “the head of gold” has to do with *the kingdom of Babylon under Nebuchadnezzar and his successors* prior to the conquest of the kingdom by the two nations represented by “the breast and arms of silver” (2:37, 38).

“The breast and arms of silver” have to do with *the Medes and the Persians* coming in and conquering this Babylonian kingdom (2:39; 5:28, 31).

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 (2:39; 8:5-7, 20, 21).

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

But note something often overlooked about the preceding. Daniel’s image *is seen standing* in Babylon (2:31).

One kingdom is in view, and the kingdom represented by the image is Babylonian throughout all four parts of the image. 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.*

Nebuchadnezzar and his immediate successors *reigned from Babylon.* Then, 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., 208 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 (covering more territory than just the city; Babylon was a city-state).

This 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.

If there were such a thing as a revived Roman Empire, this Empire would have to be situated in the Mesopotamian Valley, *for Babylon, NOT Rome, will be the capital of the earth during the last half of the Tribulation.*

Such though *will NOT be the case*, for this prophecy has *NOTHING to do* with either a Roman Empire in history or a revived Roman Empire yet future.

Those viewing Rome as representing the fourth part of the image try to press secular history into Biblical prophecy at a place where it seems to possibly fit, *but really DOESN'T*. Then they further complicate the matter by a misunderstanding of the timing surrounding the destruction of Jerusalem in Dan. 9:26 (to be discussed later in this chapter).

The most interesting thing about the whole matter 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 the death of Alexander the Great; and he arises out of *a part of this Greco-Babylonian kingdom, NOT a succeeding Roman kingdom.*

The kingdom under Antichrist FOLLOWS the GRECIAN kingdom, NOT a Roman kingdom, and is represented first by the legs of iron, and then by the feet part of iron and part of clay in its final form.

As previously noted, the first part of the image is identified in Dan. 2:37, 38.

Then, following this, the remaining three parts of the image are given, though not identified.

The identities of the other three parts are given later in the vision of the “four great beasts” and the interpretation of this vision in chapters seven and eight.

The four Beasts are said to represent four kingdoms (four sequential kingdoms forming *the one Babylonian kingdom* [7:17; cf. v. 23]), and beginning with the second Beast, the last three are identified in chapter eight.

For the identity of the second, compare verses three and four with verse twenty (cf. Dan. 5:28, 31); *for the identity of the third*, compare verses five through eight with verses twenty-one and twenty-two; *and 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* (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 on the image), *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 on the image).

Rome is simply NOT in the prophecy!

Following Alexander the Great's death, the kingdom was divided among his four generals (8:8, 22).

The prophecy in Daniel though *does NOT* cover events during the reign of these four generals following this division. Rather, the vision goes immediately into the days of Antichrist yet future (the “little horn” in 8:9 is *NOT* Antiochus Epiphanes [as often taught], but *Antichrist* [see parallel verses, 8:23-26]); and, though Alexander the Great's kingdom will have long since ceased to exist in history, Antichrist is seen coming out of one of the four divisions of this kingdom yet future.

Almost three centuries following Alexander the Great's death and the four way division of his kingdom, Rome ap-

peared on the scene as a world power, *but NOT as a world power connected with Babylon or fulfilling any part of Daniel's prophecy.*

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 in Daniel chapter two and the fourth Beast in Daniel chapters seven and eight come into existence.

2) *The People of the Prince*

Now, what about “the people of the prince that shall come” destroying Jerusalem and the Temple in Dan. 9:26? Doesn't that refer to a past destruction 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 that shall come,” and compare this with a similar expression in Dan. 7:27 — “the people of the saints of the most High.”

Who will take the kingdom according to Dan. 7:18-27?

Note in verse eighteen that it is “the saints of the most High,” and in verse twenty-seven it is “the people of the saints of the most High.” The latter is the translation of a Hebrew idiom which is equivalent to the former.

And it is the same in Dan. 9:26.

“The people of the prince” in Dan. 9:26 is a reference *to the prince himself.* Failure to recognize this idiom and properly interpret its usage in Dan. 9:26 has resulted in confusion.

The destruction of Jerusalem in Dan. 9:26 is *NOT* a reference to the destruction which 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 (cf. Rev. 11:2).

The destruction in Dan. 9:26 *MUST occur during time covered by the Seventy-Week prophecy*; and, contextually, it occurs in connection with Antichrist breaking his covenant with Israel in verse twenty-seven.

BOTH the text and context in Luke 21:20-24 show that this section also has to do with the same time as Dan. 9:26 — the coming Tribulation, rather than with events in 70 A.D.

(*Ref. Ch. V in the second volume of this book, "Daniel's Seventieth Week," for additional information on Dan. 9:26.*)

3) *Emphasis on the Fourth Part of the Great Image and the Fourth Great Beast*

The emphasis in Daniel is *EXACTLY* where it is seen in *ALL other parts of Scripture where the subject is dealt with. It is upon the FINAL form of the kingdom seen depicted by the fourth part of the great image in chapter two and the fourth great Beast in chapter seven.*

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

The types in Scripture having to do with this Babylonian kingdom deal with the final form of the kingdom and center on the Jewish people, the last king of Babylon, and the utter destruction of this kingdom (*ref. Ch. III in this third volume of the book*).

The Psalms and the Prophets, when referring to this kingdom, *do the SAME.* Their message, as well, deals with the final form of the kingdom and centers on the Jewish people, the last king of Babylon, and the utter destruction of this kingdom (*ref. Ch. IV in this third volume of the book*).

And *the Book of Revelation*, providing summary Scripture, as well, *deals with EXACTLY the same thing* — the final form of the kingdom, the Jewish people, the last king of Babylon, and the utter destruction of this kingdom (chs. 6-19; *ref.* Ch. XII in the second volume of this book).

Daniel is the one book in Scripture providing a complete, overall view of the kingdom of Babylon, dealing with *ALL four parts, showing the complete picture of the kingdom of this world, from beginning to end.*

BUT, as elsewhere in Scripture, the emphasis throughout Daniel is on the final form of this kingdom.

In Daniel's reiteration of Nebuchadnezzar's dream about the great image in chapter two, Scripture devotes four verses to the dream itself — two verses describing the image (vv. 32, 33) and two more verses stating that which would happen when the final form of that depicted by the image appeared (vv. 34, 35).

Then, in the interpretation of that depicted by the great image, Scripture devotes one verse to the head of gold (v. 38), one verse to both the breast and arms of silver and the belly and thighs of brass (v. 39), but three verses to the legs of iron and the feet part of iron and part of clay (vv. 40-43).

THEN, the image is seen struck at this final form (in both the dream and the interpretation) by a "Stone cut out of the mountain without hands."

The complete image is destroyed, and the Stone THEN becomes a great mountain and fills the whole earth (vv. 44, 45; *cf.* vv. 34, 35).

Years later, in Daniel's reiteration of his own subsequent dreams and visions about the four great Beasts in chapter seven, Scripture devotes three verses, one verse each, to the first three great Beasts (vv. 4-6). Then, beginning with verse seven and continuing through the remainder of the chapter (vv. 7-28), Scripture deals with things surrounding the fourth

great Beast, the Stone from chapter two, and the destruction of the kingdom represented by this fourth great beast.

THEN, in the interpretation of that depicted by these four great Beasts, the first Beast is passed over without mention because that part of the image was about to become history. Though Belshazzar still ruled at the time of this vision (v. 1), the Medes and Persians would shortly conquer the kingdom (5:30, 31).

Thus, the interpretation begins with the second great Beast, *by picturing a ram with two horns in chapter eight* (vv. 3, 4, 20).

Then the third great Beast is depicted *by a male goat* (vv. 5-8, 21, 22). And quite a bit of space is devoted to information concerning this male goat, apparently because the ruler associated with the fourth great Beast (“the little horn” [7:8]) is seen coming out of a part of his kingdom (Alexander the Great’s kingdom).

Then, along with the latter part of chapter seven, the remainder of the book has to do with different aspects of revelation which mainly center around or have something to do with this man (the ruler associated with the fourth great Beast) and his kingdom.

The Little Horn The Prince of the Covenant

The little horn in Dan. 7:8, 20; 8:9 is none other than the future world ruler when the final form of the great image or the great Beasts is seen — the Antichrist, the man of sin, the Beast.

This is the man whom the Lord will raise up, place in the highest of regal positions, and use to bring the Jewish people *into such dire straits that they will have NOWHERE to turn other than to the God of their fathers* (cf. Ex. 3:1ff; 9:16; Dan. 4:17, 25, 26).

This is the man whom God will use to bring about ISRAEL'S REPENTANCE.

The Caesars during the time Rome ruled the world COULDN'T do it!

The different Pogroms, Crusades, and Inquisitions during the Middle Ages COULDN'T do it!

The Third Reich during modern times COULDN'T do it!

BUT the man about to appear on the scene WILL be able to do it!

Jewish persecution under this man will FAR, FAR exceed anything which has ever occurred in the past, resulting in the actions of the wandering and persecuted Jewish people closing out 2,600 years of a human drama in which NO Jewish person has wanted to participate BUT in which ALL Jewish individuals have had to participate.

As previously seen, this little horn will arise from one of the four divisions of Alexander the Great's kingdom — the northern division, which covered what is today northern Iraq and parts of Iran, Syria, and Turkey (Dan. 8:9).

THIS is the part of the world from which this man will arise, NOT from Europe BUT from the Middle East.

This man's ten-kingdom federation is referenced through the use of "ten horns," referring to "ten kings," in Dan. 7:7, 24. And he is said to subdue three horns, three kings (7:8).

BUT, these subdued horns, kings, *COULDN'T* be three of the ten, for these ten horns, ten kings, are to reign with this man (Rev. 12:3; 13:1; 17:12).

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

Note the parallel verse in Dan. 8:9, referring to the four parts into which Alexander the Great's kingdom was divided.

The three horns, three kings, which he subdues *can ONLY be those who ruled the other three parts of the kingdom* (the

matter is viewed as if this kingdom still existed when the little horn comes into power [*cf.* Dan. 2:44, 45; 7:12], else he couldn't be seen coming out of one part of the kingdom, then subduing those ruling the three other parts [Dan. 7:23, 24; 8:8-10, 21-23]).

The kingdom of Babylon, which was divided four ways at the time of Alexander the Great's death, *MUST be seen as one undivided kingdom in its final form.*

Thus, the first thing mentioned is the "little horn" *subduing three kings* — referring to those ruling the other three parts of the kingdom — *showing the kingdom being brought back together under ONE ruler again.*

(This man, *EXACTLY* like his predecessors [the Medes and the Persians coming in and conquering the kingdom, Alexander the Great then coming in and conquering the kingdom] will come in and conquer the kingdom, with his kingdom becoming the fourth part of the image, the fourth great Beast.

Again, this would show conclusively *that Rome can have NO part in this prophecy.*

Rome NEVER conquered the Babylonian kingdom in history. And, IF there were such a thing as a revived Roman kingdom in the future, the SAME would be true regarding this kingdom.

Rome is simply NOT found ANY place in the prophecy, whether past or future.)

Then *the covenant* which this man will make with Israel, along with his breaking this covenant, occupies a central place in these latter chapters in Daniel.

This covenant lies at the center of Daniel's Seventy-Week prophecy in chapter nine, and it is seen again through a large part of chapter eleven (vv. 21-45).

(The word "covenant" appears seven times in the Book of Daniel, *ALL* in chapters nine and eleven [9:4, 27; 11:22, 28, 30 (twice), 32].)

From that revealed, this future covenant, aside from effecting peace in the Middle East, will undoubtedly center around the Mosaic Economy with its Temple. The Jewish people will be allowed to live in some type semblance of peace in the midst of their Moslem neighbors, with a rebuilt Temple on the Temple Mount (a major feat in itself, one which is unattainable today) and the Mosaic Economy reinstated.

Once the covenant is broken by this man entering into the rebuilt Temple and declaring himself to be God (II Thess. 2:4; cf. Dan. 9:26, 27; 11:30-39), the most horrific time this earth has ever seen will break out overnight.

It is at this moment in time that the Jewish people living in the land are told to not take time to pick up anything from their homes but to run for their lives, with only that which they have on their person (Matt. 24:15-22).

This man is going to have *an affiliation with those who forsake the covenant, he will pollute the sanctuary, take away the daily sacrifice, and bring about further desolation upon a house which Christ had previously left desolate.*

He will “corrupt by flatteries” those who side with him against the covenant.

He will “do according to his will,” *exalting and magnifying himself* “above every god” (Dan. 11:30-32, 36; cf. Dan. 9:27; Matt. 23:37-39).

He will NOT regard any God [the true God, or false deities of the Gentiles]. Rather, he will “honor the god of forces [power]” (Dan. 11:36-38).

But, after all has been said and done — *following this man’s reign of terror (throughout the last three and one-half years of Daniel’s Seventieth Week), with the nations in ruin, and millions on top of millions slain* — this man is going to “come to his end, and none shall help him” (Dan. 11:45; cf. Isa. 14:15-17; Jer. 4:23-28).

6

The Beast — in Revelation

Present Throughout Chapters Six Through Nineteen

“And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy.

And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat [‘throne’], and great authority.

And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast.

And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, Who is like unto the beast? Who is able to make war with him?” (Rev. 13:1-4).

The Book of Revelation *is an unveiling, from the Old Testament Scriptures*, of God the Father’s Christ — the anointed One, the One Whose right it is to rule and reign, the One Whom the Father will give “dominion, and glory, and a kingdom...” (Dan. 7:13, 14; Rev. 1:1).

And, to set forth different regal aspects of the unveiling *of the One Whom the Father will place on the throne* (Matt. 20:21-23; Rev. 4:10, 11), the Book of Revelation also has to do *with a parallel counter unveiling, from the Old Testament Scriptures*, of the one whom “the god of this world [‘age’]” (II Cor. 4:4), Satan, will give the same thing — “his power, and his seat [‘throne’], and great authority” (Rev. 13:1, 2).

(And, through an unveiling of God's Son, Who is God manifest in the flesh, there will be an unveiling of God as well [cf. Rev. 1:1; 10:7].

And, through an unveiling of Satan's Christ, there will also be an unveiling of Satan as well.)

Satan will give the sceptre to his Christ, his anointed one, three and one-half years before his overthrow at the hands of the One to Whom God will have already given the sceptre.

This is the scene foretold at the beginning of Scripture, immediately following Adam's fall, when God announced the whole of the matter to the one responsible for the fall — to Satan:

“And I will put enmity between thee and the woman, and between thy seed and her seed: it ['He'] shall bruise thy head, and thou shalt bruise his heel” (Gen. 3:15).

Over and over in the Old Testament *vast amounts of information* concerning both God's Christ and Satan's Christ can be seen. And time and again *the end of the matter* is clearly presented as well.

Thus, when one arrives at the closing book of Scripture *he should* immediately know what to expect, particularly when the book begins with a clear statement relating the subject matter of the book — “The Revelation ['The unveiling'] of Jesus Christ...” (Rev. 1:1a).

Then there is the matter of *Israel and the nations* occupying a central place in the Book of Revelation, *EXACTLY as previously seen throughout the Old Testament Scriptures.*

And, to complete the unveiling of Jesus Christ, *the matter surrounding Israel and the nations is fully opened up and revealed in this last book of Scripture as well.*

There is NOTHING new in any realm in the Book of Revelation. The book is simply *an opening up and amplification of that previously found in the Old Testament.*

And the more one understands the Old Testament Scriptures, the easier it will be for that individual to understand the Book of Revelation. Scripture, moving from the Old Testament to the New Testament, *is self-interpreting in this respect.*

God's Sovereign Control

God exercises absolute, sovereign control over ALL things. NOTHING takes God by surprise, for NOTHING occurs apart from His sovereign control.

And God's ways are QUITE different from man's ways (Isa. 55:8, 9).

God sees the future the same way that He sees the past — *as being present* (Eccl. 3:14, 15). God views matters from the perspective *of an eternal present.*

And, to effect His plans and purposes, with His omnipotent power and sovereign control of all things, God can move men and nations as one might move pawns on a chessboard.

God's plans and purposes, made known in the Old Testament, often take a course which man would *NOT ONLY find unimaginable BUT unattainable.*

And one such course of action which God will use, made known in the Old Testament and brought to pass in the Book of Revelation, has to do with the counterpart to God's Christ — Satan's Christ.

God will have raised this man up to accomplish His plans and purposes, and this man will be little more than *a pawn in His hands.*

God will use this man *as a chastening rod* in order to bring His plans and purposes regarding Israel to pass. This man, who will seek to destroy Israel, will be the person whose actions God will use to bring about Israel's deliverance — something seen different places in the Old Testament and fully opened up and revealed in the Book of Revelation.

God will use this man to that end, though once matters have been brought to a conclusion, God will express extreme displeasure with this man's actions and then judge this man for his actions — a judgment completely commensurate with his actions.

Note two verses from Isaiah chapter fifty-two which reflect on this matter:

“For thus saith the Lord God, My people went down aforetime into Egypt to sojourn there; and the Assyrian oppressed them without cause.

Now therefore, what have I here, saith the Lord, that my people is taken away for naught [in the later Babylonian captivity]? They that rule over them make them to howl [‘make them to wail in distress’]...” (vv. 4, 5a).

Verse four depicts the Assyrian Pharaoh ruling Egypt during Moses' day, foreshadowing the future Assyrian ruling the world during the days of the Son of Man.

Then verse five forms a prophecy which moves from Isaiah's time to the days of Nebuchadnezzar and the Babylonian captivity.

Then note Ex. 9:16 (*cf.* Rev. 17:16, 17), which *NOT ONLY* relates God's dealings with the Assyrian in history *BUT* would reflect on God's dealings with the first and last kings of Babylon during the Times of the Gentiles (Nebuchadnezzar and the Beast):

“And in every deed for this cause have I raised thee up [the Assyrian Pharaoh in Egypt], for to shew in thee my power: and that my name may be declared throughout all the earth.”

The same distressful wailing to be heard in the camp of Israel in Babylon had previously been heard in the camp

during the days of the Assyrian Pharaoh in Egypt and will be heard again during the days of the future Assyrian.

And this resulted/will result *from persecution at the hands of individuals whom God had raised up/will raise up for this purpose.*

The distressful wailing yet future though will result *from an intense persecution without parallel in history.*

And, through this latter persecution, the Jewish people will be brought to the end of themselves, resulting in their repentance.

And, as the Assyrian and the first king of Babylon during the Times of the Gentiles were judged in history *after God had used them to accomplish His Own plans and purposes* (Ex. 14:13-15:12), *so will it be with the future Assyrian, the last king of Babylon, whom God will use to accomplish His Own plans and purposes* (Rev. 19:17-21).

Note the same thing again in Jeremiah chapter six:

“O daughter of my people, gird thee with sackcloth, and wallow thyself in ashes: make thee mourning, as for an only son, most bitter lamentation: for *the spoiler* shall suddenly come upon us.

I have set thee [*the spoiler*] for a tower and a fortress [‘an assayer and a tester’ (NASB)] among my people, that thou mayest know and try their way” (vv. 26, 27).

This future world ruler, “the spoiler,” is seen as the one whom God Himself will place in power *for a central purpose*, as revealed in these verses. God will place this man in the regal position which he will occupy (*cf.* Dan. 4:17, 25, 32; Matt. 20:23), as the earth’s ruler, with a view to using this man to bring about His Own revealed plans and purposes.

And these plans and purposes *MUST* begin with Israel’s repentance being brought to pass, for the whole of the matter of God bringing things to pass in His Son’s kingdom is dependant on Israel occupying her God ordained place in this kingdom.

Then, note how the matter is described another way in Zechariah chapter one:

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

And I am sore displeased with the heathen [the Gentiles] that are at ease: for I was but a little displeased, and they [the Gentile nations] helped forward the affliction” (vv. 14b, 15).

The scene, in the light of the manner in which the book begins (1:2-6), has to do with God seeking to bring about correction involving His son, Israel.

Then the nations seeing what is happening, though not understanding the matter, step in and seek to help God bring about this correction, through anti-Semitism. The nations help “forward the affliction,” with God then becoming *very displeased* with the nations.

God though will only allow the nations to carry their actions so far — *to the degree necessary to bring about the needed correction.*

Then, once this correction has been effected, God will put a stop to the matter and judge the nations which He used to bring matters to this predetermined goal (*cf.* Gen. 12:1-3).

Prominence of the Beast in Revelation

Thus, the culmination of 2,600 years of Israeli persecution at the hands of the Gentile nations will be brought to an end through God using the Beast and his ten-kingdom federation of nations from Revelation chapter thirteen.

This is the man who will “shake kingdoms” and make “the world as a wilderness” (Isa. 14:16, 17). But this is also the man whom God will use to bring His plans and purposes surrounding Israel to fruition — Israel’s last and greatest enemy during the Times of the Gentiles, the one who, under Satan, *will seek to destroy Israel.*

God though will bring matters to pass in such a manner *that the end result of this man's actions will be just the opposite of that which he had set out to accomplish.*

This man is not introduced in the Book of Revelation in chapter thirteen but much earlier, in chapter six, when the first four seals of the seven-sealed scroll were broken.

He is the one seen riding forth on a white horse, then a red horse, then a black horse, and then a pale horse (vv. 1-8). And the scene presented by this man riding forth on four different horses, each a different color, covers events during the whole of the seven-year Tribulation (*ref.* Chs. VI-X in the second volume of this book).

The breaking of the remaining three seals, which include the trumpet and vial judgments (the judgments of the seventh seal), simply present details and commentary for that seen when the first four seals were broken.

Thus, this man, his actions, and the result of his actions are seen throughout chapters six through twelve, before even arriving at chapter thirteen. Chapter thirteen simply presents commentary in the book, relating a number of details about this man so that other parts of the book can be better tied together and understood.

Then, beyond chapter thirteen, this man is seen throughout chapters fourteen through twenty as well.

Two Beasts are seen in these chapters. The first arises out of “the sea,” and the second arises out of “the land” (13:1, 11).

(For information on “the sea” and “the land” in relation to the appearances of these two Beasts, refer to Ch. III in this third volume of the book.)

The first Beast will be a political leader — the one seen riding forth on the four different horses in chapter six and the one seen throughout parts of the Old Testament, beginning with Nimrod in Genesis chapter ten (previously in 3:15).

The second Beast is then seen doing things on behalf of and calling attention to the first Beast, directing everything (worship, etc.) toward the first Beast.

1) *An Unholy Trinity*

There will be a *father-son relationship* between Satan and the Beast, comprising the first two individuals in an unholy trinity. The first Beast *will evidently be the actual son of Satan* — as the “giants [Heb. *Nephilim*, ‘fallen ones’]” in Gen. 6:4 and Num. 13:33 were the offspring of fallen angels under Satan (*cf.* Gen. 3:15; Isa. 26:13, 14).

Then, to complete this trinity, the second Beast will function *in a counterfeit realm to that seen in the work of the Holy Spirit*. As the Spirit calls attention to Christ, the second Beast will call attention to the first Beast, the Antichrist.

Miraculous signs will be performed through power exhibited by the second Beast, as he calls attention to the first Beast and his kingdom (Rev. 13:12-14). And it appears evident that this will be a counterfeit work paralleling the work of the Spirit during Christ’s earthly ministry at His first coming.

The miraculous signs which Christ performed were done through the power of the Spirit, as the Spirit called attention to Christ and His kingdom (Matt. 12:27, 28; John 16:13-15).

And the miraculous signs being manifested by the second Beast will be performed through the power of the first Beast (to whom Satan will have given his power), and attention will be called to the first Beast and his kingdom through these signs (*cf.* Rev. 13:2, 12ff).

2) *Wounded to Death*

In conjunction with all of this, as God’s Son died and rose again, with all attention then directed toward Him by the Spirit, the same thing will occur within this unholy trinity. Satan’s son will receive “a deadly wound.” He will be

“wounded to death,” and his wound will be “healed” (Rev. 13:3, 12, 14; 17:8-11).

THEN, ALL attention will be directed toward him by the second Beast.

“Wounded to death” could refer to this man being brought to the point of death and then miraculously healed, without actually dying. But that really doesn’t fit the complete picture, particularly when considering how this is dealt with in chapter seventeen (vv. 8-11).

This man *will be the seventh head* commanding a ten-kingdom federation of nations, as seen in Rev. 12:3; 13:1. And, according to Rev. 17:9, 10, *these seven heads* have to do with “seven mountains” denoting “seven kings” with kingdoms.

(The KJV rendering of the first part of Rev. 17:10 somewhat obscures the issue. Rather than the text reading, “And there are seven kings...,” it should read, “And they [the seven heads, seen as seven mountains in the previous verse] are seven kings.”)

The oft taught ideology that Rev. 17:9 has to do with the city of Rome, built on seven hills — resulting in no small part from the KJV rendering and the thought from Daniel that the fourth part of the great image and the fourth great beast have to do with Rome — *CANNOT* possibly be derived from a correct rendering of the text and the subsequent explanatory interpretation from the context.

Aside from the preceding, a reference to Rome, with its inseparable state Church [the Roman Catholic Church], *CANNOT* possibly be seen in the text or context. In fact, seeking to associate this verse with Rome and the Catholic Church *would be completely out of place in Rev. 17:1-19:6, for the dispensation in which God deals with the Church (the subsequent judgment seat as well) will be past at this point in time.*

In these chapters God is seen dealing *with Israel and the nations, NOT with the Church in any form.)*

This seventh head (the seventh ruler, the Beast) in Revelation chapters thirteen and seventeen, will evidently be slain and then be raised from the dead shortly after he comes into power, near the middle of the Tribulation (*cf.* 13:3, 5).

In chapter seventeen he is seen ascending out of “the bottomless pit [Gk., *abussos*, ‘the abyss,’ ‘the underworld,’ *a place where ONLY the dead or angels would be confined*]” (v. 8; *cf.* Luke 8:31; Rom. 10:7 [“deep” in these two verses, KJV, is a translation of *abussos*]; Rev. 9:1, 2, 11).

Then, once the Beast ascends out of the abyss, the *abusos* — once he has been raised from the dead — he is seen as an eighth Beast, though still of the seven (17:11).

This man will be slain, descend into the underworld, and then be removed from this place as the unholy trinity is given power to raise the man from the dead. And after he has been raised from the dead he becomes the eighth Beast, though he is still seen connected with the original seven Beasts.

And it will be at this time that “all the world,” seeing that which has occurred, will become engaged *in Satan worship and Beast worship*, saying:

“...Who is like unto the Beast? Who is able to make war with him?” (13:4; *cf.* v. 8).

3) Seven Heads

The seven heads in connection with Satan in Rev. 12:3 and of the Beast in Rev. 13:1 *MUST* be interpreted from other Scripture to properly understand that which is in view — in the same manner that the identity of the three subdued horns in Dan. 7:8 can be seen from Dan. 8:8-10 (the three kings forming the other three parts of the four-way division of Alexander the Great’s kingdom at the time of his death).

And it is really *a continuation* of the conquest of these three horns in Dan. 7:8 that is seen when the Beast is described as being the seventh and last king among a succession of

kings (*cf.* Rev. 13:1; 17:9-11).

An *allusion* to the conquest in Dan. 7:8 and a *continuation* of this conquest through three more kings, with the Beast ultimately emerging as the seventh king, is seen in Daniel chapter eleven.

Beginning with Dan. 11:3, the next nineteen verses are about the rise and fall of six kings (vv. 3-20), followed by the rise of a seventh (v. 21).

Then, details concerning this seventh king begin in this same verse and extend throughout the remainder of the chapter (twenty-five more verses), with his fall and end seen in the concluding verse (v. 45b).

Daniel chapter eleven begins in past time with the Babylonian kingdom under the dominion of the Medes and the Persians (vv. 1, 2), and the chapter continues with the kingdom under Alexander the Great and the four-way division of the kingdom following his death (vv. 3, 4).

THEN, beginning with verse five, ALL is future.

From verse five through verse twenty, *three kings* arise and are put down, with a *fourth* arising in verse twenty-one (the little horn from Dan. 7:8, the Beast from Rev. 13:1ff).

And these things will occur “in the end of years” (v. 6 [v. 13 reads very similar in the Hebrew text]), which is an apparent reference to the end of the time in Dan. 9:24-27.

Then this Beast was previously seen subduing *three other kings* (*cf.* Dan. 7:8; 8:8-10; 11:3, 4 [those ruling the other three divisions of Alexander the Great’s kingdom, giving him control of the entire kingdom]) before he subdues *the three kings* seen in Dan. 11:5-20 (*cf.* vv. 5 to 12 [*the king of the south*], vv. 13 to 19 [*the king of the north*], and v. 20 [*a raiser of taxes*]).

Thus, through this means, the Beast becomes *the seventh*, completing the seven heads, seven mountains, seven kings, seen in Rev. 12:3, 13:1.

(Many commentators teach that Dan. 11:5-35 has to do with a continuing time in history following Alexander the Great's death and the four-way division of his kingdom [323 B.C.], extending to the time of Antiochus Epiphanes, a Syrian ruler who sat on the throne from 175 B.C. to 164 B.C.

Other commentators though teach that beginning with v. 5, all is future.

The latter, NOT the former, is in perfect keeping with the way that the Book of Daniel is structured elsewhere. Things having to do with the fourth part of the great image [ch. 2] or the fourth great Beast [ch. 7] immediately follow things pertaining to the third part of the great image or the third great Beast [*NOTHING*, such as a Roman kingdom, lies between].

Things pertaining to the third part of the great image and/or the third great Beast are seen in Dan. 11:3, 4, and that seen beginning in verse five, which moves beyond that seen in verses three and four, could, contextually [the manner in which the book is structured in this respect elsewhere], *ONLY have to do with that depicted by the fourth part of the great image or the fourth great Beast.*

[Note that Scripture often *places together* what corresponding Scripture *unfolds as separate*.

This is seen in places such as the opening two verses in Genesis, the third and fourth parts of the great image and great Beasts in Daniel chs.2, 7, 8, 11, in Dan. 9:26, 27, or in events referenced by verses such as Isa. 61:1, 2; *cf.* Luke 4:16-21].)

Image, Mark, Name, Number

Four things are mentioned in Rev. 13:14-18 — *the image, mark, name, and number of the Beast* — but, in reality, there are only two things mentioned. “The image” is one thing, but “the name” or “the number” of the Beast form *his mark* (*cf.* Rev. 14:11).

1) Image of the Beast

The second Beast introduces *image worship* through causing an image of the first Beast to be built and then giving life to that image. The image is then given the ability to both speak and cause those on the earth to worship the image, under penalty of death (Rev. 13:14, 15).

The Beast and his image are then seen in a somewhat inseparable sense.

The image of the Beast would undoubtedly be an object to keep the attention of the world fixed upon the Beast, *with worship of the image being Beast worship through the image* (cf. Rev. 14:9-11; 15:2; 16:2; 19:20; 20:4).

The Old Testament counterpart to this image would be the image set up in the plain of Dura by the first king of Babylon during the Times of the Gentiles, by Nebuchadnezzar (Dan. 3:1ff). All were commanded to worship this image, under penalty of death (vv. 5, 6).

Three Jews whom the king had placed over affairs in the province refused, and they were cast into a furnace heated seven times hotter than normal — so hot that it slew the men casting them into the fire (vv. 8-22).

But the three Jews were protected in the fire after such a manner *that not even a hair on their head was singed* (vv. 23-27).

Then, after these Jews had been removed from the fire, the king realized what had occurred and Who had protected them in the fire. He then decreed that all peoples, nations, and languages were to recognize and honor the God of the Jews (vv. 28-30).

These events foreshadow that which will occur during and beyond the Tribulation — the world caused to worship an image under the penalty of death, the Jewish people refusing, Divine protection provided for them in the fires of the Tribulation, deliverance of the Jewish people at the end, and the final result being the same as in the type.

The end result, *EXACTLY as in the type*, will be a recognition and honoring of the God of the Jews by the nations of the world (cf. Ezek. 36:33-36; 37:21-28; 39:21-29).

2) Mark, Name, Number of the Beast

The “mark” of the Beast would consist of *either his name or his number*.

A correct rendering of Rev. 13:17 from the Greek text would be:

“...save he had the mark, [which is] the name of the Beast, or the number of his name.”

The name of the Beast is not given, though his number is provided in verse eighteen — “six hundred three score and six,” 666, *the number of MAN*.

(Over the years, actually centuries, dating back five hundred years, to the Reformation, individuals or groups of individuals have sought to identify the Beast, the Antichrist.

Scripture, in one respect, identifies this man in Rev. 13:18, as Scripture identifies the harlot in Rev. 17:18.

The man is identified by his number. Though he will sit “in the temple of God, showing himself that he is God” [II Thess. 2:3, 4], note his number — 666

He’s a MAN! He’s a MAN! He’s a MAN!

Any supposed identity beyond that would be out of line with Scripture.)

The name or the number of the Beast will be placed on the right hand or the forehead (possibly an implanted computer chip or some type invisible-to-the-eye printing which can be scanned, we’re not told). And without this mark, no one will be able to “buy or sell” (v. 17).

THIS is what is about to come upon the whole world, and the time in view can ONLY be very near at hand.

7

The One Hundred Forty-Four Thousand God's Evangels During the Tribulation

“And I looked, and lo, a Lamb stood on mount Zion, and with him an hundred forty and four thousand, having his Father's name written in their foreheads.

And I heard a voice from heaven as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps:

And they sung as it were a new song before the throne, and before the four beasts [‘four living creatures’], and the elders: and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth.

These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the first fruits [‘a first fruit’] unto God and to the Lamb.

And in their mouth was found no guile: for they are without fault before the throne of God.

And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people,

Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters” (Rev. 14:1-7).

The individuals who will proclaim the gospel of the kingdom to the ends of the earth during the Tribulation, spoken of by Christ in Matt. 24:14 and Mark 13:10, are revealed in the Book of Revelation to be 144,000 Jews, 12,000 from each of the twelve tribes of Israel (Rev. 7:1-8; 14:1-5).

And, in order to provide additional information, these Jewish evangelists are presented after another fashion in chapters eleven and twelve of this book — as “a man child” at the time Israel brings the 144,000 forth (gives birth [12:2, 4, 5]), and as “the remnant of her [Israel’s] seed” following the nation bringing the 144,000 forth (11:13; 12:17).

(*Ref. Ch. II in this third volume of the book for more information on the man-child and the remnant in Rev. 11, 12, along with how these are descriptive references to the 144,000 in Rev. 7, 14.*)

Thus, each of these four chapters (Rev. 7, 11, 12, 14) presents different types of information about the 144,000.

Chapter SEVEN presents the sealing of the 144,000 (vv. 1-8), along with the results of their ministry — “a great multitude, which no man could number, of all nations...” (vv. 9-17).

Chapter ELEVEN drops back behind chapter seven in time and presents the apparent means by which the 144,000 will hear the message and be saved — either directly or indirectly through the ministry of the two witnesses (vv. 3, 13).

Chapter TWELVE continues from chapter eleven, providing additional information about the 144,000.

This chapter presents their being brought forth as the man-child after all 144,000 have been saved, the timing surrounding their being saved (progressively during the first half of the Tribulation, with the complete number [all 144,000] brought forth, saved, by the middle of the Tribulation), and that which will occur once the 144,000 have been brought forth (vv. 1-17).

(Note that the 144,000 *COULDN'T* be saved near the end of the dispensation in which God deals with the Church, prior to the Tribulation. If saved during the present dispensation, *they would be part of the one new man* “in Christ” and would be removed at the time of the rapture, preceding the Tribulation.

Thus, they will have to be saved following the removal of Christians from the earth.)

Chapter FOURTEEN then presents additional commentary concerning the 144,000 for that previously revealed in chapters seven, eleven, and twelve (vv. 1-7).

When information in all four of these chapters (chs. 11-14) is studied together — with all four chapters providing commentary for the introduction of the 144,000 in chapter seven, allowing Scripture to interpret Scripture — a developing word picture can be seen concerning the place which these Jewish evangels will occupy in events throughout the entire seven years of the Tribulation.

As previously seen, the 144,000, referred to in chapter twelve as “a man child” and “the remnant” (vv. 5, 17), are presented as being brought forth in a progressive manner throughout the first three and one-half years of the Tribulation. The matter is presented as the development and subsequent birth of a child, with “Israel” *seen as the mother* and “the 144,000” *seen as the child* (vv. 2, 4, 5).

The gestation period for child-birth in the human realm is about nine months, but it will be almost three and one-half years for the man-child.

Development of the child in the mother’s womb (Israel’s womb), as it were, will progressively occur over a three and one-half-year period as individuals are saved and added to the number throughout this time.

Then, near the middle of the Tribulation when the number is complete, *Israel will be seen giving birth to the man-child, the 144,000* (Rev. 12:2, 4, 5; cf. Matt. 24:8; Mark 13:8).

The 144,000 are referred in Rev. 11:13 as “the remnant,” in connection with events occurring following the death, resurrection, and ascension of the two witnesses (vv. 7-13).

And this “remnant” is seen again in the next chapter, referred to as “the remnant of her seed [Israel’s seed]” (12:16, 17), identifying *the man-child* seen earlier in the chapter (v. 5).

(The word “remnant” in both Rev. 11:13 and 12:17 is a translation of the Greek word *loipos*, which means “remaining ones.”)

The word *loipos* could NOT refer to the Jewish people in the land as a whole. The nation will exist *in unbelief* at this time, and those remaining, the remnant, though afraid like the rest of the Jewish people, will give “glory to the God of heaven.” Doing this would be completely out of place for all of the unbelieving Jewish people still in the land.

The only Jewish people in the land at this time that this could possibly be referring to would be those seen in Rev. 12:17 — “the remnant of her seed [Israel’s seed], which keep the commandments of God, and have the testimony of Jesus Christ.”

And this “remnant” in Rev. 12:17, referred to as *Israel’s seed*, is the identification which the chapter provides for *Israel’s seed* back in v. 5, the “man child” [easily identified as the 144,000 in chs. 7, 14, for they will be the ones having *the testimony of Jesus Christ* and will be the *ONLY* ones on earth at this time who could fit the description of the man-child, the remnant, in ch. 12].)

Following the order of events occurring in the middle of the Tribulation, the Beast (who will, at this time, be the world ruler, the crowned seventh head) will slay the two witnesses (11:7).

The two witnesses’ bodies will then lie unburied in the streets of Jerusalem for three and one-half days, while the world rejoices.

And this rejoicing will apparently include the unbelieving Jewish people, in or out of the land, *those guilty of the blood of the prophets, along with others sent unto them, including God's Son* (Matt. 21:33-39; 23:37; Luke 13:33, 34).

Then, after three and one-half days, a day for each year of their ministry, the two witnesses will be raised from the dead and ascend to heaven.

And it will apparently be during this time that the Beast breaks his covenant with the Jewish people and enters into the Temple, declaring himself to be God (Dan. 11:31; Matt. 24:15; II Thess. 2:3, 4).

He will show his true colors, turn against the Jewish people, and seek to destroy them from off the face of the earth.

The first part of Rev. 11:13 (describing events occurring immediately following the ascension of the two witnesses), in the light of related Scripture, apparently has to do with the destruction of Jerusalem and the scattering of the Jewish people (events which occur at this time).

Then attention is called to "the remnant" — individuals who are afraid but still place first things first and give "glory to the God of heaven."

Things will happen so fast at this time that the Jewish people in Jerusalem and Judaea are told to run for their lives, without even taking time to enter into their homes to take necessities with them.

The Jewish people at this time are told to flee into "the mountains" (Matt. 24:15, 16 [*world kingdoms, i.e., the nations; cf. Isa. 2:2; Dan. 2:35*]), "the wilderness" (Rev. 12:6, 14-16 [*Gentile lands, as distinguished from the land of Israel; cf. Ex. 19:1; Heb. 3:8, 17*]).

And those not escaping into the surrounding nations will either "fall by the edge of the sword [be slain]" or "be led away captive into all nations" (Luke 21:20-24).

Jerusalem and the Temple will be destroyed, with the nation of Israel in the Middle East, as the world knows it today, ceasing to exist (*cf.* Dan. 9:26; Luke 21:22-24; Rev. 11:2).

And the Jewish people will not again have a national identity in this respect until Christ returns, removes the Jewish people from the nations, and reestablishes them back in the land Himself (Ezek. 37:21-28; 39:25-29; Matt. 24:30, 31).

The present nation of Israel in the Middle East — destined to be uprooted, with the Jews comprising this nation being driven back out among the Gentile nations — *includes only a part of world Jewry, was brought into existence through man's efforts in a Zionistic movement, and is a restoration of the Jewish people in unbelief, apart from their Messiah.*

But when Christ returns, the restoration of the Jewish people back to the land will occur *through Divine activity. Christ will send His angels out to regather all of the Jews from the nations of the earth (Matt. 24:31), and He will then restore them to the land, in belief.*

The latter, NOT the former, is that prophesied in Moses, the Psalms, and the Prophets concerning Israel's national restoration.

(For a more complete discussion of things in Revelation chapters eleven and twelve, refer to Chs. I, II in this third volume of the book.

Also refer to Ch. V in Vol. IV of this book.)

The 144,000, Removed from and Returned to the Earth

Revelation chapter fourteen provides the necessary information to explain things surrounding the removal of the man-child from the earth in Rev. 12:5.

The man-child, the 144,000, is seen in Rev. 14:1 in Christ's presence on Mt. Zion in heaven. And further down in the chapter the 144,000 are said to have been "redeemed from

the earth" (v. 3), and "redeemed from among men" (v. 4).

Then they are referred to as "the first fruits [*lit.*, 'a first fruit'] unto God and to the Lamb" (v. 4b).

The 144,000 will comprise *a first fruit of the nation*. During the last half of the Tribulation they, as a first fruit of the nation, will fulfill one of God's purposes for calling the nation into existence. They will be God's witness to the Gentile nations of the earth during this time (I Kings 8:54-61; Isa. 43:8, 9).

Then, following the Tribulation, God will deal with *the main harvest — the nation as a whole, the nation which brought forth the 144,000*.

At this time, the entire nation will be brought forth (saved through the personal appearance of their Messiah). And this will occur "in one day" (Isa. 66:8).

And, as a first fruit of the nation will have carried God's message worldwide to the Gentile nations during the last half of the Tribulation, the entire Jewish nation will carry God's message worldwide to the Gentile nations during the Millennium.

(Israel will bring forth *a first fruit of the nation, the 144,000*. But *HOW* will the entire nation be brought forth?

In Isa. 66:7, 8 *Israel is seen in travail relative to her own bringing forth*. And Israel being brought forth is in connection with "the land [the land of Israel]" also being brought forth [v. 8, NASB].

Then, this concept of "the land" being brought forth at this time is seen in a larger respect in Rom. 8:19-22 as *the entire material creation groaning and travailing together in pain, awaiting deliverance*.

In Isaiah, the deliverance of Israel and her land is seen in connection *with the nation bringing herself forth*:

"As soon as Zion travailed [contextually, a reference to the nation], she also brought forth her sons" [Isa. 66:8b, NASB].

And the reference to “sons” being brought forth is also seen in the travailing and deliverance in Romans chapter eight.

The time when the creation *will be delivered from the present groaning and travailing together in pain* is the time of “the manifestation of the sons of God” [v. 19] — a chapter dealing more specifically with the adoption and manifestation of Christians as firstborn sons.

Israel though has already been adopted and is presently God’s firstborn son [cf. Ex. 4:22, 23], though an unbelieving son. *BUT Israel MUST be brought forth as well* [actually first and foremost].

The creation will be delivered from its present groaning and travailing in pain *ONLY* when the complete contingent of the Sons of God [Christ, Israel, and the Church following the adoption] have been manifested for all to see [ref. Chs. I, II in the second volume of this book].)

The timing of the removal of the 144,000 from the earth is seen in both chapters eleven and twelve.

In chapter eleven, they are still seen on earth *at the time* Jerusalem and the Temple are destroyed (or, are in the process of being destroyed), with the Jewish people fleeing for their lives *at this time* (v. 13; cf. Matt. 24:15ff; Luke 21:20ff).

In chapter twelve, they are seen being removed from the earth *following* the casting of Satan and his angels out of heaven and *at the time* that the Jewish people in Jerusalem and Judaea flee for their lives (vv. 4-6).

Thus, Satan and his angels will be cast out of the heavens *before the middle of the Tribulation, apparently close to that time.*

And the 144,000, the man-child, will be removed from the earth *in the middle of the Tribulation.*

(Satan and his angels will be cast out of the heavens after all seven heads of the Beast have been crowned.

Note, in Rev. 12:3, all seven heads are seen wearing *diadems* at this time [wearing a monarch’s crown, a crown worn by one holding the sceptre (ref. Ch. II in this volume of the book)].

And the seventh head [the final world ruler, the final king of Babylon, Antichrist] will not rise to the position he will aspire [worldwide power and dominion], wearing a *diadem*, UNTIL near the middle of the Tribulation.

Thus, Satan and his angels being cast out of the heavens onto the earth will have to occur very close to the middle of the Tribulation, preceding Antichrist breaking his covenant with and turning against the Jewish people.

And the 144,000 will have to be removed from the earth very near, but following, the time that the remainder of the Jewish people in the land flee for their lives, for they are placed together in Rev. 12:5, 6 [with the escape of the 144,000 from the wrath of Satan and Antichrist *revealed to be into the heavens*, and the escape of other Jews in the land *revealed to be into different parts of the earth, into Gentile lands*.]

1) The 144,000 Removed from the Earth

As previously seen, the man-child — *the 144,000* — will be removed from the earth, following birth, to escape Satan's wrath.

And the removal of the man-child would parallel another removal of Israel's Seed over 2,000 years before — *Christ's removal from the land following His birth, to escape Herod's wrath*.

Israel brought Christ forth through a Jewish woman. Shortly after His birth, He was taken into Egypt to escape Herod's death decree on all the children in and around Bethlehem, two years old and under.

Christ was taken to a location which was outside Herod's jurisdiction.

Then, at a later time, Christ was taken back into the land to proclaim the gospel of the kingdom to Israel for about three and one-half years (Matt. 2:13-21).

Israel will bring forth the man-child through a means other than natural childbirth. Nonetheless, the matter is likened in Scripture to natural childbirth (Rev. 12:2, 4, 5).

Shortly after the 144,000 have been brought forth, they will be removed from Satan's and Antichrist's jurisdiction, into the heavens (Satan, immediately prior to this, will have been cast out of heaven and will no longer have jurisdiction from this heavenly sphere [Rev. 12:4, 7-12]).

Then, at a later time, the 144,000 will be sent back to the earth to proclaim the gospel of the kingdom to the Gentiles worldwide for about three and one-half years (Matt. 24:14).

And there will likely be another reason for their being removed into the heavens at this time. Unlike Christ during His earthly ministry, they will need training for the ministry which they are to carry out.

Christ, in this respect, personally appeared to and taught Paul following his conversion (Gal. 1:11, 12; Eph. 3:1-3). Paul had previously sat "at the feet of Gamaliel" and had been "taught according to the perfect manner of the law of the fathers" (Acts 22:3).

But Christ still had to take Paul, who was quite knowledgeable in the Scriptures, and teach him the message which he was to proclaim throughout the Gentile world, removing him into the heavens for this purpose (II Cor. 12:1-7; Gal. 1:15-18; Eph. 3:1-11).

And the 144,000, though many of them will have possibly been taught by the two witnesses, will likely experience the same thing Paul experienced following his conversion — caught into heaven as well, as John from the Isle of Patmos (*cf.* II Cor. 12:1-7; Rev. 1:9, 10; 4:1, 2).

And during the time spent in heaven, the 144,000 will evidently be taught the message which they are to proclaim throughout the Gentile world by Christ Himself.

2) *The 144,000 Returned to the Earth*

As Christ was taken back into the land to later proclaim the gospel of the kingdom to Israel for about three and one-

half years, the 144,000 will be sent back to the earth to proclaim the gospel of the kingdom to the Gentiles worldwide for about the same length of time.

The 144,000 being sent back to the earth to proclaim this message — though not stated in so many words in Scripture — is inferred several different ways.

The proclamation of this message is seen in Matt. 24:14 and Mark 13:10 as “the gospel of the kingdom” being proclaimed among all nations during what is evidently a time extending to the end of the Tribulation.

And the proclamation of this message is seen in Rev. 12:17 as individuals possessing “the testimony of Jesus Christ” during the last half of the Tribulation.

Then, the proclamation of this message is connected in a direct manner with the 144,000 in Revelation chapter fourteen.

In this chapter, the connection of the 144,000 with the message to be proclaimed is seen after a fashion in keeping with how the Book of Revelation is structured.

Immediately after the 144,000 have been introduced (vv. 1-5), the text reads:

“And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people,

Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters” (vv. 6, 7).

That proclaimed by the angel in verse seven *is NOT* the content of “the everlasting gospel” in verse six. Rather, this is simply *an announcement* to those dwelling on the earth by the angel appearing with this gospel.

Angelic activity is seen at every turn throughout the Book of Revelation. And, in the light of Israel's calling and the place which this angel occupies in relation to Israel's calling and the 144,000, this entire scene *can be understood ONLY one way.*

Israel is the nation which God called into existence to deliver His message to the Gentile nations throughout the earth, NOT angels.

And, in view of Israel's calling, the reference in these two verses, particularly contextually, *CANNOT possibly* have to do with an angel carrying the gospel message worldwide to all the nations on the earth. Rather, *it CAN ONLY have to do with an angel appearing with the message which the 144,000, seen in the immediately preceding verses, are to proclaim.*

And the latter, along with Rev. 12:17 (viewed in the overall structure of the chapter) and the Olivet Discourse references (Matt. 24:14; Mark 13:10), *would necessitate the 144,000 being returned to the earth to proclaim this message worldwide.*

(Note that the message which the 144,000 will proclaim is referred to as the "gospel of the kingdom" in Matt. 24:14. In this respect, the word "everlasting" in Rev. 14:6 [Gk., *aionios*] could be better translated "age-lasting.")

The 1,000-year Messianic kingdom is in view in Matt. 24:14, and this kingdom comprises *ONE age* — the seventh day, the seventh one-thousand-year period in the septenary structure of time, the coming Sabbath of rest in Heb. 4:9 [foreshadowed by the Sabbath in Gen. 2:2, 3, following six days of restorative work; cf. v. 4].

Aionios is used in the Greek text of the N.T. to refer to "a long period of time," usually "an age." *BUT*, apart from being used in relation to God, or His Son, *the word could NOT be understood in an "eternal" respect.*

Neither the Hebrew text of the O.T. nor the Greek text of the N.T. contains a word for “eternal.” *Olam* is the word translated “eternal,” “everlasting,” or “perpetual” in English translations of the O.T., and *aion* [a noun] or *aionios* [the adjective form of *aion*] are the words translated “eternal” or “everlasting” in the N.T. [*aidios*, an older form of *aionios*, used only two times, is the only exception (Rom. 1:20 and Jude 6)].

Olam, *aion*, and *aionios* all have to do with “a long period of time,” Time within that foreshadowed by the seven days in Gen. 1:1-2:3, opening the O.T., or John 1:1-2:11, opening the N.T. The *ONLY* possible exception, as previously stated, would be when the words are used relative to God and His Son — e.g., “the *aionios* God.” The latter could deal with “time” in an eternal respect, i.e., unending time.

The only way in which the Greek text can express “eternal,” apart from textual considerations [referencing God or His Son], is through a use of *aion* in the plural [e.g., Luke 1:33; Heb. 13:8, referring to “the ages,” i.e., cycles of ages without end, which would comprise eternity] or a double use of *aion*, in the plural and articular both times [e.g., Rev. 1:6; 4:9, 10; 5:13, 14; 7:12; 10:6; 11:15; 15:7; 19:3; 20:10; 22:5 — referring to “the ages of the ages,” again, cycles of ages without end]. Also, the same plural, double use of *aion* occurs in Rev. 14:11 without the definite articles, meaning “ages of ages.”

The preceding lists all occurrences of the plural, double use of *aion* in the Book of Revelation. This type use of *aion* only occurs seven other times in the N.T., all articular [Gal. 1:5; Phil. 4:20; I Tim. 1:17; II Tim. 4:18; Heb. 13:21; I Peter 4:11; 5:11 (ref. Vol. IV, Appendix I, in this book)].

The Ministry of the 144,000

The ministry of the 144,000 will reach to the ends of the earth over the short space of about three and one-half years — to “all nations, and kindreds, and people, and tongues” (Rev. 7:9).

Many reached with the message *will be slain* for their faith, with many others, in the words of Matt. 24:13, *enduring "unto the end"* (the end of the Tribulation) and *being "saved"* (being physically delivered out of the Tribulation).

Those slain for their faith during this time are described in Rev. 6:9-11; 7:9-17; 20:4. Their state during the time between death and the end of the Tribulation is seen in the former two references (6:9-11; 7:9-17), and that which awaits them during the Messianic Era is seen in the latter reference (20:4).

Following death they are seen in Christ's presence in heaven, and *during the Messianic Era* they are seen occupying regal positions with Christ in His kingdom.

Those enduring until the end and being delivered out of the Tribulation are seen in Matt. 25:31-46. And, as seen among those slain during the Tribulation in the larger scope of the passage in Revelation chapter twenty (vv. 4-6), both *faithful* and *unfaithful* appear among the saved who endure until the end and come out of the Tribulation alive in Matt. 25:31-46.

A *judgment* of these individuals who come out of the Tribulation alive, as with those slain in Rev. 20:4-6, occurs when Christ returns.

And, exactly as in Rev. 20:4-6, the faithful will be allowed to enter into the kingdom, but the unfaithful will be turned away; and the same metaphorical picture of a burning in relation to the unfaithful, as seen in John 15:6 and Heb. 6:8, is seen in both judgments (in both Matt. 25:31-46 and Rev. 20:4-6).

(For more information on Matt. 25:31-46, refer to Chs. XXII-XXIV in the author's book, *Prophecy on Mount Olivet*.

For more information on Rev. 20:4-6, refer to Ch. I in the fourth volume of this book.)

8

The Beast and the Woman

Israel in the Kingdom of the Beast

(The previous chapter in this book, Chapter VII, had to do with the 144,000 in Rev. 7, 14. This current chapter has to do with material in Rev. 17-19a.

Revelation 15, 16, covering the seven vial judgments, were previously dealt with in conjunction with the seven trumpet judgments in Rev. 8-10 [*ref.* Chapters XIII- XVI] in the second volume of this book.

Thus, chs. 15, 16 will be skipped over, continuing with ch. 17, for the material in these two chapters has already been covered.)

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

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

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

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

And upon her forehead was a name written, mystery, ‘Babylon the Great, the Mother of Harlots and Abominations of the Earth.’

And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great admiration [‘with great wonder’]” (Rev. 17:1-6).

Revelation chapters seventeen through the first part of chapter twenty provide a climactic sequence of events which is seen time after time in the Old Testament.

And this corresponding parallel *can ONLY be expected, for the structure of later revelation MUST ALWAYS be in complete keeping with the structure of earlier revelation.*

Later revelation MUST ALWAYS be completely in line with and rest on the foundation set forth in earlier revelation.

This climactic sequence of events, seen in both Testaments, the latter in complete keeping with the former, has to do with:

- 1) The realization of God’s purpose for driving the Jewish people out among the nations over 2,600 years ago.
- 2) The destruction of Gentile world power.
- 3) The ushering in of the long-awaited Messianic Era.

Through the judgments and different events brought to pass during the Tribulation, seen in Revelation chapters six through sixteen, everything is set in place for these climactic events to occur.

Then, beginning in chapter seventeen and continuing into the first part of chapter twenty, numerous details are given concerning these climactic events.

Most of this closing section of the Book of Revelation, leading into the Messianic Era, is taken up with detailed information pertaining to *the Beast, his kingdom, and a harlot woman occupying a central place in this kingdom* (chs. 17-19a).

THIS is the subject matter seen in this climactic part of the book, immediately before the destruction of Gentile world power (ch. 19b) and the ushering in of the Messianic Era (ch. 20a).

“The Beast” and “the woman” are both used in *metaphorical* senses.

And that being referenced through the use of both metaphors *is made clear* in the numerous Old Testament passages dealing with the subject, in earlier parts of the Book of Revelation, and in chapters seventeen through the first part of nineteen as well.

Then, the matter *is further connected with the Old Testament Scriptures* through the use of the word, “mystery.” Both *the Beast and the woman* are referred to by this word (17:5, 7).

(“A mystery” in the New Testament refers to *something made known in the Old Testament but NOT fully opened up and revealed in the Old Testament.*

Rather, the opening up and complete unveiling of that referred to as “a mystery” *awaited additional revelation, seen in the New Testament.*

One Testament is to be understood in the light of the other — the Old in the light of the New, and the New in the light of the Old.)

Thus, *NOT ONLY* must material in these chapters in the Book of Revelation be in complete keeping with *the manner in which this is set forth in the Old Testament BUT* this material *MUST ALSO* be seen as *a climactic opening up and unveiling of that previously presented in the Old Testament.*

These chapters in the closing part of the Book of Revelation, leading into the Messianic Era, *remove ANY remaining wraps and present the Beast and the harlot woman in FULL exposure for ALL to behold.*

The Complete Panoramic Picture

The Beast — the name used in the Book of Revelation for the man of sin, the Antichrist (Rev. 13:1ff; 17:8-14) — is presented a number of different ways throughout a large section of Scripture in both the Old and New Testaments.

As seen in previous chapters in this book, revelation concerning this man begins with Nimrod, the first king of Babylon, in Genesis chapter ten (previously introduced in Gen. 3:15)

And this revelation concludes with the last king of Babylon in the chapters under discussion in the Book of Revelation, from chapter seventeen into the first part of chapter twenty.

However, throughout Scripture, revelation concerning the Beast is *NEVER solely about this man alone*. Revelation concerning the Beast is *ALWAYS seen in conjunction with revelation concerning Abraham and his lineage through Isaac, Jacob, and Jacob's twelve sons — i.e., with Christ and/or the nation of Israel*.

This is the manner in which revelation about the Beast begins in Genesis, continues throughout the Old Testament, continues into the New Testament, and concludes in the Book of Revelation.

When the Beast appears in Scripture, *Christ and/or Israel appears someplace in the text or context as well (e.g., Gen. 9-11 [Shem in ch. 9, Nimrod in ch. 10, and Abraham in ch. 11]; the Books of Exodus, Esther, and Daniel)*.

The preceding is *an axiom* in Biblical studies surrounding the Beast, *which cannot be ignored*.

Thus, when an individual arrives at Revelation chapter seventeen and *sees the Beast and a harlot woman extensively dealt with together at the close of Man's Day* — knowing that both are referred to as a “mystery,” and knowing that the

Beast *NEVER* appears in Old Testament Scripture apart from *Christ and/or Israel* — *ONLY one thing concerning the identity of the woman could possibly be uppermost in one's mind.*

1) The Harlot in Both Testaments

In Old Testament history, because of the Jewish people's continued disobedience over centuries of time, God uprooted His people from their land and drove them out among the nations. And the major part of this disobedience was *harlotry*, which caused God to eventually divorce Israel (Isa. 50:1; Jer. 3:8; Hosea 2:2).

Israel, the wife of Jehovah, was having illicit relations — forbidden national relationships — with the surrounding Gentile nations.

And when Israel's cup of iniquity became full (*cf.* Gen. 15:16), God divorced Israel, uprooted His people from their land, and drove them out among the nations in order *to effect repentance through persecution at the hands of the harlot's lovers.*

Revelation chapters seventeen through the first part of nineteen presents, in detail, the end of the matter.

Israel, in these chapters, is seen at the HEIGHT of her DEGENERACY — enmeshed in and having illicit relations with the MOST CORRUPT form of Gentile world power known to man throughout his 6,000-year history.

And it is within this setting, as Gentile persecution reaches heights heretofore unknown, *that Israel is brought to the place of repentance and is cleansed of her harlotry.*

The preceding though, as will be shown, is far from the only means of identifying the harlot woman. Attention has been called to this means of identification first in order to show *the unity of all Scripture surrounding revelation concerning the Beast and Israel, from an introduction in Genesis to a conclusion in the Book of Revelation.*

First, note a number of Old Testament references having to do with Israel's harlotry:

"How is the faithful city become an harlot!" (Isa. 1:21a).

"Thou hast played the harlot with many lovers...

Thou hadst a whore's forehead, thou refusedst to be ashamed" (Jer. 3:1b, 3b; cf. vv. 6-14).

"Son of man, cause Jerusalem to know her abominations.

Thou hast played the whore also with the Assyrians...

Thou hast moreover multiplied thy fornication in the land of Canaan..." (Ezek. 16:2, 28a, 29a).

"And the Babylonians came to her into the bed of love, and they defiled her with their whoredom...

So she discovered her whoredoms, and discovered her nakedness..." (Ezek. 23:17a, 18a; cf. vv. 35-37).

"And now will I discover her lewdness in the sight of her lovers, and none shall deliver her out of mine hand" (Hosea 2:10; cf. vv. 2ff).

Chapters seventeen through the first part of nineteen in the Book of Revelation has to do *with ISRAEL'S harlotry seen at its APEX and then brought to an END*. And this is the *ONLY* place in the book where this is dealt with.

IF "the great whore" in these chapters is *OTHER than ISRAEL*, *THEN* a major subject of Old Testament prophecy relating to Israel is *NOT even dealt with in the Book of Revelation*.

APART FROM understanding that the "woman" is *ISRAEL*, the final seven years of the Jewish dispensation is *brought to a close in the Book of Revelation WITHOUT this book even dealing with the MAIN purpose for these seven years*.

APART FROM seeing Israel with the Beast in these chapters, that which could ONLY be uppermost in God's mind concerning Israel during the Tribulation — bringing His people, who have

played the harlot over centuries of time, to the place of repentance — is NOT even mentioned in the book.

But, as previously stated, the preceding is just one way in which the woman can be identified. As will be shown, this chapter goes on to state, *in so many words*, that “the woman” is ISRAEL.

Then, other internal proofs are provided in the chapter concerning the same thing.

2) *The Woman Is That Great City*

As the Beast is identified in chapter seventeen (vv. 8-14), the woman is identified in this chapter as well. The last verse in chapter seventeen provides, *beyond any question whatsoever*, the identity of the woman:

“And the woman which thou sawest *is that great city*, which reigneth over [*lit.*, ‘which possesses kingly authority over’] the kings of the earth” (v. 18).

The expression “the [or ‘this,’ ‘that’] great city” is used nine times in chapters eleven through eighteen, with six of these usages seen in the chapters under discussion, chapters seventeen and eighteen.

The first usage in 11:8 identifies the city *as Jerusalem*, and the identification of “the great city” in this first usage *MUST* be understood the same way throughout the subsequent chapters where this expression appears.

Note how Rev. 11:8 reads:

“And their dead bodies [the two witnesses] shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified.”

Jerusalem, in this verse, is associated with *Sodom* (sexual perversion) and *Egypt* (the world).

And the next two appearances of the expression, “the great city” (14:8; 16:19), associates “Jerusalem” with *Babylon* (note in 16:19 that “great Babylon” is dealt with in a *separate respect* from “the cities of the nations” [cf. Num. 23:9; Deut. 14:2]).

Babylon was the place where the southern two tribes were taken captive, beginning about 605 B.C., beginning the Times of the Gentiles.

Babylon is out in the world, typified by *Egypt*; and God allowed the Jewish people to be uprooted from their land and taken captive to Babylon because of their transgression over centuries of time, with sexual perversion, associated with *Sodom*, heading the list of sins (cf. Jer. 22:8, 9, 25).

And this is *EXACTLY* where “the woman” finds herself in Revelation chapters seventeen through the first part of nineteen — *enmeshed in the kingdom of the last king of Babylon, out in the world (scattered among the nations), and viewed as a harlot — EXACTLY as portrayed in previous verses (11:8; 14:8; 16:19).*

Thus, according to Rev. 17:18, the harlot, seen throughout these chapters, is identified as “Jerusalem.”

And there is NO getting around this clearly stated fact!

(“Jerusalem” is used a number of times in Scripture as simply another way of referring to the Jewish people. Even “the land of Israel” is seen this same way in Scripture [cf. Isa. 1:21, 26; Lam. 1:7, 8; Ezek. 14:11-13; 16:2; Matt. 23:37; Luke 13:33; 19:41].

The Jewish people, their land, and their capital city are looked upon and referred to in an inseparable sense in Scripture.

Thus, *in an interpretative respect*, Rev. 17:18 would have to read, “And ‘the woman’ which thou sawest is *Israel*...”)

3) The Woman Possessing Regal Authority

Then, Rev. 17:18 also presents *another means of identifi-*

cation. This verse doesn't stop with the identification of the woman as "that great city." Rather, the verse goes on to provide a *second means of identification, which is in complete keeping with the first part of the verse*.

The verse continues by adding the words, "which reigneth over the kings of the earth."

A better translation of these words would be, "which possesses kingly authority over the kings of the earth" (*ref. Wuest's Expanded Translation* — "which possesses [imperial] power over..."), limiting matters in the light of Ex. 4:22, 23 *to Israel and/or Jerusalem ALONE*.

Thus, the woman is identified as *possessing regal authority over the Gentile nations (17:18b)*.

This identifying statement reflects back upon and draws from a similar statement about the woman earlier in the book:

"...and upon her head [the woman's head, Israel's head] a crown of twelve stars" (12:1b).

"Twelve" is the number of *governmental perfection*; and this verse from chapter twelve forms part of the contextual, foundational material in the book upon which the identity of the woman in 17:18 rests.

The word used for "crown" in the Greek text of Rev. 12:1 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.

The time in the text is yet future, near the middle of the Tribulation, *with the woman wearing a diadem and exercising regal power and authority ONLY following the Tribulation*.

An individual presently exercising regal power and authority would wear a crown depicted by the word *diadema*, *NOT* a crown depicted by the word *stephanos*.

This is seen two verses later (v. 3), where the Greek word *diadema* is used — showing an exercise of *regal power and authority in the kingdom of the Beast* by the one to whom Satan will one day give “his power, and his seat [Gk., *thronos*, ‘throne’], and great authority” (Rev. 13:2).

(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 [an Assyrian ruler in Egypt, typifying the Coming Assyrian who will rule the world (cf. Isa. 52:4; Micah 5:5)].

Moses was instructed to say unto Pharaoh, “*Thus saith the Lord, Israel is my son, even my firstborn...*” [Ex. 4:22, 23].

“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, NOT Egypt, was God’s firstborn Son was an announcement to Pharaoh that *God recognized Israel in the regal capacity implied by sonship*.

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 chapters twelve and thirteen, was to be led out of Egypt under Moses.

Then, following certain events occurring while en route 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 Rev. 17:18. There is *ONLY one nation* on the face of the earth that this can be referencing — the nation which is *NOT to be* “reckoned among the nations” [Num. 23:9]. *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 Ex. 4:22, 23, *immediately prior to Moses leading the Israelites out of Egypt*; and this nation is identified in Rev. 17:18, *after EXACTLY the same fashion* [previously introduced after this fashion in Rev. 12:1], *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 Ex. 4:22, 23, 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 sceptre since prior to the creation of Adam [Satan] has done everything within his power to destroy Israel.

Also, note that Israel is spoken of in both *masculine* and *feminine* respects in Scripture — as a son, and as a woman [cf. Hosea 2:2; 11:1], 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 [Gen. 1:26-28].

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. Rom. 8:14, 15, 19; Gal. 4:5; Eph. 5:23-32; Heb. 12:23; Rev. 19:7-10].)

4) The Woman Guilty of Blood

Further, if Scripture is compared with Scripture, *Jerusalem ALONE* — referring to the Jewish people — is guilty of the blood of the prophets and of all slain upon the earth (Matt. 23:34-37).

And this guilt is CLEARLY ascribed to the harlot in Rev. 17:6; 18:24; 19:2.

The Jewish people ALONE carry THIS guilt.

It is simply NOT possible for any other city, nation, or segment of society to be looked upon in this manner.

THIS fact is CLEARLY stated in Luke 13:33:

“...it cannot be [*lit.*, ‘...it is not possible’] that a prophet perish out of Jerusalem.”

And it is clear from the subsequent verse (v. 34) that “Jerusalem” is used in verse thirty-three referring to the ENTIRE nation — ALL of the Jewish people — EXACTLY as it is used in Rev. 17:18:

“O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee...”

Thus, according to Scripture, *Israel ALONE can be considered guilty of blood in this respect.*

And in keeping with this thought, Christ died in the capital of Jewry at the hands of the Jews (Matt. 16:21; Acts 2:23, 36; Rev. 11:8).

And the Apostle Paul, as well, was prepared to die in Jerusalem at the hands of the Jews, “for the name of the Lord Jesus” (Acts 21:11-13).

The Harlot Cleansed, the Kingdom of the Beast Destroyed

There is ONLY one possible way that a person could expect the Tribulation to draw to a close and end in the Book of Revelation. And that would be EXACTLY the same way it is seen drawing to a close and ending in the Old Testament.

Whether in the Old Testament or in the New Testament, in the end time, ISRAEL is seen enmeshed within and committing harlotry with the MOST CORRUPT form of Gentile world power man has ever known or will ever know.

This is then followed by Israel's repentance, the nation being cleansed of her harlotry, the destruction of Gentile world power, and the ushering in of the Messianic Kingdom.

Though the nation *will have paid a heavy price, one beyond human comprehension, Israel's harlotry will be a thing of the past.*

Israel's sins will have been "as scarlet," "red like crimson"; but, with these sins having been completely removed — "as far as the east is from the west" — where *scarlet* and *crimson* once existed, conditions will then be "as white as snow," "as wool" (Isa. 1:18; cf. vv. 21-26; Ps. 103:12-22).

And *a cleansed nation* in that day will realize the rights of the firstborn, fulfilling the purpose for the nation's existence (cf. Rev. 17:16, 17; 18:8-21; 19:2, 3).

The heavy price paid by Israel over centuries of time has been both to her detriment and the detriment of the nations. Israel has been removed from her land, scattered among the nations, and suffered immeasurably at the hands of the Gentiles.

And, at the same time, the nations have suffered as well, *having been cut off from the spiritual blessings which could have been theirs through Israel.*

But, though the nations throughout this time have found themselves *separated from spiritual blessings*, they have, at the same time, found themselves *in a position of power and involved with materialism, becoming wealthy* (18:3, 9-19).

And Israel, having left her spiritual heritage and found herself scattered among the nations, has become inseparably involved *with the world's materialism and wealth* as well (17:4; 18:16).

During the Times of the Gentiles (over 2,600 years), *the nations have held the sceptre and have become wealthy at the expense of Israel* (17:2; 18:19b).

And, as long as the Times of the Gentiles continues, *the nations will continue to hold power and accumulate this wealth at Israel's expense.*

Then, at the same time, because of the position held by Israel on the one hand and the nations on the other, *spiritual blessings have been withheld from the nations.*

Thus, the whole of the matter has been to the detriment of the nations.

BUT, once Israel's repentance is effected, followed by Israel's harlotry being done away with (burned with fire [17:16, 17; 18:8ff]), it will all be over for the nations.

The Times of the Gentiles will end, the sceptre will change hands, and the wealth of the Gentiles will be given to Israel (Isa. 60:5, 11 [the word "forces," KJV, should be translated "wealth"; ref. NASB, NIV]; cf. Ex. 12:35, 36).

The preceding is what a large part of Revelation chapter eighteen is about.

Note particularly the latter part of this chapter beginning with verse nine. The nations will have become *rich*, and these nations *will be quite distraught* when all of this is suddenly taken from them (18:9, 18, 19).

Gentile headship will be over, their wealth will be gone; *BUT, the nations will find that they will NOW possess something FAR greater.*

Spiritual blessings/spiritual wealth which will be theirs through restored Israel will FAR exceed anything which they will have possessed throughout the Times of the Gentiles (cf. Isa. 65:19; Zech. 8:20-23).

"Pray for the peace of Jerusalem: they shall prosper that love thee" (Ps. 122:6).

9

Mystery, Babylon the Great

The Mother of Harlots and Abominations of the Earth

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

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

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

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

And upon her forehead was a name written, mystery, ‘Babylon the Great, the Mother of Harlots and Abominations of the Earth’.” (Rev. 17:1-5).

The Book of Revelation is where many expositors and Bible students commit mayhem in Biblical interpretation, and that is especially true beginning with chapter seventeen and continuing through the first six verses of chapter nineteen.

These are chapters where interpretation, for the most part, has remained unchanged over the years, with expositors seemingly being unable to break away from an erroneous view which has been held by individuals in one form or another for at least the last five hundred years, since the time of the Reformation.

Expositors, coming to chapters seventeen through the first six verses of chapter nineteen seem to forget what this part of the book is about — things following the present dispensation, during and beyond Daniel's seventieth week — and *begin dealing with material completely foreign to the subject matter of the book.*

They see "*the Harlot*" in these three chapter as representing "the Roman Catholic Church."

Then, if the preceding manner of mishandling Rev. 17:1ff wasn't enough in and of itself — *i.e.*, attempting to see God dealing with the Roman Catholic Church during the seven-year Tribulation, "the time of Jacob's trouble" — *note something about "the harlot" in these chapters.*

"The harlot" in Rev. 17:1-19:6 is CLEARLY IDENTIFIED in several unmistakable ways (in COMPLETE KEEPING with the subject matter being dealt with in this section of the book (chs. 6-19) and in the O.T., beginning in Genesis.

Christians will be removed from the earth and dealt with at the end of the present dispensation, prior to "the time of Jacob's trouble" (chs. 1-3). *And it is COMPLETELY OUTSIDE the scope of anything taught in Scripture to attempt to see God dealing with anyone or any group of individuals associated with Christianity (either true Christianity or a so-called false Church) during the Tribulation.*

Misguided interpretation of the book in the preceding nature (which is not really interpretation at all) results in two things:

- 1) People are misled, causing them to believe that which is "not according to this Word" (Isa. 8:20).

- 2) Proclaimed error at any point in Scripture invariably closes the door to a correct understanding of the passage being dealt with, which, many times will close the door to correctly understanding related passages of Scripture as well.

Thus, mishandling Scripture after this fashion is a *serious matter*. The end result can and often does have far-reaching ramifications, moving far beyond one passage dealt with in an erroneous manner.

Again, beginning with Rev. 6:1, this book is dealing with “the time of Jacob’s trouble,” not the time of the Church’s trouble (either the true Church or a so-called false Church).

God, at this time, *will have completed* His dealings with the Church during Man’s Day.

And beginning with Revelation chapter six, *God is seen turning back to Israel and completing His dealings with the Jewish people during and immediately following the last seven years of Man’s Day.*

That seen in these chapters will complete the past Jewish dispensation through fulfilling the final week of Daniel’s Seventy-Week prophecy, And the nations will be dealt with through Israel at this time, with the Messianic Era to follow.

Subject and Structure of the Book

Note again *the subject matter* of the Book of Revelation and *how the book has been structured*, given in the opening verse of the book.

“The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John.”

Then, with these things in mind, *the time element* — “the time of Jacob’s trouble,” beginning in chapter six — can be dealt with and understood within its proper context and the manner in which the material has been put together in this book.

The first five chapters of the book deal with events which will occur immediately preceding “the time of Jacob’s trouble” — the Church removed and dealt with at Christ’s judgment seat (chs. 1-3), the twenty-four elders cast their crowns before God’s throne (ch. 4), and the introduction of the seven-sealed scroll and the search for One worthy to break the seals of this scroll (ch. 5).

And, beginning with chapter six and continuing through the first six verses of chapter nineteen, events are dealt with which will occur during or immediately beyond “the time of Jacob’s trouble,” a *TIME when the seven seals of the scroll are broken* — a *TIME dealt with over and over throughout Moses, the Psalms, and the Prophets.*

1) Subject

The word “Revelation” in the opening verse of this book is a translation of the Greek word, *apokalupsis*, which means to “disclose,” “reveal,” “uncover.” And this word, along with its verb form (*apokalupto*), are together used forty-five times in the New Testament in passages such as Rom. 16:25; I Cor. 2:10; Gal. 1:12; Eph. 3:3, 5; I Peter 1:7, 13; 4:13.

The Book of Revelation, “the Apocalypse,” *the Apokalupsis*, is about a *disclosure, an uncovering, an unveiling* of that which the Father had previously given to and would accomplish through His Son (*cf.* John 3:34, 35; 5:20-22; 7:16; 8:28). And that which the Father had previously given to and would accomplish through His Son is seen in both Old and New Testament Scripture as “all things” (*cf.* Gen. 24:36; 25:5; John 16:15; Col. 1:16-18; Heb. 1:2-13).

Then, more directly, in the words of the book itself, that being made known pertains *to a revelation of the Son Himself.* This book is an opening up of that which relates *ALL that the Father has given to and would accomplish through His Son, revealed through a revelation of the Son Himself.*

And the revelation of the Son, according to this opening verse, is going to be accomplished through a specific, revealed means — through revealing “things which must shortly [Gk., *tachos*, ‘quickly,’ ‘speedily’] come to pass.” That is to say, once this revelation of the Son begins through an unfolding of future events, the revelation will occur in a quick or speedy fashion — actually over time covering little more than seven years.

(On the translation of *tachos* in the opening verse as “quickly” or “speedily,” refer to a cognate word, *tachu*, used seven times in this book, translated “quickly” each time [2:5, 16; 3:11; 11:14; 22:7, 12, 20].)

According to John 1:1, 14, the incarnation was simply the Word (the Old Testament Scriptures) becoming flesh. *There is the written Word* (which is living [Heb. 4:12]), *and there is the living Word* (which is the written Word, inseparably connected with the Father, made flesh).

The Book of Revelation is thus *an opening up of the Old Testament Scriptures through a Person, through the Word which became flesh*.

And any thought of an opening up of the Old Testament Scriptures extending into and including an opening up of the New Testament Scriptures as well could only be *completely out of place*, for there is *NOTHING* in the New that cannot be found, after some fashion, in the Old. If there were, there could *NOT* be *the necessary corresponding completeness* between the written Word and the living Word at a time before the New Testament even began to be penned.

The New Testament, *at any point, of necessity*, can only have to do with revelation which can be seen as having an Old Testament base. *Revelation in the New Testament MUST bear the same inseparable connection with the Word made flesh as revelation in the Old Testament bears*.

Thus, the existence of the Word made flesh *preceding* the existence of the New Testament *CLEARLY* relates the truth of the matter concerning the content of the New Testament. *The New can ONLY be an opening up and revealing of that previously seen in the Old.* To state or think otherwise is to connect the Word made flesh with one Testament and disconnect Him from the other — *an impossibility.*

In short, *the Old Testament is complete in and of itself; the Word made flesh incorporates this same completeness, and the New Testament adds NOTHING per se to this completeness.*

Any supposed subsequent addition would be impossible, *for this would be adding to that which God had already deemed complete through the incarnation, the Word made flesh.*

The preceding is why Christ, shortly after His resurrection, began at “Moses and all the prophets” (an expression covering the whole of the O.T.) when He appeared to and began *making Himself known* to the two disciples traveling from Jerusalem to Emmaus (Luke 24:13-31).

The living Word, using the written Word, began putting together different facets *of a word picture pertaining to Himself.* And He could have gone to *any part of the Old Testament* to accomplish the matter, *for the WHOLE of the Old Testament was/is about Him.*

Through this means, those being addressed would be able to see one (the word picture) alongside the other (the Word made flesh).

And, comparing the two, they would be able to come into an understanding of not only *the identity of the One in their midst* but an understanding of *that which had occurred in Jerusalem during the past several days as well.*

This is the manner that God has put matters together in His Word, making Himself, His plans, and His purposes known to man. And this is why the Son — God manifest in the flesh, the Word made flesh — undertook matters after

exactly the same fashion when making Himself, His plans, and His purposes known to the two disciples walking from Jerusalem to Emmaus on the day of His resurrection.

Then, the same thing is seen when He appeared to ten of the eleven remaining disciples (with Thomas absent) in Jerusalem a short time later (Luke 24:36-45; John 20:19-29).

And this is the manner in which the Book of Revelation *MUST* be studied.

Since this book is an unveiling of the living Word, it is equally an unveiling of the inseparable Old Testament Scriptures, which, throughout, have to do with both of God's firstborn Sons — Christ and Israel (Ex. 4:22, 23; Heb. 1:6), with one Son seen inseparable from the other Son (*cf.* Ex. 12:1ff [John 4:22; Acts 4:12]; Jonah 1:17 [Matt. 12:39, 40]; Hosea 11:1 [Matt. 2:15]).

Then, another person is seen throughout the Old Testament as well — *the Beast*, introduced in Gen. 3:15 and dealt with throughout Moses, the Psalms, and the Prophets.

And he, accordingly, is seen and dealt with extensively in Revelation chapters six through twenty.

Thus, understanding the Book of Revelation after the preceding fashion *is the ONLY way a person can come into a proper and correct understanding of the various things opened up and revealed in this book, which, of course, would be equally true of any other portion of Scripture.*

2) Structure

The word "signified" in the opening verse of this book is a translation of the Greek word *semaino*, which is the verb form of the word for "sign" (*semeion*). The Apostle John introduced, opened up, and developed matters in his gospel account through *signs*. And in the Book of Revelation, matters are introduced, opened up, and developed *in a similar manner.*

God, throughout His revelation to man, shows an affinity for the use of *types, numbers, signs, and metaphors* to make Himself, His plans, and His purposes known. And this must be recognized, else man will find himself failing to go beyond the simple letter of Scripture (*cf.* II Cor. 3:6-4:6).

Man, for example, will find himself understanding *Biblical history* but failing to understand the God-designed *typical significance* of that history. Or if *numbers, signs, or metaphors* are used — which they often are — he will fail to understand the God-designed significance of these as well.

At the very outset, God makes it clear that the Book of Revelation has been structured *in a particular manner*, closely related to the manner in which John was led by the Spirit to structure his gospel.

The Gospel of John was built around eight signs which Jesus had previously performed during His earthly ministry, and these signs were recorded and directed to the Jewish people during the time of the re-offer of the kingdom to Israel (which occurred between 33 A.D. and about 62 A.D.).

And the Book of Revelation — dealing largely with the Jewish people once again (*exclusively [save 19:6-9]*), along with God dealing with the nations through Israel, in chs. 6-19, covering time and events during and immediately following Daniel's Seventieth Week) — uses the verb form of the word for “sign” at the very outset in order to reveal the manner in which this book has been structured.

To understand how the word *semaino*, translated “signified,” is used introducing the Book of Revelation, note how John uses this same word three times in his gospel, in John 12:33; 18:32; 21:19. The context leading into each verse provides *an illustrative statement which allows that stated in the verse to be understood*.

Note the first of these three usages, within context:

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

This he said, signifying [from *semaino*] what death he should die” (vv. 32, 33).

Aside from Rev. 1:1 and the three verses in John’s gospel, the only other usages of *semaino* in the New Testament are in Acts 11:28; 25:27. And the same thought is set forth through the use of the word in these two passages, though the illustrative statement is inferred in the first usage.

Thus, “signified,” a translation of *semaino*, has to do with making something known through *a manner which carries the reader from a somewhat indirect means to a direct means, using an illustrative statement as a means of explaining a matter.*

And this is seen accomplished in the Book of Revelation centrally through the use of numerous *numbers* and *metaphors*, though *other illustrative means* are used as well.

In the preceding respect, all illustrative means of this nature in the book are, they would have to be, *in line with the meaning of the word semaino and the manner in which this word is used elsewhere in the New Testament.*

“Mystery, Babylon the Great, the Mother of Harlots...”

Note that the identification of the “harlot” in Rev. 17:1ff with “Babylon” is associated with the word *MYSTERY*.

And, as well, the identification of “the beast,” the last king of Babylon, is also associated with this word — “the mystery of the woman, and of the beast” (v. 7b).

1) A Mystery

The word, “mystery,” is *NOT* part of the harlot’s name

— such as *mystical*, etc. Rather, the word, “mystery,” states something about the harlot, aiding in the identification of the harlot. And this would be equally true of the Beast as well.

“A mystery” in the New Testament does not have to do with something completely new, something not dealt with at all or unknown in the Old Testament (a common misconception which is often taught concerning the meaning of the word). This, of course, *COULDN'T* be true, for, as previously seen, there is *NOTHING* in the New that cannot be found after some form in the Old.

Rather, “a mystery” in the New Testament has to do *with an opening up and an unveiling of something previously introduced and dealt with in the Old Testament* (cf. Col. 1:25-27).

“A mystery” has to do *with additional revelation, commentary, on that already seen in the Old Testament, allowing the Old Testament revelation to be fully opened up and revealed* (e.g., note that a full revelation of the Son in the Book of Revelation allows the “mystery of God” [Rev. 10:7] *to be correspondingly fully opened up as well, for Christ is God manifested in the flesh*).

And the preceding is exactly what is in view through referring to “the woman” and “the beast” by the use of the word *MYSTERY*. There is an opening up, an unveiling of that previously revealed concerning the woman and the Beast, which, of course, would necessitate prior revelation on the subject.

This alone would tell a person that *foundational material for both CAN, and MUST, be found in the Old Testament, for, again, there is NOTHING in the New that does not have its roots someplace in the Old*.

And, as previously seen, a relationship of this nature between the two Testaments can be seen in the opening verse of the last book of Scripture, the Book of Revelation, stating at the outset the nature of the book’s contents.

The entirety of the Old Testament is about *the person and work of Jesus Christ* (Luke 24:25-27; John 5:39-47). And the New Testament, continuing from the Old — with “the Word” (the Old Testament Scriptures) *becoming “flesh”* (John 1:1, 2, 14) — *MUST be viewed in EXACTLY the same light.*

The New is an opening up and unveiling of the Old; and the Book of Revelation, forming the capstone to all previous revelation (both the Old and New Testaments), *completes the unveiling.*

The Book of Revelation, by its own introductory statement — an introductory statement peculiar to this book alone — forms the one book in Scripture *which brings ALL previous revelation to its proper climax.*

2) *Babylon the Great, the Mother of Harlots*

Thus, “the harlot” being inseparably identified with *Babylon* is not something which suddenly appears in chapter seventeen, apart from prior revelation — *revelation which would allow one to know who is being referenced and why an identification of this nature is being used.*

The word “mystery” alone would tell a person that *prior revelation exists, allowing the referenced identification to be easily understood.*

Most of the prior revelation is in the Old Testament, but some can be found in the immediately preceding chapters of the Book of Revelation. And, even without these immediately preceding chapters — knowing that these are central entities dealt with during “the time of Jacob’s trouble” — plain, common sense would seemingly tell any individual with a good grasp of the Old Testament Scriptures what and who is being dealt with, *for that seen throughout Rev. 17:1-19:6 is a major subject of Old Testament Scripture.*

Metaphors and other forms of figurative language are used extensively in these chapters, not only relative to “the

harlot" and "the beast," but numerous other places as well (e.g., the descriptive destruction of the harlot, "with fire," the harlot referred to as "that great city, Babylon," or the "great riches" enjoyed by the nations at the harlot's expense). And the use of metaphors or other forms of figurative language is seen throughout the book, in line with "signified [*semaino*]" in the opening verse of the book.

And, with the preceding in mind, relative to the inseparable association of the harlot with Babylon along with the harlot's identification, note three previous verses — Rev. 11:8; 14:8; 16:19.

In the FIRST verse (11:8), where the first of nine references in the book to "the [or, 'that'] great city" is found, this city is associated *with both Sodom and Egypt* and is identified as "Jerusalem":

"And their dead bodies [the two witnesses] shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified."

In the SECOND verse (14:8), where the second reference to "that great city" is found in the book, the destruction of the harlot is seen (detailed more fully in chs. 17-19a); and the harlot, previously associated *with Sodom, Egypt, and Jerusalem* (through an identification with "the great city"), is here associated with Babylon:

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

(The inclusion of "that great city" in this verse is often questioned on the basis of manuscript evidence. But the question, in reality, is mute. Note Rev. 16:19; 18:10, 21, where no manuscript variance exists, with "Babylon" referred to as *that great city* in all three verses.)

In the *THIRD* verse (16:19), where the third reference to “the great city” is found in the book, the end of the harlot is seen again.

But in this verse, additional explanatory material is given. “The great city...Babylon” (cf. 18:10) is seen separate from “the cities of the nations.” And, with “the great city” having previously been identified as *Jerusalem* (metaphorically, also *with Sodom, Egypt, and Babylon*), a separation from the nations, as seen in this verse, could only be expected (cf. Num. 23:9; Deut. 14:2):

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

(Note also that “Jerusalem” is used a number of times in Scripture as simply another way of referring to *the Jewish people*. Even “the land of Israel” is used this same way at times in Scripture [cf. Isa. 1:21, 26; Lam. 1:7, 8; Ezek. 14:11-13; 16:2; Matt. 23:37; Luke 13:33; 19:41].)

Thus, to see “Babylon” used as a metaphor for *Jerusalem* — *i.e.*, referring to *the Jewish people* — in the Book of Revelation, one could only expect to find a *prior Jerusalem-Babylon association in the Old Testament*, for, again, *there is NOTHING in the New Testament that does not have its roots somewhere in the Old Testament*.

In this respect, not only should a Jerusalem-Babylon association be found in the Old Testament, one which would allow “Babylon” to be used as a metaphor for *Jerusalem*, but an association of this nature should also exist as it pertains to the numerous other things dealt with throughout Revelation chapters seventeen through the first part of nineteen as well.

And this is exactly what one finds when going back to the Old Testament, comparing Scripture with Scripture.

Note again that “Babylon” in Revelation chapter seven-teen is referred to as not just “Babylon,” but as “a mystery, [which is] Babylon...” (v. 5, NASB); and, as also previously seen, the word “mystery” is used of “the beast” as well (v. 7).

(Note how the preceding would negatively reflect on the false teaching that “the harlot” in Rev. 17-19a is a reference to the Roman Catholic Church.

“The harlot” is a mystery, necessitating that the harlot be found in the Old Testament. And to carry such a teaching pertaining to the harlot and the Roman Catholic Church through to its logical conclusion, this Church, of necessity, would have to be found in the Old Testament, which, of course, it isn’t.

Dealing with *Babylon, Jerusalem, and the Beast* in the Book of Revelation, one would naturally turn to the Book of Daniel. Though Babylon, Jerusalem, and the Beast are first mentioned early in Genesis (3:15; 10:10; 14:18), Daniel is the book which deals with the whole of the matter in relation to the beginning, progression, and end of the Times of the Gentiles.

The kingdom of Babylon is brought into full view in this book, Daniel deals with Israel and the nations in relation to this Babylonian kingdom, and Daniel places a particular emphasis on details pertaining to the latter days — details having to do with Babylon’s end-time ruler, the Beast, exactly as seen in the Book of Revelation (though this man had previously been introduced in different ways and places in the Old Testament, beginning in Genesis, then quite extensively in Exodus, later in Esther).

The complete period of the Times of the Gentiles is depicted through two main means in the Book of Daniel — through a four-part great image in chapter two and through four great Beasts in chapter seven (the interpretation of both revealed through dreams and visions).

That depicted by the great image in chapter two is *Babylonian* in its entirety (from the head of gold to the feet part of iron and part of clay), as is that depicted by the four great Beasts in chapter seven (from the lion to the dreadful, terrible, and exceedingly strong Beast). The great image and great Beasts present *EXACTLY the same picture*, though from two different perspectives.

That seen through the great image and the great Beasts centers around and sets forth *Gentile world rule during the Times of the Gentiles, from its beginning to its end, as this period relates to Babylon*.

The Times of the Gentiles began in Babylon, and this period of time will end in Babylon.

God used the first king of Babylon (Nebuchadnezzar [the first king during time covered by the great image, or the great beasts]) to complete the removal of the Jewish people from their land — because of their prior, continued disobedience, extending over centuries of time — resulting in an end to the Old Testament theocracy.

And God will use the last king of Babylon (Antichrist) to complete *the reason* for the removal of His people under the first king of Babylon — *to effect repentance, resulting in a reestablishment of the theocracy at a future time*.

The former theocracy was established under the old covenant, and the latter theocracy will be established under a new covenant (*cf.* Ex. 19:5, 6; Jer. 31:31-33).

The Visions of Zechariah

With these things in mind, note the eight visions in the first six chapters of Zechariah, for these visions deal with *EXACTLY the same sequence of events* seen in both the Books of Daniel and Revelation, though from a different perspective yet.

These are visions revealed to and recorded by Zechariah following the return of a remnant from the Babylonian captivity. And it is within these visions that possibly the best Old Testament basis for an association of “Jerusalem” with *Babylon*, as seen in the Book of Revelation, can be found.

1) *Understanding the Visions*

These eight visions are introduced by the Lord’s statement surrounding *Israel’s past disobedience, the result of this disobedience, the call for repentance, and that which will result following Israel’s repentance (1:1-6)*.

Disobedience resulted in the Times of the Gentiles, and *repentance* would ultimately be effected through Gentile persecution during this period.

Then, following the six introductory verses, the eight visions begin with verse seven and continue uninterrupted until part way through chapter six of the book.

These visions have to be understood *in the light of the manner in which they are introduced*.

They have to be understood *in the light of Israel’s past disobedience, which has resulted in the Times of the Gentiles*.

They have to be understood *in the light of the reason for the Times of the Gentiles — Israel not only reaping the consequences of her actions, but the nation ultimately being brought to the place of repentance*

And they have to be understood *in the light of that which will occur once God’s purpose for this period is realized*.

The visions, understood contextually, *MUST be looked upon as having to do with Israel and the nations during and at the end of the Times of the Gentiles*.

(Note that one of the laws of the harvest has to do *with the fact that a person NOT ONLY reaps what he sows BUT he ALWAYS reaps MORE than he sows.*

Israel has “sown the wind” [violating God’s covenant through centuries of disobedience, including harlotry], and they will, resultingly, “reap the whirlwind” [Hosea 8:7; cf. vv. 1, 8-14].

Thus, with Israel occupying center-stage, this law of the harvest would reflect upon the reason for the intensity of the judgments and related activity seen during the Tribulation [cf. Matt. 24:14].)

Though God drove His people out among the nations, to effect repentance, the principles set forth in Gen. 12:3 remain.

God will NOT ONLY use Gentile persecution to bring about repentance but He will ALSO subsequently judge the Gentiles because of this persecution.

Summarily, these visions bridge the centuries of time between the first and last kings of Babylon.

They have to do with different facets of Israeli persecution at the hands of the Gentiles, with the principles set forth in Gen. 12:3 ultimately being worked out and realized. They have to do with Israel ultimately being brought to the place of repentance, the Times of the Gentiles being brought to an end, and Gentile persecution of Israel being fully dealt with.

ONLY THEN will Israel occupy her proper place at the head of the nations in a restored theocracy, under a new covenant, with the nations being blessed through Israel.

That, in short, is how the eight visions in Zechariah *MUST be understood.* EACH presents a different facet of the matter, and ALL of the visions together form a composite picture of that which God revealed concerning Israel and the nations through Zechariah.

Then, immediately after the last vision (6:1-8, dealing with the destruction of Gentile world power), Zechariah calls attention to the crowning of *Joshua*, the high priest, with reference then made to “the man whose name is *The BRANCH*,” which is followed by a reference to the building of the Temple (6:11-13).

The name “Joshua” (Heb., *Jehoshua*) is an Anglicized form of the Hebrew name for “Jesus” (Gk., *Iesous*). The Septuagint (Greek translation of the O.T.) uses *Iesous* in Zech. 6:11, and this may reflect on the reason why the KJV translators erroneously translated *Iesous* as “Jesus” instead of “Joshua” in Acts 7:45 and Heb. 4:8.

They are the same name, whether *Jehoshua* in Hebrew or *Iesous* in Greek. And the name, “*The BRANCH*,” in Zech. 6:12 is a Messianic title applied to Christ elsewhere in the Old Testament (Isa. 4:2; 11:1; Jer. 23:5; 33:15; Zech. 3:8).

Thus, note that which is in view immediately following the visions in Zechariah, immediately following the Times of the Gentiles, when Israel occupies her proper place at the head of the nations, in a restored theocracy.

Events surrounding *the crowning of Joshua* (at the termination of the visions), the high priest during Zechariah’s day, foreshadow future events surrounding the crowning of Jesus (at the termination of that set forth in the visions), Who will then be *the great King-Priest*.

And *the building of the Temple* following the restoration of a remnant during Zechariah’s day foreshadows the building of the millennial Temple by Messiah Himself, in that future day following Israel’s restoration.

2) *The Woman in the Ephah*

Now, with all that in mind, note the seventh of the eight visions — a woman seated in the midst of an ephah (5:5-11) — immediately before the vision having to do with the

destruction of Gentile world power (6:1-8).

This vision of the woman seated in the ephah has a direct bearing upon a proper understanding and interpretation of Revelation chapter seventeen through the opening six verses of chapter nineteen, paralleling, in a number of instances, that seen in these three chapters.

The destruction of Gentile world power then follows in both Zechariah's visions and that revealed to John in the Book of Revelation.

And the crowning of Joshua and the reference to "*The BRANCH*" building the Temple foreshadow and have to do with that which follows in the Book of Revelation — Christ appearing as "King of kings, and Lord of lords" (ch. 19b), with certain events then occurring both preparatory to and during His millennial reign (ch. 20a).

Thus, there is a parallel between the seventh and eighth visions and that which immediately follows in Zechariah *with* that seen in Revelation chapter seventeen through the first part of chapter twenty.

Both sections of Scripture deal with *EXACTLY the same thing*, from two different perspectives. They deal with Israel and the nations during the Times of the Gentiles, Israel brought to the place of repentance through Gentile persecution, Gentile world power destroyed, and the Messianic Kingdom ushered in.

And similar parallels can be seen between a number of other things in Zechariah's first six visions and other parts of the Book of Revelation as well.

"Then the angel that talked with me went forth, and said unto me, Lift up now thine eyes, and see what is this that goeth forth.

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

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

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

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

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

And he said unto me, To build it an house in the land of Shinar: and it shall be established, and set there upon her own base" (Zech. 5:5-11).

There are numerous metaphors throughout Zechariah's visions, and the vision of the woman in the ephah is no different. Metaphors are used for practically everything in this vision, including "an house in the land of Shinar."

However, metaphors, as used in these visions, or elsewhere in Scripture, do not lend themselves to fanciful interpretation. Scripture uses metaphors after a consistent fashion (e.g., "a mountain" always has to do with a kingdom, "the sea" always has to do with the Gentiles or the place of death, "a fig tree" always has to do with Israel or showing a connection with Israel, etc.).

Metaphors found anyplace in Scripture are to be understood and explained contextually and/or through comparing Scripture with Scripture, in accordance with how Scripture deals with the metaphors being used.

For example, *three women* are in view in this vision — *one* in the ephah, and *two* who transport the ephah (with a woman inside). Since the manner in which the visions are introduced at the beginning of Zechariah has to do with *Israel and the nations*, ascertaining who these three women

represent is quite simple, for “a woman” is sometimes used in Scripture, in a metaphorical way, to represent a *nation* (Isa. 47:1-7; 62:1-5; Rev. 12:1; 17:3ff).

Remaining with the subject matter of the visions and the metaphorical use of women elsewhere in Scripture, the “woman” in the ephah can only represent Israel, with the “two women” who transport the ephah representing Gentile nations. The woman in the ephah is removed from one land and transported to another.

And though the matter has its roots in history, where EXACTLY the same thing occurred, the vision MUST be understood relative to the end times, for the destruction of Gentile world power follows in the next and last vision.

That is to say, *the SAME thing* occurred through the Assyrian and Babylonian captivities, bringing about the Times of the Gentiles following the Babylonian captivity.

And *the SAME thing* will occur yet future, bringing a close to the Times of the Gentiles.

During the end times, the Babylonian kingdom of the man of sin *will encompass ALL the Gentile nations*; and “the land of Shinar,” used in a metaphorical sense (in keeping with all the other metaphors used in the vision), *would refer, NOT to one tract of land in the Mesopotamian Valley BUT to the origin (the land of Shinar) of a Babylonian kingdom which will then exist worldwide.*

Thus, since the woman is moved to “the land of Shinar,” *the ONLY place from which the woman could possibly be moved would be the land of Israel, for any other part of the earth would be within the scope of the metaphorical use of “the land of Shinar” at this future time.*

As previously stated, this occurred in history when the Jews were transported to the actual land of Shinar by the first king of Babylon (the first king as seen in Daniel’s image), and this will occur yet future, once again, when the

Jewish people are uprooted from their land and scattered throughout a Babylonian kingdom which will then exist worldwide (though with a Middle Eastern capital).

This disbursement of the Jewish people throughout the Gentile world, both past and future, is *EXACTLY* what is seen in Rev. 17:1, 15 — the woman, referred to as “the great whore” both here and in numerous Old Testament passages, seated in the midst of the nations, scattered throughout Antichrist’s kingdom (*cf.* Isa. 1:21-24; Jer. 3:1-14; Ezek. 16:26-39; Hosea 2:1ff).

The woman in the ephah is described by the word “wickedness [or, ‘unrighteousness’]” (v. 8), which would be in perfect keeping with her harlotry *as she courts lovers among the nations, particularly as she continues to court the Gentile nations in the final form of the kingdom of Babylon.*

The “ephah” was *the largest measure for dry goods used by the Jews, though of Egyptian origin.* And the “ephah,” when used in a symbolic sense, would invariably be thought of as *referring to trade or commerce.* This was simply the manner in which the “ephah” was used, allowing it to be a natural emblem *for merchandising.*

The woman seated in the midst of the ephah, in this respect, would point to one characteristic of the Jewish people after being removed from their land — transformed from a nation primarily involved *in agriculture to a nation primarily involved in merchandising.*

Note that *merchandising* is a main realm in which the woman is seen involved throughout a large section of Revelation chapter eighteen (vv. 3, 9-23).

The vision of the woman seated in the midst of the ephah though could refer to something else as well.

As previously pointed out, the “ephah” was the largest of the measures used by the Jews for dry goods, though of Egyptian origin. “Egypt” is used in Scripture to typify or

symbolize *the world outside the land of Israel, the Gentile nations*. And, in this respect, the woman seated in the midst of the ephah could very well also call attention to *the FULL measure of Israel's sin of harlotry, as she finds herself seated in the MIDST of the Gentile nations (seated in the largest of measures, one of Gentile origin) in the kingdom of Antichrist*.

The woman in the vision sought to escape from the ephah (ref. v. 8, NASB, NIV), probably realizing the fate about to befall her should she remain in the ephah.

But she was prevented from escaping, and she was cast back into the ephah and kept inside by a lead covering placed over the top, weighing a talent.

The woman was to realize *her OWN inevitable fate, in the MIDST of the ephah in the land of Shinar, i.e., in the MIDST of commercialism, among the nations, in the kingdom of Antichrist*.

THIS IS WHERE THE HARLOT WOULD BE DESTROYED, as seen in Revelation chapters seventeen through the first part of nineteen.

A talent of lead placed over the opening of the ephah kept the woman inside. A "talent" was *the largest weight used among the Jewish people*, and "lead" was *one of the heaviest of metals*. Such a covering showed that *there was NO ESCAPE from that which MUST occur, for her sins had "reached unto heaven," and God had "remembered her iniquities"* (Rev. 18:5).

The heaviest of weights (a talent of lead) was placed over the opening of the largest of measures (the ephah) to keep the woman (Israel) inside the ephah, *for a PURPOSE — to be transported from her land to a place among the nations*.

Two women (which could only represent other nations, Gentile nations), with stork-like wings (the stork, an unclean bird [Lev. 11:13, 19; Deut. 14:12, 18]), lifted the ephah up from the land of Israel and transported it out among the nations (to that foreshadowed by the land of Shinar in that coming day).

And THERE, among her Gentile lovers, the woman, Israel, was to be/will be established and dealt with by God in relation to the magnitude of her sin, with a view to repentance.

(The vision of the ephah could *ONLY* span the centuries of time, covering the entire Times of the Gentiles [some twenty-six centuries] as seen in Daniel's great image or the four great Beasts, though with a particular emphasis upon *the latter days*.)

With Israel and the magnitude of her sin over centuries of time in view, note again the laws of the harvest relative to sowing and reaping.

Note, according to Zechariah's vision of the woman in the ephah, *that which MUST ultimately occur relative to the remnant of Jews presently in the land of Israel — approximately 6,000,000 today.*

This is EXACTLY the same thing seen in the Book of Jonah and elsewhere in Scripture. The Jews presently in the land MUST be cast from the ship into the sea [a place typifying "death" and "the Gentiles, the nations"].

These Jews MUST be removed from their land and driven back out among the Gentile nations once again. And among the nations [in the sea] the Jewish people will be viewed as dead [as Lazarus in the seventh sign in John's gospel, chapter eleven], awaiting God's breath to bring about life [Ezek. 37:1-14].

THEN, and ONLY THEN [after life has been restored], can they be removed from the sea, from the nations.

God drove His people out among the nations to deal with them there relative to *repentance*, and that is *EXACTLY* where He will deal with them at the end of Man's Day. If for no other reason than this, the Jewish people presently in the land *MUST* be uprooted and driven back out among the nations.

That is NOT ONLY the place where God has decreed that He will deal with them BUT that is also the place from whence God will regather them when He brings them back into the land, following repentance, belief, and the restoration of life.)

The Jewish people were carried away into Babylon by the first king of Babylon, which marked the beginning of the Times of the Gentiles. This was also the beginning of the Jewish association with Babylon.

Most of the Jews carried away to Babylon never left Babylon to return to their land at the end of the seventy years (Jer. 25:11, 12; cf. II Chron. 36:20, 21; Dan. 9:1, 2). *They had evidently found a home in Babylon.*

In this respect, as long as Babylon remained in existence, the association of the Jewish people with Babylon could ONLY have continued.

In the latter days, when the final form of Daniel's image appears — the final form of the kingdom of Babylon — *Israel will be left WITHOUT a choice other than to see the nation's harlotry brought into full bloom within the kingdom of Antichrist, in order that God, after centuries of time, might bring it to AN END.*

And these things will be brought to pass during the days of the last king of Babylon, with "Israel" enmeshed in the final form of this Babylonian kingdom to the extent that *the nation is spoken of in synonymous terms with "Babylon," allowing God to do this end-time work.*

These are the things forming the Old Testament connection which allow "Babylon" to be used as a metaphor for *Jerusalem* in the Book of Revelation — as previously seen, a reference used more directly *for the people of the city, the Jewish people* (cf. Ps. 122:6; Jer. 44:13; Lam. 1:7, 8, 17; Matt. 23:37; Rev. 21:9, 10).

10

That Great City

Possessing Regal Authority over the Kings of the Earth

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

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

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

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

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

And the woman which thou sawest is that great city, which reigneth over [*lit.*, ‘which possesses kingly authority over’] the kings of the earth” (Rev. 17:1-3, 16-18).

Revelation chapters seventeen through the first part of chapter twenty provide a climactic sequence of events which brings about the only possible proper end to Daniel’s Seventy-Week prophecy — the conclusion seen in the prophecy itself, as laid out in a six-fold manner in the introductory verse of the prophecy, in Dan. 9:24:

“Seventy Weeks [*lit.*, ‘Seventy sevens (contextually, sevens of years — 490 years)] are determined upon thy people [the Jewish people] and upon thy holy city [the city of Jerusalem]”:

- 1) “To finish the transgression.”
- 2) “To make an end of sins.”
- 3) “To make reconciliation for iniquity.”
- 4) “To bring in everlasting righteousness.”
- 5) “To seal up the vision and prophecy.”
- 6) “To anoint the most Holy.”

Four hundred and eighty-three years of Daniel’s prophecy have been fulfilled. They were fulfilled during the years preceding and leading into the time of Christ’s crucifixion (beginning with the decree referenced in the prophecy [issued in 444 B.C.] and ending with the crucifixion [in 33 A.D.], also referenced in the prophecy).

Time being fulfilled in the prophecy though *STOPPED* in 33 A.D. On the day that God’s Son was crucified (fulfilling that set forth in the type in Genesis chapter twenty-two [*Abraham offering his son at a particular place which God had revealed to him*]), God, so to speak, at this point, *STOPPED the clock marking off time in the prophecy.*

God then set Israel aside (fulfilling that set forth in the type in Genesis chapter twenty-three [*the death of Sarah, Abraham’s wife*]).

And, anticipating that set forth in the type in Genesis chapter twenty-four (*Abraham’s eldest servant sent to another land to acquire a bride for Isaac*), fifty-three days later, on the day of Pentecost, God brought into existence *the one new man* “in Christ.”

At this point in time, God began an entirely new dispensation, with the Spirit of God given *the SPECIFIC task of calling out a bride for God’s Son from among those comprising this new man* (fulfilling that set forth in the type in Genesis chapter twenty-four).

But, *seven years* yet remain to be fulfilled in the prophecy, which *MUST* come to pass. *ONCE* the Spirit has *acquired* the bride, God will remove *the one new man* “in Christ” (all Christians, as seen in the latter part of Gen. 24), turn back to Israel, begin the clock marking off time once again in Daniel’s Seventy-Week prophecy, and *COMPLETE* the last *seven years of the previous dispensation*.

And *ONCE* this time has been *COMPLETED* (the full seventy weeks, 490 years), *the six things listed in the opening verse of the prophecy, pertaining to Israel, will be brought to pass* (fulfilling that set forth in the type in Genesis chapter twenty-five [*Abraham AGAIN taking a wife, Keturah, who was far more fruitful than Sarah*]).

In short, *Israel’s repentance will be effected, a nation will be born in a day, Israel’s sins* — all types of disobedience, including harlotry, resulting in and climaxed by the crucifixion of the nation’s Messiah when He came the first time — *will be done away with, and Israel will be restored as the wife of Jehovah*.

Everlasting righteousness will be brought in, the mystery of God will be finished through a full revelation of the Son (sealing up [nothing more to be added, a bringing to completion] of the vision and prophecy), *and the Glory will be restored to Israel within a Temple which Messiah Himself will build* (anointing the most Holy).

This is what Revelation chapters six through the first part of chapter twenty are about.

These chapters are about *God COMPLETING His dealings with Israel* during and immediately following the seven unfulfilled years of Daniel’s Seventy-Week prophecy, bringing the six things seen in Dan. 9:24 to pass, *with ALL that will accompany the realization of these six things being brought to pass as well*.

(For additional information on Daniel’s Seventy-Week prophecy, refer to Chapter V, “Daniel’s Seventy Weeks,” in the second volume of this book.

For additional information on the typology of Gen. 22-25, refer to Chapter II, "Isaac and Rebekah," in the author's book, *The Bride in Genesis*.

Also note the author's book, *Search for the Bride*.)

And, as well, *ALL the various facets* of this same end (that seen occurring at the completion of the time in Daniel's Seventy-Week prophecy) are seen time and again in the Old Testament.

Thus, a corresponding parallel, as illustrated in the preceding paragraphs (a sequence of events foreshadowed in Gen. 22-25), can only be expected, *for the structure of later revelation MUST ALWAYS be in complete keeping with the structure of earlier revelation.*

Later revelation MUST ALWAYS be completely in line with and rest on the foundation set forth in earlier revelation.

This climax, seen in both Testaments — stated in a broad but succinct manner — has to do with:

- 1) The realization of God's purpose for driving the Jewish people out among the nations over 2,600 years ago (bringing all six things seen in Dan. 9:24 to pass).
- 2) The corresponding destruction of Gentile world power.
- 3) And the corresponding ushering in of the long-awaited Messianic Era.

Through the judgments and different events brought to pass during the Tribulation, seen in Revelation chapters six through sixteen, *everything is set in place for these climactic events to be revealed and occur.*

Then, beginning in chapter seventeen and continuing into the first part of chapter twenty, numerous details are given concerning these climactic events, *with three individuals occupying center-stage:*

1) *Israel's true Messiah—the Lord Jesus Christ*—Whom the nation rejected and crucified, though will one day receive (Rev. 19:11ff; cf. Zech. 12:10-14; Acts 2:23, 36; 3:15; 4:10; 5:30).

2) *Israel's false messiah — the Beast* — whom the nation, as a result of their rejection of the true Messiah, is prophesied to receive during the interim (Rev. 17:1ff; cf. John 5:43).

3) *And Israel, the nation itself, around which everything revolves* — seen as *the harlot woman* — brought to repentance, cleansed, never to be defiled again (Rev. 17:1ff).

Most of this closing section of the Book of Revelation, leading into Christ's return (19:11ff), the destruction of Gentile world power (19:17-21), and the Messianic Era which follows (20:1-6), is taken up with detailed information pertaining to *the Beast, his kingdom, and a harlot woman occupying a central place in this kingdom* (chs. 17-19a).

This is the subject matter seen in this climactic part of the book immediately preceding Christ's return, climactic dealings with Israel and the nations, the restoration of Israel, the destruction of Gentile world power, and the ushering in of the Messianic Era.

"The Beast" and "the woman" are both referenced in *metaphorical* respects. And that being referenced through the use of metaphors is *MADE CLEAR in the numerous Old Testament passages dealing with the subject, in earlier parts of the New Testament (continuing into the Book of Revelation), and in the text itself (Rev. 17-19a) as well.*

Then, through the use of the word "mystery," *any teaching surrounding that being dealt with can ONLY be seen as inseparably connected with the Old Testament Scriptures, drawing from these Scriptures.* And both *the Beast* and *the woman* are referred to by this word (17:5, 7).

(As previously seen in the opening chapter of this book [Vol. I, Ch. I], “a mystery” in the N.T. refers to *something made known in the O.T. which has yet to be fully opened up and revealed*. And the opening up and complete unveiling of that referred to as “a mystery” in the N.T., referring back to something in the O.T., awaited the additional revelation seen in the N.T. [cf. Col. 1:25-27].

Dealing with events foreshadowed in Gen. 22-25 in connection with Israel and Daniel’s Seventy-Week prophecy, previously seen in this chapter, would present a case in point. Along with things related to *the mystery of Israel’s blindness* in these chapters in Genesis [chs. 22, 23, 25 (cf. Rom. 11:25, 26)], there are also things related to *the mystery* revealed to Paul, having to do with the gospel [ch. 24 (cf. Eph. 3:1-6)].

And, as seen in Romans chapter eleven [vv. 1-26], one mystery is inseparably linked to the other mystery.

Israel’s blindness [one mystery] allows for and makes room for *those things revealed to Paul* [another mystery]. And placing both mysteries within the scope of Daniel’s Seventy-Week prophecy, *one mystery* [Israel’s blindness] fits *WITHIN* the scope of the prophecy itself [while time in the prophecy is being fulfilled]; and *the other mystery* [that revealed to Paul] lies *OUTSIDE* the scope of the prophecy [between the sixty-ninth and seventieth weeks, while time in the prophecy is *NOT* being fulfilled].

There are numerous other places in the O.T. which deal with things having to do with the mystery of Israel’s blindness and the mystery revealed to Paul, with the O.T. Scriptures in this respect complete in and of themselves.

But, a full opening up and revealing, explaining these things, awaited New Testament revelation.

In the preceding respect, note the folly of individuals using one Testament without the other, particularly the New without the Old [which would be somewhat akin to viewing a house without its foundation]. One Testament is to be understood in the light of the other — the Old in the light of the New, and the New in the light of the Old.)

Thus, not only *MUST* material in these chapters in the *Book of Revelation* (chs. 17-19a) be in complete keeping with the manner in which matters are set forth in the *Old Testament* but this material *MUST* also be seen as a climactic opening up and unveiling of that previously presented in the *Old Testament*.

These chapters in the closing part of the *Book of Revelation*, leading into the Messianic Era, *remove any remaining wrappings and present the Beast and the Harlot in FULL exposure for all to behold.*

In Both Testaments

Again, *the two central individuals* seen throughout *Revelation* chapter seventeen and continuing through the first six verses of chapter nineteen *are the Beast and the Harlot.* And both of these individuals are dealt with extensively in these chapters immediately prior to a *third individual* appearing, coming through an opened heaven on a white charger to take care of matters as they will exist on the earth at this time.

And conditions on the earth when this third individual appears — Israel's Messiah, the Deliverer, the One Whom the nation rejected and crucified 2,000 years ago — *are quite vividly described in Scripture.*

Resulting from famine, various plagues and diseases, and the sword, one-fourth of the earth's population will have died, or will shortly die (over one and one-half billion, by today's count), which will include two-thirds of the earth's Jewish population (some nine million, by today's count).

And conditions in general at this time will be of such a nature that "except those days should be shortened, there should no flesh be saved" (Matt. 24:22).

This is where things are headed for our so-called enlightened society of today, with all of its changing mores, political correctness, etc. *And that fast-approaching Day CANNOT be far removed from the present day.*

(For more information in this realm, refer to the author's books, *We Are Almost There*, *Distant Hoofbeats*, and *Israel — from Death unto Life.*)

1) *The Beast, Seen in Both Testaments*

The Beast — the name used in the Book of Revelation for the man of sin, the Antichrist (Rev. 13:1ff; 17:8-14) — is presented a number of different ways throughout a large section of Scripture in both the Old and New Testaments.

Revelation concerning this man (first mentioned in Gen. 3:15) begins with Nimrod, the first king of Babylon, in Genesis chapter ten; and it concludes with the last king of Babylon in the chapters under discussion in the Book of Revelation, chapters seventeen through twenty.

However, throughout Scripture, revelation concerning the Beast is *NEVER solely about this man alone*. Revelation concerning “the Beast” is *ALWAYS seen in conjunction with revelation concerning Abraham and his lineage through Isaac, Jacob, and Jacob’s twelve sons, — the nation of Israel and/or Israel’s Messiah.*

This is the manner in which revelation about the Beast begins in Genesis, continues throughout the Old Testament, continues into the New Testament, and concludes in the Book of Revelation.

When the Beast appears in Scripture, Israel and/or Israel’s Messiah ALWAYS appear someplace in the text or context as well (e.g., Gen. 9-11 [Shem in ch. 9, Nimrod in ch. 10, and Abraham and his lineage in ch. 11ff]; or in the Books of Exodus, Esther, and Daniel).

The preceding is an axiom in Biblical studies surrounding the Beast — unchangeably set in Gen. 3:15 — which CANNOT be ignored.

Thus, when an individual arrives at Revelation chapter seventeen and sees *the Beast and a harlot woman* (both spoken of in the same metaphorical fashion) *extensively dealt with TOGETHER at the close of Man's Day, at the close of that part of the Book of Revelation having to do with Daniel's Seventy-Week prophecy* — knowing that both are referred to as a “mystery,” and knowing that the Beast NEVER appears in Old Testament Scripture apart from Israel and/or Israel's Messiah — *ONLY ONE THING concerning the identity of the woman could possibly be uppermost in one's mind.*

2) *The Harlot, Seen in Both Testaments*

In Old Testament history, because of the Jewish people's continued disobedience over centuries of time, God uprooted His people from their land and drove them out among the nations.

And the major part of this disobedience *was harlotry*, which caused God to divorce Israel (Isa. 50:1; Jer. 3:8; Hosea 2:2).

Israel, the wife of Jehovah, was having illicit relations — forbidden national relationships — with the surrounding Gentile nations. And when Israel's cup of iniquity became full (*cf. Gen. 15:16*), God divorced Israel, uprooted His people from their land, and drove them out among the nations *in order to effect repentance through persecution at the hands of the harlot's lovers.*

Revelation chapters seventeen through the first part of nineteen presents, in detail, *the end of the matter.* Israel, in these chapters, is seen *at the height of her degeneracy* — *enmeshed in and having illicit relations with the most corrupt form of Gentile world power that has ever existed or will ever be known by man throughout his 6,000-year history.*

And it is within THIS setting, as Gentile persecution of Israel reaches heights heretofore unknown, that Israel's repentance is effected and the nation is cleansed of her harlotry (cf. Judges 19:23-30).

The preceding though, as will be shown, is far from the only means of identifying the harlot woman.

Attention has been called to this means of identification first in order to show *the unity of ALL Scripture surrounding revelation concerning the Beast and Israel, from an introduction in Genesis to a conclusion in the Book of Revelation.*

In this respect, note a number of Old Testament references having to do with Israel's harlotry:

"How is the faithful city become an harlot!" (Isa. 1:21a).

"Thou hast played the harlot with many lovers...

Thou hadst a whore's forehead, thou refusedst to be ashamed" (Jer. 3:1b, 3b; cf. vv. 6-14).

"Son of man, cause Jerusalem to know her abominations.

Thou hast played the whore also with the Assyrians...

Thou hast moreover multiplied thy fornication in the land of Canaan..." (Ezek. 16:2, 28a, 29a).

"And the Babylonians came to her into the bed of love, and they defiled her with their whoredom...

So she discovered her whoredoms, and discovered her nakedness..." (Ezek. 23:17a, 18a; cf. vv. 35-37).

"And now will I discover her lewdness in the sight of her lovers, and none shall deliver her out of mine hand" (Hosea 2:10; cf. vv. 2ff).

Then, viewing the end of the matter in the Book of Revelation, chapters seventeen through the first part of nineteen *has to do with Israel's harlotry seen at its APEX and THEN brought to an end.*

And THIS is the ONLY place in the book where THIS is dealt with.

IF “the great whore” in these chapters is other than Israel, then a major subject of Old Testament prophecy relating to Israel is NOT even dealt with in the closing book of Scripture, in the Book of Revelation.

Apart from understanding that the “woman” represents Israel, the final seven years of the Jewish dispensation is brought to a close in the Book of Revelation WITHOUT this book even dealing the MAIN PURPOSE for these seven years.

Apart from seeing Israel with the Beast in these chapters, that which could ONLY be uppermost in God’s mind concerning Israel during the Tribulation — bringing His people, who have played the harlot over centuries of time, to the place of repentance — is NOT even mentioned in the book.

But, as previously stated, the preceding is just ONE way that the woman can be identified. As will be shown, this chapter goes on to state, in so many words, that “the woman” is ISRAEL.

Then, OTHER internal proofs are provided in the chapter concerning the same thing (along with the preceding and next chapters [Chs. IX and XI]).

The Woman Which Thou Sawest Is...

In that part of the Book of Revelation covering events on the earth occurring during and immediately following the last seven years in Daniel’s Seventy-Week prophecy (chs. 6-19), a woman is used in a metaphorical respect in two different places — in chapter twelve, and in chapters seventeen and eighteen, continuing into the first six verses of chapter nineteen.

And, in either instance, as previously seen in the latter section, one is not left to his own imagination to identify the woman.

In BOTH instances, the woman is CLEARLY identified!

The woman in chapter twelve is easily identified through that stated in the first verse — “clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars,” along with events dealt with in subsequent verses.

Metaphors are used extensively in this “great wonder [‘sign’],” with the entire matter seen as *REGAL*. The “sun,” “moon,” and “stars” have to do with *governmental powers*, from the greater (the sun) to the lesser (the stars), with the woman seen as crowned.

In short, *the woman is seen in possession of all power, though not yet exercising this power* (the latter — yet to exercise this power — is seen in the type crown which the woman has on her head, something previously discussed in this book and something which, because of its interpretative importance, will be discussed again later in this chapter.

“The woman” in the chapter is clearly seen to be *Israel*, with Satan, throughout later verses in the chapter, seeking to destroy the woman, to destroy Israel.

And the statement about *the sun, moon, and stars, with REGALITY in view*, is an allusion back to the second of Joseph’s two dreams in Genesis chapter thirty-seven (v. 9).

In the type in Genesis, the reference to *the sun, moon, and stars* making “obesance” to Joseph had to do with Joseph and his immediate family (v. 10).

And that being foreshadowed by this type has to do with *Christ and His immediate family — Israel*.

But in Revelation chapter twelve, material drawn from this type has to do with *Israel and the nations* (in like fashion to how the statement in Hosea 11:1 is used of both “Christ” and “Israel”).

“Christ” is presently *King*, for He was born *King* (Matt. 2:2); but He has yet to exercise His kingly office. That awaits the Messianic Era, when Christ exercises the rights of the firstborn.

“Israel” is presently *the rightful possessor of the regality* seen in Rev. 12:1. Israel is presently *God’s firstborn son* (Ex. 4:22, 23); but the exercise of the rights of the firstborn awaits the Messianic Era.

And Israel CANNOT exercise these rights UNTIL ONE THING has been brought to pass — that seen in subsequent chapters in both the Book of Genesis (chs. 37ff) and the Book of Revelation (chs. 12ff).

Israel MUST FIRST be cleansed of her harlotry!

In the Genesis account, the complete story extending from Israel’s rejection of her Messiah to the nation’s acceptance of her Messiah is told in nine chapters (chs. 37-45). And at the very first, following Joseph’s rejection by his brethren (foreshadowing Christ’s rejection by His brethren, the Jewish people [ch. 37]), an entire chapter dealing *with harlotry* immediately follows (having to do centrally *with Judah* in the account [ch. 38]).

Then chapter thirty-nine picks up at the exact place chapter thirty-seven left off, leaving the chapter on *harlotry* to seemingly be out of place.

But NOT so! This chapter is *EXACTLY* where it should be. The subject is *correct*, and the correct brother among the eleven, *Judah*, is the one seen involved in the harlotry.

The reason *WHY Judah* is singled out in chapter thirty-eight in this respect is seen in chapter forty-four, immediately before Joseph reveals himself to his brethren in chapter forty-five.

In chapter forty-four, Joseph’s brothers, though not knowing Joseph’s identity, *were brought to the place where they had NO choice but to acknowledge to Joseph, in his presence, that which they had done years before* — their rejection of him, followed by their selling him to the Ishmaelites.

And Judah is seen as the spokesman for his brothers at this time, EXACTLY as he was the one seen in connection with harlotry back in chapter thirty-eight.

“Judah,” in both chapters, is seen acting *in the place of or on behalf of all his brothers, typifying ISRAEL:*

1) *The one involved in harlotry between the two times in the type (between the time of the nation’s rejection [ch. 37] and the time of the nation’s acceptance [ch. 45]).*

2) *The one driven to the place where there was no choice other than to confess that which had been done years before to the very one to whom it was done (rejection, crucifixion).*

And the preceding is *EXACTLY* what is seen beginning in Revelation chapter twelve and continuing through the first six verses of chapter nineteen. The woman in chapter twelve is the *SAME* woman seen in chapters seventeen through the first part of nineteen.

REGALITY is seen in connection with the woman in *BOTH* sections. This has already been shown in connection with the woman in chapter twelve, and it will be shown later in this chapter in connection with the woman in chapters seventeen through the first part of nineteen.

As well, these chapters in the Book of Revelation are in *exact accord* with teachings pertaining to Israel’s harlotry as seen in Genesis chapters thirty-seven through forty-five, along with numerous other places in the Old Testament.

With all of this information staring a Bible student in the face, one often wonders how so many people can go astray when it comes to a *correct interpretation of the harlot woman, beginning in Revelation chapter seventeen.*

Possibly thoughts from what Andrew Jukes had to say over one hundred years ago about the neglect of the study of types by Bible students in his day might apply:

“The real secret of the neglect of the types, I cannot but think may, in part, be traced to this — that they require more spiritual intelligence than many Christians can bring to them.”

1) *The Woman Is That Great City*

As *the Beast* is identified in chapter seventeen (vv. 8-14), *the woman* is identified in this chapter as well.

The woman is identified in a direct and clear statement after a manner which, contextually, NO ONE could possibly question. The last verse in chapter seventeen provides, beyond any question whatsoever, in so many words, the identity of the woman:

“And ‘the woman’ which thou sawest is that great city, which reigneth over [lit., ‘which possesses kingly authority over’] the kings of the earth” (v. 18).

The expression “the [or ‘that’] great city” is used nine times in chapters eleven through eighteen, with six of these usages seen in chapters seventeen and eighteen.

The first usage in 11:8 identifies the city as *Jerusalem*, and the identification of “the great city” in this first usage *MUST* be understood the same way throughout the subsequent chapters where this expression appears.

Note how Rev. 11:8 reads:

“And their dead bodies [the two witnesses] shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified.”

Jerusalem, in this verse, is associated with *Sodom* (sexual perversion) and *Egypt* (the world); and the next two appearances of the expression, “the great city” (14:8; 16:19), associates “Jerusalem” with *Babylon*.

Babylon was the place where the southern two tribes were taken captive, beginning about 605 B.C., beginning the Times of the Gentiles.

Over one hundred years earlier (about 722 B.C.), the northern ten tribes had been taken captive by the Assyrians (the world power of that previous day). But between these

two times, the Babylonians had conquered the Assyrian kingdom, shifting the center of world power from Assyria to Babylon.

And, after about 605 B.C., this placed all twelve tribes within a Babylonian kingdom.

Babylon is out in the world, typified by *Egypt*; and God allowed the Jewish people to be uprooted from their land and taken captive to Babylon because of their numerous transgressions occurring over centuries of time, with sexual perversion, *associated with Sodom*, among sins heading the list (cf. Jer. 22:8, 9, 25).

And THIS is EXACTLY where “the woman” finds herself in Revelation chapters seventeen through the opening verses of nineteen — enmeshed in the kingdom of the last king of Babylon, out in the world (scattered among the nations), and viewed as a harlot — EXACTLY as portrayed in previous verses (11:8; 14:8; 16:19).

Thus, according to Rev. 17:18, the harlot, seen throughout these chapters, is identified as “Jerusalem.” *And there is NO getting around this clearly stated fact.*

“Jerusalem” is used a number of times in Scripture as simply another way of referring to *the Jewish people*.

Even “the land of Israel” is used this same way in Scripture [cf. Isa. 1:21, 26; Lam. 1:7, 8; Ezek. 14:11-13; 16:2; Matt. 23:37; Luke 13:33; 19:41].

The Jewish people, their land, and their capital city are looked upon and referred to in this inseparable sense in Scripture.

Thus, *in an interpretative respect*, Rev. 17:18 would have to read, “And ‘the woman’ which thou sawest is *Israel*...”

2) The Woman Possessing Regal Authority

THEN, Rev. 17:18 also presents another means of identification (verification in the mouth of TWO witnesses [II Cor. 13:1]).

This verse doesn't stop with the identification of the woman as "that great city." Rather, the verse goes on to provide a second means of identification, *which is in complete keeping* with the first part of the verse.

The verse continues by adding the words, "which reigneth over the kings of the earth." A better translation of these words from the Greek text would be, "which possesses kingly authority over the kings of the earth" (*ref. Wuest's Expanded Translation* — "which possesses [imperial] power over..."), limiting matters in the light of Ex. 4:22, 23 *to Israel and/or Jerusalem ALONE*.

Thus, the woman is identified as *possessing regal authority over the Gentile nations* (17:18b).

This identifying statement reflects back upon and draws from a similar statement about the woman earlier in the book:

"...a woman clothed with the sun [Israel, seen as the central governing authority]...and upon her head a crown of twelve stars" (12:1b).

"Twelve" is the number of *governmental perfection*; and this verse from chapter twelve forms part of the contextual foundational material in the book upon which the identity of the woman in 17:18 rests.

The word used for "crown" in the Greek text of Rev. 12:1 is *stephanos*, *NOT diadema*, indicating that the woman, though possessing regal power and authority, *was NOT exercising that power and authority at the time seen in the text* (which is a time yet future, near the middle of the Tribulation, with the woman wearing a *diadem* and exercising regal power and authority following the Tribulation).

An individual presently exercising regal power and authority would wear a crown depicted by the word *diadema*, not a crown depicted by the word *stephanos*.

This is seen two verses later (v. 3), where the Greek word *diadema* is used — showing an exercise of *regal power and authority in the kingdom of Antichrist* by the one to whom Satan will one day give “his power, and his seat [‘his throne’], and great authority” (Rev. 13:2).

(Regarding Israel in possession of REGAL power and authority over the Gentile nations, note that which Moses was instructed to make known to the Egyptian Pharaoh when God sent him to deliver the Israelites [an Assyrian ruler in Egypt, typifying the coming Assyrian who will rule the world (cf. Isa. 52:4; Micah 5:5)].

Moses was instructed to say unto Pharaoh, “*Thus saith the Lord, Israel is my son, even my firstborn...*” [Ex. 4:22, 23].

“Sonship” implies *rulership*. *ONLY sons can rule in God’s kingdom* [past, present, or future], and in the human realm, *ONLY firstborn sons can rule* [only *firstborn sons* find themselves in a position to exercise the rights of primogeniture within a family, with *regality* being one of these rights].

In short, Moses, announcing to Pharaoh that *Israel was God’s son, even His firstborn*, was God’s way of making it known to the ruler over Egypt that *He recognized Israel, NOT Egypt, in the regal capacity implied by sonship*.

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 chapters twelve and thirteen, was to be led out of Egypt under Moses.

Then, following certain events occurring while en route to Kadesh-Barnea — the old covenant given through Moses at Mt. Sinai, the Magna Charta for the kingdom, containing all of the rules and regulations governing the people of God within the kingdom, along with the construction of the Tabernacle, the dwelling place of God among His people within the theocracy — *Israel was to enter into and occupy the land previously covenanted to Abraham, Isaac, and Jacob*.

And once the Jewish people had become established in this land, they were to rule the nations as God’s firstborn son, within a theocracy.

Again, note the latter part of Rev. 17:18.

There is *ONLY ONE nation* on the face of the earth that this can be referencing — the nation which is *NOT to be* “reckoned among the nations” [Num. 23:9]. *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 Ex. 4:22, 23, immediately prior to Moses leading the Israelites out of Egypt; and this nation is identified in Rev. 17:18, *after EXACTLY the SAME fashion* [previously introduced after this fashion in Rev. 12:1], 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 Ex. 4:22, 23 [cf. Gen. 49:10], *remains* God’s firstborn son today [though a disobedient son, scattered among the nations], and will *one day* exercise the rights of the firstborn [following repentance].

This is WHY, for the past 3,500 years, since the time this announcement was made, that the one who has held the sceptre since prior to the creation of Adam [Satan] has done everything within his power to destroy Israel.

Also, note that Israel is spoken of in both *masculine and feminine* respects in Scripture — *as a son, and as a woman* [cf. Hosea 2:2; 11:1], *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* [Gen. 1:26-28].

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. Rom. 8:14, 15, 19; Gal. 4:5; Eph. 5:23-32; Heb. 12:23; Rev. 19:7-10].)

3) *The Woman Guilty of Blood*

Further, as previously seen, if Scripture is compared with Scripture, *Jerusalem ALONE* — referring to *the Jewish people* — is guilty of *the blood of the PROPHETS and of ALL slain upon the earth* (Matt. 23:34-37), which is said of the harlot in Rev. 17:6; 18:24; 19:2.

The Jewish people ALONE carry this guilt. It is NOT possible for any other city, nation, or segment of society to be looked upon in this manner.

This fact is CLEARLY stated in Luke 13:33:

“...it cannot be [*lit.*, ‘...it is not possible’] that a prophet perish out of Jerusalem.”

And it is clear from the subsequent verse (v. 34) that “Jerusalem” is used in verse thirty-three referring to *the entire nation* — *the Jewish people* — *EXACTLY as it is used in Rev. 17:18.*

“O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee...”

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* (Matt. 16:21; Acts 2:23, 36; Rev. 11:8).

And the Apostle Paul, as well, was prepared to die in Jerusalem at the hands of the Jews, “for the name of the Lord Jesus” (Acts 21:11-13).

THUS, Scripture is QUITE CLEAR on the identity of the harlot in Rev. 17:1-19:6.

11

God's Firstborn Son

The Nation Possessing the Rights of Primogeniture

“And thou shalt say unto Pharaoh, Thus saith the Lord, Israel is my son, even my firstborn:

And I say unto thee, Let my son go, that he may serve me: and if thou refuse to let him go, behold, I will slay thy son, even thy firstborn.

And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars...

And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads.

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

And the woman which thou sawest is that great city, which reigneth over [lit., ‘which possesses kingly authority over’] the kings of the earth” (Ex. 4:22, 23; Rev. 12:1, 3; 17:1, 18).

One of the MOST pregnant-with-meaning statements in the entire Old Testament — one with far-reaching ramifications extending throughout the remainder of Man's Day and throughout the subsequent Lord's Day — is the statement:

“Israel is my son, even my firstborn” (Ex. 4:22).

When God sent Moses back to Egypt to deliver the Israelites from Egypt, *THIS is the statement which God instructed Moses to carry to the Assyrian Pharaoh ruling Egypt.*

It is a succinct, to-the-point statement which would need *no explanation*.

The Assyrian Pharaoh, though he didn't believe in the one true and living God (Ex. 5:2), would have been expected to understand what God meant by this statement.

And the Lord would subsequently show, through Divine power (*the ensuing plagues*), that this was no idle statement (Ex. chs. 7-11).

And the Lord, through the same Divine power, would also subsequently show that the accompanying threat concerning that which would ultimately be done if the Pharaoh refused to let His son depart Egypt was no idle threat as well (*the tenth and last plague, the death of the firstborn* [Ex. 4:23b, 11:1ff, 12:1ff; cf. 12:29, 30]).

The rights belonging to firstborn sons were threefold:

- 1) *Ruler of the household under and for the father (regal rights).*
- 2) *Priest of the family (spiritual rights).*
- 3) *A double portion of all the father's goods (property rights).*

Nations are in view within the scope of Israel's separate and distinct standing as firstborn — "Israel" and "Egypt." And the Pharaoh of Egypt, through God's statement concerning Israel's standing in relation to Egypt, would have been expected to understand that God recognized *the nation of slaves in Egypt as the one possessing national rights as His firstborn son, NOT Egypt.*

And the manner in which "Egypt" is used in Scripture — depicting *the world* — along with the type-antitype structure of Exodus, it is plain that *NOT ONLY* is Egypt in view *BUT* that depicted by the way "Egypt" is used in Scripture is in view as well.

That is to say, through God's use of "Egypt" in this respect, *Israel is seen as God's firstborn son in relation to ALL of the Gentile nations.*

Note how this is clearly seen in the antitype.

In the future Assyrian's worldwide kingdom (foreshadowed by the past Assyrian's Egyptian kingdom), Israel will be dispersed throughout the nations of the earth (typified by Israel in Egypt during Moses' day).

And Israel's position among the nations as God's firstborn son *in THAT day* will be *as it has ALWAYS been* throughout the past 3,500 years, ever since the announcement was made during Moses' day — *a separate and distinct position in relation to ALL the Gentile nations.*

Thus, *Israel* was the entity which God recognized as *the ONE nation among ALL the nations possessing the right to hold the sceptre* (rule the household [which, in the national sense in view, would be ruling the nations of the earth under and for the Head of the family, for God]).

And, within this rule, *Israel* — the nation in possession of the priestly rights (spiritual rights) in the family of nations — was the nation through whom God had chosen to bless all the other nations in accord with Gen. 12:1-3, verses based on and showing God's outworking of Gen. 9:26, 27.

The Pharaoh of Egypt was to let God's firstborn son go (leave Egypt [Hosea 11:1]) *that God's son might serve Him in another land (which would be the land previously covenanted to Abraham, Isaac, and Jacob).*

That is to say, God's son was to be allowed to leave Egypt in order that this son *might be ESTABLISHED in another land in a REGAL capacity, RULING the nations (which would include Egypt), with the nations, in turn, receiving SPIRITUAL BLESSINGS through the one in possession of the priestly rights of the firstborn.*

THIS is the picture presented at the time of the birth of the nation in Egypt during Moses' day!

The Israelites, at the beginning of this time — at the beginning of their existence as a national entity — slew the paschal lambs and applied the blood of the lambs as instructed, passed through the Red Sea, received the Law (the Old Covenant) and instructions for building the tabernacle at Sinai, and then marched toward the land *in which they were to serve God as His firstborn son.*

And, as well, forming a type of events yet future even today, these events during Moses' day *point to that time when the announcement seen in Ex. 4:22, 23 will have to do with the Assyrian who will rule the world during the coming Tribulation, with the Jewish people scattered among the nations in that day.*

And, relative to bringing that stated in Ex. 4:22, 23 into full fruition, *THESE events point to THAT time when the One greater than Moses will appear a second time to the nation (as Moses appeared a second time to the Jewish people in his day).*

The nation in that day will receive Christ (as they received Moses in the type), and there will THEN be a rebirth of the nation (as there was a birth of the nation during Moses' day [cf. Isa. 66:8]).

In THAT day, the Jewish people, through belief in their long-rejected Saviour and Messiah, will appropriate the blood of the Lamb which they slew 2,000 years ago.

They will then be led out of the nations of the world by their returning Messiah (as the Israelites were led out of Egypt under the one who had returned to them, under Moses), be taken into "the wilderness of the people" (possibly Sinai again), and God will then make a New Covenant with His people.

Following this, the Jewish people will be placed in their own land in order to serve God as His firstborn son.

They will be placed in this land within a theocracy, as the ruling nation on earth, with the Gentile nations of the earth subsequently being blessed through Israel (Ezek. 20:34-44; cf. Jer. 30:1-24; 31:8-10, 31-33; Ezek. 37:21-28).

(The third part of the rights belonging to Israel as God's firstborn son, *the double portion of the Father's goods [property rights]*, apparently has to do with both *heavenly* and *earthly* facets of the kingdom. And this part of the rights will be realized during that future time when Israel exercises *the regal and priestly rights of the firstborn*.

Angels rule from the heavens today, but in that coming day, man will rule from the heavens. Christians forming the bride of Christ, along with certain Old Testament saints [and possibly believing Jews during the gospel and Acts periods], will reign from the heavens with Christ, from His throne [cf. Matt. 8:11, 12; Heb. 11:13-16, 39, 40; Rev. 2:26, 27; 3:21].

At the same time, a converted Israel will be restored to the land. And power will emanate from David's throne, in Jerusalem here on earth, with Christ seated on David's throne as well [Isa. 9:6, 7; Joel 2:27-32; Luke 1:31-33].

Christ will have a dual reign in this respect — *from His Own throne in the heavens, and from David's throne on the earth*.

And, *in THAT day*, Israel — *through Abraham's seed, both heavenly and earthly* [cf. Gen. 22:17, 18] — will realize a double portion of all the Father's goods.)

The Foundation for Exodus Set in Genesis

That stated in Ex. 4:22, 23 during Moses' day is part and parcel with that which God had previously told Abraham in Gen. 12:1-3, four hundred thirty years earlier (cf. Gen. 15:13, 14; Ex. 12:40, 41; Gal. 3:17, 18).

These two statements are never repeated in so many words in Scripture, though subsequent Scripture is replete with material having to do with both.

The latter statement *explains* how God will fulfill the former statement. *Blessings will flow through God's firstborn son, or curses will result from a mistreatment of God's firstborn son.*

In a respect, both passages of Scripture form foundational statements, and subsequent Scripture fills in all the details, building on the foundational material.

Note these two statements together in this respect:

“Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee:

And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing:

And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed” (Gen. 12:1-3).

“And thou shalt say unto Pharaoh, Thus saith the Lord, Israel is my son, even my firstborn:

And I say unto thee, Let my son go, that he may serve me: and if thou refuse to let him go, behold, I will slay thy son, even thy firstborn” (Ex. 4:22, 23).

The statement in Exodus which Moses was to proclaim to the Assyrian Pharaoh ruling Egypt, explaining how God was going to fulfill His previous promise to Abraham in Genesis, may or may not be repeated to the latter-day Assyrian ruling the world.

The statement has already been made to the former Assyrian, who foreshadowed the latter Assyrian. And this statement, along with all that the statement involves, *will continue to stand in that future day EXACTLY as it has stood down through the centuries since Moses' day, apart from any audible repetition of the matter to the Assyrian yet future.*

And statements in the Book of Revelation rest upon and provide commentary for that seen in Ex. 4:22, 23.

Regardless though, with Moses and Elijah accompanying Christ back to the earth, Moses may very well go to this future Assyrian, as he went to the past Assyrian, with these same words once again:

“Thus saith the Lord, Israel is my son, even my firstborn...”

God's Firstborn Son in the Book of Revelation

The Jewish people are seen from one vantage point in Revelation chapter twelve and from another in Revelation chapters seventeen through the first part of nineteen.

Regality is in view in both passages, which necessitates *sonship* being in view as well. Only sons can rule in God's kingdom (all angels are *sons of God* because of their individual creation), and in the human realm *only firstborn sons can rule*.

However, because of the nature of that being dealt with — childbirth (ch. 12a) and harlotry (chs. 17-19a) — *feminine metaphors* are used for Israel in both passages in the Book of Revelation.

Regality used in connection with feminine metaphors presents no problem though, for Israel is spoken of in both *masculine* and *feminine* respects in Scripture — *God's firstborn son*, and *God's adulterous wife* (the adulterous wife whom God has divorced and will one day remarry [following national repentance and conversion], immediately before Israel, as God's firstborn son, reigns).

1) Chapter Twelve

In chapter twelve, the Jewish people during the Tribulation are depicted as a woman *clothed* with “the sun,” “the moon” *beneath her feet*, and *wearing* “a crown of twelve stars.”

The picture, using metaphors, is taken from the second of Joseph's two dreams, recorded in Gen. 37:9, with both dreams having to do with *regality*.

In Genesis, the typology has to do with *Christ and Israel*. "Joseph" is seen as *a type of Christ*; and "the sun, the moon, and the eleven stars" point to *different positions of authority within the family*, with the whole house of Israel being covered by all three metaphors.

The text clearly states that *Jacob* (the patriarch of the family) is referred to by "the sun," *Rachel* (Joseph's mother, though deceased) is referred to by "the moon," and *the eleven sons of Jacob* (with Joseph absent) are referred to by "the eleven stars" (Gen. 37:9, 10).

Thus, *regality* in relation to both Christ and Israel is in view. Christ is seen reigning over Israel, with the sun, moon, and stars showing a *structured gradation of governmental powers in Israel*. And this structured gradation of governmental powers begins with the highest — "the sun" — having to do with *the patriarch of the family*.

In Rev. 12:1 though, through the use of this same symbolism, Israel and the nations are in view.

"The sun," "the moon," and "the stars" earlier in the book had depicted *governing powers and authorities among Gentile nations* (6:12-17; ref. Ch. XII in Vol. II of this book).

Now, through the use of this symbolism, *both Israel and the nations* are depicted. Israel is *clothed with the sun, has the moon under her feet, and has a crown of twelve stars on her head*.

"REGALITY" is in view throughout.

The symbolism used of the woman in Rev. 12:1 pictures Israel as *the highest governing authority (clothed with the sun and wearing a crown of twelve stars), with ALL lesser governing authorities being under Israel (which would be the Gentile nations, depicted by the moon under the feet of the one clothed with the sun and wearing a crown).*

Thus, the symbolism used places *ALL Gentile governments [depicted by the moon] in subjection to Israel.*

And, as shown by this symbolism, when the woman, Israel, exercises her right to rule (a right shown by both the manner in which she is clothed and the crown on her head), *ALL the nations of the earth will be subjected to Israel's rule* (a position shown by the moon beneath the woman's feet).

Israel though CANNOT occupy this position UNTIL repentance is effected and the Times of the Gentiles has run its course.

Israel's repentance will be effected THROUGH Gentile persecution during the Times of the Gentiles (that time when the Gentiles hold the sceptre), *and this persecution will continue UNTIL Christ returns at the end of the Tribulation.*

And at that time Christ will remove a repentant and converted Jewish people from the nations of the world and THEN destroy Gentile world power (depicted in Exodus through the removal of the Jewish people from Egypt (following their observance of the Passover) and the subsequent destruction of the Assyrian Pharaoh and his armed forces in the Red Sea [Ex. 14:13-31]).

It is evident from the context that the Times of the Gentiles will still be running its course when Israel is seen in the manner depicted in Rev. 12:1.

After an additional comment on the woman in verse two, the central governing Gentile world power under Satan is depicted in verse three, *wearing seven crowns on seven heads.*

The Beast (Rev. 13:1ff) will be the seventh head, and he is here seen crowned and in power. This man, foreshadowed by the Assyrian Pharaoh during Moses' day, is seen holding the sceptre at this point in the book.

(The Beast holding the sceptre and Israel not holding the sceptre in Rev. 12:1-3, *though both are seen crowned*, is shown through the use of two different words for "crown" in the Greek text — *stephanos* and *diadema*.)

As previously seen, a person wearing a *stephanos* would be one with regal rights, though not presently exercising these rights. The realization of these rights *could have been* in the past *or they could be awaiting a future time* [a past realization is seen in Rev. 4:4, 10 where *stephanos* is used for crown (ref. Vol. I, Ch. XV in this book); and a future realization is seen in Rev. 12:1, where *stephanos* is again used for crown (ref. Ch. II in the current volume of this book)].

A person wearing a crown depicted by the word *diadema*, on the other hand, would be *one presently exercising regal power and authority* — holding the sceptre and seated on a throne. This is the word used for “crown” in verse three, dealing with the Beast and his kingdom under Satan.

Thus, the picture in Rev. 12:1-3 has to do with the Beast holding the sceptre while seated on Satan’s throne [Rev. 13:2], with Israel *in waiting* — a position the nation has held throughout the Times of the Gentiles.

Israel, God’s firstborn son, is *the one possessing the RIGHT to rule, though NOT presently ruling* [cf. Rev. 17:18]; and Israel is awaiting *EXACTLY the same sequence of events seen in the Book of Exodus* — the destruction of Gentile world power and the transfer of power from the Gentiles back to Israel.

And, just as these events occurred in the past, in the type, they will occur yet future in the antitype.

The antitype MUST follow the type in exact detail.

*In THAT coming day, Israel will wear a crown depicted by the word *diadema*, not by the word *stephanos*, as during the present time.*

In like manner, faithful Christians have been promised *a stephanos, for their rule is NOT present BUT future. BUT, the crowns promised faithful Christians during the present time will become diadems in that coming day* [cf. Rev. 19:12].

In that coming day, when God’s firstborn Sons hold the sceptre [Christ, Israel, and the Church following the adoption], only crowns depicted by the word *diadema* will be worn by these ruling Sons.)

The whole of the matter is further depicted in subsequent verses in Revelation chapter twelve (vv. 7-10). In these verses, two angelic powers are seen fighting in the heavens, from whence both angelic powers rule.

This angelic rule is seen in Dan. 10:12-21, where information concerning these two divisions of angelic powers is given — one ruling from a heavenly sphere through the Gentile nations [vv. 12-20], and the other ruling from a heavenly sphere through Israel [v. 21].

The former consists of *Satan and his angels* in the heavens above the earth; and the latter consists of *Michael and his angels*, also in the heavens, though separate from Satan and his angels.

Michael and his angels reside in that part of the heavens where God dwells.

Thus, Israel, *NOT to be reckoned among the nations* [Num. 23:9], is seen possessing a form of government completely separate from that which the Gentile nations possess.

(Note that angels, since time immemorial, have ruled the earth under God, as angels have done over provinces elsewhere in the universe [cf. Job. 1:6ff; 2:1ff; Ezek. 28:14].

Satan and his angels rule this one province, the earth, under God today [though in a rebel capacity]; and they will do so *UNTIL* they have been put down and the sceptre changes hands [Dan. 4:17, 25; 7:13, 14; Rev. 11:15].

The government at *THAT* time will undergo a complete change in relation to the type rulers holding the sceptre.

Angels will NO longer rule the earth through man [Heb. 2:5]. *The government, in THAT day, will be turned over exclusively to Man, to God's three firstborn Sons.*

But, during the present day, *angels rule through man.*

This is the reason angelic princes are seen occupying positions over the Gentile nations in Dan. 10:12-20 and why an angelic prince [which would include other angels as

well, lesser princes] is seen occupying a position over Israel in Dan. 10:21. And this is also the reason these two angelic factions find themselves engaged in battle in Rev. 12:7-10.

The time will have come for angelic rule over the earth to end. And with a view to this rule ending in this one province in the kingdom of God, Michael and his angels [the angels ruling through Israel from the heavens, though Israel is not holding the sceptre at this time] fight against, overcome, and cast Satan and his angels [the angels presently ruling through the Gentile nations] out of the heavens onto the earth.

And it is God's firstborn son, introduced as a woman at the beginning of the chapter — the one clothed with the sun, the moon placed under her feet, and a crown [a *stephanos*] of twelve stars resting on her head [again, Israel is seen in both masculine and feminine respects in Scripture] — who will hold the sceptre in that coming day in the stead of the nations.

And, unlike the manner in which rulership over the earth exists today, *Israel will hold this sceptre apart from angelic rule, and the nations will be governed apart from angelic rule.*

For additional information on the structure of the earth's government during the present time, refer to Ch. XIII in this third volume of the book.

Also, refer to the author's book, *The Most High Ruleth.*)

2) Chapters Seventeen Through the First Part of Nineteen

In this part of the book, Israel is presented as a *harlot*, in need of cleansing; and in this part of the book as well, *EXACTLY as the woman giving birth in Rev. 12:1-5, the harlot woman is presented in a REGAL capacity.*

“And the woman [the harlot] which thou sawest is that great city [Jerusalem, referring to the Jewish people], which reigneth over [*lit.*, ‘which possesses kingly authority over’] the kings of the earth” (17:18).

The reference to “that [or, ‘the’] great city” appears nine times in Revelation chapters eleven through eighteen (11:8; 14:8; 16:19; 17:18; 18:10, 16, 18, 19, 21). This expression is specifically stated to be a reference to *Jerusalem* in its first appearance in the book (11:8), with Jerusalem being associated with *Sodom, Egypt, and Babylon* (11:8; 14:8; 16:19; 18:10, 21; cf. Jer. 22:8, 25 [written at the time of the Babylonian captivity]).

“Jerusalem” is often used in Scripture as a reference to *the Jewish people* (e.g., Lam. 1:1-9; Matt. 23:37; Luke 13:33, 34; 19:41, 42). And, if kept within context, the identity of the *harlot woman* in Rev. 17:18 *CANNOT possibly be seen as other than ISRAEL* (ref. Ch. VIII in this third volume of the book).

And, the association of “that great city” with *Sodom, Egypt, and Babylon* has to do with *the END result of Israel's disobedience, extending over centuries of time*.

“Sodom” is associated with *sexual degeneracy*, which is the main thing in view relative to Israel in chapters seventeen through the first part of nineteen — *harlotry*.

“Egypt” calls attention to *the world* where the nation found itself after being removed from her land and transported to “Babylon,” which marked the beginning of the Times of the Gentiles.

Thus, all three metaphors together relate a particular facet of Israel's history, providing *the reason that the nation is seen as the great harlot in the kingdom of Antichrist during the Tribulation*.

But, even in the midst of being seen as a *HARLOT* in the kingdom of Antichrist, Israel is *ALSO* seen associated with *REGALITY, EXACTLY as previously seen in chapter twelve*. And the overall picture has to do with Israel, after 2,600 years, about to be brought to the place of repentance, about to be cleansed of her harlotry, and about to exercise the rights of the firstborn.

That stated during Abraham's day in Gen. 12:1-3 will be brought to pass through a realization of that which God told Moses to tell the Assyrian Pharaoh in Egypt in Ex. 4:22, 23, immediately after God uses the latter-day Assyrian to bring about Israel's repentance.

12

Christ's Return

To Deal with Israel and the Nations
To Complete the Redemption of the Inheritance

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

His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself.

And he was clothed with a vesture dipped in blood: and his name is called The Word of God.

And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean.

And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of almighty God.

And he hath on his vesture and on his thigh a name written, *KING OF KINGS, AND LORD OF LORDS*” (Rev. 19:11-16).

Christ is seen returning from heaven to earth at the end of the Tribulation, *AFTER* Israel's repentance had been brought to pass (Rev. 17:1-19:6) *BUT PRIOR* to the completion of the redemption of the inheritance (Rev. 6:12-17; 8:1-10:11).

In complete accord with His promises (*e.g.*, Lev. 26:40-42; II Chron. 7:12-14), following Israel's repentance, God will act. He will send His Son, Who, through His personal presence, *will bring to pass ALL of God's numerous promises to Israel.*

And, through His Son's personal presence as well, God will complete the redemption of the inheritance.

The fulfillment of God's promises to Israel is inseparably tied to the completion of the redemption of the inheritance. The former CANNOT be fulfilled APART FROM the latter.

APART FROM the completion of the redemption of the inheritance, there can be NO remarriage of God and Israel, for THIS remarriage occurs THROUGH the redemption of the inheritance.

And, APART FROM the existence of a marriage relationship between God and Israel, there can be NO millennial reign.

THIS, as well, would be equally true for Christ and His bride.

APART FROM the completion of the redemption of the inheritance, there can be NO marriage between Christ and the Church, for this marriage, as the remarriage between God and Israel, occurs THROUGH the redemption of the inheritance.

And, as with God and Israel, APART FROM the existence of a marriage relationship between Christ and the Church, there can be NO millennial reign.

The WHOLE of the matter, following Israel's repentance, rests on God, through His Son, completing the redemption of the inheritance.

And the importance and absolute necessity of a Husband-wife relationship between God and Israel and between Christ and the Church is seen in the way that God, unchangeably, established matters at the beginning in Genesis.

Man CANNOT reign apart from a Husband-Wife relationship, he as King and she as Consort Queen (Gen. 1:26-28).

The woman, a part of the man, taken from his body, COMPLETES the man (Gen. 2:21-25). *THUS, apart from the woman, man could NOT reign as a complete being.*

As previously seen, *there is a multifaceted, interconnected work involved in Christ's return.* And a central part of this work has been dealt with to introduce material in this chapter.

(The word "Church [Gk. *ekklesia*, 'called out']" is used in its true sense and meaning of the word in the preceding, as Christ used the word in Matt. 16:18.

The word is used in the sense of *being called out of the body, out of Christ's body, NOT out of the world.*

The word is used in a broader respect in Rev. 2, 3, with the overcomers forming those who will ultimately make up the Church in its true respect, forming "the Church ['the called out group'] of firstborn sons," as seen in Heb. 12:23.)

Now, let's look at Christ's return from several other vantage points, inseparably related to the preceding introductory data.

The Heavens Opened

There are several references in the New Testament to *heaven (or, the heavens) being opened.*

The heavens were opened at the time of Jesus' baptism, with the Spirit descending upon Him and God announcing, "This is my beloved Son, in whom I am well pleased" (Matt. 3:16, 17; Luke 3:21, 22; cf. Matt. 17:5).

Then John 1:51, a Messianic passage, points to a future day *when the heavens will be opened* to provide angelic ministry in relation to Christ's rule over the earth (cf. Gen. 28:12-14), a rule alluded to by God's announcement concerning His Son at the time of His baptism ("Sonship" implies *rulership* [it is *Sons* who rule in God's kingdom], with Christ, God's Son, having been born "King of the Jews" [Matt. 2:2]).

The heavens are seen opened two times in the Book of Acts — at the time of Stephen's stoning (7:56), and again when a vessel was let down from heaven to teach Peter a lesson concerning God's message being carried to the Gentiles (10:11ff).

Then *the heavens are seen opened TWO times in the Book of Revelation.*

The FIRST, in 4:1 (*cf.* 1:10), has to do with the removal of Christians preceding the Tribulation.

Then, the SECOND, in 19:11 (*cf.* 6:14-17; 14:14ff, depicting the same scene), has to do with Christ, accompanied by angels, along with Moses and Elijah, returning to the earth.

Two of the preceding references parallel one another in a respect, though separated in time by about 2,000 years — Acts 7:56 and Rev. 19:11.

In the former reference, Stephen had just finished a lengthy message to the religious leaders in Israel — an address before the council, with Israel's high priest present (6:15; 7:1).

Stephen had dealt with central parts of the history of Israel, beginning with Abraham, covering 2,000 years, (7:2-50). He had called these religious leaders' attention to that which had occurred down through the years, climaxed by recent events (7:51, 52).

The Jewish people over the years, covering centuries of time, had rejected, persecuted, and slain the prophets which had been sent unto them.

And now, in a climactic act, they had done the same thing to God's Son, sent to them (*cf.* Matt. 21:33-39; 23:34-37; Acts 2:23, 36; 3:14, 15).

Stephen's message was proclaimed very early in the re-offer of the kingdom to Israel, and this message brought matters to a climactic point.

Stephen's message, *which dealt SOLELY with the recorded Word as it pertained to the living Word, was so powerful that, at the conclusion of this message, the heavens were opened.* And God's Son, referred to in the passage as "the Son of man" (a Messianic title [*cf.* Ps. 8:4-6; Dan. 7:13, 14; Acts 7:55, 56]), *was seen standing [rather than sitting] at God's right hand.*

In the light of related Scripture, the picture is self-explanatory. The religious leaders in Israel had been brought to a decisive place in the re-offer of the kingdom to Israel.

They could ONLY do one of two things. There was NO alternate.

They could EITHER receive the message being proclaimed OR they could reject this message.

RECEIVING the MESSAGE would result in ultimate blessings for Israel and the nations.

REJECTING the MESSAGE would result in EXACTLY the opposite — ultimate dire consequences for Israel and the nations.

RECEIVING the MESSAGE, the religious leaders would call for national repentance on Israel's part, the Son of man would return following Israel's repentance, and the kingdom would THEN be established.

Note that similar messages had previously been delivered by Peter to individuals in Jerusalem from “every nation under heaven” (Acts 2:14-40) and later to Jews at and near the Temple following a miraculous sign (Acts 3:12-26; also see Acts 4:1-12; 5:12-33).

REJECTING the MESSAGE, there would be NO national repentance.

The heavens would close, “the Son of man” would sit back down at His Father's right hand (Ps. 110:1; Acts 2:34, 35), the Jewish people would continue in their sins, and the dispensation which had begun on the day of Pentecost in Acts chapter two would be allowed to run its course.

These Jewish religious leaders chose the latter.

They REJECTED the message; and, as the Jewish people had previously done with the Prophets, and last of all with their Messiah, they SLEW the messenger (vv. 57-60).

Thus, these religious leaders (and, consequently, the nation at large) *remained in an unrepentant state, a state in which they would continue.*

The heavens *could then ONLY close and remain closed UNTIL Israel repented*, with resulting dire consequences for Israel and the nations during the interim.

(Because of Israel's position as God's firstborn son — possessing the rights of primogeniture among the nations of the earth — that which occurred, particularly during the first seven chapters of Acts, had far-reaching ramifications.

Events in Acts chapter seven form a major turning point in the re-offer of the kingdom to Israel, as events in Matthew chapter twelve had formed a major turning point in the original offer of the kingdom to Israel.

In the original offer of the kingdom, Israel's rejection of the message and the Messenger was brought to a climactic point through events in Matthew chapter twelve.

Beyond this time in Matthew, though the offer of the kingdom remained open, *matters were MARKEDLY DIFFERENT*.

And this difference began with Christ, *the same day*, going “out of the house [a reference to *the house of Israel*]” and down “by the seaside [a reference to *the Gentiles*]” in Matt. 13:1.

In the re-offer of the kingdom, *EXACTLY the same thing is seen through events in Acts chapter seven*.

Beyond this time in Acts, though the re-offer of the kingdom continued, *matters were MARKEDLY DIFFERENT*.

And this difference began with the introduction of *Paul* [referred to by his Hebrew name, “Saul”] immediately before Stephen was stoned [vv. 57-60].

Paul, following his conversion, *became the apostle to the Gentiles* [Acts 9:15, 16; 26:16-18; Gal. 2:7]. Thus, through concluding events in Acts chapter seven, *EXACTLY* as previously seen immediately following events in Matthew chapter twelve, *the Gentiles* are brought into full view.

In both the offer and the re-offer of the kingdom, the direction which Israel would take [rejection] *was, for all practical purposes, set at these two times* [events in Matthew chapter twelve and Acts chapter seven].

Thus, *EXACTLY* as the events in Matthew chapter twelve established a base for the course which Middle East history and the history of the world at large would take [the removal of the Kingdom from Israel, the Cross, and the bringing into existence of the Church to be the recipient of that taken from Israel (Matt. 16:18, 21; 21:43)], so it is with events in Acts chapter seven.

Events in this chapter establish a base for the course which Middle East history and the history of the world at large would take for the next 2,000 years.

Blessings for Israel and the Gentile nations would be withheld, the nations would continue holding the sceptre, and conditions among Israel and the nations in the Middle East would only deteriorate.

As a result, 2,000 years later, Israel finds herself at the center of a turmoil among the nations, centered in the Middle East but worldwide in scope — a turmoil which will ultimately tumble completely out of control.

According to Matt. 24:22, this situation will one day become so dire that *Divine intervention will be the ONLY thing that will save both Israel and the nations:*

“And except those days should be shortened, there should no flesh be saved: but for the elect’s sake those days shall be shortened.”

A situation of this nature is what Scripture reveals that it will take to bring about Israel’s repentance — the repentance called for in the gospel accounts and the Book of Acts.

And God, yet future, will bring Israel and the nations through that which lies just ahead [the Great Tribulation] *for this very purpose — to bring about Israel’s repentance.*

[Refer to Chapter XI, “God’s Firstborn Son,” in this third volume of the book.

Also see Appendix II, “The Intractable Middle East Problem,” in Volume I of this book.]

The time when *the heavens will open once again in relation to that seen by the opened heavens in Acts 7:56* is NOT seen again in Scripture until Rev. 19:11ff (or, 6:14-17; 14:14ff), anticipating *the redemption of the inheritance, the national conversion of Israel, the cleansing of the harlot, and the restoration of the Jewish people to a cleansed land in a restored theocracy* (Ezek. 36:17-38; 37:21-28; 39:25-29; Rev. 17:1-19:6).

Israel's repentance will have been brought to pass through the judgments of the Tribulation, the kingdom will have been delivered to the Son by the Father (Dan. 7:13, 14; Rev. 11:15ff), and Christ will then return through *an opened heavens* as "King of kings, and Lord of lords" to complete the redemption of the inheritance and His dealings with Israel and the nations prior to His reign.

"Israel" is *the KEY*. And more particularly, in relation to the subject at hand, *the one act by Israel* which will turn the lock and open the door *is the nation's REPENTANCE*.

UNTIL Israel REPENTS, the nation will be left WITHOUT a Deliverer.

BUT, when Israel does repent, God, remaining true to His Word, will THEN send the Deliverer.

God will send the One of whom Moses was only a type, the One greater than Moses.

And as Moses led the Israelites out of Egypt ("Egypt" is always a type of *the world* in Scripture) with a view to their realizing an inheritance in another land (the land covenanted to Abraham, Isaac, and Jacob), the One greater than Moses will lead the Israelites out from a worldwide dispersion, with a view to their realizing an inheritance in the same land (*cf.* Ex. 3:1-9; Lev. 26:40-42; II Chron. 7:12-14; Matt. 24:30, 31).

And as the former resulted in a theocracy in the land, so will the latter, with the latter theocracy being millennial in its scope of fulfillment.

Christ Comes Forth

One day the heavens will open again, and Christ will come forth as “King of kings, and Lord of lords” *to complete the redemption of the inheritance and deal with Israel and the nations immediately preceding the establishment of His kingdom.*

These things are dealt with numerous places throughout the Old Testament and are dealt with in a somewhat capsulated, succinct manner in the latter part of Revelation chapter nineteen.

And Christ's return *NEED ONLY* be dealt with in this concise manner as Scripture is brought to a close, *for ALL the different facets of the matter have been covered in great detail in previous Scripture.*

1) A Crowned Rider on a White Horse

In the Book of Revelation, at the beginning of the Tribulation, a crowned individual is seen riding forth on a white horse, going forth “conquering, and to conquer” (Rev. 6:2).

Then, at the end of the Tribulation, another crowned individual is seen riding forth on a white horse, with the same goal in view (Rev. 19:11, 12).

The first rider *is from BELOW* and rides forth from a part of the earth, with the conquest of the earth in view.

He rides forth preceding the redemption of the inheritance, at a time when the inheritance is still under Satan's dominion and control, still belonging to him.

This rider comes forth wearing a type crown referred to in the Greek text by the word *stephanos*, indicating that he has yet to achieve the position which he aspires — world-wide dominion.

THEN, by the middle of the Tribulation he will *NOT ONLY* have achieved this position *BUT* he will be seated on Satan's throne, wearing a crown referred to in the Greek text by the word *diadema* (Rev. 12:3; 13:2).

The second rider *is from ABOVE* and rides forth through an opened heaven to the earth, with a view to taking possession of an inheritance which is about to be redeemed, an inheritance still under Satan's rule and dominion, but no longer belonging to him.

And it is about to be taken from him.

This rider comes forth wearing "many crowns," the type crowns referred to in the Greek text by the word *diadema*.

This type crown, as distinguished from the type crown referred to by the word *stephanos*, indicates that *Christ is now in possession of the kingdom, previously given unto Him by His Father* (Dan. 7:13, 14; cf. Rev. 11:15).

And, in keeping with *THAT NOW in His possession*, Christ is seen coming forth as "King of kings, and Lord of lords."

(For differences in crowns referred to through the use of *stephanos* and *diadema*, see Chapters II, XI in this third volume of the book.)

However, the crowns (*diadems*) seen on Christ's head at this time *are NOT crowns which He will wear during His reign*.

Christ will wear the crown which Satan, the present world ruler, wears; and Satan will still be wearing his crown at the time Christ returns, *though the kingdom will NOW belong to the One returning through the opened heavens*.

And Christ, the One Whom God will have previously given the kingdom, will, following conquest, *wear the crown depicting THIS ROYALTY* — a crown presently worn by the incumbent ruler, the one to whom God had given the kingdom in time past (Ezek. 28:14; Dan. 4:17, 25; 7:13, 14).

(The whole of the preceding, as it pertains to Satan and Christ, was foreshadowed typically by the account of Saul and David in the Books of I, II Samuel.

Saul was anointed king over Israel; but Saul disqualified himself by refusing, as God had commanded, to destroy the Amalekites and all of their possessions [I Sam. 15:1ff], though Saul continued to reign. And Saul would continue to reign *UNTIL* the one whom God had chosen to replace him was *NOT ONLY* on the scene *BUT* ready to ascend the throne.

Then note that which the type, thus far, foreshadows:

Satan was anointed king over the earth; but Satan disqualified himself through seeking to extend his rule beyond his God-appointed position [Isa. 14:13, 14; Ezek. 28:14], though Satan continued to reign. And Satan would continue to reign until the One Whom God had chosen to replace him was not only on the scene but ready to ascend the throne.

In the type, shortly after God rejected Saul as Israel's ruler, God had Samuel anoint David *king over Israel* [I Sam. 16:10-13].

There were THEN TWO anointed kings in Israel.

BUT, David didn't immediately ascend the throne. Rather, he eventually found himself in a place of exile out in the hills, separated from Saul and his kingdom.

And, during this time, certain faithful men joined themselves to David and remained out in the hills with him.

The day came when David was ready to ascend the throne, possessing a contingent of faithful men ready to rule with him.

THEN, Saul was put down, his crown was taken and given to David, and David and his faithful men moved in and took over the government.

In the antitype, after God had rejected Satan as the earth's ruler, God anointed His Son *King over the earth* [Ps. 45:6, 7, 16; Heb. 1:8, 9].

There were THEN, and there are TODAY, TWO anointed Kings over the earth.

But God's Son, as David in the type, didn't immediately ascend the throne. Rather Christ, as David, finds Himself in a place of exile, separated from the kingdom.

And, as in David's case, certain faithful individuals join themselves to Christ during this time, remaining in the place of exile with Him.

BUT, the day is near at hand when *matters will continue EXACTLY as seen in the type*.

Christ, in that day, as David in his day, will be ready to ascend the throne, possessing a contingent of faithful followers to rule with Him.

THEN, Satan, as Saul, will be put down, his crown will be taken and given to Christ; and Christ, with His faithful followers, will move in and take over the government.

Note the mandate given to Adam, immediately following his creation, in the preceding respect [Gen. 1:26-28].

Adam was created to rule the earth in the place of the incumbent ruler [Satan], as the second Man, the last Adam, will one day rule the earth in place of the incumbent ruler [Satan].

Adam was given a five-part command relative to this rule — “be fruitful,” “multiply,” and “fill” the earth [with individuals of like mind]; *THEN*, “subdue” and “rule” the earth.

That seen in the type of Saul and David, or that presently happening in the antitype, Satan and Christ, *is identical*. A contingent of faithful followers was acquired in the type and is being acquired in the antitype.

ONLY AFTER this contingent of faithful followers was acquired in the type and is acquired in the antitype are the last two parts of the mandate in Gen. 1:26-28 seen — THEN, “subdue,” and “rule.”)

The many crowns (*diadems*) which Christ will have on His head at this time would almost certainly be the crowns cast before God's throne by the twenty-four elders in Rev. 4:9-11 (a representative group).

These would be crowns worn by those angels ruling with Satan in the beginning who had refused to follow him in his attempt to exalt his throne — an attempt to extend his rule beyond the earth, apart from Divine appointment.

And since man is to rule the earth during the coming age in the stead of angels, the twenty-four elders *are seen relinquishing their crowns to God, for God ALONE* is the One Who places and removes rulers (Dan. 4:17, 25; Matt. 20:23; ref. "*Crowns Cast Before God's Throne*," Ch. XV in Vol. I of this book.).

Following events at the Judgment seat (Rev. 1-3) and the relinquishment of crowns immediately afterwards (Rev. 4) — immediately following the time certain individuals have been shown worthy to occupy regal positions with Christ, but preceding Christ's return — God will have appointed numerous Christians to positions in the kingdom.

Then — in the light of Rev. 19:12 — their crowns will evidently be given to the Son, He will return with these crowns, overthrow Satan, take his crown, and then give the other crowns in His possession to those whom His Father had previously designated should wear them (along with crowns worn by angels presently ruling with Satan, following the overthrow of Satan and his angels).

THEN, Christ and His faithful co-heirs will move in, take over the government, and rule the earth in the stead of Satan and his angels.

2) Others Accompanying Christ

"The armies which were in heaven" are seen following Christ at the time He returns through an opened heaven (Rev. 19:14).

Those comprising these armies *could ONLY be identified as angels, NOT Christians, as often taught* (Matt. 24:29-31; II Thess. 1:7).

“Armies” in heaven *are comprised of angels, NOT men, particularly NOT Christ’s bride, yet to become His wife at this time* (cf. II Kings 6:15-17; Joel 2:11; Matt. 26:53; Rev. 12:7ff).

Then, Moses and Elijah will accompany Christ, as seen in Matt.17:1-5, which has to do with “the Son of man coming in His kingdom” (Matt. 16:28).

That depicted in these verses *is NOT* a “foreshadowing” or “something *LIKE*” “the Son of man coming in His kingdom.” *Rather, THIS IS “the Son of man coming in His kingdom”* (an evident moving the whole of that which occurred on the Mount ahead some 2,000 years [which explains Peter’s adamant, always-on-his-mind attitude in II Peter 1:11-18 toward that which he had experienced years before]).

As well, Christ’s bride, about to become His wife, *will NOT* return back to the earth with the One to Whom she is betrothed at this time but will be *as Asenath*, residing in another part of the palace when Joseph dealt with his brethren (Gen. 45:1ff), and/or *as Zipporah*, only going part way with Moses when he returned to deal with his brethren (Ex. 4:20, 29; 18:2, 3).

Christ’s bride will probably go part way, *as Zipporah*, remaining in the New Jerusalem above the earth (which would leave her in another part of the palace, *as Asenath*) while Christ returns to the earth with His angels to deal with Israel and the nations.

Then, as Moses was reunited with his wife following His dealings with Israel and the destruction of the power of Egypt (Ex. 18:1-5), so will Christ be reunited *with the one who will THEN be His wife* following His dealings with Israel, with the nations, and bringing about the destruction of Gentile world power.

(In the preceding several paragraphs, note *the VALUE of understanding TYPES in Scripture, one of the many ways that God has structured His Word [Heb. 1:1, 2].*)

13

Judgment of the Great Whore

Anticipating the Jewish People Realizing Their Calling

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

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

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

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

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

And the woman which thou sawest is that great city, which reigneth over [lit., ‘which possesses kingly authority over’] the kings of the earth” (Rev. 17:1-3, 16-18).

The main thrust of Scripture seen beginning with Revelation chapter seventeen and continuing through the first part of chapter twenty has to do with *God’s plans and purposes regarding the Jewish people, the Gentile nations, and the Church of God* being brought to fruition, leading into the Messianic Era (cf. I Cor. 10:32).

In a larger respect, the working out of God's plans and purposes for all three creations — *Jew, Gentile, and Christian* — has to do with *ruined man* and involves 6,000 years of restorative work, followed by the 1,000-year Messianic Era, a sabbath rest awaiting the people of God.

And this is patterned after God's previous restorative work surrounding *the ruined material creation* — occurring over six days time, with God resting on the seventh day — in Genesis chapters one and two (Heb. 4:4, 9; *cf.* Ex. 31:13-17; II Peter 1:15-18; 3:3-8).

In a narrower sense, regarding Israel and the nations, the working out of God's plans and purposes in this respect dates back 4,000 years (to the days of Abraham, about 2,000 B.C.) and 2,600 years (to the beginning of the Times of the Gentiles, about 605 B.C.).

And *in a narrower sense yet, regarding Christians*, the working out of God's plans and purposes in this respect dates back 2,000 years to the inception of the Church on the day of Pentecost in 33 A.D.

The complete scope of God's plans and purposes is dealt with numerous places throughout Moses, the Psalms, and the Prophets — “line upon line, line upon line; here a little, and there a little” (Isa. 28:9, 10), with different facets of the matter being dealt with different ways, in different places, at different times.

Each facet provides a different part of *one complete overall word picture*, with the complete picture presenting the matter *EXACTLY* as God would have man view the whole of His plans and purposes regarding Israel, the nations, and the Church.

And, regardless of how or where these things are dealt with in the Old Testament, there is always *a particular emphasis on concluding events* — events which bring the whole of the matter to fruition, as seen in Revelation chapters seventeen through the first part of twenty.

Thus, when one arrives at this closing part of the Book of Revelation preceding the Messianic Era and begins reading extensively about *a Beast and a harlot woman*, he is NOT left to his own imagination and interpretation concerning that which is in view. Scripture interprets the matter for him.

Through *comparing that which is spiritual with that which is spiritual* (I Cor. 2:9-13) — in this case, comparing numerous sections of the Old Testament with that seen beginning in Revelation chapter seventeen — *the Old Testament will have already interpreted the matter for the reader.*

(Two Anglicized Greek words are sometimes used to call attention to correct and incorrect methods of Biblical study and interpretation — *exegesis* and *eisegesis*. The Greek prepositions *ek* [meaning, “out of”] and *eis* [meaning, “into”] are prefixed to the same word, which, without the prepositions, means “to guide” or “to lead.”

Exegesis has to do *with deriving out of a passage* that which is within the passage. In Rev. 17-19a, *exegesis* allows Scripture to comment upon and identify the harlot woman. And, at every turn, Scripture [O.T. or N.T.], reveals that “the great whore” is a metaphor for *Israel* at the end of the Times of the Gentiles [*ref.* Ch. VIII in this third volume of the book].

Eisegesis, on the other hand, has to do *with placing into a passage* that which is NOT in the passage. *Eisegesis*, rather than allowing Scripture to identify the harlot woman in Rev. 17-19a, reads a foreign meaning into the passage, usually identifying “the great whore” *as a metaphor for a false religious system, often seen as the Roman Catholic Church.*

And this type mishandling of the passage is *NO small thing*. Not only does such a teaching do away with the correct understanding of the passage but such a teaching has the Times of the Gentiles ending in the New Testament after a fashion *which is COMPLETELY out of line with the way in which the Times of the Gentiles is seen being brought to a close throughout Moses, the Psalms, and the Prophets.*)

The Old Testament has already dealt extensively, in minute detail, *with the whole* of that seen beginning with Revelation chapter seventeen and continuing into the first part of chapter twenty.

A *complete word picture* has already been presented, for all to see. And this section in the Book of Revelation, dealing with the same thing as previously seen in the Old Testament, places the emphasis *EXACTLY* where Moses, the Psalms, and the Prophets had previously placed the emphasis, *which could ONLY be expected*.

The emphasis in chapters seventeen through nineteen, preceding the Messianic Era in chapter twenty, is placed on *Israel and the nations* (17:1-19:6).

And, within this section, *the Church of God*, as well, is brought back into the picture from chapters one through three, though only taking up four verses throughout chapters seventeen through nineteen (19:7-10).

(To illustrate how the preceding is very much in line with the way matters are presented in the Old Testament, note material in five of the opening chapters of Genesis — chapters five through nine.

The Church is foreshadowed in chapter five in the person of *Enoch*, who was removed from the earth before the Flood, typifying the Church being removed before the coming Tribulation [vv. 21-24].

Then, *Noah and his family* come into view in the latter part of chapter five [vv. 28-32]. And God's dealings with *Israel and the nations* relative to the Tribulation and the succeeding Messianic Era are foreshadowed by events seen throughout the next four chapters.

After one complete period of time [at the end of the seventh generation], *Enoch* is removed from the earth. This foreshadows *the Church* being removed from the earth at the end of the present dispensation.

Then, within another complete period of time [within the tenth generation], *Noah and his family*, under Divine protection, pass through the Flood.

Noah and his family being Divinely protected through the Flood foreshadows *Israel* being Divinely protected during the coming Tribulation, the final seven years of the Jewish dispensation.

The nations destroyed in the Flood foreshadow *the nations* suffering the same fate during the Tribulation. And *the new beginning* following the Flood foreshadows *the new beginning* — *the Messianic Era* — following the Tribulation.

For more information pertaining to the overall type seen in Genesis chapters five through nine, refer to the author's books, *Seven, Ten Generations* and *By Faith.*)

The Purpose for the Times of the Gentiles Realized

The Times of the Gentiles exists because of *the Jewish people's disobedience, extending over centuries of time*. And, at the apex of this disobedience was *HARLOTRY*.

Israel, a nation separate and distinct from all the other nations (Num. 23:9), was having forbidden relationships with these nations.

And because of their continued disobedience, God eventually uprooted His people from their land and drove them out among the nations (using the Assyrians in about 722 B.C. to remove the northern ten tribes and then the Babylonians in about 605 B.C. to remove the remaining southern two tribes).

And, with the removal of the southern two tribes (Judah and Benjamin), a theocracy which had existed in the camp of Israel for some eight hundred years came to an end. Following the complete removal of the Jewish people in 586 B.C., *the Glory of God departed, ending the theocracy which God*

had previously brought into existence during the days of Moses at Sinai (Ezek. 10:4, 18; 11:22, 23; cf. Ex. 40:33-38).

And, though two remnants of Jews have returned to the land since 605 B.C. (one beginning seventy years following the Babylonian captivity, and the other occurring during modern times), *the Times of the Gentiles has continued throughout.*

The Gentiles have held the sceptre throughout this time, lasting about 2,600 years to date. And the Gentiles will continue to hold the sceptre UNTIL God's purpose for driving His people out among the nations has been realized.

The Jewish people, through Gentile persecution, MUST be brought to the place of repentance before the Times of the Gentiles can end.

Both remnants returning during the Times of the Gentiles eventually formed a Jewish nation in the Middle East. And both returned under similar circumstances — *apart from national repentance, which could ONLY have been prior to the time for the nation to return.*

(The first remnant formed the nucleus for the nation later in the land when Christ appeared the first time.

The second remnant, the remnant there today, will form the nation in the land immediately preceding Christ's second coming, allowing end-time events during Daniel's Seventieth Week to be brought to pass.)

The first remnant was driven back out among the nations in 70 A.D., and the second remnant will be driven back out among the nations yet future, in the middle of the Tribulation.

God has decreed that He will deal with His people relative to their sins, with a view to repentance, *out among the nations, NOT in the land. And, if for NO other reason, the remnant presently in the land, forming a modern-day nation of Israel, will have to be uprooted and driven back out among the nations.*

Just as surely as God dealt with Jonah relative to repentance *in the sea* (a metaphor used throughout Scripture for *the Gentile nations*) rather than on the ship (which would be out of the sea and, thus, *could only have to do with the land, the land of Israel*), God will deal with His people relative to repentance *out among the nations rather than in the land of Israel*.

And in the final analysis, after 2,600 years of Gentile dominance and Gentile persecution, the Jewish people are pictured in Scripture *as a harlot out in the sea, a harlot removed from her land and residing in the worldwide kingdom of the Beast* (Rev. 17:1, 15).

The kings of the earth will have committed fornication with the harlot woman (through forbidden national relationships), having been *made drunk* “with the wine of her fornication” (Rev. 17:2).

They will, as well, have become *wealthy* through the woman’s condition and position; and the woman will have become *wealthy* as well — all having to do *with worldly wealth, void of spiritual wealth* (Rev. 18:3-19).

But, ALL of the preceding is ABOUT to change!

God is going to use the final and most corrupt form of Gentile power the world has ever known or ever will know to bring Israel to the place of repentance. Through Gentile persecution *under the man seated on Satan’s throne and empowered by Satan* — as this man seeks to do away with the Jewish people, making individuals such as Hitler, Eichmann, Nassar, Ahmadinejad, *et al.* pale by comparison — *After centuries of time, Israel’s repentance will be effected.*

Note Rev. 17:16, 17:

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

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

Those forming the ten-kingdom federation of the Beast will hate Israel, and do everything within their power to destroy the nation, not realizing at all that *the Gentile nations hold the sceptre and are wealthy ONLY because of Israel's condition and position among them.*

And they also will not know that God will use their genocidal efforts to bring about Israel's repentance, which will result in an end to Gentile rule and Gentile wealth, both wrought at Israel's expense.

God will take the sceptre from the Gentiles, take their wealth, and give *ALL of it to Israel*, as He restores the theocracy to the nation (Isa. 60:5, 11 [“forces,” KJV, should be translated “wealth”]; Ezek. 37:21-28; 39:21-29; 43:2ff).

Insofar as governmental power and material wealth are concerned, those in the kingdom of the Beast, as they seek to destroy Israel, *will, at the same time, unknowingly be committing national suicide.* God will use their efforts, *fulfilling His will*, “until the words of God shall be fulfilled” (Rev. 17:17).

Then, once Israel's repentance has been effected through Gentile persecution, God will *hear from heaven, remember his covenant with Abraham, Isaac, and Jacob, and act in complete accordance with His promise to Israel* (cf. Ex. 2:23-3:12; Lev. 26:27-42; II Chron. 6:24-27; 7:12-14).

Once the reason for the Times of the Gentiles has been realized, Gentile world power, existing in the kingdom of the Beast in that day, *will be destroyed.*

This is seen in Old Testament typology in places such as the Books of Exodus and Esther — the Assyrian Pharaoh and his armies in Egypt destroyed in the Red Sea as they pursued Israel, or Haman and his ten sons impaled on the gallows that Haman had prepared for Mordecai, the Jew.

And this is seen in the Book of Revelation in chapter nineteen, following Israel's repentance and the Father sending His Son back to the Jewish people, to deliver them (vv. 11-21).

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

The descendants of Shem through Abraham, Isaac, and Jacob, comprising the nation of Israel, form *the ONLY nation* on the face of the earth with a God [Gen. 9:26; Ps. 33:12]. And for the Gentile nations, without a God, to acquire spiritual wealth and blessings, *they MUST go to the one nation with a God* [Gen. 9:26, 27]. *They MUST go to the nation of Israel* [something really not possible today because of *Israel's condition and position among the nations*].

The Gentile nations though do possess *gods*, but *NOT* the one true and living God. *The gods of the nations* are said to be "nothing" compared to the one true and living God [I Chron. 16:26; Ps. 96:5]. *The gods of the nations* could be anything separate from God Himself — *materialism, demons in Satan's kingdom, etc.*

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

Many individuals out of the nations, over centuries of time, have moved from the natural into the spiritual realm *through a Saviour which came from the ONE nation with a God. BUT, it is NOT possible* for the nations themselves to do this.

Again, nations simply CANNOT function in this realm.

In this respect, *there is NO such thing as a Gentile nation with a God, or a Gentile nation which can be referred to as a Christian nation [the Church, taken mainly from the Gentiles, is referred to as a "nation" and has a God, though the Church is neither Jew nor Gentile but one new man, a new creation "in Christ," with a heavenly citizenship (Matt. 21:43; I Peter 2:9, 10; cf. II Cor. 5:17; Gal. 3:26-29; Eph. 2:11-15; Phil. 3:20)].*

Gentile nations, in their governmental structure today, rule within a form of a theocracy, though a corrupted form connected with Satan and his angels. "Satan" is *the god of this present age* [II Cor. 4:4], and he and his angels *rule through the Gentile nations from their place in a heavenly sphere* [Dan. 10:13-20].

God rules the entire universe, and He rules over all parts of His kingdom through angels whom He has placed in regal positions throughout the universe.

The earth, one province in the universe, is ruled in this manner, though presently through a rebel ruler.

God presently rules the earth through Satan, the god of this age. Satan *STILL* holds the sceptre, though in a rebel respect. And God has delegated power to Satan, who, in turn, has delegated power to subordinate angels ruling with him.

It is this delegated power and regal position [his throne] which Satan will give to the Beast during the coming Tribulation [Rev. 13:2; cf. Ezek. 28:14; Luke 4:5, 6]. Then the Beast will rule in this same manner *under God, as a rebel ruler in a corrupted form of the theocracy.*

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

There is *ONLY* one nation on the face of the earth with a government which rules after any other fashion than the preceding, and that's the one nation with a God, the nation which is *not to be* "reckoned among the nations" [Num. 23:9], *the nation of Israel*.

The angelic princes of the Gentile nations [each nation has a prince, with other princes under him], who rule through the nations from a heavenly sphere, are *demons* [Dan. 10:13-20].

But Israel's angelic prince, ruling through the Jewish nation in the same manner, is *Michael* [Dan. 10:21], exercising power completely separate from Satan and his angels.

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

"Israel" is *the key*. Since Abraham's day, the separate creation during Jacob's day, and the subsequent inception of the nation during Moses' day, *God has looked upon and dealt with the Gentile nations through ONE nation ALONE* [cf. Gen. 12:1-3; Ex. 4:22, 23; 12:2; 19:5, 6; Isa. 43:1-11; Zech. 2:8].

And God's dealings with the nations through Israel in this respect will NEVER change [Rom. 11:29].

Israel's position relative to the nations is why Israel's repentance *MUST* be effected, Gentile world power destroyed, Satan and his angels removed from power, and God's three firstborn Sons [*Christ, Israel, and the Church* (following the adoption)] be placed in positions of power and authority [cf. Gen. 1:26-28; Heb. 2:5].

Satan knows this, and over millenniums of time he has done *everything within his power* to thwart God's plans and purposes by launching his attack *at the fountainhead, seeking to destroy Israel*.

And, to this end, Satan will give *his power, his throne, and great authority* to the earth's last ruler during the Times of the Gentiles [Rev. 13:2b]. Satan will use this man in a *final, climactic attempt to do away with the nation of Israel*.

But God, in His sovereign control of all things, will use this man's efforts *to achieve a completely opposite end — to bring about His Own predetermined plans and purposes for Israel.*

Matters *in THAT day* will be as in the words of Haman's wife, Zeresh, relative to Haman attempting to slay Mordecai:

“If Mordecai be of the seed of the Jews, before whom thou hast begun to fall, thou shalt not prevail against him, but shalt surely fall before him” [Esther 6:13b].

For additional information on the preceding, refer to the author's book, *The Most High Ruleth.*

Also, refer to “The Intractable Middle East Problem,” Volume I, Appendix II of this book.)

“The great whore” in Revelation chapters seventeen through the first part of nineteen is seen being *burned with fire* (17:16; 18:8, 9, 17-21; 19:2, 3).

This is the picture which Scripture provides of *Israel's harlotry being done away with.*

God is seen using the Beast and his kingdom to do away with Israel's harlotry through a persecution of such an intense nature that “except those days should be shortened, there should no flesh be saved” (*cf.* Matt. 24:22).

And this will occur *AFTER* 2,600 years of Gentile dominance and control.

Israel will be brought to the place where the nation will have NOWHERE to turn OTHER than to the God of their fathers. (Rev. 17:16, 17).

Repentance and cleansing will THEN occur (Isa. 1:16-21), Israel's harlotry will be a thing of the past (Rev. 18:8-10), and it will never again be an issue (Rev. 19:3).

THEN, God can complete His dealing with Israel, deal with the nations, deal with Satan and his angels, and usher in the Messianic Kingdom.

The Complete Purpose for Israel's Existence Realized

God called Israel into existence to be *the channel through which He would deal with mankind at large.*

The Word of God would be given through Israel.
A Redeemer for fallen man would arise out of Israel.
Israel would be God's witness to the nations.
And Israel would rule the nations within a theocracy,
with the nations being blessed through Israel.

Israel has given mankind the Word of God, and a Redeemer has arisen out of Israel.

But the remainder of God's purpose surrounding Israel's existence awaits a future fulfillment.

The past theocracy under the old covenant never approached the heights surrounding the reason for Israel's existence. *BUT, the future theocracy under the new covenant will.*

In THAT day, God will "cleanse" the nation, give the nation "a new heart," and place "a new spirit" within the Jewish people.

In THAT day, God will cause them *to walk in His "statutes" and keep His "judgments"* (Ezek. 36:25-27).

In THAT day, God will put *His law* "in their inward parts, and write it in their hearts."

And *in THAT day,* the one true and living God will be *Israel's God,* and the Jewish people will be *His people* (Jer. 31:31-33).

The 144,000 Jewish evangelists (Rev. chs. 7, 12, 14) will form *a first fruit of the nation* during the Tribulation and will carry God's message to the Gentiles worldwide during this time.

THIS will result in the conversion of “a great multitude,” which no man will be able to number, “of all nations, and kindreds, and people, and tongues” (Rev. 7:9).

THEN, following the conversion of the entire nation when Christ returns at the end of the Tribulation, *the main harvest* will ensue. The entire nation *will THEN go forth* with God’s message to the Gentile nations throughout the earth.

As well, the theocracy will be restored to Israel. And a restored nation will hold the sceptre, ruling the Gentile nations, with the Gentile nations, in turn, being blessed through Israel (*cf.* Zech. 8:20-23).

This is what awaits Israel and the nations of the earth following the horrors which will befall those upon the earth during the Tribulation.

And this will occur through the “Sun of righteousness” *arising* “with healing in his wings” (Mal. 4:1, 2).

14

That Mighty City, Burning

Thrown Down, Found No More at All

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

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

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

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

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

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

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

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

And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down and shall be found no more at all" (Rev. 18:1, 2a, 3, 5, 7-10, 21).

THE WHOLE of that seen beginning with Revelation chapter seventeen and continuing into the first part of chapter twenty has already been extensively dealt with in minute detail in the Old Testament.

A *COMPLETE* word picture has *ALREADY* been presented, for all to see. And this part of the Book of Revelation, dealing with *the SAME* thing as previously seen in the Old Testament, places the emphasis *EXACTLY* where Moses, the Psalms, and the Prophets had previously placed the emphasis, *which could ONLY* be expected.

The Emphasis and Divisions in Revelation 17:1-20:6

The emphasis beginning in chapter seventeen and continuing through chapter nineteen, preceding the Messianic Era in chapter twenty, is placed on *Israel and the nations* (17:1-19:6, 11-21).

And, within this section, *the Church of God*, as well, is brought back into the picture from the opening chapters of the book, though only taking up four verses throughout chapters seventeen through nineteen (19:7-10).

Beginning with chapter seventeen and continuing through the opening six verses of chapter twenty, this section of Scripture could be divided into four parts:

1) *In Rev. 17:1-19:6*, though both *the Beast and the harlot* occupy center-stage, *the harlot alone*, residing in the kingdom of the Beast, is *the one being CENTRALLY dealt with throughout*.

The subject matter of this section of Scripture is stated, in so many words, in the opening verse:

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

The harlot is dealt with at length pertaining to her identity and where she resides (leaving NO possible room for anyone to question that being pictured [IF Scripture is compared with Scripture]).

And then *the harlot*, within the scope of this section of Scripture, is seen being completely destroyed (again, leaving NO possible room for anyone to question that being pictured [again, IF Scripture is compared with Scripture]).

The Beast and his kingdom, on the other hand, are dealt with in this section of Scripture only with respect to identity and an impending destruction.

Again, *the harlot* is THE ONE dealt with in detail throughout, NOT the Beast.

2) In Rev. 19:7-10, after dealing with various things concerning the harlot and her relationship to the nations, followed by the harlot's destruction, attention is called to *the bride and the marriage supper of the Lamb*, occurring in heaven, prior to Christ's return to the earth.

This is the first mention of anything having to do with the bride since chapters one through three of the book, anticipating the relinquishment of crowns (ch. 4) and the redemption of the inheritance (chs. 5ff) — with the redemption of the inheritance being completed following Christ's return (ch. 19b), allowing the bride to then become the Lamb's wife (cf. Ruth 4:1ff).

3) In Rev. 19:11-21, the heavens are opened, and Christ is seen returning back to the earth “with his mighty angels” — i.e., *the armies of heaven* — accompanying and following Him at this time (cf. II Thess. 1:7; Rev. 19:14).

Accompanying Christ, as well, will be Moses and Elijah (cf. Matt. 16:28-17:5; Luke 9:27-32), who will evidently be instrumental in His dealings with both Israel on the one hand and the Beast and his kingdom on the other.

(For details on Moses and Elijah accompanying Christ at this time, refer to the author’s book, *Coming in His Kingdom*, particularly Chapters III, IV.)

The bride, from verses seven through ten, is *NOT* seen among those accompanying Christ back to the earth at this time. In fact, *Scripture is quite clear that the bride will NOT accompany Christ back to the earth when He returns.*

Christ will be returning to complete His dealings with Israel and the nations, and the bride will have *NO MORE* to do with dealings of this nature following the Tribulation than she previously had during the Tribulation. The Bride simply *WILL NOT participate in judgments occurring on earth when the seals of the seven-sealed scroll are being broken*, and these judgments will not be concluded until after Christ returns to the earth to complete His dealings with Israel and the nations preceding the Messianic Era.

(Note that Joseph’s wife, Asenath, was in another part of the palace when he dealt with his brethren at the time he revealed himself to them.

And note that Moses’ wife, Zipporah, only went part way with him when he returned to Egypt to deal with his brethren in this same respect.

Moses and Zipporah were reunited only after he had dealt with the Jewish people in Egypt, after he had dealt with the Pharaoh of Egypt, after the death of the firstborn, after he had led the Israelites out of Egypt, and after Pharaoh and his armed forces had been destroyed in the Sea.)

And *THE SAME preceding sequence will, OF NECESSITY, be followed in the antitype.* The bride, as Zipporah, may very well accompany Christ part way and remain in the New Jerusalem above the earth while He deals with Israel and the nations on earth.

Then, *ONCE* these dealings have been concluded — *which will be AFTER Israel's national conversion and restoration to her land, and AFTER the destruction of Gentile world power (which, according to Scripture, will occur in this order) — Christ will be reunited with the one who will then have become His wife.*

(At the time of the destruction of Gentile world power, *ALL the judgments* seen within the breaking of the seals of the seven-sealed scroll in Revelation chapter five will have come to pass.

The destruction of Gentile world power will complete God's terms for the redemption of the inheritance — with the marriage of Christ to His bride and the re-marriage of God to Israel seen as part and parcel with the redemption of the inheritance [*cf. Ruth 4:1ff.*].)

The preceding succinctly covers, in a somewhat general respect, the sequence of events which will occur when Christ returns to the earth, as seen in Rev. 19:11-21.

VERY FEW of these events are seen and dealt with in this brief section in the Book of Revelation, but *ALL* are seen and dealt with in prior Scripture, beginning in Genesis.

Scripture must be compared with Scripture in order to put the complete word picture together, *EXACTLY as God has outlined and provided this information in His Word* (I Cor. 2:9-13).

4) *In Rev. 20:1-6, ALL is brought to completion and fruition. Satan is bound, cast into the abyss, individuals are assigned positions of power and authority in Christ's kingdom, and the millennial reign — THAT toward which everything in Scripture moves — will THEN occur.*

I Sit a Queen, and Am No Widow, and Shall See No Sorrow

There is only *ONE possible way* that a person could expect the Tribulation to draw to a close and end in the Book of Revelation. And that would be *EXACTLY the same way it is seen drawing to a close and ending time after time in Moses, the Psalms, and the Prophets.*

Whether in the Old Testament or in the New Testament, Israel in the end time *is seen enmeshed within and committing harlotry* with the most corrupt form of Gentile world power man has ever known or ever will know.

This will then be followed by Israel's repentance, the nation being cleansed of her harlotry (as presented in Rev. 17-19a, synonymous with the harlot being burned, destroyed by fire), the destruction of Gentile world power, and the ushering in of the Messianic Kingdom.

Though the nation will have paid *a heavy price, one beyond human comprehension*, Israel's harlotry will be a thing of the past. Israel's sins will have been "as scarlet," "red like crimson"; but, with these sins having been completely removed — "as far as the east is from the west" — where *scarlet* and *crimson* once existed, conditions will then be "as white as snow," "as wool" (Isa. 1:18; cf. vv. 21-26; Ps. 103:12-22).

And *a cleansed nation* in that day will realize the rights of the firstborn, fulfilling the purpose for the nation's existence (cf. Rev. 17:16, 17; 18:8-21; 19:2, 3).

1) *Material Wealth, Spiritual Wealth*

The heavy price paid by Israel over centuries of time has been both to her detriment and the detriment of the nations. Israel has been removed from her land, scattered among the nations, and has suffered immeasurably at the hands of the Gentiles. And, at the same time, the nations have suffered as well, *having been cut off from the spiritual blessings which could have been theirs through Israel*.

And the nations, separated from spiritual blessings throughout this time, have found themselves in *a position of power and involved with materialism, becoming wealthy* (18:3, 9-19).

And Israel, having left her spiritual heritage and found herself scattered among the nations, has become inseparably involved with the world's *materialism and wealth* as well (17:4; 18:16).

During the Times of the Gentiles (over 2,600 years), *the nations have held the sceptre and have become wealthy at the expense of Israel* (17:2; 18:19b). And, *AS LONG AS the Times of the Gentiles continues, the nations will continue to hold power and accumulate this wealth at Israel's expense*.

Or, viewing the matter from another perspective, *AS LONG AS Israel remains in the nation's present condition — a harlot, co-mingling with and having illicit, forbidden relationships with the nations — the nations will continue to accumulate their wealth at Israel's expense, with Israel involved in and sharing in this wealth*.

BUT, ONCE Israel's repentance is brought to pass, followed by Israel's harlotry being done away with (burned with fire [17:16, 17; 18:8ff]), *it will ALL BE OVER for the nations*.

The Times of the Gentiles will end, the sceptre will change hands, and the wealth of the Gentiles will be given to Israel (Isa. 60:5, 11 [the word “forces,” KJV, should be translated “wealth”; ref. NASB, NIV]; cf. Ex. 12:35, 36).

The preceding is what a large part of Revelation chapter eighteen is about (through the use of the type language specified in the opening verse of the book, in Rev. 1:1 [ref. Chapter I in Volume I of this book]).

(When seeking to understand the book of Revelation, a major problem results from not understanding and interpreting material in the book after the manner in which God has revealed this material — again, something stated in the opening verse of the book, though largely ignored.

Thus, *when individuals attempt to understand things in this book from a western mindset, or through any means different from the way that it was set forth in this opening verse, is it ANY WONDER that they have trouble?*

Note particularly verses nine through nineteen in this eighteenth chapter.

The nations will have become *RICH*, and these nations will be *QUITE DISTRAUGHT* when all of this is *suddenly taken from them*. And it will *ALL* be taken from them *through the LOSS of the harlot in their midst* (again, note the symbolism and type language being used).

The nations can continue in their present fashion *ONLY as long as the harlot remains in their midst*, for, the fact that Israel is playing the harlot is what *ALLOWS* them to live in this manner — accumulating material wealth, etc.

BUT, ONCE the harlot is no longer present, *ONCE* Israel is no longer playing the harlot, *things will CHANGE completely*.

(God will use the Beast to do *EXACTLY the opposite* of that which the Beast will set out to accomplish.

The Beast will set out to accomplish something wherein *utter failure* has always marked the path of any and all who have tried — *the destruction of and doing away with the nation of Israel.*

And, in line with that which has happened to all of his predecessors as well, the Beast himself will suffer that which he will set about to inflict upon the Jewish people — *his OWN utter destruction instead.*

Because of God's unchanging promises to and regarding Israel, matters of the preceding nature *MUST always work out in this manner* [cf. Gen. 12:1-3; Ex. 3:1-7; Esther 5:14; 6:6-13; 7:8-10; 9:10-14].

God, turning matters around, will use the Beast to destroy the harlot [exactly as he used the Pharaoh of Egypt during Moses' day to bring about His plans and purposes regarding Israel], with the nation of Israel subsequently *existing apart from her harlotry and GOD'S COMPLETE PURPOSE for calling this nation into existence then being realized* [cf. Ex. 9:15, 16; Ezek. 16:37-42; Rev. 17:16, 17].)

In that day, Gentile headship will be *OVER*, and their wealth will be *GONE*. *BUT*, they will find that they will possess something *FAR GREATER*. *Spiritual blessings/spiritual wealth, which will be theirs through restored Israel, will FAR EXCEED anything which they will have possessed throughout the Times of the Gentiles* (cf. Isa. 65:19; Zech. 8:20-23).

2) *The Harlot Destroyed, The Nation Cleansed*

"The great whore" in Revelation chapter seventeen through the first part of chapter nineteen is seen being *burned with fire* (17:16; 18:8, 9, 17-21; 19:2, 3).

This is the picture which Scripture provides of *Israel's harlotry being done away with*. God is seen using the Beast and his kingdom to do away with Israel's harlotry through a persecution of such an intense nature that "except those days should be shortened, there should no flesh be saved"

(cf. Matt. 24:22). And this will occur after 2,600 years of Gentile dominance and control.

Israel will be brought to the place where the nation will have NOWHERE to turn other than to the God of their fathers. (Rev. 17:16, 17; cf. Ex. 3:23ff).

Repentance and cleansing will THEN occur (Isa. 1:16-21), Israel's harlotry will be a thing of the PAST (Rev. 18:8-10), and it will NEVER again be an issue (Rev. 19:3).

Note how Rev. 19:1-3 is worded:

“After these things I heard a great voice of much people in heaven, saying, Alleluia, Salvation, and glory, and honour, and power, unto the Lord our God:

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

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

(The words, “forever and ever,” in v. 3 are a translation of the Greek words, *eis tous aionas ton aionon*, and should literally be rendered, “unto [or, ‘with respect to’] the ages of the ages.”

The Greek language, as the Hebrew language, does not have a word for “eternal” per se. And this is one of two different ways that the Greek text can express “eternal,” apart from textual and contextual considerations.

The other way is through using a plural form of the word *aion*, meaning “age,” as the word is used in Heb. 13:8, where Christ is said to be “the same yesterday, and today, and forever [Gk., *eis tous aionas* (a plural, articular use of *aion*, preceded by the preposition *eis*, meaning ‘into,’ ‘unto,’ or ‘with respect to’); *lit.*, ‘unto (or, ‘with respect to’) the ages,’ i.e., throughout the endless ages, forever].”

The thought set forth in Rev. 19:3 by the smoke of the burned harlot continuing to rise up throughout the endless ages has to do with Israel's harlotry never again being an issue. The nation's harlotry will be completely consumed by the fire, never to rise again [again, note the type pictorial language being used.]

This picture of *the harlot being burned with fire* was introduced in chapter seventeen (v. 16) and is dealt with extensively throughout chapter eighteen. In fact, this entire chapter, one way or another, *is taken up with the harlot's destruction*, with attention called to this destruction occurring through *a burning with fire* several places (vv. 8, 9, 18).

"Fire" is seen in Scripture *as a purifying agent* (Zech. 13:8, 9; Mark 9:49, 50). "Fire" is seen *as a separating agent*, separating that which is of value from that which is worthless — by burning the latter, with the former enduring the fire (Matt. 3:11, 12; I Cor. 3:11-15; I Peter 1:7).

Thus, the picture of the harlot being burned throughout these chapters has to do with the harlot — Israel playing the harlot — passing through a burning fire which destroys in one respect and purifies in another through separating that which is worthless from that which is of value.

Once this separation occurs, *Israel's harlotry will be completely destroyed by the fire; BUT, on the other hand, the nation itself will remain untouched by the fire.*

Nebuchadnezzar used fire in his attempt to destroy three Israelites, foreshadowing Antichrist's attempt to destroy the entire nation — *and failed completely* (Dan. 3).

With an oven heated seven times hotter than normal and three Israelites thrown into the midst of this fire ("seven," *a complete number, showing the completion of that in view*, probably indicating that the furnace was heated as hot as possible without destroying the furnace), not a single hair on the head of any one of the three was even singed.

Nor could Darius in the succeeding Medo-Persian kingdom get the lions to eat Daniel (Dan. 6).

Israel has a God-given promise that the fire (or anything else) can't hurt them (Isa. 43:1-3). *They can remain in the fire (or anywhere else) forever and remain unharmed, unconsumed* (Ex. 3:1-7).

And, as seen in the previously referenced passage, the reason is evident. *God resides in the midst of the nation, and to destroy the nation, God would have to be destroyed.*

But still, Israel is going to have to pass through one more fire, for there is the matter of *Israel's harlotry*, which has to be removed by the fire.

And the nation's harlotry has *NO CHANCE against the fire*. The harlot is going to *be made desolate, naked, her flesh will be eaten, and she will be UTTERLY BURNED with fire* (Rev. 17:16).

That is the picture which Scripture provides of God dealings with Israel and the nation's harlotry.

The harlot will be UTTERLY DESTROYED — CONSUMED by fire on the one hand, and a nation PURIFIED by the fire will live on the other.

Then, and ONLY then, can God complete His dealings with Israel, then with the nations, Satan and his angels, and usher in the Messianic Kingdom.

Israel and the Nations — Past, Present, and Future

The definition of and thoughts surrounding the use of the word "mystery" in the New Testament have been dealt with at length in previous chapters of this book. And that which follows in this section — in both of the two main parts to the section — will deal once again with matters set forth by the use of this word, from different perspectives than previously seen.

The first will show that *the same statements* used of Israel in Jeremiah's prophecy are used in the chapter under discussion, used of the harlot in the Book of Revelation, *presenting matters from two different vantage points in these two books.*

Then, the other will show *sharp distinctions* between Israel at two different times, *before and after the nation passes through the fire*, as seen in an Old Testament passage from Judges, foreshadowing and shedding light upon that under discussion in Rev. 17:1-19:6.

When these sections from these three books are looked upon and studied in the light of one another, the word picture — *seen exactly as God has set it forth in His Word* — begins to take shape in a far clearer manner than if only two of these sections were used. And a grave problem can only arise if only one of the three sections is used and the person tries to figure matters out himself instead of letting Scripture do it for him.

Scripture MUST be compared with Scripture, allowing Scripture to interpret itself.

1) Jeremiah and John

Note that which is stated about Israel and the land of Israel in Jer. 25:10, 11:

“Moreover I will take from them the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, the sound of the millstones, and the light of the candle.

And this whole land shall be a desolation, and an astonishment; and these nations [Israel, along with other surrounding nations, judged with Israel (v. 9)] shall serve the king of Babylon seventy years.”

Then note that which is stated about the harlot in Rev. 18:22, 23:

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

And the light of a candle shall shine no more at all in thee; and the voice of the bridegroom and of the bride shall be heard no more at all in thee: for thy merchants were the great men of the earth; for by thy sorceries were all nations deceived.”

Exactly the same thing is stated about Israel in Jer. 25:10 that is stated about the harlot in Rev. 18:22, 23.

In the Book of Jeremiah, the statement had to do with *the Jewish people in relation to the land of Israel at the beginning of the Times of the Gentiles.*

Israel had been removed from her own land and transported into the land of Shinar, *from a theocracy into the world kingdom of Babylon.*

And while IN the land of Babylon the Jewish people could NO longer experience the things enumerated in Jer. 25:10 IN their own land.

Then, in the Book of Revelation, the whole of that seen in Jeremiah is turned around and used in a completely opposite respect *at the end of the Times of the Gentiles, over 2,600 years later.*

In this book the same statement has to do with *Israel playing the harlot among the nations in the Gentile lands where the nation had been dispersed throughout the Times of the Gentiles.*

And the picture in the Book of Revelation, reversing the matter, has to do with Israel about to be cleansed of her harlotry, at which time the nation will be removed from these Gentile lands and transported back to her own land, with the theocracy restored to Israel.

Once restored to the land, Israel would *NO LONGER* experience the things stated in both Jer. 25:10 and Rev. 18:22, 23 *IN Gentile lands, for God will have removed the nation from these lands, and THEN cleansed the nation.*

At THIS time, Israel's harlotry will be a thing of the past, NEVER to be repeated.

THEN, at THIS time, God will restore these things to Israel, IN her own land, IN connection with the restoration of the theocracy.

THAT TAKEN from the nation in Jer. 25:10, 11 will be RESTORED to the Jewish people at THIS time.

2) *Judges and John*

The five books of Moses, the Pentateuch, end with the account of Moses' death and Joshua assuming the mantle (Deut. 34:1-12).

The Book of Joshua then begins with a reference to Moses' death and continues with a history of the Israelites entering and beginning to take possession of the land, slaying and/or driving out the inhabitants, under Joshua's leadership.

And the book ends about twenty-five years later with a reference to Joshua's death and the Israelites burying the bones of Joseph, who had died about two centuries prior to that time in Egypt (Josh. 24:29ff; cf. Gen. 50:25, 26; Ex. 13:19).

The next book, the Book of Judges, continuing from Joshua, begins with a reference to Joshua's death, beginning a period of time lasting over three centuries (some 320 or so years) when the Israelites resided in the land apart from leadership of a nature previously experienced — extending from the death of Joshua to Saul being anointed the nation's first king.

a) *A Brief Summation of Judges*

Two things marked the period of the Judges:

1) *Repeated disobedience on the part of the Jewish people.*

2) *God's reaction to their disobedience* (which had to do with anger, followed by a chastisement of the Jewish people to bring about repentance).

And their repentance was followed each time by God raising up one or more individuals [one or more judges] to deliver His people).

During Moses and Joshua's day, God had commanded His people *to utterly slay, destroy, or drive out all of the Gentile nations inhabiting the land.* But, following Joshua's death, the Israelites gradually began *to cease* destroying or driving these nations out (cf. Deut. 7:1, 2, 16, 22-24; Josh. 23:1-5; Judg. 1:1, 19, 21, 27-33).

Then, *failure at this point resulted in other forms of disobedience* — something which the Lord had previously called to the people's attention and had warned them about (cf. Ex. 23:33; Deut. 7:4, 16; 12:30).

God, through Moses, had laid down the rules and regulations (the Law, the Magna Charta for the kingdom) which His people were to follow within the theocracy. But, after failing to drive the Gentile nations out of the land, that which God had warned His people about *began to occur.*

The Jewish people, over time, found themselves gradually being influenced by and conforming more and more to the ways and practices of the pagan Gentile nations dwelling in the land with them.

And, as a result, rather than the Jewish people following that which God had stated in His Word, this period is marked *by a departure from the Word.*

With the absence of the type leadership previously provided by Moses, and then Joshua, Scripture reveals *one central manner of living* on the part of God's people during the time of the Judges, lasting for over three centuries:

“In those days there was no king in Israel, but every man did that which was right in his own eyes” (Judg. 17:6; 21:25; cf. 18:1; 19:1).

And God reacted *accordingly*.

God reacted *in exact accordance* with that which He had previously revealed in His Word through Moses.

There is a repeated sequence in the Book of Judges relative to the Jewish people’s disobedience and God’s reaction to their disobedience.

In chapter two, this sequence is introduced (resulting from the people’s previous actions, seen in chapter one), setting the stage for that seen throughout the remainder of the book:

1) *Israel’s action:*

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

And they forsook the God of their fathers...and followed other gods...” (vv. 11, 12a).

2) *The Lord’s reaction:*

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

Whithersoever they went out, the hand of the Lord was against them for evil, as the Lord had said, and as the Lord had sworn unto them...” (vv. 14a, 15a).

3) *Israel’s reaction:*

“...and they were greatly distressed [which would lead to repentance]” (v. 15b).

4) *That which the Lord then did:*

“Nevertheless the Lord raised up judges, which delivered them out of the hands of those that spoiled them” (v. 16).

When the Israelites fell into sin, God reacted through using that which had resulted from His people's previous failure — Gentile nations remaining in the land, contrary to His command — as a means to bring about their repentance. He delivered the disobedient Israelites into the hands of the same pagan nations which they had previously failed to drive out (2:21-23).

And, following His people being brought to the place of repentance through a judgment of this nature, God then raised up one or more individuals to deliver them out of the hands of the Gentiles.

Beginning in chapter three, when God raised up the first judge to deliver His people, repentance on Israel's part is seen first.

That is, God delivered His people into the hands of the Gentiles, persecution at the hands of the nations followed, the people repented, and God then raised up an individual to deliver them out of the hands of the Gentiles.

And this same order is continued through eleven of the fourteen judges whom God raised up (3:7-9, 12-15; 4:1-4; 6:1-14; 10:6-18; 11:1ff).

Then, following the death of the eleventh judge (12:15), though the same sequence is seen beginning again (with Israel's disobedience), certain changes occurred in the complete cycle of events this time:

“And the children of Israel did evil again... and the Lord delivered them into the hands of the Philistines forty years” (13:1).

For the first time there was a *forty-year period* in which the Israelites found themselves in subjection to the Gentiles. “Forty” is one of several numbers used in Scripture to show *completeness*, and the number appears numerous times in Scripture in this respect.

For example, Moses' life is divided into three separate and distinct forty-year periods, Moses was on Mount Sinai forty days and nights, the disobedient Israelites under Moses wandered in the wilderness for forty years, each of Israel's first three kings reigned for forty years, Christ was tempted by Satan for forty days and nights, and Christ had a forty-day post-resurrection ministry prior to His ascension.

In this respect, because of Israel's disobedience, God gave His people into the hands of the Gentiles (the Philistines) *for a complete period of time. And this complete period could only have followed a completion of Israel's disobedience over the years.*

That is to say, Israel's cup of iniquity *had evidently become full* (cf. Gen. 15:16), with God acting accordingly.

However, there is no record of the Israelites repenting and crying out for deliverance during these forty years.

Nevertheless, God raised up Samson during this time, the twelfth judge, stating that he would "*begin to deliver Israel out of the hand of the Philistines*" (13:5b).

Full deliverance though could not occur *UNTIL after the Israelites had repented*, something *NOT seen UNTIL* the days of Samuel the prophet, the fourteenth and last judge (following Eli [I Sam. 7:3-15]).

The Book of Judges, in the preceding respect, sets forth, in a repeated manner, the complete history of Israel — from the time of the inception of the nation during Moses' day to modern times.

And the nation is nearing the end of the final period of their disobedience, with the Jewish people about to find themselves in the hands of Gentile nations which will render such intense persecution that repentance, after millenniums of time, will be forthcoming.

And God, true to the many promises in His Word, will THEN hear from heaven and send the Deliverer.

b) *The Epilogue to Judges (Chapters 17-21)*

Judges chapters seventeen through twenty-one form somewhat of an epilogue to the book, taking the reader back several centuries to near the beginning of the period of the judges (note the mention of Moses' and Aaron's grandsons in this section [18:30; 20:28], which would place events back during the early years of this period of time).

And this would account for the summary statement concerning *the absence of a king in Israel, with every man doing "that which was right in his own eyes,"* not being seen until the opening part of this epilogue (17:6). Then, part or all of this statement is seen several other subsequent times in this closing section (18:1; 19:1; 21:25).

As previously stated, this period covering the time of the judges follows the death of Joshua and ends with the inauguration of Israel's first king (Saul). And the period between these two times, in one respect, is exactly where world Jewry finds itself today.

The names translated "Joshua" and "Jesus" in the Hebrew and Greek texts of the Old and New Testaments are *the same word* in their respective languages, both meaning "Salvation." This is why the KJV translators misused "Jesus" instead of "Joshua" in both Acts 7:45 and Heb. 4:8. Rather than a mistranslation, there is a misuse of names, for, again, both names *are the same word in their respective languages.*

(Note again how the eight visions in Zech. 1:7-6:8 terminate in the verses immediately following the last vision — with the crowning of "Joshua" in connection with "the man whose name is *the BRANCH*," Who will "build the temple of the Lord" [Zech. 6:11-13].

"*The BRANCH*" is a Messianic title, used of *Israel's Messiah, Joshua/Jesus* [cf. Zech. 2:8-10; 6:11-13]. Note the Messianic nature of both of the referenced passages, along with the name "Joshua" used with the title "*the BRANCH*" in both passages.)

The Jewish people are living today between these same two times — between *the death of Jesus* (rather than Joshua) and *the Jewish people possessing their King* (rather than Saul, or David).

That is to say, *the Jewish people are living today between the time when they crucified their Messiah and the time when their Messiah will return as the great King-Priest after the order of Melchizedek.*

As well, in the preceding respect, the Jewish people today are also living during *a time when they are NOT ONLY without a King, BUT a time when everyone is doing that which is right in his own eyes.*

1) Judges Chapter Nineteen

As has been shown earlier in this chapter from Rev. 17:1ff, *things are about to change. The harlot is about to be destroyed.*

And exactly the same thing is seen toward the end of the Book of Judges, during the period of time between the death of Joshua/Jesus and the appearance of Israel's King.

There is an account part way through the epilogue section of Judges which foreshadows exactly the same thing as seen by the harlot woman being burned with fire in Rev. 17:1-19:6.

In Judges chapter nineteen there is an account of a Levite and his concubine, his wife. The Levite had taken her as his wife and moved her from Bethlehem to a place some distance north, to his home on Mt. Ephraim. But, his wife not only "played the whore against him" but returned to Bethlehem, "unto her father's house" (vv. 1-3).

This was followed four months later by the man taking a hired servant and traveling to Bethlehem to get his adulterous wife. And, after certain events in Bethlehem, a rather lengthy account follows of a journey which the man made with his concubine and the hired servant, traveling from Bethlehem back to Mt. Ephraim (vv. 5ff).

En route from Bethlehem to Mt. Ephraim, they entered the village of Gibeah, with a view to spending the night, which is where a main part of that seen in the account occurred.

After sitting in the streets of the city for awhile, waiting for someone in the city to befriend them and offer lodging for the night, an old man came in from his work in the fields, saw them, and offered them a place where both their animals (donkeys) and the three of them could spend the night (vv. 10-21).

Then, after all had been properly taken care of (the animals and the three travelers), “the men of the city, certain sons of Belial” (a reference to *worthless men of the city*), came to the house, and began to beat on the door, demanding that “the man” inside the house (evidently the husband of the adulterous concubine) be brought out so that they could have homosexual relations with him.

It is the same picture seen back in Genesis chapter nineteen after Lot had invited the two angels to spend the night in the safety of his home (vv. 2ff); and that which then occurred in Judges is also very similar to the account in Genesis.

In keeping with Eastern hospitality, protecting guests inside one’s home at all costs, in Genesis chapter nineteen, Lot had offered his two virgin daughters in place of the two angels (v. 8); and the man in Judges chapter nineteen, did the same thing, offering his own virgin daughter, along with the man’s concubine.

The men of the city *took only the man’s concubine*, and they “abused her all the night until morning.” And, when they had finished with her and the night was almost over, they let her go.

She made her way back to the house where her husband resided, and, at the dawning of the day, fell at the door of the house and evidently died (vv. 22-26).

At this point in the story, *there are two women*. One was a *harlot* who had been sexually abused throughout the night by the men of the city; and the other was a *virgin* whom the men of the city had left at the house, untouched.

When the concubine's husband came out and found his wife unresponsive, he loaded her upon one of the animals and continued the journey to his home on Mt. Ephraim.

Once there, he took a knife, cut the harlot into *twelve pieces*, and sent the pieces "into all the coasts of Israel," *evidently sending one piece to each of the twelve tribes of Israel* (vv. 27-29; cf. I Sam. 11:7; I Kings 11:30ff).

And the account closes with this statement:

"And it was so that all that saw it [a piece of the dead harlot] said, There was no such deed done nor seen from that day that the children of Israel came up out of the land of Egypt unto this day..." (v. 30a).

2) *Parallel Accounts, Judges and Revelation*

Scripture presents *EXACTLY the same picture*, from two different perspectives, in both Judg. 19:1-30 and Rev. 12:1-20:6.

In both passages you have:

a) *Israel existing in the condition seen in Judges—without her King, and the nation doing that which was right in her own eyes.*

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

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

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

Then, the husband of *the dead harlot* cut her body into twelve parts, “together with her bones,” and sent them “into all the coasts of Israel.”

The harlot was gone, the virtuous woman lived, and the complete matter had to do with the entire nation (Judg. 20:4-6).

NOW, note how this is presented in Rev. 12:1-20:6.

Two women are seen.

Chapter twelve has to do with *a woman, clothed with the sun, in possession of regality.*

THEN, beginning in chapter seventeen and continuing through the first six verses of chapter nineteen, the same woman from chapter twelve reappears, though NOW presented as a harlot, associated with the world, but in possession of regality, EXACTLY as previously seen in Rev. 12:1 (17:18).

And, as in the account in Judges, *the harlot is seen being abused throughout the night — throughout the time of “the darkness of this world,” prior to the time that “the Sun of righteousness” arises “with healing in his wings” (cf. Mal. 4:2; Eph. 6:12).*

The harlot HAS BEEN, IS BEING, and WILL BE abused at the hands of those to whom she was given — the Gentile nations.

God gave a nation already in the throws of harlotry over to the Gentile nations; *He drove His people out among the nations, among her lovers, to effect repentance through persecution at the hands of her lovers.*

Then, note how *the nations HAVE ABUSED/WILL ABUSE the harlot throughout the night in Rev. 18:3:*

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

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

BUT ALL OF THIS IS ABOUT TO CHANGE!

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

In Revelation, the corresponding picture has to do with God using the Gentile power of that coming day to *SLAY the harlot.*

In this future instance, foreshadowed by events in Judges chapter nineteen, *the harlot will be BURNED with fire, the smoke of her burning will ascend up throughout the endless ages (i.e., the harlot will NEVER live again; Israel's harlotry will FOREVER be a thing of the past), and this will have to do with the whole house of Israel, all twelve tribes (seen by pieces of the harlot evidently sent to all twelve tribes in Judges, implicating the entire nation).*

And, exactly as in the account in Judges, the Gentile nations, into whose hands the harlot had been delivered, *will be UNABLE to touch the virtuous woman* (Israel's status once the harlot has been destroyed and cleansing has occurred).

And in that coming day, because of that which will then ensue, Judges 19:30 can only, once again, be seen applying to all throughout the twelve tribes who witness that to which these two sections of Scripture apply. That stated in this verse, projected out into that coming day, would read something like this:

“And all that see it in that day [the dissected harlot/the burned harlot — the destroyed harlot, with only the virtuous, untouched woman then existing] will *ONLY* be able to say, *There has been NO such deed done NOR seen from the day that the children of Israel came up out of the land of Egypt unto this day [throughout 3,500 years of Jewish history, with NOTHING like this ever seen during all that time; NOR will it ever be seen again, for Israel's harlotry will NEVER exist again].*”

15

Burned in Fire, Ground to Powder Scattered in the Waters, the People Made to Drink

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

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

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

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

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

And they rose up early on the morrow, and offered burnt-offerings, and brought peace-offerings: and the people sat down to eat and to drink, and rose up to play” (Ex. 32:1-6).

An equally graphic picture of Israel’s harlotry, as seen in Rev. 17:1-19:6, can also be seen in the Pentateuch — in the writings of Moses, in the Book of Exodus — 1,500 years before John penned the Book of Revelation.

Moses had previously dealt with the subject matter at some length in Genesis chapter thirty-eight (refer to Ch. X, pp. 159, 160, in this third volume of the book), somewhat introducing that subsequently seen in a more graphic and fuller respect in Exodus. And, because of the overall subject matter in Exodus — dealing with Israel during the end times in a fuller and more detailed respect than previously seen in Genesis, completely in line with the Book of Revelation — this book, not Genesis, is where a graphic and fuller exposition of the subject belongs.

The foundation was laid in *Genesis*, and additional detail was then given in *Exodus*. This was then followed by information on the subject in numerous parts of the Old Testament (*e.g.*, Judges 19:1ff; Isa. 1:21ff; Jer. 3:1ff; Ezek. 16:1ff; Hosea 1:2ff), culminating in three chapters in the closing book of Scripture, the Book of Revelation (17-19a).

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

Genesis and the Gospel of John parallel one another.

Exodus and Revelation parallel one another.

Leviticus and I John parallel one another.

Numbers and II John parallel one another.

Deuteronomy and III John parallel one another.

(For information on the preceding, refer to the author's book, *Moses and John*.)

And not only should it be quite natural to see Israel's harlotry dealt with in a full and graphic respect in Exodus, as it is in Revelation, but something additional is seen as well.

Israel's harlotry is seen being dealt with in both books within the same time-frame and place in the books — yet future, during and immediately beyond Daniel's Seventieth Week (Dan. 9:24-27; 12:11-13).

In Exodus, attention is called to Israel's harlotry while Moses is still in the Mount, immediately preceding his return.

And Israel's harlotry is seen being fully dealt with following Moses' descent from the Mount, immediately before the existence of the theocracy in the camp of Israel.

In Revelation, attention is called to Israel's harlotry while Christ is still in the Mount (in heaven), immediately preceding His return.

And Israel's harlotry is seen being fully dealt with following Christ's descent from heaven, immediately before the restoration of the theocracy to Israel.

(Thus, comparing Scripture with Scripture, in both Exodus and Revelation, Israel's harlotry is seen existing at *an APEX* during the coming Tribulation — immediately preceding Moses' return in the type, immediately preceding Christ's return in the antitype.)

Then Israel's harlotry is seen being fully dealt with *the SAME way* in both type and antitype — fully, completely, *resulting in an END to the matter.*

Note that "a mountain" is used in Scripture, in a metaphorical respect, to depict *a kingdom* [cf. Isa. 2:1-4; Dan. 2:35, 44, 45]. Christ is today in the Mount, in heaven, seated with His Father on a throne from whence a universal kingdom is governed [Ps. 110:1; Rev. 3:21].)

As well, though the matter in Exodus has to do first and foremost with *Israel*, a secondary application pertaining to *the Church* is quite evident. The whole of the matter has a parallel which can be easily seen not only in *the condition of Israel* as the nation exists today and will continue to exist

on into the Tribulation (which will constitute a fulfillment of the last seven years of the previous dispensation, the Jewish dispensation) but also *in the condition of the Church* as Christendom exists at the end of the present dispensation.

And the end result for both *Israel* and the *Church*, as set forth in the type, is also the same.

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

Overall Scope of Exodus, Revelation

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

The complete Book of Exodus (minus the opening seven verses [connecting events in the book with those in the latter part of Genesis] and most of chapter two [an aside in the book, relating Moses' birth and the first eighty years of his life]) parallels events which begin in Revelation chapter six and continue into the first part of chapter twenty.

However, as will be shown, each book provides an abundance of detailed information not seen in the other book.

1) *The Assyrian, Past and Future*

Following the introductory seven verses of the book, Exodus begins, from a typical standpoint, where Revelation chapter six begins — with *Israel* in the Tribulation, subjected to *an Assyrian ruler*.

In the historical setting in Exodus, the Assyrians had

previously conquered Egypt and were ruling the nation at this time (*cf.* Ex. 1:8; Isa. 52:4; Acts 7:17, 18). Thus, the Assyrians, not the Egyptians, were the ones ultimately persecuting and seeking to destroy the Jewish people (Ex. 1:10ff).

Then, the coming world ruler in the Book of Revelation is referred to a number of times in the Old Testament as “an Assyrian,” in complete keeping with the type in Exodus (Isa. 10:5; 14:25; 23:13; 30:31; 31:8; Hosea 11:5; Micah 5:5, 6).

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

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

(Reference to the preceding is seen in Dan. 7:23-25; 8:8-14, 21-25; 11:3, 4, 21-45 [*cf.* Ps. 83:1ff; Rev. 13:1ff; 17:8ff]). The future Assyrian, coming out of the northern division of this kingdom, *MUST control the complete kingdom* — not just the northern division — in order to become the world ruler seen in the fourth part of Daniel’s image [ch. 2] or the fourth great beast [ch. 7].

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

[In that coming day, when this is fulfilled, these three kings will be seen *as still present*, for the entire first three parts of the image will be seen *as still existing* (these three parts of the image have to do with *a Babylonian kingdom which has NEVER been destroyed, only conquered*). The whole of that depicted by the image (all four parts) is seen *living, in a composite respect, at the time of its destruction* (cf. Dan. 2:34, 35, 44, 45; 7:11, 12).

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

The preceding is one of numerous reasons why Rome can't be seen having any part in the matter in either history or prophecy.

In relation to that revealed through the great image and great beasts, the future kingdom of Antichrist [the future Assyrian's kingdom] emanates from, not a prior Roman kingdom, but Alexander the Great's Babylonian kingdom.

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

For additional information on the preceding, refer to Ch. V, "The Beast — in Daniel," in this third volume of the book.

Or, refer to the author's book, *Middle East Peace — How, When?*, Chs. IX, X ["The Great Image, Great Beasts, I, II"].)

2) Structure of Exodus and Revelation

Though each book covers the complete panorama of

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

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

(NONE of the sixty-six books in Scripture can be overlooked with respect to providing information of a similar nature to the preceding, with EVERYTHING moving toward that coming seventh day, the Messianic Era.

Each book will provide some data not seen in any of the other books. And ONLY when all of the revelation in the different books is seen together and understood after the manner in which God structured the material *can the complete picture be seen, EXACTLY as God has revealed it and desires man to see it.*)

As previously seen, both Exodus (chs. 1ff [following the first seven verses]) and Revelation (chs. 6ff) begin at the same place — *the Israelites subjected to an Assyrian ruler*.

In *the type*, this subjugation has to do with the Israelites in “Egypt”; in *the antitype*, this subjugation has to do with the Israelites in that which “Egypt” typifies, *the world*.

The latter-day Assyrian in the Book of Revelation will rule *a worldwide kingdom*. He is seen aspiring to this position when the first seal of the seven-sealed scroll is broken in the opening two verses of chapter six, and he is seen coming into this position when the second seal is broken in the next two verses (vv. 3, 4).

And at this time he will turn upon and seek to destroy the Jewish people from off the face of the earth.

(For additional information on the preceding, refer to Chs. III, IV in the second volume of this book.)

This section in the Book of Revelation (6:1ff), after beginning at the same point as the Book of Exodus (1:8ff), provides detailed information about Israel and the nations during the Tribulation (something dealt with in both books with respect to Israel's repentance being effected through persecution at the hands of the nations).

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

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

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

In the preceding respect, Christ's return at the end of the Tribulation is seen three different places in that section covering the Tribulation and the time immediately following (6:14-17; 14:14-20; 19:11-21).

(For more information on the preceding structure of Revelation, refer to the author's book, *Coming in His Kingdom*, Chapter IV.)

3) *Moses' Return, Christ's Return*

When Moses returned at the end of his time spent in Midian, Aaron met and accompanied him when he appeared *with signs* before Israel's religious leaders.

And this time, unlike before, he was accepted (*cf.* Ex. 2:11-14; 4:29-31).

Then Aaron accompanied Moses when he appeared in the Assyrian Pharaoh's presence *with the message which God had commanded that he deliver* (Ex. 5:1ff):

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

And I say unto thee, Let my son go, that he may serve me; and if thou refuse to let him go, behold, I will slay thy son, even thy firstborn” (Ex. 4:22, 23).

When Christ returns at the end of His time in heaven, He will be accompanied by both Moses and Elijah (Matt. 16:28-17:5; again, refer to the author's book, *Coming in His Kingdom*).

Both men will evidently be very instrumental in events with Christ, having to do *with Israel and the nations* at the time Christ returns (as both will have had to do with events pertaining to Israel during the previous first half of the Tribulation [Rev. 11:3-12; *cf.* Zech. 4:1-14]).

Elijah's prophesied ministry to Israel (Mal. 3:1-3; 4:5, 6) — having to do with that seen over 2,800 years ago on Mt. Carmel (1 Kings 18:39), bringing about *belief on the part of the entire nation in that previously recorded by the prophets* — can occur *ONLY at a time following Christ's return (for belief of a nature which Elijah will once again effect in the whole camp of Israel is NOT seen occurring in Scripture UNTIL this time)*.

Then Moses, very likely, will accompany Christ into the Assyrian ruler's presence to announce *EXACTLY* the same thing which he and Aaron announced to the Assyrian Pharaoh in their day.

And when the future Assyrian refuses to heed this statement and warning, God will possibly use Moses to execute judgments upon the Assyrian's kingdom, *EXACTLY as He did in history* (Ex. 5:1ff).

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

Once Israel and the nations are respectively brought to these two places, that foreshadowed in the first of the seven Jewish festivals in Lev. 23:1ff (the Passover) can occur, with that foreshadowed in the remaining six festivals subsequently occurring (Ex. 12:1ff).

(For information on the fulfillment of that foreshadowed by these seven festivals, refer to the author's book, *Never Again! or Yes, Again!*, Appendix III, "The Prophetic Calendar of Israel.")

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

- 1) The salvation of the entire Jewish nation when they appropriate (through belief) the blood of the Paschal Lamb which they slew 2,000 years ago.
- 2) An ultimate end to the Assyrian's kingdom, seen in the national death of the firstborn in relation to Satan's governmental rule through the nations.

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

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

And that which awaits Satan's firstborn *is complete destruction, as seen in the destruction of the Assyrian Pharaoh's armed forces in the Red Sea in the type* (cf. Ex. 14:13-31; Rev. 19:17-21).

Beyond that, *in the type*, there was the giving of the Law (the Old Covenant), the instructions pertaining to the tabernacle and its worship, and the establishment of the theocracy (upon completion of the tabernacle, with the Glory indwelling the Holy of Holies), all occurring at Sinai (Ex. 20-40).

And beyond that, *in the antitype*, there will be a New Covenant made with Israel, along with a restoration of the theocracy — a restoration of the Glory in a temple which Messiah Himself will build (Jer. 31:31-33; Ezek. 37:26; 40:1ff; Zech. 6:11-13).

In the Mount, Then... (Moses and Israel)

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

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

(For information on these 210 years in relation to the 400-year or 430-year sojourn of Abraham's seed in connection with the departure of the Israelites from Egypt [Gen. 15:13; Ex. 12:40, 41; cf. Gal. 3:17], refer to Chapter VI, "The Selfsame Day," in the author's book, *We Are Almost There.*)

As also previously seen, the Book of Exodus *in its overall type*, picking up in verse eight of chapter one — a new king arising over Egypt, an Assyrian — deals with Israel, yet future, during and immediately following the Tribulation.

In this respect, the complete book, save the opening seven verses and part of the second chapter, has to do with Israel yet future.

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

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

From Ex. 19:1, when the Israelites under Moses arrived at Mt. Sinai “in the third month,” following the departure from Egypt in the middle of the first month, Moses, over time, is seen making at least seven ascents and descents of Mt. Sinai (Ex. 19:3-9, 20-25; 20:1-24:3; 24:12-32:15; 32:31-33:4; 34:1-29).

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

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

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

ascents and descents, evidently climbed up into the Lord's very presence on the top of the Mount.

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

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

The single type within the overall larger type, from which material in the remainder of this chapter will be taken — for both *Israel* (primary interpretation) and *the Church* (secondary application) — is Moses' fifth ascent and descent of the Mount (Ex. 24:15-32:15). This is the ascent when instructions were given for the building of the tabernacle and the carrying out of the priestly ministry.

Then these instructions were followed after the seventh ascent and descent, with the results seen at the end of the book, in chapter forty.

2) *Moses in the Mount, Then...*

At the time of Moses' fifth ascent up Mt. Sinai, when he entered into the very presence of the Lord and spent the first recorded forty-day period on the Mount, the Lord provided two stone tablets. And, through angelic ministry, the Lord inscribed in stone the previously revealed Decalogue (*cf.* Ex. 20:1-17; 34:28, 29 [given orally during the fourth ascent]), which formed the heart of the Law, the Old Covenant, the Magna Charta for the theocracy about to be brought into existence (*cf.* Deut. 8:1ff; 33:2; Ps. 68:17; Gal. 3:19; Heb. 2:2).

If the Israelites *KEPT this covenant*, they would dwell in a land flowing with milk and honey, be elevated above all the nations, and the nations would not only be reached by Israel with the message of the one true and living God but be blessed through Israel as well (Lev. 26:1-13; Num. 14:8; Deut. 14:1, 2; 28:1-14; Isa. 43:9, 10; Jonah 1:1, 2; 3:1, 2).

However, if the Israelites *FAILED TO KEEP this covenant*, they would be removed from a land left desolate, be placed at the tail of the nations, and the nations would be left estranged from both the message of the one true and living God and the blessings which God had reserved for them through Israel (Lev. 26:18-39; Deut. 28:15-67).

NATIONS rather than individuals were being dealt with in the preceding respect — *the nation of Israel* on the one hand and *all of the Gentile nations* on the other.

And Israel, *the ONLY nation with a God, God's firstborn son, was to remain separate and distinct from all the Gentile nations* (Gen. 9:26; 28:13; Ex. 3:6; 4:22, 23; Num. 23:9; Deut. 5:24-32; 14:2; Ps. 33:12; 72:18; 96:5).

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

The Holy of Holies within the tabernacle would form the dwelling place of God in the theocracy; the Levitical priests would minister on behalf of the people, representing them to God; and the Law, the Magna Charta for the theocracy, would form the rules and regulations governing the nation of Israel within the theocracy.

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

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

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

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

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

Through this means the people of Israel (the wife of Jehovah) NOT ONLY found themselves associated with a Gentile nation after a forbidden fashion BUT associated with this nation in a completely inverse fashion to their high calling.

In a respect, *they could NOT have sunk lower*.

And their spiritual leader, during the time of Moses' absence, *had NOT ONLY acquiesced to their desires BUT had taken them down this path himself by building the golden calf for them to worship (Ex. 32:2-6, 23-25)*.

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

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

Aaron used gold collected from the people to build the calf. And once the work had been completed, the people openly acknowledged this calf to be “thy gods, O Israel, which brought thee up out of the land of Egypt.” Aaron then built an altar before the calf, where the people “offered burnt-offerings” and “brought peace-offerings.”

And the people then “sat down to eat and to drink, and rose up to play” (Ex. 32:4-6; Deut. 9:16).

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

They celebrated “a feast to the Lord” through pagan rituals and pagan gods, seen in the words, “the people sat down to eat and to drink, and rose up to play” (vv. 4-6).

Thus, it is little wonder that the Lord, in His anger over the matter, singled Aaron out, sought to slay him along with the entire nation, and begin anew with a nation which would emanate from the loins of Moses (Ex. 32:7-10; Deut. 9:20)!

And, the only thing which saved Aaron and the remainder of the people was Moses’ intercession on their behalf (Ex. 32:11-14; Deut. 9:18-29). In a respect, God placed the fate of the entire nation in Moses’ hands, which demonstrates how favorably God looked upon Moses at this time.

(During the forty-day period that Moses spent in the Mount following his fifth ascent of Sinai, evidently toward the end of this time, the Lord revealed to Moses what was occurring

in the camp of Israel at the foot of the Mount. And Moses, before he returned to his people with the Decalogue on the tables of stone, interceded for them relative to the matter at hand [Ex. 32:7-14].

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

Thus, there are at least two periods at Sinai when Moses interceded for the people in this respect — an unrevealed period of time before he left the Mount with the Decalogue, and a forty-day period after he ascended the Mount a sixth time [cf. Ex. 32:11-14; Deut. 9:18-29].

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

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

b) *Moses' Return, an End to Israel's Harlotry, Then...*

When Moses came down from the Mount following his fifth ascent of Sinai, he carried the two tables of stone, engraved with the ten commandments, the centerpiece for the Magna Charta governing the people within the theocracy.

And when Moses neared the camp with Aaron who had gone out to meet him, he heard the revelry among the people and then saw that which the Lord had told him about, concerning which he had previously prayed about, on behalf of the people, prior to descending the Mount:

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

And he took the calf which they had made, and burnt it in the fire, and ground it to powder, and strawed it upon the water, and made the children of Israel drink of it” (Ex. 32:19, 20).

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

Their harlotry had brought about *nakedness* (v. 25), which is explained in the verse. *Nakedness* in this verse has to do with what their actions had caused to occur throughout the camp, with no one excluded.

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

This resulted in exposing them to “shame among their enemies” (which would be particularly the nations dwelling in the land of their inheritance), leaving them “naked” in this respect (the word used in a somewhat symbolic sense [cf. Rev. 3:17, 18]).

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

Then note the manner in which Moses destroyed the calf. He “burnt it with fire, and stamped it, and ground it very small, even until it was small as dust” (cf. Ex. 32:20; Deut. 9:18).

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

After the calf had been completely destroyed in this manner, the remains of the calf — now gold dust, mixed with ash dust — was cast “into the brook that descended out of the mount” (Ex. 32:20; Deut. 9:21). And the people were then made to drink of their harlotry in connection with two things:

1) In connection with “peoples, and multitudes, and nations, and tongues” (drinking the gold dust in the water of the brook [cf. Rev. 17:1, 15 in association with the harlot as seen in the Book of Revelation]).

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

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

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

Israel’s harlotry was dealt with and destroyed in the same manner subsequently seen in Rev. 17:1-19:6, or anyplace else that the matter is dealt with in Scripture (though different facets of the matter are seen different places).

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

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

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

After forty days and nights, he came down from the Mount and construction of the tabernacle with its priestly worship began in earnest.

And, in the last chapter of the book, chapter forty, the work had been completed, the Glory indwelt the tabernacle (the visible presence of God dwelling among His people), and a theocratic kingdom then existed in the camp.

Then, with Israel's harlotry a thing of the past, with the people in possession of an existing theocracy and the Magna Charta for the kingdom (along with the establishment of the priesthood and the offerings, seen in Lev. 1-16), the nation was ready to travel to the land to which the people of Israel had been called — the land covenanted to Abraham, Isaac, and Jacob — *and REALIZE in that land ALL that the theocracy and their position therein portended.*

3) *Christ in the Mount, Then...*

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

The settings in both accounts, as previously seen, *are identical.*

The scene has both Men (Moses and Christ) *in the Mount* at a time immediately prior to their descent from the Mount and return to the camp of Israel.

In BOTH accounts, Israel's harlotry exists while both Men are in the Mount and continues into the time of their return.

And in BOTH accounts, Israel's harlotry is dealt with in a full and complete manner after their return, with a complete destruction and a burning by fire seen in both accounts.

In short, one can read about Christ's return to deal with Israel relative to her harlotry in Ex. 32; Deut. 9; Rev. 17-19a, among a number of other places.

There is NO difference.

ALL present different facets of the complete word picture. And it takes ALL of the accounts together to present the complete picture in ALL its fullness.

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

Moses came down with the Old Covenant; Christ is coming down with the New Covenant.

But the harlot who has broken the Old Covenant *will have to be destroyed*, with the nation, which *CAN'T* be destroyed, *rising like a phoenix from the ashes.*

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

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

It's ALL there, like a virgin forest, waiting to be explored.

It has lain there for 3,500 years, and many over the years have passed this way, exploring and mining its treasures.

BUT, NO ONE has ever taken anything away; *NOR CAN ANYONE* ever take anything away.

EVERYTHING is *STILL* there, *EXACTLY* as it has *ALWAYS* been for countless centuries, awaiting *ANY* and *ALL* who desire to mine its treasures.

In the Mount, Then... (Christ and the Church)

The preceding forms the primary interpretation seen in Exodus chapter thirty-two, along with the recap seen in Deuteronomy chapter nine, providing additional information. But there is a secondary application which can be easily seen in that which Scripture reveals about *the Church*.

The type in Exodus deals primarily *with ISRAEL* at the end of the Jewish dispensation and immediately beyond (at the end of Daniel's Seventy-Week prophecy [fulfilling the last seven years of the previous dispensation, the Jewish dispensation] and immediately beyond).

THEN, a secondary application would be seen in the type dealing *with the CHURCH* at the end of the present dispensation and immediately beyond.

Scripture presents *the SAME bleak picture* pertaining to *BOTH ISRAEL and the CHURCH* at the end of their respective dispensations.

This is a condition in which *Israel presently finds itself, which will continue on into and through the Tribulation* (Daniel's Seventieth Week, ending the Jewish dispensation).

And, this is a condition in which *the Church as well presently finds itself, which will, in like manner, continue to the end of the present dispensation*.

1) *Two Places in the New Testament*

To depict the picture pertaining to the Church as it currently exists, since Exodus chapter thirty-two is being dealt with, we'll begin doing it from this chapter first.

Then we'll go to Matthew chapter thirteen and Revelation chapters two and three to provide some complementary, additional information to help complete the picture.

Christ, following events seen at His first coming, resulting in the necessity of the Church being brought into existence (a new entity called into existence *to be the recipient* of that which Israel had rejected, which had been taken from Israel — the proffered kingdom of the heavens), *has gone back into the Mount, back to heaven* (cf. Matt. 21:33-45; 25:14ff; Luke 19:12ff).

And He is going to remain in the Mount, for a complete period of time, EXACTLY as Moses remained in the Mount for a complete period of time in the type (Ex. 24:18; Deut. 9:9).

Prior to the end of that complete period of time (forty days in the type, 2,000 years in the antitype), when Christ returns for the Church, *EXACTLY as in the type, the Church will be seen in the SAME state as Israel before Moses came down from the Mount.*

And though this would not normally be seen and recognized in today's Christendom, the Church presently existing as Israel existed at the foot of the Mount during Moses' day can be easily and clearly shown.

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

One account was given during Christ's earthly ministry in Matthew chapter thirteen; and the other account was given by John, in the second and third chapters of the Book of Revelation, following Christ's ascension.

And the two accounts present matters from *the SAME perspective, CENTERING on THAT which would occur in Christendom throughout the 2,000-year dispensation relative to the proclamation of the Word of the Kingdom, along with WHY THIS would occur.*

a) *The Matthew Thirteen Parables*

The first four parables in Matthew chapter thirteen, recording the first of the two accounts of the history of the Church in the New Testament, have their setting in the previous chapter.

In chapter twelve, Christ had performed a number of supernatural signs, which had been rejected by the religious leaders and consequently the people at large. And this rejection had gone to the point of ascribing the supernatural power through which these signs had been performed to Satan (vv. 9-30).

Then after Christ stated a number of things pertaining to the consequences of this rejection and blasphemy (vv. 31-45), a rejection which had reached an apex in Christ's ministry, matters move into that seen in chapter thirteen, which begins:

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

And great multitudes were gathered together unto him...”
(vv. 1, 2a).

The picture is that of Jesus, because of the type rejection which He had previously experienced, leaving the house (the house of Israel) and going down by the seaside (going to the Gentiles).

This not only sets the stage for the parables about to follow but anticipates the mention of the Church in chapter sixteen and the announcement concerning the kingdom

(the proffered kingdom, the kingdom of the heavens, the heavenly sphere of the kingdom) being taken from Israel and being offered to an entirely new entity in chapter twenty-one (previously introduced in chapter thirteen and then identified in chapter sixteen and brought into existence in Acts chapter two [cf. I Peter 2:9-11]).

Then in chapter thirteen, the first four parables present *the complete history* of this new entity throughout the dispensation relative to the proclamation of that which had been rejected by Israel, taken from Israel, and offered to this new entity.

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

Both the fruit-bearing and the leavening process have to be understood in relation to the subject matter at hand, *the Word of the Kingdom — which is NOT ONLY the announced subject matter in the chapter BUT the subject matter seen contextually as well.*

The work of Satan and his angels, by sowing tares among the wheat (second parable) and eventually taking Christendom into the very realm which Satan and his angels occupied (world government among the nations [third parable]), *NOT ONLY stopped fruit-bearing BUT ultimately brought matters into the state seen in the fourth parable — a completely leavened Church.*

And note once again *the SUBJECT matter in these first four parables, along with WHO is being dealt with (the subject matter and identity of the one being dealt with are seen both textually and contextually).*

The SUBJECT matter has to do with the work of Satan and his angels in relation to the Word of the Kingdom.

And THIS work is seen being done among Christians, NOT among the unsaved, throughout the dispensation.

Thus, these four parables present a history of Christendom throughout the dispensation, again, *FROM God's perspective, NOT from man's.*

And this history has to do with that which Satan and his angels would be allowed to accomplish throughout 2,000 years of Church history *in relation to the proclamation of the Word of the Kingdom among Christians — COMPLETE, TOTAL, CORRUPTION.*

(For additional information on the preceding, refer to the author's book, *Till the Whole Was Leavened.*)

b) Revelation Chapters Two and Three

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

The central word picture presented is that of the removal of the Church and the appearance of Christians before Christ's judgment seat at the end of the dispensation, seen in chapter one (vv. 10-18).

Then, the subsequent two chapters (two and three) simply continue with the same subject matter from chapter one and present different facets of this judgment, both negative and positive.

But, continuing on into chapter four, beginning at the same place seen in chapter one (the removal of the Church at the end of the dispensation, the rapture [vv. 1, 2]), it appears evident that there is a secondary word picture seen in chapters two and three as well (*ref. Ch. XV in the first volume of this book*).

These two chapters *NOT ONLY present the Church before Christ's judgment seat BUT present a history of the Church throughout the dispensation.* And this history begins with the Church in Ephesus, which left its "first love" (2:4), and ends with the Church in Laodicea, which is seen as "wretched, and miserable, and poor, and blind, and naked" (3:17).

And ALL of this is relative to the SAME thing previously seen in the Matthew thirteen parables — relative to the proclamation of the Word of the Kingdom among Christians throughout the dispensation.

It can be NO other way, for the latter account of Church history throughout the dispensation MUST be in COMPLETE agreement with the former account.

And this can easily be seen throughout the account.

There is an overcomer's promise to each of the seven Churches in the seven short epistles making up these two chapters, and it is evident that these overcomer's promises are *millennial in their scope of fulfillment*.

That is to say, though presented from a different perspective, *everything is EXACTLY the same as previously seen in the first four parables of Matthew chapter thirteen, which move toward the same goal.*

The work of Satan and his angels attacking *the proclamation of the Word of the Kingdom* is the subject matter throughout, whether in Matthew chapter thirteen or in Revelation chapters two and three.

And that which Satan and his angels are allowed to accomplish in this respect is the same in both — *taking matters in Christendom FROM fruit-bearing, TO leaving one's first love, TO seeing total and complete corruption existing in the Churches of the land RELATIVE TO the proclamation of the Word of the Kingdom.*

2) Satan and His Angels

The introduction of Satan in Scripture, in Gen. 3:1ff, in association with the first man, the first Adam, *presents an individual well-versed in the ways of God and that which God had said.*

And *EXACTLY the same thing* is seen in his interaction with the second Man, the last Adam in Matt. 4:1ff, or anyplace else in Scripture where Satan's activities are seen.

Satan uses the Word; and he knows *FULL-WELL* how to use the Word in a deceptive manner, evident at the beginning in Gen. 3:1ff, establishing a first-mention principle at this early point in Scripture on how Satan will *ALWAYS* appear.

He will ALWAYS appear in a deceptive manner, and he will ALWAYS, after some fashion, use the Word of God in his deception.

In this respect, *God has His DEEP THINGS, and Satan has his DEEP THINGS* (I Cor. 2:10; Rev. 2:24). Satan uses the Word in this manner to counter that which the Word actually has to say, centering his attack upon that previously dealt with in the Books of I, II Samuel (*cf.* II Cor. 4:3-6).

And, to accomplish his purpose through the preceding means, Satan appears, as “an angel of light,” and his ministers “as the ministers of righteousness” (II Cor. 11:13-15).

Thus, if you want to find Satan and his ministers, DON'T go to the entertainment centers of the world. GO where the Word is being proclaimed.

And DON'T look for Satan and his ministers the way that they are often depicted. RATHER, look for those advocating what may appear to be messages associated with light and righteousness, NOT with messages associated with darkness and unrighteousness.

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

They occupy these places TO MAKE CERTAIN that the one message Satan doesn't want proclaimed is NOT proclaimed.

And how well Satan and his ministers have succeeded over time can easily be seen from the ALMOST universal absence of this message from the Bible colleges, the seminaries, and the pulpits of the Churches of the land today.

And because, over time, the deep things of God have become so watered down with the deep things of Satan, *the Churches have been left SO EMASCULATED that they have had to invite the world into the Church to maintain some semblance of attendance — their music, their message, their inclusion of entertainment, etc.*

Conditions have become SO CORRUPTED that one often doesn't know what is Christian and what is the world.

As Andrew Bonar said about 150 years ago:

"I looked for the Church and found it in the world; I looked for the world and found it in the Church."

Thus, IF an individual wants to see "the world" in which Satan and his angels dwell, the BEST place to look today would be in the Churches or Bible training centers, NOT in the world's entertainment centers.

That existing out in the world in which we live is a world emanating, over time, from man's fallen nature, that which man has wrought, *NOT a world associated with the central work of Satan and his angels.*

And with this in mind, go back to the accounts of the golden calf in Exodus and the Church in Laodicea in Revelation, noting the words "naked" and "nakedness" in both accounts (Ex. 32:25; Rev. 3:17, 18).

Aaron, through his actions, "had made them naked." And it is no different in the Churches of the land today.

In the type, *the naked condition* of the Israeli people was caused by *the actions of the people's spiritual leader.*

And *THE SAME THING* can only be seen among Christians in the Churches of the land. *Their spiritual leaders, through their actions, have "made them naked."*

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

And the end of the matter is then seen in Exodus chapter thirty-two.

There will be a *future accounting* in which everything associated with the world will be burned. And the accounting for Christians in that coming day *will be COMPLETELY in line* with the accounting which the Israelites experienced under Moses.

And the entire matter will be with a view to EXACTLY the SAME thing seen in the type — the KINGDOM which will follow.

Concluding Remarks:

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

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

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

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

In short, a *COMPLETE CHANGE* in the government is about to occur, *NOT just in Washington, NOR in London, NOR in Rome, NOR in any other single city or country, BUT worldwide.*

And THIS change will occur through a kingdom of righteousness which will be established on and over the earth, with its center in the present war-torn Middle East, in Jerusalem.

“Pray for the peace of Jerusalem: they shall prosper that love thee” (Ps. 122:6).

16

The Great Supper of God

An Invitation Extended to the Animal Kingdom
A Necessary Sacrifice to Cleanse the Land

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

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

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

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

And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth: and all the fowls were filled with their flesh” (Rev. 19:17-21).

(Revelation chapter nineteen references, or alludes, to *THREE suppers*. And *ALL THREE* occur following the *Tribulation*, following Christ’s return.

One is the subject of this chapter, and the other two form the subjects of the subsequent two chapters in the book.)

In the first part of Revelation chapter nineteen, in connection with the shouts of hallelujah and praise *in heaven* at the end of the Tribulation (vv. 1-6) — a jubilation, mainly because of Israel's repentance and the Son's impending reign — the remarriage of God to Israel and the associated marriage supper would be seen (again, refer to the next chapter in this book).

THEN, immediately following this, in the next three verses, *the marriage supper of the Lamb* is seen (vv. 7-9).

THEN, immediately following this, the great supper of God is seen, as the heavens open, and Christ, as "King of kings, and Lord of lords," comes forth with His armies to tread "the winepress of the fierceness and wrath of Almighty God."

Thus, *THREE* successive *suppers* are seen in chapter nineteen, one which is completely different than the other two.

BUT, bear something in mind about these three suppers seen in chapter nineteen. As seen elsewhere in previous chapters of this book, the order given on the printed page is not necessarily the order that these three suppers will occur.

In fact, as will be shown in this and the subsequent two chapters, the printed order is not the order that each of these three suppers will occur.

The great supper of God, the subject of this chapter, mentioned last in Revelation chapter nineteen, will actually occur first. This supper will occur near or at the end of the seventy-five days in Dan. 12:11-13. And the other two suppers seen in the subsequent two chapters, will occur following this, evidently following the seventy-five days, at the beginning of the Millennium itself.

With the preceding as foundational, background material for all three chapters, the remainder of this chapter will be given over to that seen in the title of the chapter, "The Great Supper of God."

End of the Times of the Gentiles

(The adjective, “great” [Gk., *megas*] in Rev. 19:17, describing *a supper* [describing *God* in the KJV] is used eighty-two times in the Book of Revelation, describing numerous things [e.g., 1:10; 2:22; 5:2, 12; 6:4, 10, 12, 13, 17]. The word *megas* though is never used to describe God in this book, unless this verse in ch. 19 is the exception.

A couple of Greek manuscripts do have the word *megas* describing “God” rather than “supper” in this verse [including the Textus Receptus, the main Greek text used for the KJV, accounting for the KJV translation]. However, the vast majority of manuscripts have the word *megas* describing “supper,” accounting for the translation, “the great supper of God,” in almost any English translation since the 1901 ASV.

The word *megas* appears one-hundred fourteen times throughout the rest of the N.T. [Matthew through Jude], and the word is used only seven times throughout this part of the N.T. to describe *Deity* — three times to describe Christ *in Messianic passages* [Matt. 5:35; Luke 1:32; Titus 2:13], twice to describe Christ *as High Priest* [Heb. 4:14; 10:21], once to describe Christ *as the great Shepherd of the sheep* [Heb. 13:20], and once by the Jewish people to describe Christ *as a great Prophet* [Luke 7:16].

The Septuagint [Greek translation of the O.T.] uses *megas* mainly for a translation of the Hebrew word *gadol*. This word is used some five hundred times in the O.T., but, as in the N.T., the word is used only sparingly to describe *Deity* [e.g., Ex. 18:11; Deut. 7:21; 10:17; Ps. 47:2; 99:2; 138:5].)

In connection with Christ returning through an opened heaven as “King of kings, and Lord of lords” to tread *the winepress*, an angel is seen *standing in the sun* (v. 17).

And this angel cries out with a loud voice to all the birds of the air (land animals as well in the same scene from Ezek. 39:17) to come, gather together, and partake of “the great

supper of God” — a supper which will consist of “the flesh of captains...mighty men...horses...all men, both free and bond, both small and great...the kings of the earth, and their armies” (vv. 18, 19a).

(In both Ezek. 39:17 and Rev. 19:17, the cry is to “*all the fowls that fly in the midst of heaven,*” not just the carrion birds. And the same is true of the land animals in Ezek. 39:17 — “*every beast of the field.*”)

According to the scene presented when the third and fourth seals have been broken in Rev. 6:5-8, depicting conditions during the latter part of the Tribulation, particularly near the end, hunger at that time will evidently be such that even all types of non-carnivorous birds and animals will be found partaking of this “great supper.”)

The angel *standing in the sun*, sounding this cry, stands within that used in a metaphorical sense in the Book of Revelation to symbolize the center of governmental power (cf. Rev. 6:12; 8:12; 12:1; 16:8). And the symbolism use in Rev. 19:17 is introduced by and reflects back on the previous six verses, depicting Christ returning through an opened heaven as “King of kings, and Lord of lords.”

The right to take the sceptre and rule the earth at this time *will have previously been given to the Son by the Father* (Dan. 7:13, 14; Rev. 11:15; cf. Dan. 4:17, 25; 5:18-21; Matt. 20:23).

And the angel standing in the sun — standing in that symbolizing *the central governing authority* — *is seen announcing THIS fact.*

(The same scene, depicted after another fashion, providing further detail for the word picture, was seen earlier in the book, in Rev. 10:1, 2 — the angel with the seventh trumpet, whose “face was as it were the sun, and his feet as pillars of fire,” coming down from heaven and placing “his right foot upon the sea, and his left foot on the earth.”)

Refer to the italicized data in Vol. II, Ch. XVI, pages 286-288, in this book for comments on the actions of this angel.)

Then, from this point, the call goes out to all the birds of the air and the beasts of the field to come and feast upon that which is about to remain of Gentile world power when it comes against the King in Jerusalem, seeking to prevent Him from taking the sceptre and assuming the throne, seeking to prevent Him from assuming that which will then be rightfully His.

Following this call, both the Beast and the False Prophet are taken and cast alive into the lake of fire.

Then the Gentile armies of the earth — which will have dared to follow the Beast, as he led them against the King in Jerusalem, along with restored Israel in the land — will be trodden under foot *as Christ treads the winepress* (vv. 19-21; cf. Rev. 14:14-20; 16:13-16).

These armies will consist of such vast numbers in that day — *myriads of myriads*, referring to large indefinite numbers (Rev. 9:16; ref. Vol. II, Ch. 15 in this book) — that blood will either flow in places or be splattered to a depth or degree coming up to a horse's bridle. And this slaughter will extend over a distance of about one hundred and eighty miles (Rev. 14:20).

This is how the Times of the Gentiles will be brought to a close when Christ returns — centrally because of *the outworking of the principles set forth in Gen. 12:1-3 and Israel's God-appointed position among the nations in Gen. 9:26, 27; Ex. 4:22, 23.*

And the manner in which this will occur results in that which Scripture refers to as “the great supper of God,” with trampled Gentile world powers left on the mountains and plains of Israel for the birds of the air and the beasts of the field to devour.

The Succinct Account in the Book of Revelation

It may appear strange to some reading Rev. 19:17-21 that no more space or detail has been given at this point in the book to that which will occur relative to Gentile world power when Christ returns. After all, *THIS is the grand climax to some 2,600 years of Gentile rule, with Israel about to take the sceptre and realize her God-appointed position among the nations, which began to be made known through Moses almost 3,500 years ago* (Gen. 9:26, 27; Ex. 4:22, 23).

But the whole of the matter at this climactic place in the Book of Revelation is stated *in a very succinct manner* — five verses, or a total of eleven verses if one begins with Christ returning through the opened heavens in verse eleven.

Previously in this book, the same subject was dealt with several times after somewhat *the same succinct manner* (ref. 9:13-21; 14:14-20; 16:12-16). Just the bare facts are given any place in the book, with very little added detail.

Again, the lack of space and detail given to this climactic end of the Times of the Gentiles in a book which brings Scripture to a close, completing God's revelation to man, may appear strange to some.

BUT, THAT should NOT be the case at all!

The space and detail concerning the matter *has already been given throughout numerous passages in the Old Testament, passages covering whole chapters at times*. In fact, this is the direction toward which everything moves throughout all ten chapters of the Book of Esther, or all twelve chapters of the Book of Daniel, with Israel emerging in the end as the nation holding the sceptre once again.

The whole of the matter *is a major subject of Old Testament prophecy, and everything about how the Times of the Gentiles will end has ALREADY been covered by prophet after prophet in minute detail*.

IF all the Scriptures written about this subject in the Old Testament were brought together, one would have a word picture so complete and detailed that *it would defy description*.

Thus, when arriving at this closing place in the Book of Revelation — the book closing the complete canon of Scripture — *NOTHING* needs to be given beyond a simple announcement and description, *connecting that stated with the Old Testament Scriptures*.

The same thing could be said about the 1,000-year reign of Christ in the following chapter. The whole of the matter — from events which will occur following the binding of Satan at the beginning of the Millennium to events which will occur preceding the loosing of Satan at the end of the Millennium (vv. 1-3, 7ff) — is stated in three verses (vv. 4-6).

Why *only three verses* to cover events during 1,000 years of time which the whole of creation has been moving toward since the restoration of the earth and man's creation and fall 6,000 years ago?

The answer is the same as that previously seen concerning the lack of detail in this book surrounding the end of the Times of the Gentiles.

ALL of the events surrounding the coming 1,000-year reign of Christ *have already been covered by prophet after prophet in minute detail throughout the Old Testament*, beginning in the opening two chapters of Genesis. And *ALL* that needs to be stated in this closing book of Scripture is simply an announcement that *the time which the prophets had previously spoken about has NOW come*.

And *EXACTLY the SAME thing* could be said concerning *a word picture* drawn from the Old Testament Scriptures pertaining to Christ's millennial reign that was previously said about *a word picture* drawn from the Old Testament Scriptures pertaining to the end of the Times of the Gentiles.

If all the Scriptures in the Old Testament bearing on Christ's millennial reign were brought together, one would, as well, have a word picture so complete and detailed *that it would defy description.*

Thus, if details are needed about the end of the Times of the Gentiles, as well as Christ's millennial reign, *the Old Testament is the place to go, NOT the Book of Revelation.*

By the time John wrote the Book of Revelation, *the prophets had ALREADY spoken and provided ALL of the details which God wanted man to know.* And, accordingly, the Spirit of God simply moved John to provide, in a very brief manner, comments on that which had ALREADY been provided in great detail.

These comments would be comparable to placing a *brief epitaph on a tombstone* on the one hand (the end of the Times of the Gentiles) and placing a *brief caption on a picture of a sunrise* on the other hand (the beginning of the Son's millennial reign).

The Old Testament closes in Malachi chapter four after a manner covering the same subject in essentially *the SAME succinct way* that it is covered in the Book of Revelation.

And this would be for *the SAME reason* seen in the Book of Revelation.

When one arrives at this chapter in Malachi, *the prophets have ALREADY spoken, and NOTHING further needs to be added.*

The first verse of this final chapter reflects on the end of Gentile world power, and the second verse reflects on Christ's subsequent reign, with the remaining four verses dealing with both, but ending with the latter.

And THAT is EXACTLY what is seen in chapters nineteen and twenty of the Book of Revelation, preceding the eternal ages beginning in chapter twenty-one.

The Detailed Account in the Old Testament

The picture concerning Israel presented by Moses, the Psalms, and the Prophets throughout the Old Testament *is that of a nation separated and set apart from all the other nations for purposes having to do with the welfare of these nations.*

And these purposes had to do *with the salvation and blessings of those comprising ALL the other nations, as Israel became God's witness to these nations and exercised the rights of the firstborn, within a theocracy, in the land covenanted to Abraham, Isaac, and Jacob (cf. Gen. 12:1-3; 13:14-18; 15:5-21; Ex. 4:22, 23; 19:5, 6; Isa. 43:1-10).*

ALL of this was in the offering under Moses and Joshua as Israel was led out of Egypt and established in the land, within a theocracy.

This is how Israel was to *"serve" God as His firstborn son (Ex. 4:23).*

And that which occurred over centuries of time (about eight hundred years) — a refusal to be God's witness (e.g., Jonah in the type, refusing to go to Nineveh), further disobedience, harlotry — *resulted in God eventually uprooting His people from their land, driving them out among the nations to effect repentance, and, at the same time, removing the sceptre from Israel's hand and giving it to the Gentiles.*

THIS is ONE major subject seen throughout the Old Testament.

BUT, there is ANOTHER major subject seen throughout the Old Testament as well, having to do with Israel's repentance and restoration, followed by a realization of the nation's calling as set forth in the beginning.

And this, of course, necessitates the end and destruction of Gentile world power, with the theocracy being restored to Israel and the sceptre being returned to Israel.

ALL of the different facets of this whole overall story — past, present, and future — can be seen different places throughout Moses, the Psalms, and the Prophets. Each writer presents different things about different parts of a word picture which can be seen in its completeness, *EXACTLY* as God desires man to see it, *ONLY* by comparing Scripture with Scripture.

NO one book presents the complete picture. This is seen ONLY by bringing together that which the Spirit of God moved ALL of the Old Testament writers to record (cf. II Peter 1:20, 21).

This is what the Old Testament is about, and there is an *emphasis* throughout the Old Testament on the latter part of the story — *Israel's restoration, the nation realizing her calling, and the Gentile nations of the earth subsequently being reached by and blessed through Israel.*

And this emphasis, of necessity, involves a *previous end to the Times of the Gentiles and the destruction of Gentile world power.*

This is seen in typology beginning as early as the Flood during Noah's day in Genesis chapters six through eight, or the destruction of Nimrod's Babylonian kingdom in Genesis chapter eleven, or the battle of the kings during Abraham and Melchizedek's day in Genesis chapter fourteen.

That seen in later Scripture in Psalms chapters two and eighty-three would be two other accounts, presented in a different manner; and that seen in Isaiah chapter fourteen would be another.

An almost endless list of other similar references could be cited. But that which has already been stated, along with sections of Scripture about to be dealt with from four different books having to do with the end of the Times of the Gentiles and the destruction of Gentile world power, should suffice to show the extensive nature of this subject in the Old Testament.

1) *As Seen in the Book of Exodus*

The removal of the Israelites from Egypt under Moses is a type of the future removal of the Israelites from a worldwide dispersion under the One greater than Moses.

And the destruction of the Egyptian Pharaoh and his armed forces in the Red Sea once the Israelites had been removed from Egypt is a type of the future destruction of Gentile world power under the One greater than Moses once the Israelites have been removed from a worldwide dispersion (Ex. 14:13-15:4).

Then, the giving of the old covenant [the Law] and the establishment of the theocracy at Sinai is a type of God making a new covenant with the house of Israel and restoring the theocracy to the nation.

In the type, following events in the Book of Exodus, the Israelites were ready to enter into the land and realize the rights of the firstborn. And *EXACTLY the same thing* will occur yet future when a new covenant has been made with Israel and the theocracy has been restored to the nation.

(The O.T. theocracy began at Sinai through the giving of the Law, the building of the Tabernacle, and the Glory of God indwelling the Tabernacle [Ex. 20-40].

At the moment the Glory of God indwelled the Tabernacle [Ex. 40:33-38], God Himself dwelled in the midst of *His firstborn son, a kingdom of priests* [Ex. 4:22, 23; 19:5, 6]. And *the theocracy*, with its people [Israel] and its rules and regulations [the Law], was brought into existence at this time and was to subsequently be established in the land covenanted to Abraham, Isaac, and Jacob.

The same theocracy is to be restored to Israel yet future, which, according to the type, will occur following a new covenant being made with the house of Israel and following the Glory indwelling the Temple which Messiah Himself will build [Ezek. 43:2ff; Zech. 6:12, 13].)

2) As Seen in the Book of Ezekiel

Ezekiel deals extensively with the restoration of Israel (chs. 36, 37), the destruction of Gentile world power (chs. 38, 39), and Israel in the land during the Messianic Era (chs. 40-48).

The latter part of chapter thirty-six (vv. 17-38) deals with the reason for the dispersion of the Jewish people, their national conversion, and their restoration to the land.

All of chapter thirty-seven then provides more information concerning their national conversion and restoration to the land.

Then chapters thirty-eight and thirty-nine have to do with the destruction of Gentile world power once they have been restored to the land, with these two chapters ending at the same place as the previous two chapters — Israel in the Messianic Era, as seen more in detail in chapters forty through forty-eight.

That events in chapters thirty-eight and thirty-nine can occur *ONLY after Israel has been restored to the land, following the Tribulation, is evident from things stated in these chapters.*

For example, conditions seen in 38:8, 11, 12; 39:12 (*cf.* 38:23; 39:21-23) *CANNOT possibly exist before that time.* These conditions *DON'T* exist today; *NOR* can they exist anytime before or during the Tribulation.

And, in the parallel account in Rev. 9:15-18 (*cf.* Ezek. 39:4-20), the slaying of “the third part of man” at the hands of the two myriads of myriads would undoubtedly have to do with *the armies themselves* rather with mankind in general (*ref.* Ezek. 38:21; *cf.* Judges 7:22; I Sam. 14:20).

Then chapters forty through forty-eight present Israel in the land during the Messianic Era, following their restoration to the land and the destruction of Gentile world power.

(The use of “Gog” [referencing *a prince*] and “Magog” [referencing *a land*], used together in Ezek. 38:2, *CANNOT*

possibly refer to Russia, with Russia leading armies of subsequently named nations against Israel during the Tribulation, as usually taught. Contextually, it is evident that the reference MUST be viewed in line with the same type reference seen in Rev. 20:8, where “Gog and Magog” refer to “the nations which are in the four quarters of the earth.”

Note that there is *NOTHING* in the N.T. that is not found after some fashion in the O.T., with the N.T. drawing from the O.T. in this respect. And Rev. 20:8 *can ONLY* draw from Ezek. 38:2 [the *ONLY* O.T. reference of this nature], though the time element and battle are different.

Ezekiel 38, 39 has to do *with the princes [kings, captains, mighty men] leading armies from the nations of the earth* against the regathered Jewish people, with the “King of kings, and Lord of lords” in their midst.

The fact that only a few Middle East nations are mentioned is immaterial [38:5, 6, 13]. That is also true relative to a mention of “the kings of the east” in Rev. 16:12, which, if one keeps reading, he finds that “the kings of the earth and of the whole world” [v. 14] are in view in a larger respect.)

3) *As Seen in the Book of Daniel*

The Book of Daniel, in its overall scope, deals with the Times of the Gentiles, from beginning to end. And through the use of imagery, metaphors, types, and direct statements, Daniel places an emphasis on that which will occur at the end of the Times of the Gentiles — *the total destruction of Gentile world power, with the kingdom of Christ then being established.*

Note, for example, *the great image in chapter two and the four great beasts in chapter seven* (which deal with *exactly the same thing*, from different perspectives). And the remainder of the book is simply commentary on that depicted by the great image and the four great beasts, with an emphasis on that depicted by the final form of the great image and the fourth great beast.

4) As Seen in the Book of Joel

The same sequence of events as seen in Ezekiel chapters thirty-six through thirty-nine is also seen in the Book of Joel. And these events in Joel have to do *with the Jewish people regathered to the land, Messiah present in their midst, and the subsequent destruction of Gentile world power* (Joel 2:18-3:21).

Further, in Joel, these events are seen occurring *beyond Man's Day, in the Lord's Day* (1:15; 2:1, 11, 31; 3:14).

Man's Day lasts until the end of the Tribulation, with the Lord's Day beginning following Christ's return at the end of Man's Day.

Joel is just one of the numerous prophets which have spoken, and their words signal *the end of any discussion on the matter*. That which is about to occur relative to Israel and the nations *will turn out EXACTLY as outlined in prophet after prophet*. And *NOTHING can change or alter anything which the prophets have stated*.

(At this point in the Book of Revelation [at the end of chapter nineteen, anticipating Christ's millennial reign in chapter twenty], *the complete PURPOSE for the breaking of the seals on the seven-sealed scroll in ch. 5 [chs. 6ff] will have been realized (ref. also Rev. 10:1ff)*.

"The time of Jacob's trouble" will have resulted in Israel's repentance [with all subsequent events], the redemption of the inheritance will have occurred [through the destruction of Gentile world power at the end of ch. 19], and, with the redemption of the inheritance, two marriages will have occurred—the marriage of Christ to His previously revealed bride, and the remarriage of God to a converted and restored Israel.

With the preceding in mind, note that chapters seven through nineteen are taken up entirely with *the end result of the multi-faceted purpose for the seven-year Tribulation, along with subsequently accompanying events which lead into the Millennium*.

Revelation 17:1-19:6 has to do with *bringing about an end to Israel's harlotry, with the nation cleansed, restored to her land, and about to be restored as the wife of Jehovah.*

Revelation 19:7-9 has to do with *the marriage festivities of Christ and His bride.*

And Revelation 19:11-21 has to do with *Christ's return, the completion of the redemption of the inheritance, and the corresponding marriage of Christ to His bride and the remarriage of God to Israel.*

Note HOW ALL of the preceding [Rev. 17:1-19:21] is inter-related:

The end of Israel's harlotry and the restoration of a cleansed nation to her land will allow for subsequent events to occur.

The destruction of Gentile world power completes ALL of the judgments having to do with the redemption of the inheritance [19:11-21]. With this destruction of Gentile world power, the inheritance will have been redeemed.

The completion of the redemption of the inheritance, in turn, results in the remarriage of God and Israel and the marriage of Christ and His bride.

And the marriage festivities — God and Israel, Christ and the Church — can NOW occur [ref. next two chapters in this book.

THEN, note one other matter relative to the destruction of Gentile world power and the redemption of the inheritance, found in the cities of refuge in Num. 35.

The typology of the cities of Refuge in Num. 35:1ff has a *dual aspect* to that being foreshadowed.

It has to do mainly with *Israel*, paralleling events seen in Rev. 17:1-19:6 [ref. Vol. IV, Ch. V, in this book]. But it also foreshadows *that seen relative to the completion of the redemption of the inheritance*, seen brought to completion in Rev. 19:11-21.

There is a *Gentile* aspect to the cities of Refuge [Num. 35:15], and note that “blood” *defiles the land*, with the *ONLY redemption available for the land* being “the blood of him that shed it” [v. 33; cf. Gen. 9:6; Joel 3:19-21].

Israel, in that coming day, *guilty of blood*, will be able to avail herself of the provided “ransom [atonement],” but not so with the nations. They will have to pay the price themselves — *with their OWN blood* [Num. 35:31-33].

The complete kingdom of Babylon [Daniel’s great image (or four great beasts)], seen in its final form during the days of Antichrist, will *NOT ONLY incorporate everything seen in the complete image [or all four beasts] BUT that seen in the previously conquered Assyrian kingdom as well.*

It was the Assyrian kingdom which took the northern ten tribes into captivity [beginning abt. 722 B.C.], and the Babylonian kingdom which took the southern two tribes into captivity [beginning abt. 605 B.C.].

Thus, the kingdom of Antichrist [ruled by “the Assyrian”] will incorporate everything seen in the kingdom of Babylon going back to the days of Nebuchadnezzar and back behind that to the conquered Assyrian kingdom, with innocent Jewish blood being shed by Gentile powers throughout the period, with ALL this shedding of blood seen incorporated in the FINAL form of Gentile world power.

And, because of the place which Israel holds in God’s economy, the redemption of the inheritance will *be realized in ALL its fulness by the destruction of Gentile world power occurring IN THE LAND OF ISRAEL.*

And, according to Rev. 14:20:

“...the winepress was trodden [will be trodden] without the city, and blood came out [will come out] of the winepress, even unto the horse bridles, by the space of a thousand and six hundred furlongs [abt. 180 miles].”) ”

17

The Marriage Supper of God

Festivities on the Third Day, the Seventh Day

“And the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there:

And both Jesus was called, and his disciples, to the marriage.

And when they wanted wine, the mother of Jesus saith unto him, They have no wine...

And there were set there six waterpots of stone...

Jesus saith unto them, Fill the waterpots with water. And they filled them up to the brim.

And he saith unto them, Draw out now, and bear unto the governor of the feast. And they bare it.

When the ruler of the feast had tasted the water that was made wine...

...thou hast kept the good wine until now.

This beginning of miracles [‘signs’] did Jesus in Cana of Galilee...” (John 2:1-3, 6a, 7-9a, 10b, 11a).

(The wedding festivities, having to do with God and Israel, *form the FIRST of eight recorded signs in John’s gospel.*

THIS sign, set near the beginning of John’s gospel, forms the conclusion to a septenary introduction to the gospel [1:1-2:11] — paralleling the way Genesis begins, properly beginning and introducing the N.T., as Genesis begins and introduces the O.T. [1:1-2:3]

And note that John was moved to pen the Book of Revelation after a similar fashion to the way that he was moved to pen his gospel, *using the verb form of the word for sign* [“signified” (Rev. 1:1); *ref. Vol. I, Ch. I, in this book*].

These marriage festivities can be found *in EXACTLY the SAME place in both John's gospel and the Book of Revelation.*

In the gospel account, they are seen at the end of six days, on the seventh day, foreshadowing six and seven thousand years [John 1:1-2:11].

In the Book of Revelation, they are seen at the end of six thousand years, on the seventh one-thousand-year period, foreshadowed by the six and seven days in John's gospel [Rev.17:1-20:6].

Thus, it would only be natural that the first sign in John's gospel be referenced to deal with the wedding festivities of God and Israel.)

This first sign in John's gospel, both at the time it was performed (during Christ's earthly ministry) and at the time it was later recorded by John (during the subsequent Acts period), *had to do with a SINGULAR purpose.*

This sign, as the other seven signs in John's gospel, was originally performed and later recorded *in order to bring about BELIEF among those requiring a sign — the Jewish people* (John 20:30, 31; I Cor. 1:22).

And this sign, as any of the other signs, was performed in connection *with a MESSAGE — introduced by the forerunner of the Messiah, John the Baptist, having to do with a call for national repentance, with a view to the kingdom.*

Then, after John had been imprisoned, *Jesus continued the same message, later calling out twelve disciples, then seventy, to help carry this message to Israel.*

The message was quite simple, forthright, and clearly stated (essentially, *the SAME message which the judgments of the Tribulation portend — repentance, then the kingdom*):

“Repent [*lit.*, ‘Repent ye,’ pl., national repentance, *the entire nation*]: for the kingdom of the heavens is at hand” (*cf.* Matt. 3:1-3; 4:17, 23-25; 10:5-8; 15:24; Luke 10:1ff).

The kingdom of the heavens was “at hand [or, had ‘drawn near’]” at this time because the Messianic King was present, *extending an offer of the kingdom to the Jewish people, with the establishment of the kingdom contingent upon the nation’s repentance.*

Thus, at the time these eight signs were performed they were directed *to a particular people, the Jewish people;* and they had to do *with a proffered kingdom.* And, as previously noted, the King Himself was present in Israel’s midst, *calling for repentance and extending the offer of the kingdom.*

And, when these same signs were recorded in John’s gospel at a later time, they were directed *to the SAME people* and had to do *with EXACTLY the same thing,* though the King was no longer present.

These eight signs had been performed during the original offer of the kingdom, during a time when numerous other signs were being manifested; and these signs were recorded during the re-offer of the kingdom, during a time when numerous signs continued to be manifested (through the apostles, *et al.*).

This continuance of signs, of necessity, had to occur between 33 A.D. and about 62 A.D. (time covering the re-offer of the kingdom to Israel). And *the recording* of the eight previously manifested signs in John’s gospel would, of necessity, as well, have had to occur before the latter date, before about 62 A.D. (*ref. the author’s book, The Acts Period*).

But, with Messiah no longer present, the people to whom the message continued to be proclaimed found themselves *in the position seen in Acts 3:12-21 — having to await the return of their Messiah before the kingdom could be established.*

And the call for national repentance — with the kingdom no longer proclaimed as being “at hand,” for Messiah was no longer present — *is seen in keeping with Peter’s statements in Acts 2:38; 3:19, 20:*

“Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit.”

“Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord;

And he shall send Jesus Christ, which before was preached unto you.”

Thus, *these signs* — BOTH at the time they were performed and at the time they were later recorded — had to do with and were directed to the Jewish people for EXACTLY the SAME purpose, a purpose seen in John’s gospel at the conclusion of all eight signs:

“...that ye [the Jewish people, those requiring a sign] might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name” (John 20:31).

And “life,” resulting from *belief*, MUST be understood within context.

These “signs” had to do with the JEWISH PEOPLE in relation to the KINGDOM.

And “life” would have to be understood accordingly — life for the Jewish people in the Messianic Kingdom, whether in the original offer seen in the gospel accounts or in the re-offer seen in the Book of Acts.

(In relation to the preceding, note again the proper use and translation of the Greek noun *aion* and its adjective, *aionios*, in the N.T. [words mistranslated “eternal” and “everlasting” throughout the N.T.]

Refer to the author’s book, *From the Beginning*, Ch. I, for material dealing with these two words.

Also see Appendix I in Vol. IV of this book.

And it can easily be seen WHAT the mistranslation and misunderstanding of *aion* and *aionios* [along with the corre-

sponding word, *olam*, in the O.T.] has done in Christendom.

Also, see the author's article, "Signs, Wonders, Miracles," for a proper understanding of the history and purpose for signs in Scripture, particularly during the offer and re-offer of the kingdom to Israel in the gospels and Acts.)

On the Seventh Day

The first recorded sign in John's gospel, stated to have been *the beginning of signs* in Christ's previous earthly ministry (v. 11), occurred *after six days on the seventh day* (cf. 1:29, 35, 43; 2:1).

And the seventh day, the seventh 1,000-year period, is EXACTLY when the events which this sign foreshadows will occur.

This first sign is not about events occurring during a marriage per se but about events occurring during *festivities following the marriage*. This sign foreshadows both the nation's restoration (a nation which, at this time, will already be God's wife) and the wedding festivities which follow.

That to which the sign points will occur *AFTER* Man's Day has run its course, a day which will last 6,000 years; it will occur *AFTER* God has completed His dealings with Israel during Man's Day; it will occur not only *AFTER* the present dispensation has run its course but also *AFTER* the last seven years of the previous dispensation (Daniel's unfulfilled Seventieth Week) have run their course, completing Man's Day; and it will occur *AFTER* Gentile world power has been put down and destroyed, in accord with Dan. 2:44, 45; 7:23-28; 8:23-25; 9:27; 11:36-45; Rev. 19:11-21.

The things which these marriage festivities foreshadow will occur *AFTER* Israel's repentance has been brought to pass; they will occur *DURING* the Lord's Day, at the very beginning of the Messianic Era; and they will mark the beginning point of Israel coming into a complete realization

of the reason God called the nation into existence three and one-half millenniums ago.

1) *Two Wedding Festivals*

Two separate wedding festivals will occur at the end of Man's Day.

One has to do with God and Israel, and will occur on earth, in Jerusalem (John 2:1-11).

The other has to do with Christ and the Church, and will evidently occur in the heavens, in the new Jerusalem (Rev. 19:7-9).

The former is seen occurring in John's gospel at the end of six days, on the seventh day.

And the latter is seen occurring in the Book of Revelation at the end of six thousand years, on the seventh one-thousand-year period.

2) *Judgments During the Tribulation*

The judgments seen within the seven-sealed scroll (Rev. 5ff) — judgments occurring during and immediately following the Tribulation — have to do with the redemption of the inheritance, in the antitype of Boaz redeeming the inheritance at the gate of the city in Ruth chapter four.

And, as in the type in the Book of Ruth (a type dealing with Christ and the Church), the bride, previously singled out through events at the judgment seat (Ruth 3:6ff; Rev. 1-3), will become Christ's wife through His subsequent redemption of the inheritance.

The wedding festivities seen in Rev. 19:7-9 then follow (*ref.* the next chapter in this third volume of the book).

And these same judgments effecting the redemption of the inheritance and the marriage of Christ and His bride, will, as well, serve two purposes relative to Israel.

These judgments will *NOT ONLY* result in Israel's repentance being effected *BUT* they will, as well (as with Christ and His bride), result in the remarriage of God and Israel.

The nation will be brought through such dire straits during this time that the Jewish people will be left without a place to turn other than to the God of their fathers.

This is the place to which God brought the Israelites in Egypt during Moses' day, under the persecution of a past Assyrian (Ex. 3:1ff; *cf.* Isa. 52:4).

And, in complete keeping with later promises (Lev. 26:40-42; II Chron. 7:14 [God's actions toward His people *NEVER change*, in complete accord with *His unchangeable, eternal Word*]), God then sent a deliverer to His people.

EXACTLY as during the persecution under a past Assyrian in the type in Exodus, when the Israelites have been brought to the end of themselves and do that stated in the first part of Lev. 26:40-42 or II Chron. 7:14 (*repent, confess their iniquity*), God will *THEN* do *EXACTLY* what He has stated in the latter part of these verses (*forgive their sin, and heal their land*).

And, as in the type in Exodus, God will, at that time, send the Deliverer — the One greater than Moses — to bring that which He has promised to pass.

Through the judgments of the Tribulation, Israel's repentance will be brought to pass, allowing for cleansing of the nation's harlotry and allowing for that foreshadowed by the first sign in John's gospel — an event to occur following Israel's cleansing, on the seventh day, during the seventh millennium, during the earth's coming Sabbath.

(For additional information concerning type-antitype teachings pertaining to the seven-sealed scroll in Rev. 5, as it would relate *to the earth, Israel, and the Church* — as these judgments have to do *with the redemption of the inheritance* [redemption of the earth, with the government changing

hands] *and marriage* [Christ and His bride, God and Israel] — refer to Vol. II, Chs. I, II, in this book.

Also, see the author's book, *Ruth*, Ch. IX.)

In Cana of Galilee

“Cana” is a name found in John's gospel alone (2:1, 11; 4:46; 21:2), except for the probable reference to this village through the statement, “Simon the Canaanite” (Matt. 10:4; Mark 3:18).

(The use of “Canaanite” could refer to either a village in the land of Canaan or to the land itself [“Canaan” is an ancient name which covers all the land west of the Jordan, later called “Palestine” by the Romans (*cf.* Num. 34:1-12; Joel 3:4)].

But, since Simon is singled out as a “Canaanite” in both gospels, *among others from the land of Canaan*, it would be far more likely that the reference *would be to the village of Cana* rather than to the land of Canaan.

Also, the only two places in the New Testament where *the land of Canaan* is specifically referenced [Acts 7:11; 13:19], a slightly different spelling of “Canaan” appears in the Greek text — *Chanaan*, as opposed to *Kanaan*, the root form from which the Greek word *Kananites* [“Canaanite”] is derived in Matt. 10:4 and Mark 3:18.)

The site of Cana of Galilee, however, is unknown today. Galilee formed the northern part of the land of Canaan, and two sites north of Nazareth have, at times, been regarded by archaeologists as the place where Cana existed 2,000 years ago.

But all that can be known for sure about the location of Cana of Galilee at the time of Christ's first coming is that this village would have been located in the proximity of Capernaum (John 2:12), which was on the northwestern shore of the Sea of Galilee.

The meaning of the word “Cana” in the Hebrew text (*kana* [or *qana*]) has to do centrally with the thought of *jealousy*. And, since the wedding festivities in John chapter two foreshadow wedding festivities surrounding the restoration of Israel, such a meaning *would be very fitting* for the location of the festivities forming this first sign.

“Jealousy” has to do with *exacting exclusive devotion*, and in the case of “God and Israel,” it would have to do with *God expecting/requiring devotion of this nature from His wife*.

Actions emanating from jealousy, in this respect, have to do with *being watchful, being careful to guard one’s rights, with a rival’s influence in view*.

The relationship existing between God and Israel in this respect, where the Hebrew word *kana* is used, can be seen in verses such as:

“Thou shalt not make thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the waters beneath the earth:

Thou shalt not bow down thyself unto them, nor serve them: for *I the Lord thy God am a jealous God...*” (Deut. 5:8, 9a).

“Ye shall not go after other gods, of the gods of the people which are round about you;

For *the Lord thy God is a jealous God among you...*” (Deut. 6:14, 15a).

“Thus saith the Lord God of hosts; *I am jealous for Jerusalem and for Zion with a great jealousy.*

And I am sore displeased with the heathen [the Gentiles] that are at ease; for I was but a little displeased, and they helped forward the affliction” (Zech. 1:14b, 15).

“Thus saith the Lord of hosts; *I was jealous for Zion with great jealousy, and I was jealous for her with great fury.*

Thus saith the Lord; I am returned unto Zion, and will dwell in the midst of Jerusalem: and Jerusalem shall be called a city of truth; and the mountain of the Lord of hosts the holy mountain" (Zech. 8:2, 3; cf. Isa. 2:1-5).

God's jealousy surrounding Israel has to do with any departure the nation might take from the proper Husband-wife relationship which the Husband Himself had established and set forth.

And Israel, in her dispersion among the nations (having committed all types of departures — *e.g.*, going after other gods, committing harlotry with the nations), has taken *God's jealousy*, resulting in *His fury*, to a point where *His wrath will be poured out without measure in order to effect repentance* on the part of His adulterous wife, resulting in *restoration*.

This is the central thought behind the exhibition of *God's wrath* during Daniel's unfulfilled Seventieth Week.

This *wrath will fall centrally upon Israel*, though the nations will feel this wrath as well. The nations will feel God's wrath during this time, not only for reasons given in verses such as Gen. 12:3 and Zech. 1:15 but because the Jewish people will be scattered among the nations, occupying the position seen in Rev. 17:1, 15 (existing as a people part and parcel with the nations of the earth).

God's manifested wrath during this time will have to do with *a jealous God being brought to a particular place, through His adulterous wife's disobedience*.

And God will *manifest His wrath* as seen in Revelation chapters six through the opening verses of chapter nineteen — *a wrath* previously revealed by prophet after prophet throughout the Old Testament.

And, through God's sovereign control of all things, *His wrath* toward His adulterous wife is seen *resulting in that for which this wrath will have been manifested*.

Israel's harlotry is seen reaching an apex during Daniel's Seventieth Week. And at that time — *resulting from God's wrath, bringing the Jewish people to the END of themselves and to the place of repentance — the nation's harlotry will be brought to an END.*

ONLY AFTER Israel has repented can the events foreshadowed in John 2:1ff occur.

In this respect, *it is very fitting* that the first sign in John's gospel occurs in "Cana of Galilee."

This sign, through the location of the event, depicts *the jealous nature of God toward Israel.*

And, as an ultimate outcome of God's jealousy toward Israel, matters will be brought to pass EXACTLY after the manner seen in the sign.

Water to Wine

The miraculous work surrounding the first sign in John's gospel had to do *NOT ONLY with changing water to wine BUT with producing a particular type wine — undoubtedly the type wine seen in connection with God in Ps. 104:15, a "wine that maketh glad the heart of man."*

The steward of the feast referred to the wine which Christ had brought forth as "the good wine," kept "until now" (a reference to *THIS being the best wine at the feast, kept "UNTIL NOW" [v. 10]).*

And the imagery used — *six waterpots of stone, filled to the brim, at a wedding festival in Cana of Galilee, on the seventh day* — forms a complete and perfect picture of events about to occur pertaining to God and Israel, on that future seventh day.

First, the six waterpots of stone and their being filled to the brim point to things pertaining to Israel's coming restoration, with a view to that which follows.

“Six” is *man’s number*, and “stone” points to *the condition of the people’s hearts prior to the work of restoration, shown by the six waterpots being filled with water which was changed to wine.*

And being filled to the brim shows *the completeness, the totality, of this work.*

Note how Ezekiel stated the matter six centuries before events in John chapter two and over two and one-half millenniums before that which the sign foreshadows is brought to pass:

“For I will take you from among the heathen [the Gentiles], and gather you out of all countries, and will bring you into your own land.

Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you.

A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh.

And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them.

And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God” (Ezek. 36:24-28; cf. Jer. 31:31-33; Ezek. 16:8ff).

Then, carrying matters on into the wedding festivities, note a sequence of events alluded to at Christ’s first coming.

While partaking of the Passover meal with His disciples only hours before His crucifixion, Christ took the cup (containing wine), gave thanks, and then gave it to His disciples, saying:

“Drink ye all of it [*lit.*, ‘All of you drink out of it’];

For this is my blood of the new testament [‘new covenant’], which is shed for many for the remission of sins.

But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom" (Matt. 26:27b-29).

The miraculous work in John chapter two had to do with changing water to wine. Aside from showing Israel's coming restoration, why was this done?

One central answer is obvious. This was done to foreshadow the beginning of the fulfillment of Christ's later statement in Matt. 26:29.

Exactly as Christ and His disciples had been called to a wedding festival *on the seventh day* in the sign, they will be called to a wedding festival *on the seventh day* yet future.

And Christ, along with His disciples, *will again drink* of the fruit of the vine together.

BUT, this time it will be in the Father's kingdom — *EXACTLY as the Son promised* — at the future marriage festivities surrounding the Father's restored wife.

And a depiction of the fulfillment of Matt. 26:29 in this respect was given by Moses in Genesis chapter fourteen almost one and one-half millenniums preceding this time and almost three and one-half millenniums before it is fulfilled by Christ at the beginning of the Messianic Era (foreshadowed by the first sign in John's gospel).

That seen in Genesis chapter fourteen has to do with the account of Melchizedek, a king-priest in Jerusalem, coming forth following the battle of the kings, with bread and wine, to bless Abraham (vv. 17-20).

And that foreshadowed by this type has to do with Christ coming forth in that future day as the great King-Priest "after the order of Melchizedek," following the battle of the kings (following the treading of the winepress), with bread and wine, to bless Abraham and his descendants through Isaac and Jacob (*cf.* Ps. 110:1-4; Heb. 4:6, 10; 7:1ff).

And, *EXACTLY* as seen in John chapter two, the wine which Christ and His disciples *will AGAIN drink TOGETHER in THAT day will not be just any wine*. As described by the steward of the feast in Cana, *it will be "the good wine," which will have been kept "until now" (cf. Isa. 25:6; Joel 2:22; 3:17, 18)*.

The wine which Christ made at the wedding festival in Cana was a type wine which man could *NOT* have produced at this time; *NOR* could man produce this type wine today.

A wine of this nature though, in all likelihood, existed in the antediluvian world. That is the clear implication from Noah, following the Flood, planting a vineyard, making wine, and becoming drunk (Gen. 9:20, 21).

Atmospheric conditions preceding the Flood were entirely different than they were following the Flood. At the time of the Flood, the waters which God had placed above the atmosphere when he restored the earth (Gen. 1:6-8) were released and fell through "the windows [contextually, 'flood gates'] of heaven" upon the earth, forming part of the waters which flooded the earth (Gen. 7:11ff).

This allowed the sun's rays to shine directly through the atmosphere, resulting in accompanying changes, particularly different meteorological changes.

And these changes apparently resulted in something new and unknown to Noah when he made wine following the Flood — *a wine which, rather than making "glad the heart of man," instead, resulted in drunkenness*.

(For information on particularly meteorological changes at this time, refer to the author's book, *Prophecy on Mount Olivet*, Chapter IX.

For information on Noah and his sons in this same respect, refer to Appendix III in this third volume of the book.)

The only type wine which Christ would have produced in John 2:7ff — described in Ps. 104:15 — was evidently a type wine which Noah thought that he was making following the Flood but could no longer produce. And drunkenness, associated with wine following the Flood, would, of necessity, have had to be something alien to the type wine which Christ made at the marriage festivities in Cana.

And this foreshadows a condition which will exist during the Messianic Era when pre-Flood atmospheric conditions have been restored (*cf.* Acts 3:21).

Not only will Christ bring forth this type wine to drink with His disciples, but man, in that day, will evidently be able to plant a vineyard and produce a wine of this nature as well (*cf.* Isa. 5:1ff; 65:21; Jer. 31:12; Joel 2:19; Zech. 9:17).

18

The Marriage Supper of the Lamb

Festivities on the Third Day, the Seventh Day

“Let us be glad and rejoice, and give honor to him: for the marriage of the Lamb is come, and his wife [‘bride’] hath made herself ready.

And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints.

And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God” (Rev. 19:7-9).

When Scripture deals with “the marriage” of Christ and His bride in passages such as Matt. 22:1-14 or Rev. 19:7-9, the reference is *NOT to the actual marriage per se BUT to the festivities attendant the marriage.*

The marriage itself is part and parcel with the redemption of the inheritance, which occurs through that brought to pass by the breaking of the seals on the seven-sealed scroll in Revelation chapter five (Rev. 6:1-19:21).

This is the manner in which the redemption of the inheritance and the corresponding marriage of Christ to His bride are set forth in Biblical typology, and the antitype *MUST* follow the type.

The redemption of the inheritance and the marriage of Christ to His bride have forever been linked in this inseparable manner in Scripture.

The wedding occurring in connection with the redemption of the inheritance is seen in the typology of the Book of Ruth, through Boaz redeeming the inheritance before witnesses at the gate of the city of Bethlehem (Ruth 4:1ff).

Legal transactions of this nature were enacted at the gates of cities in that day. And, through the process of redeeming the inheritance at the gate of the city, *Ruth, at the same time, though not present or having any part in the matter, became Boaz's wife.*

When Boaz left the gate of the city, *TWO things had been accomplished through ONE legal transaction:*

- 1) *Boaz had redeemed the inheritance.*
- 2) *And Boaz had taken Ruth as his wife.*

BOTH the redemption of the inheritance and the marriage of Boaz and Ruth *occurred TOGETHER, through a SINGLE legal transaction, which had been completed at this point in time.*

And matters pertaining to the redemption of the inheritance and the marriage of Christ to His bride *MUST be seen occurring TOGETHER, at the SAME time, in EXACTLY the SAME manner in the Book of Revelation.*

When the One Whom Boaz typifies redeems the inheritance (through the judgments brought to pass by His breaking the seals of the seven-sealed scroll), *the bride, EXACTLY as in the type, though not present or having any part in the matter, at the same time, will become Christ's wife.*

Thus, once all the judgments connected with the breaking of the seals of the seven-sealed scroll have come to pass, *TWO things will have been accomplished through ONE legal transaction:*

- 1) *Christ will have redeemed the inheritance.*
- 2) *And Christ will have taken the bride as His wife.*

Both the redemption of the inheritance and the marriage of Christ to His bride occur *TOGETHER, through a SINGLE legal transaction, which will have been COMPLETED at this point in time.*

(Christ taking the bride as His wife at the time of the redemption of the inheritance, as seen in the Book of Ruth, is not mentioned per se in the Book of Revelation. Rather, through reference to the marriage festivities, *this is simply an understood occurrence, with Old Testament typology showing HOW and WHEN the marriage itself would occur.*

For additional information on the type-antitype structure of the Book of Ruth and the Book of Revelation in the preceding respect, refer to Vol. II, Chs. I, II in this book.

Also see Chapter IX, "Redemption of the Inheritance," in the author's book, *Ruth.*)

The bride for whom the Spirit had searched throughout the prior dispensation (*cf. Gen. 24*) *will have been revealed at the judgment seat (Rev. 1-4) and will be Christ's wife following the redemption of the inheritance (Rev. 5-19).*

And *the marriage festivities* are seen occurring, evidently in the new Jerusalem in the heavens, following Christ's return to earth and the conclusion of the judgments having to do with the redemption of the inheritance (Rev. 19:7-21).

(Note that the Books of Ruth and Revelation parallel one another in more ways than just the redemption of the inheritance and marriage [Ruth 4a; Rev. 5-19]. The same sequence of other parallel events both precedes and follows the redemption of the inheritance and the marriage in both books.

In the Book of Ruth, the matter of a family relationship is seen first [saved in the typological teaching of that occurring through Ruth and Orpah becoming family members (ch. 1a)].

Ruth goes on; Orpah does not.

And this has to do with working in Boaz's field and preparing for meeting Boaz on his threshing floor before the inheritance, with its corresponding marriage, has been redeemed [chs. 1b-3].

And, after the inheritance has been redeemed and the marriage has occurred [ch. 4a], through a genealogy extending to Boaz and Ruth's great grandson, David, there is a reference to *REGALITY* [ch. 4b].

In the Book of Revelation, a family relationship is seen first [ch. 1a (individuals saved in the antitype of that seen through Ruth and Orpah becoming family members)].

Some go on; Others do not.

And this has to do with working in Christ's field and preparing for meeting Christ on His threshing floor, at His judgment seat, before the inheritance, with its corresponding marriage, has been redeemed (Rev. 2, 3).

A present preparation for meeting Christ and a future appearance before Christ at His judgment seat are seen together, in the same Scriptures [chs. 1b-4, with chs. 2, 3 presenting this dual picture of both a present preparation and a future meeting with Christ at His judgment seat (*ref.* Vol. I, Chs. VI-XIV in this book)].

The redemption of the inheritance and the corresponding marriage [a legal transaction] of Christ to His bride then follow [chs. 5-19]. And after the inheritance has been redeemed and the marriage has occurred, exactly as in Ruth, *matters move to the thought of REGALITY*.

The greater Son of David will then reign as "King of kings, and Lord of lords" with His co-heirs, His consort queen [His wife], *from His Own throne in the heavens* and in the midst of the Jewish people [God's restored wife] *from David's throne on earth* [chs. 19b, 20a].

As it was on Boaz's threshing floor prior to the redemption of the inheritance and marriage, so will it be at Christ's judgment seat.

It was here in the type that the bride was revealed, and it will be here in the antitype that the bride will be revealed. And in each instance this allowed for the inheritance to be redeemed and the corresponding marriage to occur.

The rapture, seen in Revelation [1:10, 11; 4:1, 2], for obvious reasons, is not seen in Ruth. But comparing the two books, the timing of the rapture, as seen in Revelation — following certain events and preceding certain other events — is in complete keeping with the timing of these same events in connection with Ruth's appearance before Boaz on his threshing floor.

Placing the two books together brings the complete picture more into focus. Understanding this overall chronology of events from both books will help one to properly align and see God's revealed timing for certain events in a number of instances, particularly as it pertains to the subject at hand — the timing of the marriage of Christ to His bride.

As evident from the type, which would govern the antitype, this marriage can occur *ONLY one time and place* in the overall sequence of events — *NOT during the present dispensation, NOT at the time of the rapture, and NOT at the judgment seat.*

Rather, this marriage can occur *ONLY THROUGH the judgments connected with the seven-sealed scroll, which will be brought to pass during and immediately following the Tribulation.*

This marriage can occur ONLY WHEN the inheritance has been redeemed [through the completion of the judgments occurring when all seven seals of the scroll have been broken], with the wedding festivities having occurred immediately prior to this time.)

“Alleluia”

The first six verses in Revelation chapter nineteen describe a scene of *unparalleled rejoicing in heaven.*

At this point in time, Israel's repentance will have been brought to pass.

And work surrounding the redemption of the inheritance will be almost finished, *a work which will NOT ONLY allow the bride to become the Lamb's wife BUT also allow Israel to be restored as the wife of Jehovah.*

"Alleluia," an Anglicized Greek word (*Allelouia*) which was transliterated from a Hebrew word (*Hallujah*), meaning "Praise Jehovah," appears four times in Rev. 19:1-6 (vv. 1, 3, 4, 6); and these verses comprise *the ONLY place* that this word appears in the New Testament.

The Hebrew word *Hallujah* is a compound word, formed from the word for "praise" (*Halal*), with an abbreviated form of "Jehovah" as a suffix (*Jah*).

This compound word appears twenty-three times in the Psalms and is the first and last word in each of the last five Psalms — praise Psalms, closing the Book of Psalms.

This is the word used twice, in a loud voice, by "much people in heaven" *as they deal centrally with Israel's judgment, repentance, and impending restoration* (vv. 1-3).

This is the word used by "the four and twenty elders and the four beasts [four living creatures]," first introduced back in chapter four, *as they fall down before God's throne, worshipping God* (v. 4).

And this is the word used by "a great multitude," whose voice was like that of "many waters" and "mighty thunders" *as they reflect on God's sovereign rule over ALL things* (v. 6).

This is the scene in heaven at the end of the redemption of the inheritance *because of that which had occurred and that which was about to occur.*

And this scene leads into a corresponding scene having to do with the marriage festivities of the Lamb (19:7-9).

THIS is then followed by a scene having to do with Christ's return to complete the redemption of the inheritance, allowing for that previously seen to occur (19:11-21; cf. Joel 3:1-17; Zech. 14:1-9).

And THIS is followed by Christ's millennial reign (20:1ff).

“His Wife Hath Made Herself Ready”

All Christians will one day go forth to meet Christ at His judgment seat, typified in the Book of Ruth by Ruth going forth to meet Boaz on his threshing floor.

The threshing floor was the place where that of value (the grain) was separated from that of no value (the chaff), which is *EXACTLY* what will occur at Christ’s judgment seat.

The Christians’ works will be tried “in fire,” and a separation will occur.

Works comparable to “gold, silver, precious stones” will *endure* the fire; but works comparable to “wood, hay, stubble” will be *burned* by the fire (I Cor. 3:11-15).

A future judgment of this nature is what John the Baptist called attention to in Matt. 3:7-12 when dealing with Israel’s religious leaders, calling for the nation’s repentance and referring to fruit bearing.

Using the symbolism of the threshing floor, John concluded that which he proclaimed to these religious leaders by saying:

“Whose fan is in his hand [Christ’s hand], and he will thoroughly purge his floor [His threshing floor], and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire” (v. 12).

The whole of the matter — *preparation, events on the threshing floor, and that which follows* — is seen outlined in a typical manner in the Book of Ruth.

Ruth, in the final analysis, is seen preparing herself in *a threefold manner* for meeting Boaz on his threshing floor at the end of the harvest.

Ruth washed herself, anointed herself, and clothed herself with proper garments before going forth to meet Boaz:

“Wash thyself therefore, and anoint thee, and put thy raiment upon thee, and get thee down to the floor [the threshing floor]...” (Ruth 3:3a).

And meeting Boaz in this manner, on his threshing floor, was with a view to two things: *the redemption of an inheritance, and Ruth becoming Boaz’s wife* (vv. 9ff).

This meeting also occurred at “midnight” (v. 8), typically foreshadowing *a time of judgment*, in complete keeping with both the first mention of “midnight” in Scripture (used in connection with *judgment* [Ex. 11:4]) and with that which John the Baptist told Israel’s religious leaders in Matt. 3:12.

Ruth’s preparation in the type is the same preparation which Christian’s MUST make in the antitype.

Ruth prepared herself, after a certain fashion, to meet Boaz on his threshing floor, at midnight, with a view to a redeemed inheritance and becoming his wife.

And Christians MUST likewise prepare themselves, after the SAME fashion, to meet Christ on His threshing floor, at midnight, with a view to a redeemed inheritance and becoming His wife.

1) “Wash Thyself”

“Washing” has to do with *a cleansing from present defilement.*

Within the scope of the ministry of priests in the Old Testament, a complete washing of the body occurred at the time one entered into the priesthood, *NEVER to be repeated* (Ex. 29:4; 40:12-15).

Subsequent washings of parts of the body *THEN* occurred at the brazen laver in the courtyard of the tabernacle as the priests ministered between the brazen altar and the Holy Place (Ex. 30:19-21). Their hands and feet became soiled as they carried out their ministry, and the brazen laver had upper and lower basins for washing these soiled parts of the body.

Washings in the Old Testament were thus looked upon in two senses — a washing of *the complete body* (a one-time initial cleansing), followed by washings of *parts of the body* (numerous subsequent cleansings).

It was these two types of cleansings which Jesus referred to when speaking to Peter in John 13:8, 10:

“If I wash [Gk., *nipto*, referring to a part of the body (the Septuagint uses this same word in Ex. 30:19, 21)] thee not, thou hast no part with me [note: ‘with me,’ not ‘in me’]...

He that is washed [Gk., *louo*, referring to the entire body (the Septuagint uses this word in Ex. 29:4; 40:12)] needeth not save to wash [*nipto*] his feet...” (vv. 8b, 10a).

Peter had been washed once (described by the word *louo* [his complete body]); now he needed continued washings (described by the word *nipto* [parts of the body]).

And, apart from these continued washings, he could have *NO part* “with” Christ (contextually, *the kingdom and positions with Christ therein* were in view).

Bringing the typological teachings of the Old Testament and Christ’s statement to Peter over into the lives of Christians today, the matter would be the same.

Christians, part of a New Testament priesthood (I Peter 2:5), received a complete washing (*louo*, the entire body) at the time they entered into the priesthood, at the time they were saved.

Now, as priests ministering for their Lord, because of defilement through contact with the world, they need continued partial washings (*nipto*, parts of the body).

And, apart from these continued washings, Christians can have *NO part WITH Christ* in His future kingdom.

ALL cleansing is accomplished on the basis of Christ’s past and present work in relation to His shed blood.

Christ died at Calvary, shedding His blood, to effect our redemption. Those appropriating the blood have been washed (*louo*) and have entered into the priesthood (corresponding in the parallel type to the death of the paschal lambs and the application of the blood in Ex. 12:1ff).

And Christ's blood today is on the mercy seat of the heavenly tabernacle, with Christ ministering, on the basis of His shed blood, on our behalf, in the Holy of Holies, to effect a continued cleansing (*nipto*) for the "kings and priests" (Rev. 1:6; 5:10) which He is about to bring forth.

Thus, the Lord has set apart a *cleansed (louo)* people through whom He is accomplishing His plans and purposes. And He has provided a means whereby He can keep those whom He has set apart *clean (nipto)*.

Cleansing through the work of Christ as High Priest though is not something which occurs automatically.

Ruth had to act herself. She had to prepare herself for the impending meeting with Boaz, on his threshing floor.

And Christians *MUST likewise* prepare themselves for an impending meeting with Christ, on His threshing floor.

In Ruth's case, she washed herself. Today, Christ does the washing, but Christians, as Ruth, *MUST act*.

It is *ONLY* as we "confess our sins," judging ourselves (I Cor. 11:31, 32), that Christ effects cleansing on our behalf.

"If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (I John 1:9).

2) "Anoint Thee"

"Oil" was used in the Old Testament Scriptures to anoint prophets, priests, and kings; and there was a connection between the use of oil after this fashion and the Holy Spirit coming upon an individual to empower him for duties in the office to which he was being consecrated.

For example, Saul was anointed the first king over Israel (I Sam. 10:1, 6); and, following Saul's refusal to do that which God had commanded concerning Amalek, Saul was rejected, with David then being anointed king in his stead (I Sam. 16:13).

And, as clearly shown, "oil" is used in both of these passages to symbolize *God's Spirit*. The Spirit came upon both Saul and David following their anointing, and the Spirit empowered both for the tasks which they were to perform, with the Spirit leaving Saul following his rejection.

The parable of the ten virgins in Matt. 25:1-13 deals centrally with this same overall issue, with "oil" used symbolically in the parable *in EXACTLY the same manner as it is used in the Old Testament*.

ALL of the virgins possessed oil, *but ONLY* the five wise virgins possessed an extra supply of oil. And when they were called to an accounting — at "midnight" — *ONLY the five wise virgins were allowed to enter into the marriage festivities with the Bridegroom* (vv. 6ff).

As the parable would relate to Christians, *ALL* Christians possess the Holy Spirit. He *indwells* every Christian. *But NOT every Christian has the extra supply of Oil. NOT every Christian is filled with the Holy Spirit.*

And when Christians are called to an accounting — at "midnight" — *ONLY those filled with the Spirit* will be allowed to enter into the marriage festivities with the Bridegroom.

This same thing is seen in the symbolism of *the second part of Ruth's preparation for meeting Boaz on his threshing floor at midnight*.

Ruth *could NOT* have been properly prepared for meeting Boaz apart from anointing herself.

The ten virgins, in like fashion, *could NOT* have been properly prepared for meeting the Bridegroom at midnight apart from each possessing an extra supply of oil.

And Christians today *CANNOT* be properly prepared for meeting their Lord at midnight apart from being filled with the Spirit.

And this will all become evident when the third and last part of Ruth's preparation is viewed, *for an inseparable connection exists between all three parts.*

3) "Put Thy Raiment Upon Thee"

NOT ONLY was Ruth to be clean and be anointed with oil *BUT* she was *ALSO* to be properly arrayed.

Ruth was going forth to meet the bridegroom. Naomi's words, "put thy raiment upon thee," in the light of that which was involved (events expected to culminate in Ruth's marriage to Boaz), *can ONLY refer to special apparel for the occasion.* Ruth's apparel, in which she was to clothe herself, would reflect the occasion at hand.

This facet of Ruth's preparation, pointing to present preparation which Christians are to make, is seen in the parable of the marriage feast in Matt. 22:1-14.

In this parable, an improperly clothed man appeared at the festivities surrounding the marriage of "a certain" king's son. This man appeared *WITHOUT* a wedding garment, and *he was NOT ONLY denied entrance into the festivities BUT he was cast into the darkness outside.*

(A reference to the darkness outside [*the outer darkness*] also appears in the parable of the talents [Matt. 25:30]. And this parable deals *with EXACTLY the same thing* as the previous parable [the ten virgins (vv. 1-13)], though from a different perspective.)

The "certain king" and "his son" in Matt. 22:2 can refer to none other than *God the Father* and *His Son*, with the festivities surrounding the "marriage of the Lamb" in Revelation chapter nineteen in view.

In Rev. 19:7, 8, the bride is said to *have made herself ready by having arrayed herself* in “fine linen” (“array herself” rather than “be arrayed” is the correct rendering in v. 8); and this “fine linen” in which the bride will array herself is specifically said to be “the righteousness [*lit.*, ‘the righteous acts’] of the saints.”

Christians preparing themselves, as Ruth prepared herself, *MUST array themselves* in the proper apparel for their future meeting with Christ — *a meeting which begins on His threshing floor (at His judgment seat) and carries over into the festivities which follow the subsequent marriage of the Lamb.*

Righteous acts, forming the wedding garment, emanate out of faithfulness to one’s calling.

Works emanate out of faithfulness; and works, in turn, bring faith to its proper goal, while the wedding garment is being formed (*cf.* Heb. 11:17-19, 31; James 2:14-26; I Peter 1:9).

And it is evident that a Christian not filled with the Spirit — typified by the second part of Ruth’s preparation, anointing herself — *is in NO position* to perform righteous acts (works) which make up the wedding garment.

Scripture clearly reveals that *ALL Christians will appear in Christ’s presence in that coming day in ONE of TWO ways.*

Some WILL possess wedding garments, and others WILL NOT.

The words “clothed” and “naked” are used in Scripture to distinguish between the appearance of individuals in these two different manners (Rev. 3:17, 18; *cf.* Rom. 8:35).

And Christians within both groups WILL BE dealt with in accordance with Matt. 22:10-13.

Those Christians properly clothed (possessing wedding garments) will be dealt with after one fashion, and those improperly clothed (lacking wedding garments, naked) will be dealt with after an entirely different fashion.

Those in *the former group* will be allowed to enter into the marriage festivities, with a view to their subsequently becoming the Lamb's wife and occupying positions as co-heirs with Christ in His kingdom, forming His consort queen.

Those in *the latter group* though will be denied entrance into the marriage festivities and will consequently *NOT* be among those subsequently forming the wife of the Lamb, His consort queen, and all that appertains therein.

Accordingly, they will have NO part with Christ in His reign over the earth.

Appendix I

The Woman in Revelation

A Regal-Clad Woman, A Harlot Woman

“And there appeared a great wonder [‘sign’] in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars...

And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and three score days” (Rev. 12:1, 6).

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

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

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

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

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

And the woman which thou sawest is that great city, which reigneth over [*lit.*, ‘which possesses kingly authority over’] the kings of the earth” (Rev. 17:1-3, 16-18).

Revelation 6:1-19:21, a section comprising most of the Book of Revelation, *has to do with events surrounding Israel and the nations — events which will shortly occur on the earth, lasting slightly over seven years.*

Events during and immediately following these seven years — *having to do with events immediately preceding Christ's return* (events during the seven years, during the Tribulation) *and with events immediately following Christ's return* (events immediately following the Tribulation but preceding the Millennium, occurring during a 75-day period [Dan. 12:11-13]) — *will bring matters associated with Man's 6,000-year Day to completion, ushering in the Lord's 1,000-year Day.*

These events, bringing Man's Day to a close, had previously been seen throughout Moses, the Psalms, and the Prophets.

And these events dealt centrally with a woman, ISRAEL, the wife of Jehovah, who was given regal authority over the nations within a theocracy (Ex. 4:22, 23; 19:5, 6), with this woman seen to have later departed from her exalted position, becoming involved in a forbidden, adulterous relationship with the nations (Isa. 1:21; Jer. 3:1-11).

The Old Testament is replete with information pertaining to God dealing with this harlot woman, over centuries and millenniums of time, *with a view to the woman ultimately being cleansed of her harlotry and then realizing the regal position to which she had been called* (Isa. 1:25-2:4; Jer. 3:12-25).

Then, in complete conformity with the preceding, the Book of Revelation — dealing with events during and immediately beyond the last seven years of Man's Day, *events toward which ALL Scripture regarding Israel and the nations moves (whether O.T. or N.T.) — this closing book of Scripture could ONLY be seen dealing extensively with the SAME woman previously seen throughout the Old Testament.*

NO other central subject could possibly be in view and remain in line with that previously set forth time and again throughout the Old Testament.

And, in complete conformity with the preceding, this woman in Revelation — *EXACTLY as set forth in the Old Testament, for it can ONLY be the SAME woman — could ONLY be one possessing a God-given regal authority over the nations, though one not presently exercising that authority,*

Instead, the nation is seen estranged from God and involved in harlotry, awaiting cleansing, wherein the nation can realize her REGAL calling..

And the former part of the preceding is *EXACTLY* what is seen in chapter twelve, and the latter part of the preceding is *EXACTLY* what is seen beginning in chapter seventeen and continuing through the first part of chapter nineteen.

Placing the information in these four chapters together *after this fashion is, for it can ONLY be, in complete conformity to ANY and ALL things in the Old Testament having to do with this SAME subject matter.*

The Woman in Revelation 12:1-17

The woman in chapter twelve is identified several different ways.

One way is seen in the opening verse, through ascribing to the woman REGALITY in relation to the nations (EXACTLY as seen of Israel in the O.T. at the time of the nation's inception [Ex. 4:22, 23; 19:5, 6]).

Another way is seen through the woman giving birth to the man-child (the 144,000 Jewish evangels in chs. 7, 14, who will proclaim "the gospel of the kingdom" to the nations worldwide during the last half of the Tribulation [Matt. 24:13, 14; Rev. 12:17; 14:1-7]).

And a third way is seen through *the woman fleeing into the wilderness in the middle of the Tribulation, shortly after giving birth to the man-child* (in complete keeping with that seen happening to Israel at this time in the three synoptic gospels [Matt. 24:15ff; Mark 13:14ff; Luke 21:20ff]).

Metaphors are used extensively throughout Scripture, which is one of the ways God has structured His Word, and Revelation chapter twelve is filled with this type language.

Note the three central personages — *the woman, the dragon, and the man-child*.

“The woman” is *NOT a literal woman*, but is used referring to *Israel*; “the dragon” is *NOT a literal dragon*, but is used referring to *Satan*; and “the man-child” is *NOT a literal man*, but is used referring to *the 144,000*.

(“The man-child” is identified far more often than not by expositors as *Christ*, but such an identification can only be seen as erroneous by the use of metaphors throughout.

Aside from that, textually, the man-child is seen brought forth during the Tribulation, just before the middle, *following* Satan being cast out of heaven but *before* the Jews in the land flee into the wilderness.)

Then note the use of heavenly bodies — *the sun, moon, and stars* — in this same metaphorical respect.

The manner in which the woman appears in verse one — *clothed with the sun, the moon under her feet, and a crown of twelve stars upon her head* — forms an allusion back to Joseph’s second dream in Gen. 37:9, 10, depicting *regality* in both Genesis and Revelation.

The sun, moon, and stars are used in this same metaphorical respect both places.

In Genesis, they are used relative to *Joseph ruling over his family*; in Revelation, they are used relative to *the woman, Israel, ruling over the nations (possessing regal authority over*

the nations at this time, with a view to occupying that position yet future).

REGALITY, as seen in the preceding, is a position which Israel has *NOT ONLY* held since the inception of the nation during Moses' day, 3,500 years ago, *BUT* will *ALWAYS* hold.

And the Book of Revelation — dealing with over three millenniums of Israeli history brought to fruition, in complete conformity with that previously seen in Moses, the Psalms, and the Prophets — *takes the matter on into that coming day when Israel, following repentance and cleansing, ascends the throne and rules the nations.*

“For the gifts and calling of God are without repentance [without a change of mind, irrevocable]” (Rom. 11:29).

God will not, He cannot, change His mind concerning the reason that He called Israel into existence — something which will be worked out and realized in the immediate future, for we are almost at the end of Man's Day.

In line with the preceding, Bible teachers who deal with the Book of Revelation today, with few exceptions, correctly identify “the woman” in chapter twelve *as Israel.*

However, exactly the opposite is true when it comes to the identity of the woman in Rev. 17:1-19:6.

Almost without exception, not a single one of these same Bible teachers will identify “the woman” in these chapters *as Israel.* In fact, there is often an overt aversion to this type identification among these individuals, usually attempting to identify “the woman” with *the Church of Rome, or with some other type false religious system present in the world in the end time.*

But, suppose we stay in line with Rom. 3:4, which, contextually, is about Israel — “yea, let God be true, but every man a liar” — and see what Scripture has to say instead!

The Woman in Revelation 17:1-19:6

The woman reappearing in chapter seventeen is, as back in chapter twelve, identified several different ways. And, in one respect, *this identity is made even clearer when the woman reappears in this chapter.*

Scripture does something in chapter seventeen concerning the identity of the woman which is not seen in chapter twelve. In Rev. 17:18, *the woman is clearly identified by NAME* — “And the woman which thou sawest is...”

Then, the verse goes on to connect *this woman with the SAME REGAL authority seen back in chapter twelve.* The verse in this respect states, “which reigneth over [*lit.*, ‘which possesses kingly authority over’] the kings of the earth.”

The woman is first clearly identified in a direct statement: “The woman which thou sawest *is that great city...*” (v. 18a).

The expression, “that great city,” is used nine times in chapters eleven through eighteen; and the first usage identifies this city as “Jerusalem” (11:8), with “Jerusalem,” seen inseparably related to its people in Scripture and often used as a synonym *for the Jewish people, for Israel* (*cf.* Isa. 1:21; Lam. 1:7-9; Matt. 23:37-39; Luke 13:33-35).

In short, in the light of related Scripture, Rev. 17:18 *should be understood to CLEARLY say*, “The woman which thou sawest *is Israel.*”

And the remainder of the verse — “the one possessing kingly authority over the kings of the earth” — *further substantiates this identity*, for this statement, completely in line with Rev. 12:1, *could NOT possibly be used of anyone on the earth at this time OTHER than Israel.*

Then note another connection from chapter twelve, seen earlier in that stated about the woman in chapter seventeen.

In chapter twelve, the woman flees into “the wilderness” in the middle of the Tribulation (vv. 6, 14).

But, where is “the wilderness” — from a Greek word (*eremos*) used in Scripture of places both in and out of the land of Israel (e.g., John 1:23; 3:14)?

In chapter seventeen, the woman is seen in “the wilderness,” the *eremos* (v. 3), which is identified with Gentile nations in the kingdom of the Beast (vv. 1, 15).

And this is completely in line with the place where the woman flees in Matt. 24:16 (cf. Luke 21:21) — “into the mountains” — with “mountains” used in Scripture as a metaphor for “kingdoms” (i.e., Gentile nations in this case [Isa. 2:1-5; Matt. 16:28-17:5]).

Or, this is completely in line with the type in Jonah — Jonah, in the fish, out in the sea, with “the sea” used as a metaphor for the nations (Dan. 7:2, 3; Matt. 13:1; Rev. 13:1).

And it is clear that the time element beginning chapter seventeen is during the last half of the Tribulation. Thus, chapter seventeen simply continues where chapter twelve left off.

And chapters seventeen through the first part of nineteen take one to the end of the matter — *the harlot ultimately burned with fire, bringing about A FINAL and COMPLETE END to Israel’s harlotry (17:16, 17; 18:1-19:3), ALLOWING the nation to realize her calling (12:1; 17:18), resulting in rejoicing in heaven (19:4-6).*

Appendix II

A Place in the Wilderness

The Place Where Israel Will Flee During the Tribulation

“Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation [the Tribulation] be overpast.

For, behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity...” (Isa. 26:20, 21a).

“Now the Lord had prepared a great fish to swallow up Jonah. And Jonah was in the belly of the fish three days and three nights” (Jonah 1:17).

“When ye therefore see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:)

Then let them which be in Judaea flee into the mountains” (Matt. 24:15, 16; *cf.* Luke 21:20, 21).

“And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to his throne.

And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and three score days...

And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man child.

And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent” (Rev. 12:5, 6, 13, 14).

The preceding Scriptures — from four different books, two from the Old Testament (Isaiah and Jonah) and two from the New Testament (Matthew and Revelation) — are the main verses one would normally go to when dealing with that which will happen to the Jews in the land of Israel (presently above 6,000,000) when events surrounding the man of sin, the Beast, breaking his seven-year covenant with Israel begin to occur.

The Scriptures, or That Often Taught?

First, it is important to understand that the Jewish people are not back in the land in fulfillment of any type Old Testament restoration promises.

(The preceding would be contrary to much present popular thought in Christian circles.

Most Christians today, seeking to deal with and understand things about Israel and the nations in the Middle East — many aligning themselves after some fashion with what is often called “Christian Zionism” — see the establishment of the Jewish nation May 14, 1948 and the continuous migration of Jews back to the land since that time as *God restoring His people to the land in accordance with His numerous promises in the O.T. to one day do so* [Ezek. 39:25-29; Amos 9:11-15].

And many of these see a gradual reclamation of parts of the land, mainly for agricultural purposes, as *God also restoring the land as well, again, in accordance with His promises to do so* [Lev. 26:42; II Chron. 7:14].

A number of other Bible students though would somewhat draw back from the all-inclusiveness of the preceding — because of the Jewish people’s present unbelieving and unrepentant state — and see *God restoring His people to their land only in accordance with certain, particular O.T. promises to do so*.

They would see God restoring His people in accordance with a handful of promises which they look upon as a restoration of the people in unbelief, to then be dealt with by God in or near the land [e.g., in Petra] relative to their salvation, with the Messianic Era in view [e.g., sections such as Isa. 11:11, 12; Ezek. 20:33-38; 22:17-22; 36:22-28; Zeph. 2:1-3 are those usually referenced].

Thus, one might say that there are two groups within the one larger group.

Both though are making the same basic mistake, *for there are NO Scriptures having to do with God restoring any of the Jewish people prior to the time of Christ's return.*

Both groups take different Scriptures having to do with events surrounding Israel occurring either shortly before or following Christ's return and seek to apply them to events occurring since May 14, 1948.

[The verses previously cited, used by those seeing God regathering a segment of the Jewish people in unbelief, are [as previously stated] actually verses pertaining to *God dealing with the Jewish people either during or following the Tribulation, mainly with activities following the Tribulation, having to do with a fulfillment of the things depicted by the seven Jewish festivals in Lev. 23.*

These verses, in this respect, have to do mainly with the national conversion and cleansing of the Jewish people, among other related things, at the time of Christ's return. *And these things will occur following Man's Day, at the beginning of the Lord's Day].*

All of this misunderstanding, misrepresentation of Scripture — resulting in an erroneous teaching of Scripture — could have been prevented had these individuals paid attention *to the O.T. types, the Jewish festivals, and the plain reading of Scripture in the light of that revealed by the Prophets concerning the matter.*

But all has seemingly been thrown to the winds, with the results of the matter taking us to where we are today.

The heavens remain CLOSED relative to God dealing with the Jewish people today, and they will NOT again OPEN UNTIL He has concluded His dealings with the Church during the present dispensation and has removed the Church.

[Note, for example, the typology of Jacob and Laban, when the heavens remained closed from Gen. 28:15 to Gen. 31:3, *during the ENTIRE time of Jacob's exile — extending to a time when he had acquired ALL of Laban's wealth (cf. Isa. 60:1-12). ONLY THEN did God speak to Jacob relative to a return to his land*].

Thus, with the heavens closed, the return of Jews back to the land since the establishment of the nation in the late '40s can, of course, have *NOTHING* to do with any type restoration of the people in accordance with any of the O.T. Prophets.

God simply is *NOT* dealing with [speaking to] Israel in such a respect today, *which His having a part in any type present restoration would necessitate.*

Rather, the present migration of Jews to the land *has to do with God allowing the Jewish people to rise up and seek to emancipate themselves — apart from their Messiah, in their present unbelieving and unrepentant state — and re-enter an "empty, swept, and garnished" house.*

And God has allowed this to occur *in order to bring about end-time events relative to Israel and the nations* [Matt. 12:43-45; 23:37-39].

BUT, attempting to relate all of this to any type O.T. prophecies concerning God speaking to Israel at a time when the heavens are closed *is an ENTIRELY different matter.*

It HASN'T happened and it's NOT happening for the simple reason that, from a Biblical standpoint, IT CAN'T HAPPEN!

[For additional information on the preceding, refer to the author's books, *Never Again! or Yes, Again!; O Sleeper! Arise, Call...!;* and *Middle East Peace — How, When?!*.)

Now, dealing with the subject of the Jewish people being uprooted from their land and fleeing into “the wilderness” in the middle of the Tribulation, when the man of sin turns against them (*i.e.*, the Jews presently in the land, above 6,000,000 today), why has so much time been spent on the way a large segment of Christendom looks upon that which has been happening since 1948?

The answer is *because of the error that Christians are confronted with today through that being taught by the vast majority of Bible teachers concerning the present Jewish nation in the Middle East.*

These individuals see the Jewish people presently in the land — not necessarily all of those in the land, but large numbers — forming some type remnant which will flee to a designated place in the land, there be protected from harm, be furnished with the necessities of life, and be dealt with by God during the last half of the Tribulation.

And they, in a respect, find themselves somewhat forced into this position, for they see God having brought the Jewish people back into the land in order to deal with them, after a particular fashion, *in the land (or nearby, e.g., in Petra) rather than out among the nations.*

Then, beyond that, as previously stated, some see the present returning Jews as a people who can never again be uprooted from their land.

Scenarios concerning any of the preceding though are built on previous error and are as far removed from that which Scripture has to say about the matter as the previous error — *i.e.*, their prior position concerning God speaking to the Jewish people today, when the heavens are closed, restoring them to their land (whether in unbelief, or in any other fashion).

And since the preceding is what so many Bible teachers believe and teach, and what so many Christians are

confronted with by these numerous Bible teachers today, it has all been laid out before presenting the simple truth of the matter.

So, What Does Scripture Say?

The matter regarding Israel fleeing into the wilderness, where they will flee — *i.e.*, the location of “the wilderness” — is quite plainly stated in Scripture. And one wonders how anyone could ever miss it, though the reasons so many miss it are obvious.

A main reason has already been stated, but there are others.

When the manner in which God has structured Old Testament history is largely ignored (which is highly typical), leaving one estranged from a large section of God’s Word, *one reason is provided.*

How God uses metaphors, which in this case are largely ignored as well, *another reason is provided.*

Then there is the matter of comparing Scripture with Scripture, *which, in this case, is also largely ignored.*

Thus, without using the means which God has provided in His Word, to understand His Word, what can one expect but the error which has resulted?

The truth of the matter is all very simple:

Take the type in Jonah, the reference in Matthew, the reference in Revelation, compare Scripture with Scripture, bring in other related Scriptures, keeping in mind how God uses metaphors, and Scripture sets forth the whole of the matter for you.

In the middle of the Tribulation the Jewish people in the land are said to flee into “the wilderness” in Rev. 12:6, 14. The word “wilderness” is a translation of the Greek word *eremos*, and “wilderness” is a good translation. The word is

used in the New Testament referring to desolate places both in and out of the land of Israel (John 1:23; 3:14).

And, aside from the two usages of the word in Revelation chapter twelve, it is used only one other place in this book, referring to *the same REGAL clad woman, though now seen as a harlot, out among the Gentile nations* (Rev. 17:3; cf. 12:1ff; 17:1, 15, 18).

The scene presented in Rev. 17:1ff is clearly that of Israel following the nation's flight into the wilderness back in chapter twelve — now out among the nations, in the kingdom of the Beast.

And both Matthew and Jonah present EXACTLY the SAME picture, seen from different perspectives

In Matthew, instead of “the wilderness” it is “the mountains,” with “a mountain” used in Scripture to metaphorically signify a kingdom (cf. Isa. 2:1-5; Matt. 16:28-7:5). And with “mountains” (plural) in view, the text can only point to the Gentile nations.

And this is perfectly in line with Jonah, typifying Israel, being swallowed by the great fish and there protected by God. The fish was in the sea, with “the sea” used as a metaphor for the Gentile nations (cf. Dan. 7:2, 3; Matt. 13:1; Rev. 13:1).

And, as Jonah, so Israel — in the sea, out among the nations, in the place which God had originally prepared for Israel, where He will protect and care for the nation.

Thus, Scripture is QUITE CLEAR on the matter.

In the middle of the Tribulation when the Beast breaks his covenant with Israel, the Jews in the land will be driven back out among the nations (other than those slain at this time; a tenth will be slain), where God had originally driven them in order to deal with them relative to repentance.

They will be driven back out where the remainder of world-Jewry resides — some 7,000,000 to 8,000,000 more Jews, and THERE God will deal with all of them TOGETHER — the COMPLETE nation, in the kingdom of the Beast.

And it is here, *out among the nations, in the diaspora*, that God will bring His people *through the fire, providing for and protecting them, as seen in Rev. 12:14* — not necessarily as individuals, for over 9,000,000 (by today's count) will perish — *but as a nation*. For the nation, with God residing in the nation's midst, *where He has ALWAYS been, CANNOT perish*, else God Himself would have to perish as well (*cf. Ex. 3:1-7; Dan. 3:19-27*).

Appendix III

The Sons of Noah

PART I

God's Separation and Placement of the Nations

“And the sons of Noah, that went forth out of the ark, were Shem, and Ham, and Japheth: and Ham is the father of Canaan.

These are the three sons of Noah: and of them was the whole earth overspread” (Gen. 9:18, 19).

Adam was the first man, and through Adam's sin as the federal head of the human race, *death* (the result of *sin*) passed upon all of Adam's descendants, upon all mankind (Rom. 5:12).

During Noah's day, 1,656 years later, God, by means of the Flood (for revealed reasons), destroyed the entire human race descending from Adam, save eight individuals—Noah, his wife, Noah's three sons, and their wives (Gen. 6:1ff). And a new beginning with a new federal headship for the human race is then seen in Noah's three sons (Gen. 9:18, 19).

Through the progeny of these three sons, the earth would be re-populated. And as *everyone* is a descendant of Adam, *everyone* is likewise a descendant of one of Noah's three sons.

One is either a descendant of Shem, or Ham, or Japheth.

And certain things stated about each of these three sons within Noah's three prophecies (Gen. 9:25-27) would mark each son, along with their descendants, *FROM the time that these prophecies were uttered TO the end of Man's Day* (ref. Part II of this appendix article).

Within the prophecies concerning Noah's three sons, God dealt with *ONE son, ONE man*, relative to the problem previously created by *ONE man's disobedience*, more than sixteen centuries earlier — the problem of *sin*, resulting in *death*. And God dealt with this matter where federal headship in the human race was once again involved.

God singled out *Shem as the ONLY son with a God*. And through the greater Son of Shem — through the lineage of Abraham, Isaac, and Jacob — over 2,300 years later, God, for *the final time*, would again deal with the sin problem through *ONE Man*. The problem this time though would be dealt with and settled — through *the second Man, the last Adam, BASED on His finished work at Calvary*.

But dropping back to Noah's day and the three prophecies concerning his sons, one can move forward from that point through the genealogies in chapter ten and see that which God brought to pass, over time, as Noah's three sons and their progeny began to re-populate the earth.

This chapter has to do with a placement of the nations descending from Noah's three sons, God's purpose for placing the nations in their particular location on earth, and how God brought the whole of the matter to pass.

The Tower of Babel

Events seen in the first part of Genesis chapter eleven form additional commentary on events previously seen in chapter ten.

One of the ways God separated mankind in chapter ten was by different languages, and chapter eleven provides the origin of and reason for these different languages.

In chapter eleven, man, following the Flood, migrated *eastward* (ref. ASV, NASB, NIV) from the area where the ark had come to rest, *settling in "a plain in the land of Shinar."*

And those settling in this plain spoke ONLY one language (v. 1).

In this plain, Nimrod built four cities, forming a “kingdom.”

And those in the plain, in one of these cities — Babel — sought to form *a centralized national existence through building a tower and making a name for themselves*, lest they be “scattered abroad upon the face of the earth” (10:10; 11:2-4, 9).

But the Lord came down to view the matter. And because of that which could result, the Lord “confounded their language ” (gave them different languages) so that they couldn’t understand one another.

THEN, the Lord “scattered them abroad...upon the face of all the earth” (vv. 5-8).

God’s Separation of the Nations

In chapter ten God provides genealogies of Noah’s three sons, with each genealogy going through a number of generations.

And the names of the descendants of each son, through these generations, are given — names which today, from history, can be associated with people dwelling in particular parts of the earth.

At the time God dealt with man at Babel, in the land of Shinar, He separated individuals in a nationalistic sense through several means.

FIRST, each group of individuals *was given a particular language*, unknown to any of the other groups.

They were THEN driven out and given a particular land on the earth, a land of their own which was separate from the land of any of the others (vv. 5, 20, 32).

SECOND, at some point after each group was separated from all the other groups and in their own land, *God divided the earth itself, separating one land mass from another land mass.* (v. 25).

There are two different words in the Hebrew text translated “divide” in chapter ten.

One word is used in verses five and thirty-two (having to do with a separation of mankind by languages, along with their being placed in different lands); and the other word is used in verse twenty-five, having to do with a separation or division of the earth itself.

How did God separate or divide the earth into segments?

The evident answer is seen in Job 38:25, where the same word translated “divide” in Gen. 10:25 is used relative to a *separation by water*.

Once God had separated all the different nations and placed them in their own lands, He then “divided” *the earth*. He *could ONLY* have separated land masses, forming separate land masses, separate continents, etc.

And this separation *can evidently be seen* one place today by viewing a map of the east coast of South America and the west coast of Africa. The shape of each gives the appearance that at one time in the distant past they were one continent, then separated. And they give that appearance because *this is evidently what occurred, NOT ONLY here BUT worldwide*.

How did natives on islands out in the Pacific Ocean get there?

How did the American Indian get to the North American continent, the Aborigine to Australia, etc.?

The answer is simple. And the answer is not in the book, *Kon Tiki*, or in a frozen Bering Strait. Rather, the answer is in the Bible.

These individuals’ ancestors were already on these land masses when the earth was divided by oceans and seas during the days of Peleg, over one hundred years after the Flood.

The general separation of the sons of Noah, as determined by the names in the three lineages in Genesis chapter ten, was across three parts of the earth.

The descendants of Japheth were spread across the northern parts of the earth, the descendants of Shem across the central parts, and the descendants of Ham across the southern parts.

This separation, of course, is general. There are numerous exceptions.

God's Purpose for Separating the Nations

Other than that stated in Gen. 11:6, what does Scripture have to say about *God's purpose* for a separation of the nations, as seen in chapter ten?

God's purpose, along with another way in which He divided the nations, is given elsewhere in Scripture.

Note Deut. 32:8:

“When the Most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel.”

Then, note Acts 17:26, 27:

“And hath made of one blood [one man, Adam] all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed and the bounds of their habitation;

That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us.”

One of the reasons God called Israel into existence *was to be His witness to the Gentile nations throughout the earth.*

The Jewish people were to carry God's message worldwide, “that all the people of the earth may know that the Lord is God, and that there is none else” (I Kings 8:59, 60; Isa. 43:9, 10).

God separated the nations and set their bounds within separate lands “according to the number of the children of Israel”; and God did this in order that those in these nations “should seek the Lord...and find him” (Deut. 32:8; Acts 17:27).

In short, God separated the nations and placed them within certain boundaries for spiritual purposes.

And God did this according to “the number” of individuals forming the one nation which He would later call into existence and commission to reach all of the Gentile nations with the message of the one true and living God (note that Israel’s existence at this time lay hundreds of years in the future).

And any attempt by well-meaning man to change or alter God’s plans relative to Israel and the nations — i.e., do away with national boundaries, unify the languages, bring the nations together as one nation again, etc. — is NOTHING less than an attempt to bring back into existence, after some form or fashion, that which God destroyed in Genesis chapter eleven.

And within such a process, man, as well, would be subverting God’s established evangelistic program for the nations (cf. Jonah 1:1-3; 2:9; 3:1-3; John 4:22).

Further, man subverting God’s established plan relative to Israel and the nations in this manner would ONLY help set the stage for the one-world system which is rapidly coming into fruition today and will shortly come into full fruition under the last king of Babylon, Satan’s Messiah, the Antichrist.

Under the Antichrist, a form of that seen through man’s past feeble efforts at the unification of all mankind at the tower of Babel in Genesis chapter eleven will exist once again.

And in that day, God, in the person of His Son, is going to come down to see this end-time tower of Babel; and God is NOT going to think any more of it in that future day than He thought of it in days following the Flood during Noah’s day.

God destroyed it then, and He will destroy it yet future!

PART II

Noah's Prophecies Concerning His Sons

“And Noah began to be an husbandman, and he planted a vineyard.

And he drank of the wine, and was drunken; and he was uncovered within his tent.

And Ham, the father of Canaan, saw [*lit.*, ‘gazed with satisfaction upon’] the nakedness of his father, and told [*lit.*, ‘told with delight’] his two brethren without...

And Noah awoke from his wine, and knew what his younger son had done unto him.

And he said, Cursed be Canaan; a servant of servants shall he be unto his brethren.

And he said, Blessed be the Lord God of Shem; and Canaan shall be his servant.

God shall enlarge Japheth, and he shall dwell in the tents of Shem; and Canaan shall be his servant” (Gen. 9:20-22, 24-27).

Noah's three prophecies concerning His sons (Shem, Ham, and Japheth) in Genesis chapter nine are prophecies having to do with *the nations of the earth*.

These prophecies, as evident by their contextual setting and content — dealing with *a NEW beginning in the human race, necessitating ALL-inclusiveness* — have to do with *federal headship and the prophetic destinies of races comprising nations, with the prophecies in this respect NOT limited to the three individuals in the prophecies BUT to their descendants as well* (Gen. 9:18, 19; 10:1-32).

These *are NOT* prophecies which lend themselves after any fashion *to racism, to racist-type teachings*, as some attempt to deal with them.

And because these prophecies have been used in a perverted manner to teach and foster racism, people often either shy away from them or make them to be something completely alien to that seen in the text.

The prophecy that is often singled out and made to be a racist issue rather than a national issue is the first of the three prophecies — having to do with Noah’s curse on Ham’s son (Canaan), who, since Noah cursed this son alone, was apparently the ONLY son that Ham had at this time, a time shortly after the Flood (v. 22).

And Noah cursing Ham’s ONLY son (cursing Ham’s seed) provided the necessary HEADSHIP and ALL-INCLUSIVENESS for the matter.

(Sons shown in a list in Genesis chapters five through eleven are listed in the reverse order of their birth [e.g., see Gen. 5:32; 11:26, where this can be shown from other Scriptures (cf. Gen. 5:32; 7:11; 10:21; 11:10, 26, 32; 12:4)].

Canaan is listed last among the four sons of Ham in Gen. 10:6, showing that *he was Ham’s firstborn*, probably born on the ark during the Flood [cf. Gen. 9:18, 22].)

Beginning at the proper place with the introductory prophecy — which is the prophecy forming the problem area for many — the remaining two prophecies can be easily and naturally dealt with, for the first prophecy is referred to in each of the succeeding two prophecies, *with ALL three forming an inseparable unit.*

In the first prophecy (vv. 24, 25):

HOW LONG was the curse to last?

Does the curse involve ONLY one of Ham’s sons?

Is the curse STILL in effect today?

Questions of this nature are what people attempt to deal with (or, in many cases, attempt to avoid), often committing mayhem in Biblical interpretation in the process.

There is a solution though: Simply *allow Scripture to address the issue* rather than follow the usually inserted humanistic reasoning.

Does Scripture really address the issue?

Certainly it does!

Do you think that God, through Noah, would pronounce a curse upon an individual where the federal headship and prophetic destinies of the nations are in view and not let man know the extent of and how long this curse would last, or not let man know the extent of and how long other things in the prophecies concerning Shem and Japheth would last?

Answers to questions pertaining to the matter are quite simple to ascertain.

The curse *is seen* in verse twenty-five:

“Cursed be Canaan; a servant of servants shall he be unto his brethren” (v. 25).

The curse is then referenced in verse twenty-six in connection with something said about Shem, *and it is referenced again* in verse twenty-seven in connection with two things said about Japheth.

NOW, some questions:

HOW LONG will that stated about Shem in the first part of verse twenty-six (which is immediately followed by a reference to the curse from v. 25) remain in effect?

“Blessed be the Lord God of Shem; and Canaan shall be his servant” (v. 26).

As well, *HOW LONG* will that stated about Japheth in the first part of verse twenty-seven (which is also immediately followed by a reference to the curse from v. 25) remain in effect?

“God shall enlarge Japheth, and he shall dwell in the tents of Shem; and Canaan shall be his servant” (v. 27).

The answers to both questions *could ONLY be the SAME.*

If a person brings matters from the time that these TWO prophecies were given down into modern times, he will see that both prophecies have remained in effect since Noah's day, with God continuing to work matters out relative to these prophecies today.

The descendants of Shem (in the line later revealed to go through Abraham's lineage through Isaac and Jacob) continue today as *the ONLY nation with a God* (e.g., Ex. 3:6; Ps. 72:18; 96:5; Eph. 2:11, 12).

Japheth is *STILL being enlarged*, with his descendants presently covering a large part of the globe. And the descendants of Japheth (and Ham as well) have had to *dwell in the tents of Shem — i.e., GO to the descendants of the ONLY son with a God THROUGHOUT this time IF they were to receive spiritual blessings.*

ALL of these things are established, undeniable facts.

NOW, what about the length of the servitude of Ham's descendants within Noah's prophecies concerning all three sons?

The Spirit of God, through Moses, was very careful to place a statement concerning the servitude of Ham's progeny alongside both of Noah's prophecies concerning his other two sons, Shem and Japheth, *forming an INSEPARABLE connection between the things stated about ALL three of these sons.*

The prophecies concerning BOTH Shem and Japheth extend into modern times through their lineages.

By what rule of Scriptural interpretation could something different be said about the prophecy pertaining to the lineage of Noah's other son, Ham?

Seeing something different in this respect would be IMPOSSIBLE!

That stated about ALL three sons MUST exist together and extend throughout the SAME time during Man's Day.

A symmetrical connection between ALL three prophecies MUST be recognized.

IF one part of the three prophecies is still being worked out, THEN ALL things within the three prophecies MUST be included, with ALL things still being worked out.

Because of the manner in which the prophecies were given and are structured, there is NO way to get around this and say or think anything different.

IF ALL of Ham's seed is NOT seen in the preceding continuing respect, THEN Scripture has three connected prophecies dealing with the federal headship and destinies of nations in the human race throughout Man's Day in which any continuing reference to a part of the human race is absent.

That, as well, would be IMPOSSIBLE!

Then, to understand the ALL-inclusive nature of the curse pronounced upon Ham's lineage, note that ALL three prophecies begin in an ALL-inclusive manner — with Shem, Ham, Japheth, and their progenies.

And though the prophecy in Shem's case was later revealed to narrow to only part of his seed (Abraham, through Isaac and Jacob), that is NOT seen within the lineages of Ham and Japheth.

THESE are prophecies pertaining to the WHOLE of MANKIND, FROM the time that they were uttered THROUGHOUT the remainder of Man's Day.

(Note also why Noah cursed Canaan instead of Ham, though Ham's act had brought about the curse.)

Ham was among those whom God had previously blessed [Gen. 9:1]. Thus, Noah couldn't curse Ham. He did the only thing that he could have done — curse Ham's son [Ham's seed], where the curse would end up anyway.)

People are afraid to deal with this prophecy in the preceding respect though because they are afraid of being linked with racism.

However, *racism is NOT even remotely connected with issues emanating from any of these prophecies*. This is something which man has brought over into the matter.

If an individual sees these prophecies for *EXACTLY what they are — prophecies concerning federal headship and the prophetic destinies of the nations — problems WON'T exist!*

BUT, IF an individual begins misusing this section of Scripture, along with attempting to understand matters from the standpoint of humanistic reasoning, that individual will invariably fail to even begin to understand the prophecies, often causing major problems, along with leading others astray.

The thought that God would pronounce a curse through Noah on a segment of the human race which would last for millenniums is objectionable to the modern mind, mainly because of issues emanating out of man bringing *racism* into the matter, along with the associated *political correctness* of the day.

BUT, are God's previous curses in Genesis chapter three — resulting from Satan's actions and Adam's sin — objectionable? After all, they have been around much longer and are far more extensive. The entire human race, along with the earth and Satan, are involved in these curses; *and these curses STILL exist today and are STILL presently being worked out.*

As God is presently working out matters pertaining to the curses which He established in Genesis chapter three, He, as well, is presently working out matters pertaining to the curse which He established in Genesis chapter nine.

And God needs NO help from man in either instance!

Simply leave the WHOLE of the matter in His hands, and He will work out the WHOLE of that which He has established in His WAY, in His TIME (cf. Zech. 14:21; Acts 3:20, 21).

Scripture Index

<i>Genesis</i>		
1:1-2:3	105, 281	11:10, 26, 27, 32
1:6-8	294	11:10, 26, 32
1:26-28	117, 165	11:20, 25, 32
.....	182, 192, 205	11:31-12:4
2:2-4	104	12:1-3
2:24, 25	182	.....
Chapters 3-9	39	.....
3:1ff	262	.....
3:15	36, 80, 85	.....
.....	86, 110, 127	.....
.....	134, 154, 155	.....
4:2, 3	100	.....
5:21-24	198	.....
5:32	4, 334	.....
6:4	86	.....
6:10	4	.....
7:6	4	.....
7:11ff	294, 334	.....
7:13	5	.....
Chapters 9-11	110	.....
.....	154	.....
9:1, 20-27	5	.....
9:6	280	.....
9:18, 19	333	.....
9:18, 19, 25-27	327	.....
9:18, 22	334	.....
9:20-22, 24-27	333	.....
9:22	334	.....
9:24, 25	334	.....
9:24-27	37	.....
9:25-27	335	.....
9:26	248	.....
9:26, 27	38, 169	.....
.....	203, 269, 270	.....
10:1-32	333	.....
10:6	5	.....
10:6, 8-12	36	.....
10:6, 10, 21	4	.....
10:8, 9	40	.....
10:8-12	39	.....
10:10	38, 134, 329	.....
10:11	183	.....
10:21	334	.....
10:25	329, 330	.....
11:1	328	.....
11:1-4	40	.....
11:2, 5, 9	329	.....
11:6	331	.....
.....	116, 117, 129, 159	.....
.....	161, 164, 165, 170	.....
.....	171, 172, 180, 205	.....
.....	243, 248, 269, 270	.....
.....	273, 275, 312, 313	.....
.....	168	.....
.....	243	.....
.....	243, 244	.....
.....	168	.....
.....	168	.....
.....	168	.....
.....	56, 74	.....
.....	168	.....
.....	304	.....
.....	127, 244, 306	.....
.....	168	.....
.....	205	.....
.....	120, 216	.....
.....	171, 245	.....
.....	223	.....
.....	175, 245	.....
.....	275	.....
.....	83	.....
.....	194	.....
.....	267	.....
.....	21, 97	.....
.....	246	.....
.....	135, 205, 273	.....
.....	275, 312, 313	.....
.....	82	.....
.....	245	.....
.....	275	.....
.....	246	.....
.....	171	.....
.....	224	.....
.....	246	.....
.....	247	.....
.....	257	.....
.....	304, 305	.....
.....	305	.....
.....	304	.....
.....	196	.....
.....	255	.....
.....	235	.....
.....	249	.....
.....	250	.....
.....	257	.....
.....	252	.....

32:20	252, 253
32:25	263
32:31-33:4	246
34:1-29	246
34:28, 29	247
40:12	305
40:12-15	304
40:33-38	200, 275

Leviticus

Chapters 1-16	254
11:13, 19	143
Chapter 23	321
26:1-13, 18-39	248
26:14ff	56
26:27-42	202
26:40-42	181
	188, 287
26:42	320

Numbers

13:33	86
14:8	248
23:1	133
23:9	114, 116
	199, 205, 248
34:1-12	288
35:1ff	279
35:15, 31-33	280

Deuteronomy

5:8, 9	289
5:24-32	248
6:14, 15	284
7:1, 2, 4, 16, 22-24	224
7:21	267
8:1ff	247
Chapter 9	255
9:9, 18-29	257
9:16, 20	250
9:18	252
9:21	253
10:17	267
12:30	224
14:1, 2	248
14:2	114, 133
14:12, 18	143
28:1-67	248
28:15ff	56
30:1-5	41
32:2	247
32:8	331, 332

Joshua

23:1-5	223
24:29	223

Judges

1:1, 19, 21, 27-33	224
2:11, 12, 14-16	225

2:21-23	226
3:7-9, 12-15	226
4:1-4	226
6:1-14	226
7:22	276
10:6-18	226
11:1ff	226
12:15	226
13:1	226
13:5	227

Chapters 17-21	228
17:6	225, 228
18:1	225,
18:1, 30	228
Chapter 19	229
19:1	225, 228, 236
19:1-3, 5	229
19:1-30	231
19:2, 8, 10-21	230
19:23-30	156
19:30	233
20:4-6	233
20:28	228
21:25	225, 228

Ruth

Chapters 1-4	300
1:1, 4	299
3:3, 8, 9	304
4:1ff	211, 213, 298

I Samuel

7:3-15	227
10:1, 6	307
11:7	231
14:20	276
15:5ff	191
16:10-13	191
16:13	307

I Kings

8:54-61	99
8:59, 60	331
11:30	231
18:25, 37-39	14
18:39	243

II Kings

6:15-17	194
---------	-----

I Chronicles

7:14	320
16:26	203

II Chronicles

6:24-27	202
7:12-14	181
	188, 202
7:14	287
36:20, 21	145

Esther

2:19, 21	45
Chapters 3, 10	44
3:1, 2, 6	45
3:1, 2, 5, 6	44
5:14	46, 217
6:1-14	46
6:6-13	217
6:13	206
7:1-10	46
7:8-10	217
8:2	46
9:10-14	46, 217
10:2, 3	46

Job

1:6ff	177
2:1ff	177
38:25	330

Psalms

2:1-3	48
2:4, 5	51
2:4, 6, 7	50
2:6-9	22
5:6	49
7:4	49
8:4-6	184
33:12	203
45:6, 7, 16	191
10:2-11	49
17:8-13	49
33:12	248
37:7ff	49
43:1	49
47:2	267
68:17	247
71:4	49
72:18	5, 248, 336
74:8-10	49
83:1ff	239
83:4	50
83:9-18	51, 60
96:5	5, 203, 248, 336
99:2	267
103:12-22	119, 214
104:15	291, 295
110:1	22, 185, 237
110:1, 2	20
110:1-4	293
122:6	120, 145, 264
138:5	267
140:1, 4, 8	49

Proverbs

30:21	30
30:21, 22	37

Ecclesiastes

3:14, 15	81
----------	----

Isaiah

1:16-21206, 218
 1:18, 21-26119, 214
 1:21112, 236, 312, 316
 1:21-24142
 1:21-26114, 133, 162
 1:25-2:4312
 2:1-4237
 2:1-5290, 317, 325
 2:221, 97
 3:9, 10248
 4:2138
 4:8, 999
 5:1ff295
 8:2011, 122
 9:661
 9:6, 7171
 10:542, 239
 10:5, 656
 11:1138
 11:11, 12321
 14:2-6, 15ff39
 14:4, 5, 14-1738
 14:4-6, 15-1754
 14:4, 2553
 14:9-11, 24, 2554
 14:13, 14191
 14:15-1777
 14:16, 1784
 14:2542, 239
 16:1-554
 23:1342, 239
 24:21-2355
 25:6294
 26:8, 13, 1455
 26:13, 1486
 26:20, 21319
 28:9, 10196
 28:14-1855
 30:3142, 239
 31:842, 239
 33:8, 955
 40:314
 43:1-3220
 43:1-7141
 43:1-11205
 43:9, 10331
 45:1-10273
 50:1111, 155
 52:441, 116
164, 239, 289
 52:4, 582
 55:8, 981
 60:1-12322
 60:5, 11120, 202, 216
 61:1, 290
 62:1-5141
 65:19120, 217
 65:21295
 66:7, 830, 58, 99

66:8170

Jeremiah

3:1ff236
 3:1, 3, 6-14112, 156
 3:1-14142
 3:1-25312
 3:8111, 155
 4:1, 7, 1456
 4:13145
 4:20-2851
 4:23-2877
 4:3158
 6:26, 2756, 83
 22:8, 9, 25114, 162
 22:8, 25179
 23:5138
 25:9-11221
 25:10221
 25:10, 11223
 25:11, 12145
 30:1-24171
 31:8-10, 31-33171
 31:12295
 31:31-3355, 135
201, 245, 292
 33:15138

Lamentations

1:1-9179
 1:7, 8117, 133, 162
 1:7, 8, 17145
 1:7-9316

Ezekiel

10:4, 18200
 11:22, 23200
 14:11-13114, 133, 162
 16:1236
 16:2114, 133, 162
 16:2, 28, 29116, 156
 16:8292
 16:26-39142
 16:37-42217
 20:33-38321
 20:34-3743
 21:25, 2758, 59
 22:17-22321
 23:17, 18, 35-37112
156
 28:1445, 177
190, 191, 204
 34:11-1341
 Chapters 36-48276
 36:16ff41
 36:17-3657
 36:17-38188, 276
 36:22-28321
 36:24-28292
 36:25-27207

36:33-3692
 37:1ff41
 37:1-14144
 37:21-2892, 98
171, 188, 202
 37:26245
 Chapters 38, 39277
 38:2276
 38:2, 359
 38:2, 5, 6, 13, 14277
 38:4, 8-11, 16, 1851
 38:8, 11, 12, 21, 23276
 38:3960
 39:4-40276
 39:17267, 268
 39:17, 1859, 60
 39:21-2941, 57
92, 202
 39:25-2998, 188, 320
 40:1ff245
 43:2ff202, 275

Daniel

Chapters 2, 7239
 Chapters 2, 7, 8, 1190
 2:31, 3968
 2:32, 33, 38, 3965
 2:32-35, 38-4373
 2:34, 35, 44, 45240
 2:3521, 97
 2:36, 44, 45237
 2:37, 3869
 2:3866
 2:40-4365
 2:44, 4576, 285
 3:1, 5, 6, 8-3094
 3:19-27326
 4:17, 25177, 190
193, 268
 4:17, 25, 2674
 4:17, 25, 3283
 5:18-21260
 5:18, 22-3168
 5:28, 3168, 70
 5:30, 3174
 Chapter 6220
 7:174
 7:2, 3317, 325
 7:4-865
 7:4-2873
 7:7, 8, 2475
 7:888, 89
 7:8, 2074
 7:11, 12240
 7:12, 13, 2476
 7:13, 1479, 177, 184
188, 190, 268
 7:17, 2370
 7:18-2771
 7:23-25239

7:23-28	285
8:3-8, 20-22	66, 74
8:5-7, 20, 21	68
8:8, 9	41
8:8-10	80, 89
8:8-10, 21-26	76
8:8-14, 21-25	239
8:9	75
8:9-14	1, 2
8:14	3
8:23-25	285
9:1, 2	145
9:4	76
9:24	147, 149, 150
9:24, 26, 27	59
9:24-27	3, 89, 237
9:26	21, 66, 67
	69, 71, 72, 98
9:26, 27	1, 77, 90
9:27	49, 55, 285
10:12-21	177
10:13-20	204
10:13-21	205
10:21	178
11:1-21	89
11:2	71
11:3, 4, 21-25	237
11:3-35	90
11:21-45	76
11:22-45	89
11:30-39	77
11:31	1, 97
11:36-45	285
11:45	77
12:11-13	237, 266, 312

Hosea

1:2ff	236
2:1ff	142
2:2	111, 117, 155, 165
2:2, 10	112, 156
8:1, 7-14	137
10:5	42
11:1	13, 117, 127
	158, 165, 169
11:5	239

Joel

1:15	278
2:1-11, 18-3:21	278
2:11	194
2:19	295
2:20	60
2:22	294
2:27ff	50
2:27-32	171
3:1-17	302
3:2, 7-10	51
3:4	288
3:17, 18	294

3:19-21	280
---------	-----

Amos

3:11	60
9:11-15	320

Jonah

1:1, 2	248
1:1-3	332
1:17	127, 319
2:9	332
3:1, 2	248
3:1-3	332

Micah

4:9-5:15	30
5:5	116, 164
5:5, 6	42, 60, 239

Nahum

1:11-15	61
---------	----

Zephaniah

2:1-3	321
-------	-----

Zechariah

1:1-6	136
1:1-6:8	8
1:2-6, 14, 15	84
1:7-6:8	228
1:14, 15	289
1:15	290
2:8	205
2:8-10	228
3:8	138
4:1-14	8, 11, 243
5:5-11	138, 140
5:8	142, 143
6:1-8	139
6:11-13	138, 228, 245
6:12, 13	275
8:2, 3	290
8:20-23	120, 208, 217
8:23	27
9:17	295
11:16, 17	61
12:10-14	151
12:16	16
13:8, 9	219
14:1ff	51
14:1-9	302
14:21	338

Malachi

3:1	14
3:1-3	243
4:1, 2	208
4:2	232
4:4-6	11
4:5, 6	14, 243

Matthew

2:2	158, 183
2:13-21	101
2:15	13, 127
3:1-3	282
3:7-12	303
3:11, 12	219
3:16, 17	184
4:1ff	261
4:17, 23-25	282
5:35	267
8:11, 12	171
10:4	288
10:5-8	282
11:10-14	13
12:9-45	258
12:27, 28	86
12:39, 40	127
12:43-45	322
13:1	186, 317, 325
13:1, 2	258
15:24	282
16:18	183
16:18-21	187
16:21	25, 118, 166
16:28-17:5	11, 194
	213, 243, 317, 325
17:1	25
17:5	183
17:10-13	13
20:3, 5, 6, 9	25
20:16	4
20:21-23	79
20:23	83, 193, 268
21:33-39	97, 184
21:33-45	257
21:43	187, 204
22:1-14	308
22:2	300
22:10-13	309
23:34-37	117, 166, 184
23:37	114, 133
	145, 162, 179
23:37-39	77, 316, 322
24:7	25, 29
24:7, 8, 14	2
24:8	58, 95
24:13	106
24:13, 14	313
24:14	94, 102
	103, 104, 137
24:15	1, 6, 15, 100, 314
24:15, 16	21, 97, 319
24:15-22	77
24:16	317
24:21, 22	42, 48
24:22	153, 187
	206, 218
24:29-31	193
24:30, 31	98, 188

24:42, 44, 50.....25
 25:1-13.....307
 25:1-13, 30.....308
 25:14.....257
 25:31-46.....106
 26:27-29.....293
 26:53.....194
 27:40.....25

Mark

3:18.....288
 9:49, 50.....219
 13:8.....25, 29, 95
 13:10.....29, 94, 104
 13:14.....6, 314

Luke

1:31-33.....171
 1:32.....267
 1:32, 33.....50
 1:33.....105
 3:21, 22.....183
 4:5, 6.....204
 4:16-21.....90
 7:16.....267
 8:31.....88
 9:27-32.....212
 10:1.....282
 13:33.....114, 133, 162
 13:33, 34.....97, 118, 179
 13:33-35.....316
 16:29, 31.....11
 19:12.....257
 19:41.....114, 133, 162
 19:41, 42.....179
 21:10, 11.....25
 21:20.....100, 314
 21:20, 21.....319
 21:20-24.....7, 8, 21
71, 72, 97, 98
 21:21.....317
 21:24.....27
 24:13-31.....126
 24:25-27.....131
 24:27, 44.....11
 24:36-45.....127

John

1:1, 14.....124
 1:1, 2, 14.....131
 1:1-2:11.....105, 281, 282
 1:23.....317, 325
 1:29, 35, 43.....254
 1:51.....183
 2:1.....284, 291
 2:1-3, 6, 7-11.....281
 2:1, 11.....288
 2:1-11.....286
 2:7.....295
 2:10.....291

2:12.....288
 3:14.....317, 325
 3:34, 35.....124
 4:22.....127, 332
 4:46.....288
 5:20-22.....124
 5:37-47.....131
 5:43.....151
 7:16.....124
 8:28.....124
 8:56.....25
 12:32, 33.....129
 12:33.....128
 13:8, 10.....305
 14:20.....25
 15:6.....106
 16:13-15.....86
 16:15.....124
 16:23, 26.....25
 18:32.....128
 20:19-29.....127
 20:30, 31.....282
 20:31.....287
 21:2.....288
 21:19.....128

Acts

1:9.....22
 1:9-11.....11
 2:11-13.....166
 2:14-40.....185
 2:23, 36.....118, 151
166, 184
 2:38.....283
 3:12-21.....283
 3:12-26.....185
 3:14, 15.....184
 3:15.....151
 3:20, 21.....338
 3:21.....295
 4:1-12.....185
 4:10.....151
 4:12.....127
 4:23-27.....50
 5:12-33.....183
 5:30.....151
 6:15.....184
 7:1-52.....184
 7:11.....288
 7:17, 18.....239
 7:18.....41
 7:45.....138, 228
 7:55, 56.....184
 7:56.....22, 184, 188
 7:57-60.....185, 186
 9:15, 16.....186
 13:19.....288
 17:26, 27.....331
 17:27.....332
 21:11-13.....118

22:3.....102
 26:16-18.....186

Romans

1:20.....105
 5:12.....327
 8:14, 15, 19.....117, 165
 8:19.....100
 8:19-22.....99
 8:35.....309
 9:17.....56
 10:7.....130
 11:1-26.....152
 11:29.....205, 315
 16:25.....124

I Corinthians

1:22.....282
 2:9-13.....197, 214
 2:10.....124, 262
 3:11, 15.....219, 303
 10:32.....195
 11:31, 32.....306
 12:1-7.....102

II Corinthians

3:6-4:6.....124
 4:3, 4.....262
 4:4.....79, 204
 5:17.....204
 13:1.....162

Galatians

1:5.....105
 1:11, 12, 15, 16.....102
 2:7.....186
 3:17.....245
 3:17, 18.....171
 3:19.....247
 3:26-29.....204
 3:29.....23
 4:5.....117, 165
 4:19.....29

Ephesians

2:11, 12.....5, 336
 2:11-15.....204
 3:1-6.....152
 3:1-11.....102
 3:3, 5.....124
 5:23-32.....117, 165
 6:13.....232

Philippians

3:20.....204
 4:20.....105

Colossians

1:16-18.....124
 1:25-27.....130, 152

<i>I Thessalonians</i>	<i>I John</i>	6:14-17 .....184, 188
4:16, 17.....23	1:9.....306	Chapters 7-10 .....107
5:3.....29		Chapters 7, 14 .....313
<i>II Thessalonians</i>	<i>Jude</i>	7:1-8 .....10
1:7.....193, 212	6.....105	7:1-17 .....94
2:3, 4.....1, 92, 97		7:9.....105, 208
2:4.....34, 59, 76	<i>Revelation</i>	7:9-17 .....106
<i>I Timothy</i>	Chapters 1-3 .....122, 193	7:12 .....105
1:17.....105	Chapters 1-3, 5 .....124	7:12, 14.....15, 207
<i>II Timothy</i>	Chapters 1-4 .....299	8:1ff.....40
4:18.....105	1:1.....19, 23, 79, 80	8:1-10:11 .....181
<i>Titus</i>	.....129, 216, 281	8:5.....25
2:13.....267	1:6.....105, 306	8:12.....268
<i>Hebrews</i>	1:9, 10.....102	9:1,2, 11.....80
1:1, 2.....194	1:10.....184, 267	9:12-21 .....28
1:2-13 .....124	1:10, 11.....301	9:13-21 .....270
1:6.....127	1:10-18 .....260	9:15-18 .....276
1:8, 9.....191	Chapters 2, 3 .....183	9:16.....269
2:2.....247	.....260, 300	10:1ff.....278
2:5.....205	2:4.....260	10:1, 2.....268
3:8, 17.....21, 97	2:5, 16.....125	10:1-11 .....28
4:4-9.....196	2:22.....267	10:6.....105
4:6, 10.....293	2:24.....262	10:7.....80, 88
4:8.....138	2:26, 27.....23, 171	Chapters 11, 12 .....31
.....228	3:11.....125	Chapters 11, 13 .....11
4:9.....104	3:17.....260	11:1-4 .....1
4:12.....124	3:17, 18.....252	11:1-13 .....27, 28
4:14.....267	.....263, 309	11:2.....7, 27, 98
6:8.....106	3:21.....171, 237	11:2, 3.....6, 94
7:1.....293	Chapter 4 .....193	11:2-12 .....18
10:21.....267	Chapters 4, 5 .....211	11:2-14 .....3
11:13-16, 39, 40 .....171	4:1.....184	11:3-6 .....15
11:17-19, 31 .....309	4:1, 2.....102, 260, 301	11:3-12 .....12, 243
12:23 .....117	4:4, 10.....176	11:4.....8
.....165, 183	4:9, 10.....105	11:7.....10
13:8.....105	4:9-11 .....192	11:7-13 .....96
13:20.....267	Chapter 5 .....287	11:8.....113, 114, 118, 132
<i>James</i>	Chapters 5, 6 .....278	.....161, 162, 166, 179
2:14-26 .....309	Chapters 5-19 .....299	11:13.....15, 24, 25
<i>I Peter</i>	5:2, 12.....26	.....27, 94, 97, 100
1:7.....219	5:10.....3061	11:14.....95, 125
1:9.....307	5:13, 14.....105	11:15.....105, 177, 188
2:5.....305	Chapter 6 .....241	.....190, 268
2:9, 10.....204	Chapters 6-12 .....31	11:15-19 .....28
2:9-11 .....259	Chapters 6-19 .....11, 73	11:19 .....25
4:11.....105	.....128, 157	Chapter 12 .....21, 96
4:13.....124	6:1.....123	.....159
5:11.....105	6:1, 2.....40	12:1.....42, 45, 115
<i>II Peter</i>	6:1, 2, 8, 11-15 .....34	.....117, 141, 159, 174
1:11-18 .....194	6:1-4.....241	.....232, 268, 317, 325
1:15-18 .....196	6:1-8 .....85	12:1, 3.....167, 175, 176
3:3-8 .....196	6:1, 14-17 .....242	12:1-3 .....20, 163
	6:1-19:21 .....297, 312	12:1-6 .....17, 311
	6:2.....189	12:1-17 .....18, 94, 313
	6:4, 10, 12, 13, 17.....267	12:1-20:6 .....231, 232
	6:5-8, 12 .....268	12:2.....58
	6:9-11 .....106	12:2, 4.....20
	6:12.....25	12:2, 4, 5.....94, 101
	6:12-17 .....15, 20	12:2, 4, 5, 17.....95
	.....40, 174, 181	12:3.....22, 39, 87

.....88, 89, 100, 189	15:2.....91	18:3, 8-21.....119
12:4, 5.....23	15:7.....105	18:3, 9-19.....215
12:4, 6,14, 17.....24	16:2.....91	18:3, 9-23.....142
12:4, 7-9.....26	16:8.....268	18:3-19.....201
12:4, 7-12.....102	16:12-16.....270	18:5.....143
12:5.....98	16:12-21.....28	18:8.....215
12:5, 6.....101	16:13.....34	18:8, 9, 17-21.....217
12:5, 6, 13, 14.....319	16:13-16.....269	18:8, 9, 18.....219
12:5, 16, 17.....96	16:18, 19.....25	18:8-10, 17-21.....206
12:6, 14.....316, 324	16:19.....114, 132, 133	18:8, 18, 19.....120
12:6, 14-16.....21, 97	.....161, 162, 179	18:8-21.....215
12:7.....194	Chapters 17-19.....31	18:10.....133
12:7-10.....177, 178	.....151, 153, 108, 197	18:10, 16, 18, 19, 21.....179
12:9.....21	.....132, 134, 236, 255	18:10, 27.....132
12:11.....165	17:1.....151, 211, 227	18:16, 19.....215
12:13, 14.....26	17:1, 3, 15.....317	18:16-21.....218
12:14.....326	17:1, 3, 15, 18.....325	18:21.....210
12:17.....27, 94	17:1-3, 16-18.....147	18:22, 23.....221, 223
.....103, 104, 313	.....195, 311	18:24.....117, 166
12:17-19.....173	17:1-5.....121	Chapter 19.....267, 278
13:1.....39, 75, 87	17:1-6.....108	Chapters 19, 20.....109
.....88, 89, 110, 154	17:1, 7.....129	19:1-3.....139, 300
.....175, 239, 317, 325	17:1, 15.....142, 201	19:1-6, 21.....302
13:1, 2.....79	.....253, 290	19:1-10.....266
13:1-4.....79	17:1, 18.....167	19:2.....117, 166
13:1-7.....40	17:1-19:6.....87, 122	19:2, 3.....119, 206
13:1, 11.....33, 85	.....131, 166, 188, 221	.....215, 217
13:2.....22, 38, 164	.....235, 253, 315, 316	19:3.....105, 217
.....176, 189, 204, 206	17:1-19:10.....198	19:6-9.....128
13:2, 3.....116	17:1-19:21.....279	19:7, 8.....309
13:2, 12ff.....86	17:1-20:6.....210, 282	19:7-9.....286, 297
13:3-5, 8.....88	17:2.....201	19:7-10.....117, 165, 211
13:3, 12, 14.....87	17:2, 4.....119, 215	19:7-21.....299
13:10.....103	17:3ff.....141	19:11ff.....40, 151
13:12-14.....86	17:5, 7.....134, 151	.....184, 188
13:13-15.....15	17:6.....117, 166	19:11, 12.....181
13:14, 15, 17.....91	17:8.....98, 239	19:11-16.....181
13:16-18.....90	17:8-11.....87	19:11-21.....51, 203, 212
13:17, 18.....92	17:8-14.....110, 154	.....213, 242, 285
13:33, 34.....160	17:8-14, 18.....113, 161	19:12.....176
Chapters 14-19.....107	17:9-11.....89	19:12, 14.....193
14:1.....98	17:9-12.....22	19:17.....267
14:1-4.....27	17:11.....88	19:17-19.....268
14:1-5.....94	17:12.....75	19:17-21.....52, 59, 83
14:1-7.....93, 95	17:16.....219, 220	.....151, 245, 265, 270
.....103, 313	17:16, 17.....82, 119	19:19-21.....269
14:3, 4.....99	.....120, 201, 206	19:20.....34
14:4.....30	.....215, 217, 218	20:1-6.....151, 214
14:6.....104	17:16-18.....317	20:1-7.....271
14:8.....114, 132	17:17.....202	20:4.....91
.....161, 162, 179	17:18.....20, 114	20:4-6.....106
14:9-11.....91	.....116, 117, 118, 162	20:8.....277
14:11.....105	.....163, 165, 166, 175	20:10.....34, 105
14:14ff.....184, 188	.....176, 179, 232, 316	21:9, 10.....145
14:14-20.....52, 242	18:1-3, 5, 7-10.....209	22:5.....105
.....269, 270	18:1-19:6.....317	22:7, 12, 20.....125
14:20.....280	18:3.....233	

