

# **Mystery of The Woman**

**A Study Concerning the Harlot  
Woman of Rev. 17:1-19:6 in the  
Kingdom of Antichrist During “the  
Time of Jacob’s Trouble”**

**Arlen L. Chitwood**

**Mystery**  
**of**  
**The Woman**

“And the angel said unto me, Wherefore didst thou marvel? I will tell thee the mystery of the woman...” (Rev. 17:7a).

Cover artwork pending.

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by  
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*By the Same Author —*

HAD YE BELIEVED MOSES  
COMING IN HIS KINGDOM  
WE ARE ALMOST THERE  
THE MOST HIGH RULETH  
FROM ACTS TO THE EPISTLES  
IN THE LORD'S DAY  
FROM EGYPT TO CANAAN  
LET US GO ON  
REDEEMED FOR A PURPOSE  
JUDGMENT SEAT OF CHRIST  
PROPHECY ON MOUNT OLIVET  
MYSTERIES OF THE KINGDOM  
THE BRIDE IN GENESIS  
SEARCH FOR THE BRIDE  
SEVEN, TEN GENERATIONS  
THE TIME OF JACOB'S TROUBLE  
THE TIME OF THE END  
DISTANT HOOFBEATS  
ISRAEL — FROM DEATH TO LIFE  
MIDDLE EAST PEACE — HOW? WHEN?  
SALVATION BY GRACE THROUGH FAITH  
SALVATION OF THE SOUL  
SO GREAT SALVATION  
THE SPIRITUAL WARFARE  
BROUGHT FORTH FROM ABOVE  
THE STUDY OF SCRIPTURE  
SIGNS IN JOHN'S GOSPEL  
MOSES AND JOHN  
RUN TO WIN  
GOD'S FIRSTBORN SONS  
BY FAITH  
JUDE  
RUTH  
ESTHER

# CONTENTS

|  |     |
|--|-----|
| FOREWORD .....   | vii |
| I. MYSTERY, BABYLON THE GREAT .....                    | 1   |
| THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH    |     |
| II. THAT GREAT CITY .....                              | 21  |
| POSSESSING REGAL AUTHORITY OVER THE KINGS OF THE EARTH |     |
| III. THAT MIGHTY CITY, BURNING .....                   | 37  |
| THROWN DOWN, FOUND NO MORE AT ALL                      |     |
| IV. AN ANGEL STANDING IN THE SUN .....                 | 59  |
| ANNOUNCING THE GREAT SUPPER OF GOD                     |     |
| SCRIPTURE INDEX .....                                  | 75  |



## FOREWORD

This book has to do with *the Harlot Woman seen in the midst of the kingdom of the Beast* (Rev. 17:1-19:6) during that future time covered by Daniel's unfulfilled Seventieth Week, "the time of Jacob's trouble" (Jer. 30:7; Dan. 9:24-27).

The key to properly understanding all the various things revealed about the woman in Rev. 17:1-19:6 could be succinctly stated in a very simple, two-part manner; and, as well, this is the necessary two-fold key to properly understanding any passage of Scripture:

- 1) *Find out, pay attention to, exactly what the passage states.*
- 2) *Then, let Scripture interpret the passage for you, referencing both the immediate context and related Scripture elsewhere.*

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

And this one thing which *MUST* be understood at the outset is the word "mystery." The woman is referred to twice through the use of this word, both times in the introductory part of chapter seventeen:

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

And the angel said unto me, *Wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the beast that carried her, which hath the seven heads and ten horns*" (vv. 5, 7).

The word "mystery" is used in connection with the woman, not as a part of her name or title, but to associate the woman with that

dealt with through the meaning of and the way this word is used in the New Testament.

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

It is used one time in each of the three synoptic gospels, for the same event — *the mysteries of the kingdom* (Matt. 13:11; Mark 4:11; Luke 8:10).

It is used twenty times in the Pauline epistles.

Paul used the word numerous times to reference *the gospel which he had been called to proclaim throughout the Gentile world* (Rom. 16:25; Eph. 3:3, 4, 9; 6:19; Col. 1:26, 27).

He used the word to reference *Israel’s blindness*, awaiting the fulness of the Gentiles, to be followed by Israel’s salvation (Rom. 11:25, 26).

And, among several other usages, Paul used the word to reference *the coming resurrection of Christians and the corresponding removal of the living at the end of the present dispensation* (I Cor. 15:51ff).

The word is not used in Hebrews or the general epistles, but it is used four times in the Book of Revelation. It is used of *the seven stars* (1:20), of *God* (10:7), and of *the Woman and the Beast* (17:5, 7).

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

In the light of the exact meaning of this word, note R.C.H. Lenski’s comments in his New Testament Greek word studies on the use of *musterion* in Matt. 13:11:

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

In this respect, remaining within the first part of the two-fold key to proper Scriptural interpretation — first, finding out *exactly what the text states* — understand that the word “mystery” is used of the

woman. Then, understanding the meaning of this word and how it is used in the New Testament, one can proceed from that point and know that matters concerning things dealt with through the use of this word *cannot be explained through human comprehension. Divine intervention must be involved.*

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

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

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

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

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

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

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

To illustrate the preceding, note *the mystery of Israel’s blindness* and ensuing events in Rom. 11:25, 26. Different facets of this are dealt with throughout Moses, the Psalms, and the Prophets (e.g., Gen. 11-19; 22-25; 37-45; the entire panorama of events extending from Exodus through Joshua; or the panorama of events seen throughout Judges

or Esther, among numerous other places which could be referenced, concluding with the closing verses of Malachi).

And Old Testament revelation pertaining to the mystery of the woman in Rev. 17:1-19:6, as well, is seen throughout Moses, the Psalms, and the Prophets.

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

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

# 1

## Mystery, Babylon the Great

### THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH

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

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

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

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

And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH (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.

Among those expositors viewing the book in some semblance of the correct manner — referred to as “futurist,” understanding events in the book, particularly in chs. 6-19, *as future and having to do with events during and immediately following Daniel’s unfulfilled seventieth week* — almost all, when coming to chapter seventeen, seem to forget what the book is about and *begin dealing with material completely foreign to the subject matter of the book.*

And this *foreign subject matter*, more often than not, is the Church of Rome (or this Church as the center into which numerous false religions will be drawn in that future day). Individuals seek to understand and present “the harlot” in these chapters in this manner.

Then, if the preceding manner of mishandling Rev. 17:1ff wasn’t enough in and of itself — *i.e.*, attempting to see God dealing with the Roman Catholic Church during “the time of Jacob’s trouble” (Jer. 30:7), the seven-year Tribulation — there is still more.

The “harlot” in Rev. 17:1-19:6 is *clearly identified in these chapters in several unmistakable ways (as other than the Roman Catholic Church), in complete keeping with the subject matter being dealt with in this section of the book (chs. 6-19).*

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 of the preceding nature (which is not really interpretation at all) results in two things:

- 1) People are misled, causing them to believe that which is “not according to this Word” (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 the last seven years of Man’s Day, fulfilling events which will occur during the final week of Daniel’s Seventy-Week prophecy (along with the nations to be dealt with through Israel at this time, with the Messianic Era to follow).

### **Subject and Structure of the Book**

Note *the subject matter* of the Book of Revelation and *how the book has been structured*, given in the opening verse of the book.

*“The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John.”*

Then, with these things in view, *the time element* — “the time of Jacob’s trouble,” beginning in 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 search for One worthy to break the seals of the seven-sealed 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 period dealt with time after time throughout Moses, the Psalms, and the Prophets.*

#### 1) *Subject*

The word “Revelation” in the opening verse of this book is a

translation of the Greek word *apokalupsis*, which means to “disclose,” “reveal,” “uncover.” And this word, along with its verb form (*apokalupto*), are together used forty-five times in the New Testament in passages such as 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 *Apokalupsis*, the “Apocalypse,” is about a *disclosure, an uncovering, an unveiling* of that which the Father had previously given to and would accomplish through His Son (cf. John 3:34, 35; 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 to and including an opening up

of the New Testament Scriptures as well could only be *completely out of place*, for there is nothing in the New that cannot be found, after some fashion, in the Old. If there were, there could not be *the necessary corresponding completeness* between the written Word and the living Word at a time before the New Testament even began to be penned.

The New Testament, *at any point, of necessity*, can only have to do with revelation which can be seen as having an Old Testament base. Revelation in the New Testament *must* bear the same inseparable connection with the Word made flesh as revelation in the Old Testament bears.

Thus, the existence of the Word made flesh *preceding* the existence of the New Testament clearly relates the truth of the matter concerning the content of the New Testament. The New can only be *an opening up and revealing of that previously seen in the Old*. To state or think otherwise is to connect the Word made flesh with one Testament and disconnect Him from the other — *an impossibility*.

In short, *the Old Testament is complete in and of itself*; the Word made flesh incorporates *this same completeness*, and the New Testament adds *nothing per se* to this completeness. Any supposed subsequent addition would be impossible, for *this would be adding to that which God had already deemed complete through the incarnation, the Word made flesh*.

The preceding is why Christ, shortly after His resurrection, began at “Moses and all the prophets” (an expression covering the whole of the O.T.) when He appeared to and began *making Himself known* to two disciples traveling from Jerusalem to Emmaus (Luke 24:13-31). The living Word, using the written Word, began putting together different facets of *a word picture pertaining to Himself*. And He could have gone to *any part of the Old Testament* to accomplish the matter, for *the whole of the Old Testament was/is about Him*.

Through this means, those being addressed would be able to see one (the word picture) alongside the other (the Word made flesh). And, comparing the two, they would be able to come into an understanding of not only *the identity of the One in their midst* but an understanding of *that which had occurred in Jerusalem during the past several days as well*.

This is the manner in which God has put matters together in His Word, making Himself, His plans, and His purposes known to man. And this is why the Son — God manifest in the flesh, the Word made flesh — undertook matters after exactly the same fashion when making Himself, His plans, and His purposes known to two disciples walking from Jerusalem to Emmaus on the day of His resurrection.

Then, the same thing is seen when He appeared to ten of the eleven remaining disciples (with Thomas absent) in Jerusalem a short time later (Luke 24:36-45; John 20:19-29).

And this is the manner in which the Book of Revelation *must* be studied. Since it is an unveiling of the living Word, it is equally an unveiling of the inseparable Old Testament Scriptures, which, throughout, have to do with both of God's firstborn Sons — Christ and Israel (Ex. 4:22, 23; 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 reoffer of the kingdom to Israel (which occurred between 33 A.D. and about 62 A.D.).

And the Book of Revelation — dealing largely with the Jewish people once again (*exclusively*, along with God's dealings with the nations through Israel, in 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 the word *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* (ref. the Foreword in this book). 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.

“A mystery” in the New Testament does not have to do with something completely new, something not dealt with at all or unknown in the Old Testament (a common misconception which is often taught concerning the meaning of the word). This, of course, couldn’t be true, for, as previously seen, there is nothing in the New that cannot be found after some form in the Old.

Rather, “a mystery” in the New Testament has to do with *an opening up and an unveiling of something previously introduced and dealt with in the Old Testament.* “A mystery” has to do with *additional revelation, commentary, on that already seen in the Old Testament, allowing the Old Testament revelation to be fully opened up and revealed* (e.g., note that a *full revelation of the Son* in the Book of Revelation allows the “mystery of God” [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 Tes-

tament 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.”

(The identification of “the great city” [or, ‘that great city’ (same structure in the Greek text throughout)] with *Jerusalem* is dealt with more fully and after a different fashion in Chapter II of this book.

Note also that “Jerusalem” is used a number of times in Scripture as simply another way of referring to *the Jewish people*. Even “the land of Israel” is used this same way at times in Scripture [cf. 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 seventeen 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).

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 (revealed through a dream) and through four great beasts in chapter seven (revealed through a vision). 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*; and they have to be understood *in the light of the reason for the Times of the Gentiles — Israel not only reaping the consequences of her actions, but ultimately bringing the nation to the place of repentance — and that which will occur once God’s purpose for this period is realized*.

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

(Note that one of the laws of the harvest has to do with the fact that a person *not only reaps what he sows but he always reaps more than he sows*. Israel has “sown the wind” [violating God’s covenant through centuries of disobedience, including harlotry], and they will, resultingly, “reap the whirlwind” [Hosea 8:7; 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, 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 is the reason that 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 opening six verses of chapter nineteen. Both sections of Scripture deal with *exactly the*

*same thing*, from two different perspectives. They deal with Israel and the nations during the Times of the Gentiles, Israel brought to the place of repentance through Gentile persecution, Gentile world power destroyed, and the Messianic Kingdom ushered in.

And similar parallels can be seen between a number of other things in Zechariah's first six visions and other parts of the book of Revelation as well.

"Then the angel that talked with me went forth, and said unto me, Lift up now thine eyes, and see what is this that goeth forth.

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

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

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

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

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

And he said unto me, To build it an house in the land of Shinar: and it shall be established, and set there upon her own base" (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 evidently with a Middle

Eastern capital). This disbursement of the Jewish people throughout the Gentile world, both past and future, is exactly what is seen in 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 other lovers among the nations, particularly as she continues to court the Gentile nations in the final form of the kingdom of Babylon.

The “ephah” was the largest measure for dry goods used by the Jews, though of Egyptian origin. And the “ephah,” when used in a symbolic sense, would invariably be thought of as referring to *trade or commerce*. This was simply the manner in which the “ephah” was used, allowing it to be a natural emblem for *merchandising*.

The woman seated in the midst of the ephah, in this respect, would point to one characteristic of the Jewish people after being removed from their land — transformed from a nation primarily involved in *agriculture* to a nation primarily involved in *merchandising*. Note that *merchandising* is a main realm in which the woman is seen involved throughout a large section of Revelation chapter eighteen (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 established and dealt with by God in relation to the magnitude of her sin, with a view to repentance.*

(The vision of the ephah could only span the centuries of time covering the entire Times of the Gentiles [some twenty-six centuries] as seen in Daniel’s great image or the four great beasts, though with a particular emphasis upon *the latter days*.)

With Israel and the magnitude of her sin over centuries of time in view, note again the laws of the harvest relative to sowing and reaping.

Note, according to Zechariah’s vision of the woman in the ephah, that which must ultimately occur relative to the remnant of Jews presently in the land of Israel — approximately 6,000,000 today. It is exactly the same thing seen in the Book of Jonah and elsewhere in Scripture. The Jews presently in the land must be cast from the ship into the sea [a place typifying “death” and “the Gentiles”].

They must be removed from their land and driven back out among the Gentile nations once again. And *among the nations [in the sea]* the Jewish people will be viewed as *dead* [as Lazarus in the seventh sign in John's gospel, John 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. And most of the Jews carried away never left Babylon at the end of the seventy years to return to their land (Jer. 25:11, 12; cf. II Chron. 36:20, 21; Dan. 9:1, 2). *They had found a home in Babylon. In this respect, as long as Babylon remained in existence, the association of the Jewish people with Babylon could only have continued.*

In the latter days, when the final form of Daniel's image appears — the final form of the kingdom of Babylon — *Israel will be left without a choice other than to see the nation's harlotry brought into full bloom within the kingdom of Antichrist.* The things seen in the vision of the ephah will be brought to pass during the days of the last king of Babylon, with "Israel" enmeshed in the final form of this Babylonian kingdom to the extent that *the nation is spoken of in synonymous terms* with "Babylon" in Revelation chapter seventeen through the opening verses of chapter nineteen.

These are the things forming the Old Testament connection which allow "Babylon" to be used as a metaphor for *Jerusalem* in the Book of Revelation — as previously seen, a reference used more directly for *the people of the city, the Jewish people* (cf. Ps. 122:6; Jer. 44:13; Lam. 1:7, 8, 17; Matt. 23:37; Rev. 21:9, 10).

## 2

### That Great City

#### POSSESSING REGAL AUTHORITY OVER THE KINGS OF THE EARTH

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

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

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

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

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

And the woman which thou sawest is that great city, which reigneth over [*lit.*, 'which possesses kingly authority over'] the kings of the earth (Rev. 17:1-3, 16-18).

Revelation chapters seventeen through the first part of chapter twenty provides a climactic sequence of events which bring about the only possible proper end to Daniel's Seventy-Week prophecy — the conclusion seen in the prophecy itself, as laid out in a six-fold manner in the introductory verse of the prophecy, in 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, 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 will be brought to the place of repentance, a nation will be born in a day, Israel's sins — all types of disobedience, including harlotry, resulting in and climaxed by the crucifixion of the nation's Messiah when He came the first time — will be done away with, everlasting righteousness will be brought in, the mystery of God will be finished through a full revelation of the Son (sealing up [nothing more to be added, a bringing to completion] of the vision and prophecy), and the Glory will be restored to Israel within a Temple which Messiah Himself will build (anointing the most Holy).

This is what Revelation chapters six through the first part of chapter twenty are about. They are about God completing His dealings with Israel during and immediately following the seven unfulfilled years of Daniel's Seventy-Week prophecy, bringing the six things seen in 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 XII, "Daniel's Seventy Weeks," in the author's book, THE TIME OF THE END.)

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, or in 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 after time in the Old Testament. 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) 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) *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 both metaphors is *made clear* in the numerous Old Testament passages dealing with the subject, in earlier parts of the Book of Revelation, and in chapter seventeen through the first part of chapter nineteen as well.

Then, through the use of the word “mystery,” *any teaching surrounding that 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 Chapter I of this book [pp. 8, 9], “a mystery” in the New Testament refers to *something made known in the Old Testament which has yet to be fully opened up and revealed*. And the opening up and complete unveiling of that referred to as “a mystery” in the New Testament, referring back to something in the Old Testament, awaited the additional revelation seen in the New Testament.

Dealing with events foreshadowed in 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 [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 Old Testament which deal with things having to do with the mystery of Israel’s blindness and the mystery revealed to Paul, with the Old Testament Scriptures in this respect complete in and of themselves. But, a full opening up and revealing, explaining, these things awaited New Testament revelation.

In the preceding respect, note the folly of individuals having one Testament without the other, particularly the New without the Old [which would be somewhat akin to viewing a house without its foundation]. One Testament is to be understood in the light of the other — the Old in the light of the New, and the New in the light of the Old.)

Thus, not only must material in these chapters in the Book of Revelation (chs. 17-19) 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 TO 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 Israel’s Messiah.*

This is the manner in which revelation about the Beast begins in Genesis, continues throughout the Old Testament, continues into the New Testament, and concludes in the Book of Revelation. *When the Beast appears in Scripture, Israel and Israel’s Messiah appear someplace in the text or context as well (e.g., Gen. 9-11 [Shem in ch. 9, Nimrod in ch. 10, and Abraham and his lineage in ch. 11ff]; 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 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 chapter seventeen through the first part of chapter nineteen presents, in detail, the end of the matter. Israel, in these chapters, is seen *at the height of her degeneracy — enmeshed in and having illicit relations with the most corrupt form of Gentile world power that has ever been or will ever be known by man throughout his 6,000-year history.* And it is within this setting, as Gentile persecution of Israel reaches heights heretofore unknown, that *Israel is brought to the place of repentance and is cleansed of her harlotry* (*cf.* Judges 19:23-30).

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, chapter seventeen through the first part of chapter nineteen has to do with *Israel's harlotry seen at its apex and then brought to an end*. And this is the *ONLY PLACE* in the book where this is dealt with.

If “the great whore” in these chapters is other than *Israel*, then a major subject of Old Testament prophecy relating to *Israel* is *not even dealt with in the Book of Revelation*.

Apart from understanding that the “woman” represents *Israel*, the final seven years of the Jewish dispensation is brought to a close in the Book of Revelation *without this book even dealing with the main purpose for these seven years*.

Apart from seeing *Israel* with the Beast in these chapters, that which could only be uppermost in God's mind concerning *Israel* during the Tribulation — *bringing His people, who have played the harlot over centuries of time, to the place of repentance — is not even mentioned in the book*.

But, as previously stated, the preceding is just one way in which the woman can be identified. As will be shown, this chapter goes on to state, *in so many words*, that “the woman” is *Israel*. Then, other internal proofs are provided in the chapter concerning the same thing (along with the preceding and next chapters [Chs. I, III]).

### **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 discussed later in this chapter).

“The woman” in the chapter is clearly seen to be *Israel*, with Satan throughout later verses in the chapter seeking to destroy the woman, to destroy Israel. And the statement about *the sun, moon, and stars, with regality in view*, is an allusion back to the second of Joseph’s two dreams in Genesis chapter thirty-seven (v. 9).

In the type in Genesis, the reference to *the sun, moon, and stars* making “obeisance” to Joseph had to do with Joseph and his immediate family (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 where 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 right 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) *And the one driven to the place where there was no choice left other than to confess that which had been done years before to the very one to whom it was done (rejection, crucifixion).*

And the preceding is *exactly what is seen* beginning in Revelation chapter twelve and continuing through the first six verses of chapter nineteen. The woman in chapter twelve is *the same woman* seen in chapters seventeen through the first part of nineteen.

*Regality* is seen in connection with the woman *in both sections*. This has already been shown in connection with the woman in chapter twelve, and it will be shown later in this chapter in connection with the woman in chapters seventeen through the first part of nineteen.

As well, these chapters in the Book of Revelation are *in exact accord* with teachings pertaining to Israel's harlotry as seen in Genesis chapters thirty-seven through forty-five, along with numerous other places in the Old Testament.

With all of this information staring a Bible student in the face, one often wonders how so many people can go astray when it comes to *a correct interpretation of the harlot woman beginning in Revelation chapter seventeen*. Possibly thoughts from what Andrew Jukes had to say over one hundred years ago about the neglect of the study of types by Bible students in his day might apply:

“The real secret of the neglect of the types, I cannot but think may, in part, be traced to this — that they require more spiritual intelligence than many Christians can bring to them.”

### 1) *The Woman Is That Great City*

As the Beast is identified in chapter seventeen (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* (on the validity or nonvalidity of “the great city” being included in the text of 14:8, refer to the note on p. 10 of Ch. I).

Babylon was the place where the southern two tribes were taken captive, beginning about 605 B.C., beginning the Times of the Gentiles.

Over one hundred years earlier (about 722 B.C.), the northern ten tribes had been taken captive by the Assyrians (the world power of that previous day). But between these two times, the Babylonians had conquered the Assyrian kingdom, shifting the center of world power from Assyria to Babylon and, after about 605 B.C., placed all twelve tribes within a Babylonian kingdom.

Babylon is out in the world, typified by *Egypt*; and God allowed the Jewish people to be uprooted from their land and taken captive to Babylon because of their numerous transgressions occurring over centuries of time, with sexual perversion, associated with *Sodom*, among sins heading the list (cf. 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 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*...”)

## 2) The Woman Possessing Regal Authority

Then, Rev. 17:18 also presents another means of identification. This verse doesn’t stop with the identification of the woman as “that great city.” Rather, the verse goes on to provide a second means of identification, which is *in complete keeping* with the first part of the verse.

The verse continues by adding the words, “which reigneth over the kings of the earth.” A better translation of these words from the Greek text would be, “which possesses kingly authority over the kings of the earth” (*ref. Wuest’s Expanded Translation* — “which possesses [imperial] power over...”), limiting matters in the light of 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 in the regal capacity implied by sonship, not Egypt*.

And this recognition was made known while Israel was still in Egypt. Israel, following the observance of the Passover and the festival of Unleavened Bread in Exodus chapters twelve and thirteen, was to be led out of Egypt under Moses.

Then, following certain events occurring while enroute to Kadesh-Barnea — the old covenant given through Moses at Mt. Sinai, the Magna Charta for the kingdom, containing all of the rules and regulations governing the people of God within the kingdom, along with the construction of the Tabernacle, the dwelling place of God among His people within the theocracy — Israel was to enter into and occupy the land previously covenanted to Abraham, Isaac, and Jacob; and once the Jewish people had become established in this land, they were *to rule the nations as God’s firstborn son, within a theocracy*.

Again, note the latter part of 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, 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, 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...”

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).

Thus, Scripture is quite clear on the identity of *the harlot* in Rev. 17:1-19:6, and the next chapter in this book will deal with the future cleansing of the nation, as seen in these same three chapters.

# 3

## That Mighty City, Burning

THROWN DOWN, FOUND NO MORE AT ALL

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

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

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

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

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

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

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

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

And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down and shall be found no more at all (Rev. 18:1, 2a, 3, 5, 7-10, 21).

The main thrust of Scripture seen throughout Revelation chapter seventeen into 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 sense*, the working out of God's plans and purposes for all three creations — *Jew, Gentile, and Christian* — has to do with *ruined man* and involves 6,000 years of restorative work, followed by the 1,000-year Messianic Era, *a Sabbath rest* awaiting the people of God. And this is patterned after God's previous restorative work surrounding *the ruined material creation* — occurring over six days time, with God resting on the seventh day (a Sabbath rest) — in Genesis 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. Each facet provides a different part of *one complete overall word picture*, with the complete picture presenting the matter *exactly as God would have man view the whole of His plans and purposes regarding Israel, the nations, and the Church*.

And, regardless of how or where these things are dealt with in the Old Testament, there is always *a particular emphasis on concluding events* — events which bring the whole of the matter to fruition, as seen beginning in Revelation chapter seventeen and continuing through the first part of chapter twenty.

Thus, when one arrives at this closing part of the Book of Revelation and begins reading extensively about *a Beast and a harlot woman*, he is not left to his own imagination and interpre-

tation concerning that which is in view. Scripture will reveal and interpret the matter for him.

All one has to do is go back to the Old Testament and see how God has previously laid the whole of the matter out, beginning in Genesis.

In this respect, through *comparing that which is spiritual with that which is spiritual* (1 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 interpret the matter for the reader.*

(Two Anglicized Greek words are sometimes used to call attention to correct and incorrect methods of Biblical study and interpretation — *exegesis* and *eisegesis*. The Greek prepositions *ek* [meaning, “out of”] and *eis* [meaning, “into”] are prefixed to the same word, which, without the prepositions, means “to guide” or “to lead.”

*Exegesis* has to do with *deriving out of a passage* that which is within the passage. In 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.* Chapters I, II in this book].

*Eisegesis*, on the other hand, has to do with *reading into a passage* that which is not in the passage. *Eisegesis*, rather than allowing Scripture to identify the harlot woman in Rev. 17-19a, reads a foreign meaning into the passage, usually attempting to see “the great whore” used as a *metaphor for a false religious system*, often seen as *the Roman Catholic Church*.

*And this type mishandling of the passage is no small thing.* Not only does such a teaching do away with the correct understanding of the passage but such a teaching has the Times of the Gentiles ending in the Book of Revelation after a fashion which is *completely out of line with the way in which the Times of the Gentiles is seen being brought to a close throughout Moses, the Psalms, and the Prophets.*)

The Old Testament has already dealt extensively, in minute detail, with *the whole* of that seen beginning with Revelation chapter seventeen and continuing into the first part of chapter twenty. *A complete word picture* has already been presented, for all to see. And this part of the Book of Revelation, dealing with the

same thing as previously seen in the Old Testament, places the emphasis exactly where Moses, the Psalms, and the Prophets had previously placed the emphasis, which could only be expected.

### **The Emphasis and Divisions in Revelation 17:1-20:6**

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 centrally being dealt with throughout.

The subject matter of this section of Scripture is stated, in so many words, in the opening verse:

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

*The harlot* is dealt with at length pertaining to *her identity and where she resides* (leaving no possible room for anyone to question that being pictured [if Scripture is compared with Scripture]).

And then *the harlot*, within the scope of this section of Scripture, is seen being *completely destroyed* (again, leaving no possible room for anyone to question that being pictured [again, if Scripture is compared with Scripture]).

*The Beast and his kingdom*, on the other hand, are dealt with in this section of Scripture only with respect to *identity*

*and an impending destruction.* The harlot is the one dealt with *in detail throughout*, not the Beast.

2) *In 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 this than she will have previously had with Christ's dealings with Israel and the nations during the Tribulation. The Bride simply will not participate in judgments occurring on earth when the seals of the seven-sealed scroll are being

broken, and these judgments will not be concluded until after Christ returns to the earth to complete His dealings with Israel and the nations preceding the Messianic Era.

Note that Joseph's wife, Asenath, was in another part of the palace when he dealt with his brethren at the time he revealed himself to them.

And note that Moses' wife, Zipporah, only went part way with him when he returned to Egypt to deal with his brethren in this same respect.

Moses and Zipporah were reunited only after he had dealt with the Jewish people in Egypt, after he had dealt with the Pharaoh of Egypt, after the death of the firstborn, after he had led the Israelites out of Egypt, and after Pharaoh and his armed forces had been destroyed in the Sea.

And the same sequence will, of necessity, be followed in the antitype. The bride, as Zipporah, may very well accompany Christ part way and remain in the New Jerusalem above the earth while He deals with Israel and the nations on earth. Then, once these dealings have been concluded — which will be after Israel's national conversion and restoration to her land, and after the destruction of Gentile world power (which, according to Scripture, will occur in this order) — Christ will be reunited with the one who will then have become His wife.

(At the time of the destruction of Gentile world power, all the judgments seen within the breaking of the seals of the seven-sealed scroll in Revelation chapter five will have come to pass.

This will complete God's terms for the redemption of the inheritance — with the marriage of Christ to His bride and the re-marriage of God to Israel seen as part and parcel with the redemption of the inheritance [*cf.* Ruth 4:1ff]).

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.*

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.*

Or, viewing the matter from another perspective, as long as Israel remains in the nation's present condition — a harlot, co-mingling with and having illicit, forbidden relationships with the nations — the nations will continue to accumulate their wealth at Israel's expense, with Israel involved in and sharing in this wealth.

But once Israel is brought to the place of repentance, followed by Israel's harlotry being done away with (burned with fire [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. pp. 6-8 in Chapter I of this book, where this is explained]).

(When seeking to understand the book of Revelation, a major problem results from not understanding and interpreting material in the book after the manner in which God has structured this material — again,

something stated in the opening verse of the book, though largely ignored.

Thus, when individuals attempt to understand things in this book from a western mindset, or through any other means different than the way that it was set forth in this opening verse, is it any wonder that they have trouble?)

Note particularly 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; Rev. 17:16, 17].)

In that day, Gentile headship will be over, their wealth will be gone, but they will find that they will possess something far greater. *Spiritual blessings/spiritual wealth, which will be theirs through*

restored Israel, will far exceed anything which they will have possessed throughout the Times of the Gentiles (cf. 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 purifies in one respect and destroys in another through separating that which is worthless from that which is of value.

Once this separation occurs, Israel’s harlotry will be *completely destroyed by the fire*; but, on the other hand, the nation itself will *remain untouched by the fire*.

Nebuchadnezzar tried to use fire in the latter respect in Daniel chapter three — in relation to three Israelites, foreshadowing the entire nation — and *failed completely*.

With an oven heated seven times hotter than normal and three Israelites thrown into the midst of this fire (“seven,” *a complete number, showing the completion of that in view*, probably indicating that the furnace was heated as hot as possible without destroying the furnace), not a single hair on the head of any one of the three was even singed.

Nor could Darius in the succeeding Medo-Persian kingdom get the lions to eat Daniel (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 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's dealings with Israel's harlotry. *The harlot will be utterly destroyed — consumed by fire on the one hand, and a nation purified by the fire will live on the other.*

Then, and only then, can God complete His dealing with Israel, deal with the nations, deal with Satan and his angels, and usher in the Messianic Kingdom.

### **Israel and the nations — Past, Present, and Future**

The definition of and thoughts surrounding the use of the word “mystery” in the New Testament have been dealt with at length in the two previous chapters of this book (Chs. I, II). And that which follows in this section — in both of the two main parts to the section — will deal once again with matters set forth by the use of this word, from different perspectives than previously seen.

The first will show the same statements used of Israel in Jeremiah's prophecy that are used in the chapter under discussion of the harlot in the Book of Revelation, presenting matters from two different vantage points in these two books.

Then, the other will show sharp distinctions between Israel at two different times, before and after the nation passes through the fire, as seen in an Old Testament passage from Judges, foreshadowing and shedding light upon that under discussion in 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 anymore in thee; and the sound of a millstone shall be heard no more at all in thee;

And the light of a candle shall shine no more at all in thee; and the voice of the bridegroom and of the bride shall be heard no more at all in thee: for thy merchants were the great men of the earth; for by thy sorceries were all nations deceived.”

Exactly the same thing is stated about Israel in Jer. 25:10 as 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 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 cleansed and removed the nation from these lands.

Then, at that time, God will *restore these things to her, in her own land, in connection with the restoration of the theocracy. That taken from the nation in Jer. 25:10, 11 will be restored to the Jewish people.*

## 2) Judges and John

The five books of Moses, the Pentateuch, end with the account of Moses' death and Joshua assuming the mantle (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) *Disobedience on the part of the Jewish people.*

2) *God's reaction to their disobedience* (which had to do with anger, followed by a chastisement of the Jewish people to bring about repentance; and their repentance was followed each time by God raising up one or more individuals [one or more judges] to deliver His people).

During Moses and Joshua's day, God had commanded His people *to drive out all of the Gentile nations inhabiting the land*. But, following Joshua's death, the Israelites gradually began *to cease* driving these nations out (cf. Deut. 7:1, 2, 16, 22-24; Josh. 23:1-5; Judg. 1:1, 19, 21, 27-33).

Then, *disobedience at this point resulted in other forms of disobedience* — something which the Lord had previously called to the people's attention and had warned them about (cf. 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, perse-

cution 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 (e.g., Moses' life is divided into three separate and distinct forty-year periods, Moses was on Mount Sinai forty days and nights, the disobedient Israelites under Moses wandered in the wilderness for forty years, each of Israel's first three kings reigned for forty years, Christ was tempted by Satan for forty days and nights, and Christ had a forty-day post-resurrection ministry prior to His ascension).

In this respect, because of Israel's disobedience, God gave His people into the hands of the Gentiles (the Philistines) for a *complete period of time*. And this complete period could only have followed a *completion of Israel's disobedience* over the years. That is to say, Israel's cup of iniquity had apparently become full (cf. 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 as 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 the complete history of Israel — from the time of the inception of the nation during Moses' day to modern times.

And the nation is nearing the end of the final period of their disobedience, with the Jewish people about to find themselves in the hands of Gentile nations which will render such intense persecution that repentance, after millenniums of time, will be forthcoming.

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

b) *The Epilogue to Judges (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 are *the same word* in their respective languages.

(Note 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*, Whose name is *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* (their great King-Priest after the order of Melchizedek rather than Saul).

That is to say, *the Jewish people are living today between the time when they crucified their Messiah and the time when their Messiah will return as the great King-Priest after the order of Melchizedek.*

As well, in the preceding respect, the Jewish people today are also living during *a time when they are not only without a King, but a time when everyone is doing that which is right in his own eyes.*

### 1) Judges Chapter Nineteen

But, as has been shown earlier in this chapter from 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 concubine played the whore against him" and returned to Bethlehem, to 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).

Enroute from Bethlehem to Mt. Ephraim, they entered the village of Gibeah, with a view to spending the night, which is where a main part of that seen in the account occurred.

After sitting in the streets of the city for awhile, waiting for someone in the city to befriend them and offer lodging for the night, an old man came in from his work in the fields, saw them,

and offered them a place where both their animals (donkeys) and the three of them could spend the night (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 instead (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 one piece to each of the twelve tribes of Israel (vv. 27-29).

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:

- 1) *Israel existing in the condition seen in Judges — without a King and every man doing that which is right in his own eyes.*
- 2) *An account of both a harlot and a virtuous woman.*

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

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

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

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

Now, note how this is presented in Rev. 12:1-20:6. Two women are seen. In chapter twelve, a *woman in possession of regality* is seen. Then, beginning in chapter seventeen and continuing through the first six verses of chapter nineteen, a *harlot* is seen (the same woman from chapter twelve, though now presented as a harlot).

And, as in the account in *Judges*, the harlot is seen being abused throughout the night — throughout the time of "the darkness of this world," prior to the time that "the Sun of righteousness" arises "with healing in his wings" (cf. 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 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 sent to each of the twelve tribes of Israel*.

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

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

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

# 4

## An Angel Standing in the Sun

### ANNOUNCING THE GREAT SUPPER OF GOD

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

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

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

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

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

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

And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth: and all the fowls were filled with their flesh (Rev. 19:11, 16-21).

The first three chapters in this book have dealt principally with the harlot in Rev. 17:1-19:6 residing in the kingdom of the Beast, followed by the harlot's destruction. The first part of this closing chapter in the book will continue with a number of related thoughts on the same subject as the previous three chapters, then move on to Christ's return and the destruction of the kingdom of the Beast.

### **God's Two Firstborn Sons in the Old Testament**

The introduction of the nation of Israel in Scripture, along with the supply of a continuing wealth of information pertaining to this nation, is seen at a time much earlier than man might think or imagine.

For example, in Ex. 12:40, 41, *Israel is seen sojourning in a land throughout the four hundred thirty years leading up to the beginning of the nation's existence* — a sojourn which began at the time Abraham left Ur of the Chaldees, thirty years prior to the birth of Isaac.

Or, in Heb. 7:9, 10, Levi is seen as *having paid tithes in the loins of Abraham* (his great, great grandfather), at the time Abraham met Melchizedek in Genesis chapter fourteen (Heb. 7:9, 10), again, prior to the birth of Isaac.

Thus, a nation which would not exist until four hundred thirty years had passed is seen in the loins of Abraham at the time he left Ur at the age of seventy. And matters regarding Israel in this respect can be taken back even farther than the preceding, much farther (*e.g.*, Shem, nine generations preceding Abraham).

(For additional information in the preceding realm, refer to Chapter VI, "The Selfsame Day," in the author's book, WE ARE ALMOST THERE.)

Information regarding the nation of Israel begins in Genesis much earlier than Abraham's birth in chapter eleven, or actually even the account of that stated about Shem in chapter nine. Information regarding Israel in Scripture actually begins at that time when the Spirit of God moved upon the ruined creation in Gen. 1:2b and continues from that point throughout the first 2,000 years of human history, preceding the birth of Abraham, the father of the nation of Israel (Gen. 1:2b-11:26).

References to or events pertaining to the nation, centuries and millenniums prior to the existence of the nation, can easily be seen in passages such as Gen. 3:15 (the Seed of the woman [Israel]), or the typology of Cain and Abel (Gen. 4:1ff), or that of Noah and his family passing through the Flood (Gen. 6:1-8:22), or that stated about Shem in relation to Ham and Japheth. (Gen. 9:25-27).

But how can things pertaining to Israel be seen beginning with the earth's restoration and continuing into man's creation in the opening verses of chapter one?

Note five verses of Scripture in four New Testament books:

"Ye worship ye know not what: we know what we worship: for salvation is of the Jews" (John 4:22).

"For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him:

And he is before all things, and by him all things consist ['all things have been established,' 'all things hold together']" (Col. 1:16, 17).

"Hath in these last days spoken unto us by ['in the person of'] his Son, whom he hath appointed heir of all things, by whom also he made the worlds ['brought into existence (arranged) the ages']" (Heb. 1:2).

"And all that dwell upon the earth shall worship him [the Beast], whose names are not written in the book of life of the Lamb slain from the foundation of the world" (Rev. 13:8).

In the first of the preceding references, "salvation" is clearly stated to be "of the Jews." This is the nation which brought forth the Saviour, Who, in the fourth and last of the references, was "slain from the foundation of the world" (which takes one back to the time of Gen. 1:2b ff [cf. I Peter 1:19, 20]).

(How can one son [Israel] be present at a time prior to that son's existence? That has already been addressed after one fashion, but it can also be addressed by asking, How could Christ have been slain at a time prior to His incarnation and the events of Calvary?

Then, who slew Christ at the time seen in Rev. 13:8—"from the foundation of the world" [*i.e.*, from the time of events in Gen. 1:2b ff]? Only one person could possibly be seen as the slayer; *only the other son could have committed this act, as seen in the typology of Cain slaying Abel in Gen. 4.*

*Christ was the Paschal Lamb, the paschal lamb was given to Israel [Ex. 12:1ff], and only Israel could slay the paschal lamb. It matters not whether the event occurred at the time of the restoration of the ruined material creation or 4,000 years later at Calvary. The same two individuals — the same two Sons — have to be involved. There is simply no other way for the event to occur at any time in history.*

Suffice it to say that “with God all things are possible” [Matt. 19:26].)

Then note the other two previously quoted references, the second and third references, which have to do *with God’s actions in relation to the whole of the matter, with nothing occurring apart from His Son.*

Any time God’s work is seen in Scripture (e.g., His restorative work occurring over six days time in Gen. 1:2b ff), *His Son*, “slain from the foundation of the world,” has to be seen as well, *for nothing has ever occurred or ever will occur apart from the Son.* And this is the One Whom the nation of Israel would bring forth and slay, though the Son both existed and was slain prior to this time.

“Salvation” is not only “of the Jews,” but “Neither is there salvation in any other [a reference to the One Whom Israel brought forth]” (John 4:22; Acts 4:12) — *inseparable references to both of God’s two firstborn Sons.*

To separate God’s two firstborn Sons in Biblical studies (Ex. 4:22, 23; Heb. 1:6) — dealing with one apart from the other — *is simply not possible.* This is one reason that the same Scriptures are, at times, used of both (e.g., Hos. 11:1; Jonah 1:17 [cf. Matt. 2:15; 12:38-40]); and to see one Son (Christ) apart from the other son (Israel) in the restoration account, beginning in Gen. 1:2b, can only be *a completely improper way to view the matter.*

Beginning revelation pertaining to Israel has to be seen in Scripture in Gen. 1:2b ff, for the work was done completely in connection with and through the One in Whom salvation (restoration) lies; and this Son (Christ) cannot be separated from the other son (Israel), in whom salvation (restoration) lies as well.

Then, note Genesis chapter two where details pertaining to man’s creation in chapter one are given. And these details have to do with the bride being removed from the body.

In the historical account, in the type, Adam was put to sleep,

his side opened, and God took from his opened side a part of his body (a rib), from which he formed the woman, Eve. Then God presented the woman back to the man as a helpmate; and, through this act, the woman, formed from a part of the man, completed the man.

And the antitype is easy to see. The second Man, the last Adam, was put to sleep on the Cross, His side was opened, and out of His opened side flowed the two elements which God is presently using to form the bride — blood and water — pointing to the present high priestly work of the Son (a cleansing, on the basis of His shed blood on the mercy seat in the heavenly sanctuary).

Then, once the bride has been removed from the body (the Spirit's work during the present dispensation), and the bride subsequently revealed (through decisions and determinations resulting from the judgment seat), the bride, formed from a part of the Son's body, will be presented back to the Son as a co-heir, a helpmate, helping the Son in His millennial rule; and, through this act, in line with both the type and Heb. 2:10, the bride will complete the Son.

Now, note something about the preceding. None of this can exist apart from Israel. According to Romans chapter eleven, Gentiles, who do not have a God (Eph. 2:11-13), have been grafted into the only nation with a God (through being "in Christ," a Jewish Saviour [v. 24]), the nation which brought forth the Saviour, the only nation which could do so, for "salvation is of the Jews."

Thus, Israel is not only seen in Genesis chapter one, but in chapter two as well.

Then the nation is seen throughout chapter three in the account of man's fall, necessitating salvation, with the account of Israel slaying Christ in the typology of Cain slaying Abel in chapter four. And material in chapter four, both before and after the account of Cain slaying Abel, provides a complete history of the nation of Israel, 2,500 years before the nation even existed.

Then, none of the events in chapters five through eight could have occurred apart from Israel being seen throughout — Enoch being removed from the earth alive, with Noah and his family then passing through the Flood, foreshadowing the Church being removed prior to Israel passing through the Tribulation.

As previously seen, nothing occurs apart from the Son, which, in reality, as also previously seen, would have to include both Sons — both Christ and Israel. And aside from the preceding, the typology surrounding Enoch couldn't exist apart from Israel, for, apart from Israel, there could be no Church to be removed in the antitype.

And this could be continued through subsequent chapters leading to Abraham's birth (chs. 9-11a), but the preceding material should be sufficient to get the point across. God's work through One of His firstborn Sons simply cannot occur apart from the Other firstborn Son being seen as well.

(Note how this takes care of a quite-popular, erroneous teaching in Christendom today — the teaching that the Church has supplanted Israel in God's plans and purposes, with God being through with Israel.

If something such as the preceding has occurred, after any fashion, then *Christians can forget about everything, including their very salvation.*

God's work through One Son is not seen, it cannot exist, apart from the Other Son. Apart from a connection with both Sons — *a Jewish Saviour, brought forth by the nation of Israel, with Christians seen grafted into a Jewish trunk* — there can be no salvation, or anything else, aside from eternal ruin and damnation [Rom. 11:1-26].

And the truth of the preceding can be seen throughout the first eleven chapters of Genesis, then continuing with the birth of Abraham in Gen. 11:27 and progressively moving throughout the Old Testament.

Note just one example — that of Shem, in relation to Ham and Japheth in Gen. 9:25-27. Shem was the only one of Noah's three sons possessing a God. The other two sons, without a God, could only possess a connection with God *one way* — by going to the son in possession of a God, *by going to Shem and dwelling "in the tents of Shem"* [the words used in Scripture to denote *the only way* of partaking of that possessed by Shem].

Shem's lineage in this respect can be traced through Abraham nine generations later, then through Isaac, Jacob, his twelve sons, and the nation of Israel. All of the other nations on earth can trace their lineage through either Ham, Japheth, or Shem's lineage through individuals other than Abraham Isaac, Jacob, and his twelve sons.

And, exactly the same conditions exist today in relation to the descendants of Shem, Ham, and Japheth — *conditions which can never change. "Israel" is the only nation on the face of the earth with a God, all of the other nations are as described in Eph. 2:11-13 [without a God (cf.*

Ps. 96:5)], and the nations are left with only one choice if they would have any connection with or access to God. *They must go to the one nation with a God, to a Jewish Saviour Who is God. There is no alternative.*

Now, note what would happen if Shem were removed from the picture in Genesis chapter nine, or if the nation of Israel were removed from the picture today [which are two ways of saying the same thing].

*That needs to be thought through — thought about long and hard — before giving credence to what so many Christians are stating today about God being through with Israel, seeing the Church replacing Israel in God's plans and purposes.)*

Now, keep the preceding thoughts pertaining to Israel in mind when moving through that part of the Book of Revelation dealing with the Tribulation and beyond, extending into the Millennium (6:1-20:6).

Scripture specifically refers to the Tribulation as “the time of Jacob’s trouble” (Jer. 30:7). *And the purpose for the Tribulation, in relation to this time of trouble, is to bring Jacob (Israel) to the place of repentance, in order that the six things listed in Dan. 9:24 can be brought to pass.*

Israel occupies center-stage during this time. And not only does Israel occupy a position of this nature at this time, but also during the time immediately following when Christ returns, along with the ensuing Millennium, and even during all of the ensuing ages beyond.

In the Old Testament, Israel is seen as *the wife of Jehovah, who involved herself in harlotry (among other forms of disobedience), whom God divorced, and drove out among the nations to effect repentance.*

And, as well, Israel is also seen in the Old Testament as *the one who will one day be brought to repentance, restored as the wife of Jehovah, with God's plans and purposes ultimately being worked out through this nation.*

*This is the complete story of Israel as presented in the Old Testament Scriptures, stated in a very succinct manner.*

With that in mind, and with Scripture spending quite a bit of time in the Book of Revelation dealing with *a harlot woman* during “the time of Jacob’s trouble” (Rev. 12:1-17; 17:1-19:6) — completely in line with God dealing with *a harlot woman* during the same time in the Old Testament (Lev. 26:39-42; Isa. 1:21-2:5; Jer. 3:1-4:31; 30:1-31:40; Ezek. 16:1-63) — the proper identity of the

*harlot woman* in the latter part of the Book of Revelation becomes a simple matter to ascertain.

In fact, as evident from the preceding, through comparing Scripture with Scripture, *the Scriptures will clearly identify the harlot*, leaving no room for anyone to question the harlot's identity (refer to the three previous chapters in this book).

Revelation 17:1-19:6 provides exactly the same picture seen so many times in the Old Testament. And apart from seeing this section of Scripture in the Book of Revelation dealing with this subject — *i.e., seeing this section dealing with Israel relative to the nation's harlotry [which is inseparably connected with God's central purpose for having Israel pass through this time — to effect Israel's repentance]* — then Israel's harlotry is not even seen being dealt with in this book.

This would put "the time of Jacob's trouble" in the Book of Revelation completely *out of line with the reason for the existence of this time*. In short, as previously seen, this would put the Book of Revelation *out of line with Old Testament revelation*.

In this respect, a correct, proper understanding of Rev. 17:1-19:6 cannot be overemphasized, which is why so much time has been spent in this book dealing with this section of Scripture.

Error, particularly at this point in the book, can lead to error elsewhere. And the whole thing can end up causing a person to possess erroneous thoughts on other related passages of Scripture, sometimes numerous related passages, literally closing the Scriptures in this whole overall realm to one's understanding.

Or, on the other hand, a correct handling of this section of Scripture can lead to correctly understanding numerous related passages of Scripture elsewhere, opening the Scriptures in this whole overall realm to one's understanding.

### **The Scene in Heaven, The Heavens Opened, Then...**

The scene in heaven over the harlot's destruction — burned with fire — is one of rejoicing. Only after this has occurred can matters continue to the point seen at the end of the chapter — the destruction of Gentile world power, with God's purpose for bringing Israel into existence then being realized in all its fulness.

(Note that events in Rev. 17:1-19:6 present a complete picture of the harlot in and of itself, which, time-wise in the text, begins about the middle of the Tribulation [Israel residing in the kingdom of the Beast after all seven heads have been crowned] and extends to that time when Israel is cleansed of the nation's harlotry.

And Israel being cleansed of her harlotry [the harlot woman destroyed by fire, with the virtuous woman arising as a phoenix out of the ashes] will not occur until after Christ returns and the nation is dealt with in a final sense in this respect [probably by Elijah, who, along with Moses, will accompany Christ back to the earth].

For additional information about Moses and Elijah accompanying Christ when He returns, refer to the author's book, *COMING IN HIS KINGDOM*, particularly Chs. III, IV.

The order of events relative to Israel will be:

1) Israel brought to the place of repentance near the end of the Tribulation [calling upon the God of their fathers for deliverance, though not knowing the identity of their Deliverer at this time].

2) Christ's return [accompanied by Moses, Elijah, and the armies of heaven (angels)].

3) Subsequent dealings with Israel then brought to pass [which will include Israel's salvation when they look upon the One Whom they pierced (Zech. 12:10-14), Israel's harlotry becoming a thing of the past, never to exist again (Jer. 30:14-17; Rev. 19:3), the restoration of the Jewish people to their land, and the theocracy restored to the house of Israel under a new covenant (Jer. 30:18-22; 31:8, 9, 31-33)].

Thus, don't attempt to read Rev. 19:1-21 in a completely chronological fashion, for the material *has not been structured this way*. Nor has the whole of that seen in Rev. 6:1-19:21 been structured in a chronological fashion, which is where so many go astray in this book — trying to see a chronological sequence of events in places where they don't and can't exist.

A proper chronological sequence of the events seen occurring different places in the book is not necessarily seen in and ascertained from the passages themselves. Rather, this chronology of events can be seen by comparing Scripture with Scripture — seeing a chronology of events as revealed elsewhere, allowing one to then know the proper sequence of the different events in Rev. 6:1ff.)

Revelation chapter nineteen presents *two suppers* which will occur following the close of the Tribulation (*deipnon*, the Greek word translated “supper” in both instances, refers to the principle meal of the day, usually observed toward evening).

In the first part of the chapter, immediately following the shouts of hallelujah and praise *in heaven* at the end of the Tribulation (vv. 1-6) — a jubilation, mainly because of Israel’s repentance, the destruction of the harlot, and the Son’s impending reign — *the marriage supper of the Lamb* is seen (vv. 7-9).

Then, immediately afterwards the heavens are opened, and Christ, as “King of kings, and Lord of lords,” comes forth with His armies to tread “the winepress of the fierceness and wrath of Almighty God.” And this treading of the winepress *on earth* allows “the supper of the great God [*lit.*, ‘the great supper of God’]” to occur (vv. 11-21).

Thus, two successive *suppers* are seen in chapter nineteen — *one in heaven preceding Christ’s return, and the other on earth following His return*. And the two suppers are completely different in nature, though both are inseparably connected with the Son’s impending reign over the earth.

(The adjective, “great” [Gk., *meGas*] in 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 1:33; 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 *me-gas* 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, extending into the time of Christ’s return, hunger existing among animal life at that time may be such that even non-carnivorous animals will be found partaking of this “great supper.”)

The angel *standing in the sun*, uttering this cry, stands within that used in a metaphorical sense in the Book of Revelation to symbolize *the center of governmental power* (cf. Rev. 6:12; 8:12; 12:1; 16:8). And the symbolism used 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*.

(A similar scene occurring at the time of Christ’s return was depicted 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.”)

Then, from this point, the call goes out to all the birds of the air to come and feast upon that which is about to remain of Gentile world power when it comes against the King in Jerusalem, seeking to prevent Him from taking the sceptre and assuming the throne, seeking to prevent Him from assuming that which will then be rightfully His.

Following this call, both the Beast and the False Prophet are taken and cast alive into the lake of fire. Then the Gentile armies of the earth — which will have dared to follow the Beast, as he led them against the King in Jerusalem, along with restored Israel in the land — will be trodden under foot as Christ treads *the winepress* (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) — that blood will flow in places to a depth coming up to a horse’s bridle. And this slaughter will extend over a distance of about one hundred and eighty miles (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.

### **A Succinct Account, A Previously Detailed Account**

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* of some 2,600 years of Gentile rule, with Israel about to take the sceptre and realize her

God-appointed position among the nations, which was made known through Moses almost 3,500 years ago (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 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 in Malachi reflects on the end of Gentile world power, and the second verse reflects on Christ's subsequent reign, with the remaining four verses dealing with both, but ending with the latter.

And that is exactly what is seen in chapters nineteen and twenty of the Book of Revelation, preceding the eternal ages beginning in chapter twenty-one.

### **Israel and the Nations — Old Testament, New Testament**

The picture concerning Israel presented by Moses, the Psalms, and the Prophets throughout the Old Testament is that of *a nation separated and set apart* from all the other nations for purposes having to do with these nations. And these purposes had to do with *the salvation and blessings* of those comprising all the other nations, as Israel became God's witness to these nations and exercised the rights of the firstborn, within a theocracy, in the land covenanted to Abraham, Isaac, and Jacob (*cf.* 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 offing under Moses and Joshua as Israel was led out of Egypt and established in the land within a theocracy. This is how Israel was to *"serve" God as His firstborn son* (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 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 nine, 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. Then there's the Book of Daniel, which presents different facets of the matter throughout, continuing through the minor Prophets.

An almost endless list of other similar references could be cited, and many are dealt with in earlier parts of this book.

The Old Testament, in this respect, is a treasure trove of information revealing the mind of One with infinite wisdom and knowledge — the One Who created and exercises sovereign control over all things — as He makes known His plans and purposes regarding man, the earth, and ultimately the universe.

*It has all lain in the bosom of the Old Testament for millenniums, and all who have mined its treasures throughout this time have taken nothing away.*

*All is still exactly where Moses and the Prophets left it after penning this Word, and all is still exactly where any and all who have mined its treasures have left this Word as well.*

# Scripture Index

## *Genesis*

|                     |               |
|---------------------|---------------|
| 1:2ff.....          | 61, 62        |
| 1:2-11:26.....      | 60            |
| 1:26-28.....        | 36            |
| 3:15.....           | 6, 12, 27, 61 |
| 4:1ff.....          | 61            |
| 6:1-8:22.....       | 61            |
| Chapters 9-11.....  | 27, 64        |
| 9:25-27.....        | 61, 64        |
| 9:26, 27.....       | 70, 71        |
| 10:10.....          | 12            |
| 11:27.....          | 64            |
| 12:1-3.....         | 45, 70, 73    |
| 12:3.....           | 14            |
| 13:14-18.....       | 73            |
| 14:18.....          | 12            |
| 15:5-21.....        | 73            |
| 15:16.....          | 28, 53        |
| 19:2ff.....         | 56            |
| Chapters 22-25..... | 23, 25        |
| Chapter 24.....     | 22            |
| 24:36.....          | 4             |
| 25:5.....           | 4             |
| Chapters 37-45..... | 30, 31        |
| 37:9, 10.....       | 30            |
| 50:25, 26.....      | 50            |

## *Exodus*

|                      |                |
|----------------------|----------------|
| 2:23ff.....          | 46             |
| 3:1-7.....           | 45, 48         |
| 4:22, 23.....        | 6, 34, 35      |
| .....                | 62, 70, 71, 73 |
| 9:15, 16.....        | 45             |
| Chapters 12, 13..... | 35             |
| 12:1ff.....          | 6, 62          |
| 12:35, 36.....       | 44             |
| 12:40, 41.....       | 60             |
| 13:19.....           | 50             |
| 18:11.....           | 69             |
| 19:5, 6.....         | 13, 73         |
| 23:33.....           | 51             |
| 31:13-17.....        | 38             |

## *Leviticus*

|                |    |
|----------------|----|
| 11:13, 19..... | 19 |
| 26:39-42.....  | 65 |

## *Numbers*

|           |        |
|-----------|--------|
| 23:9..... | 10, 35 |
|-----------|--------|

## *Deuteronomy*

|                           |    |
|---------------------------|----|
| 7:1, 2, 4, 16, 22-24..... | 51 |
| 7:21.....                 | 69 |
| 10:17.....                | 69 |
| 12:30.....                | 51 |
| 14:2.....                 | 10 |
| 14:12, 18.....            | 19 |
| 34:1-12.....              | 50 |

## *Joshua*

|              |    |
|--------------|----|
| 23:1-5.....  | 51 |
| 24:29ff..... | 50 |

## *Judges*

|                         |        |
|-------------------------|--------|
| 1:1, 19, 21, 27-33..... | 51     |
| 2:11, 12, 14-16.....    | 52     |
| 2:21-23.....            | 52     |
| 3:7-9, 12-15.....       | 53     |
| 4:1-4.....              | 53     |
| 6:1-14.....             | 53     |
| 10:6-18.....            | 53     |
| 11:1ff.....             | 53     |
| 12:15.....              | 53     |
| 13:1, 5.....            | 53     |
| 17:6.....               | 51     |
| 18:1.....               | 51     |
| 18:1, 30.....           | 54     |
| 19:1.....               | 51, 54 |
| 19:1-3, 5.....          | 55     |
| 19:1-30.....            | 57     |
| 19:10-30.....           | 56     |
| 19:30.....              | 58     |
| 20:28.....              | 54     |
| 21:25.....              | 51, 54 |

## *Ruth*

|            |    |
|------------|----|
| 4:1ff..... | 42 |
|------------|----|

## *I Samuel*

|             |    |
|-------------|----|
| 7:3-15..... | 53 |
|-------------|----|

## *II Chronicles*

|                |    |
|----------------|----|
| 36:20, 21..... | 20 |
|----------------|----|

## *Esther*

|              |    |
|--------------|----|
| 5:14.....    | 45 |
| 6:6-13.....  | 45 |
| 7:8-10.....  | 45 |
| 9:10-14..... | 45 |

## *Psalms*

|                     |    |
|---------------------|----|
| Chapters 2, 83..... | 74 |
| 47:2.....           | 69 |
| 96:5.....           | 65 |
| 99:2.....           | 69 |
| 103:12-22.....      | 43 |
| 122:6.....          | 20 |
| 138:5.....          | 69 |

## *Isaiah*

|                  |        |
|------------------|--------|
| 1:16-21.....     | 46     |
| 1:18, 21-26..... | 43     |
| 1:21.....        | 28     |
| 1:21-24.....     | 18     |
| 1:21, 26.....    | 11, 33 |
| 1:21-2:5.....    | 65     |
| 4:2.....         | 15     |
| 8:20.....        | 2      |
| 11:1.....        | 15     |
| 28:9, 10.....    | 38     |
| 43:1-3.....      | 48     |
| 43:1-10.....     | 73     |
| 47:1-7.....      | 17     |
| 50:1.....        | 27     |
| 52:4.....        | 34     |
| 60:5, 11.....    | 44     |
| 62:1-5.....      | 17     |
| 65:19.....       | 46     |

## *Jeremiah*

|                     |    |
|---------------------|----|
| 3:1, 3, 6-14.....   | 28 |
| 3:1-14.....         | 18 |
| 3:1-4:31.....       | 65 |
| 3:8.....            | 27 |
| 22:8, 9, 25.....    | 33 |
| 23:5.....           | 15 |
| 25:10, 11.....      | 49 |
| .....               | 50 |
| 25:11, 12.....      | 20 |
| 30:1-31.....        | 65 |
| 30:14-22.....       | 67 |
| 31:8, 9, 31-33..... | 67 |
| 31:31-33.....       | 13 |
| 33:15.....          | 15 |
| 44:13.....          | 20 |

## *Lamentations*

|                 |        |
|-----------------|--------|
| 1:7, 8.....     | 11, 33 |
| 1:7, 8, 17..... | 20     |

|                        |                       |                         |
|------------------------|-----------------------|-------------------------|
| <i>Ezekiel</i>         | 23:37.....11, 20, 33  | <i>Galatians</i>        |
| 14:11-13.....11, 33    | 24:14.....14          | 1:12.....4              |
| 16:1-63.....65         | 24:22.....26          | 4:5.....36              |
| 16:2.....11, 33        | <i>Mark</i>           | <i>Ephesians</i>        |
| 16:2, 28, 29.....28    | 9:49, 50.....47       | 2:11-13.....63, 64      |
| 16:26-39.....18        | <i>Luke</i>           | 3:1-6.....25            |
| 23:7, 18, 35-37.....28 | 1:33.....68           | 3:3, 5.....4            |
| 37:1-14.....20         | 7:16.....69           | 5:23-32.....36          |
| 39:17.....69           | 9:27-32.....41        | 6:12.....57             |
| <i>Daniel</i>          | 13:33.....11, 33      | <i>Colossians</i>       |
| Chapters 3, 6.....47   | 13:33, 34.....36      | 1:16, 17.....61         |
| 4:17, 25.....69        | 19:41.....11, 33      | 1:16-18.....4           |
| 5:18-21.....69         | 24:13-31.....5        | <i>II Thessalonians</i> |
| 7:13, 14.....69        | 24:25-27.....9        | 1:7.....41              |
| 9:1, 2.....20          | 24:36-45.....6        | <i>Titus</i>            |
| 9:24.....21, 22        | <i>John</i>           | 2:13.....68             |
| .....24, 65            | 1:1, 2, 14.....9      | <i>Hebrews</i>          |
| <i>Hosea</i>           | 1:1, 14.....4         | 1:2.....61              |
| 2:1ff.....18           | 3:34, 35.....4        | 1:2-13.....4            |
| 2:2.....27, 35         | 4:22.....6, 61        | 1:6.....6, 62           |
| 2:10, 21.....28        | 5:20-22.....4         | 2:10.....63             |
| 8:1, 7-14.....14       | 5:39-47.....9         | 4:4, 9.....38           |
| 11:1.....6, 30, 35, 62 | 5:43.....24           | 4:8.....14, 54          |
| <i>Jonah</i>           | 7:16.....4            | 4:12.....4              |
| 1:17.....6, 62         | 8:28.....4            | 4:14.....68             |
| <i>Micah</i>           | 12:33.....7           | 7:9, 10.....60          |
| 5:5.....34             | 16:15.....4           | 10:21.....68            |
| <i>Zechariah</i>       | 18:32.....7           | 12:23.....36            |
| 1:1-6.....13           | 20:19-29.....6        | 13:8.....46             |
| 1:7-6:8.....54         | 21:19.....7           | 13:20.....68            |
| 2:8-10.....54          | <i>Acts</i>           | <i>I Peter</i>          |
| 3:8.....15             | 2:23, 36.....24, 36   | 1:7.....47              |
| 5:5-11.....15, 16      | 3:15.....24           | 1:7, 13.....4           |
| 6:1-8, 11-13.....14    | 4:10.....24           | 1:19, 20.....61         |
| 6:1-8, 12.....15       | 4:12.....6            | <i>II Peter</i>         |
| 6:8.....18             | 4:12, 22.....62       | 1:15-18.....38          |
| 6:11-13.....54         | 5:30.....24           | 1:20, 21.....74         |
| 8:20-23.....46         | 7:45.....14, 54       | 3:3-8.....38            |
| 12:10-14.....24, 67    | 11:28.....7           | <i>Revelation</i>       |
| 13:8, 9.....47         | 21:11-13.....36       | Chapters 1-3.....2      |
| <i>Malachi</i>         | 25:27.....7           | Chapters 1-5.....3      |
| 4:2.....57             | <i>Romans</i>         | 1:1.....3, 7, 44        |
| <i>Matthew</i>         | 8:14, 15, 19.....36   | 1:10.....68             |
| 2:15.....6, 62         | 11:1-26.....25, 64    | 2:5, 16.....4           |
| 3:11, 12.....47        | 11:24.....63          | 2:22.....68             |
| 5:35.....68            | 16:25.....4           | 3:11.....4              |
| 12:38-40.....62        | <i>I Corinthians</i>  | 5:2, 12.....68          |
| 12:39, 40.....6        | 2:9-13.....39, 43     | Chapters 6-19.....2     |
| 16:21.....36           | 2:10.....4            | .....7, 29              |
| 16:28-17:5.....41      | 3:11-15.....47        | 6:1.....3               |
| 19:26.....62           | 10:32.....38          | 6:1-19:21.....67        |
| 20:23.....69           | <i>II Corinthians</i> | 6:1-20:6.....65         |
| 23:34-37.....36        | 3:6-4:6.....6         |                         |

|                          |                |                         |                       |        |
|--------------------------|----------------|-------------------------|-----------------------|--------|
| 6:4, 10, 12, 13, 17..... | 68             | .....24, 25, 39, 43     | 18:8-21 .....         | 43     |
| 6:5-8, 12 .....          | 69             | 17:1-3, 16-18.....      | 18:10.....            | 10     |
| 8:12.....                | 69             | 17:1-5.....             | 18:21.....            | 37     |
| 9:13-21 .....            | 71             | 17:1, 7.....            | 18:22, 23.....        | 49, 50 |
| 9:16.....                | 70             | 17:1, 15.....           | 18:24.....            | 36     |
| 10:1, 2.....             | 69             | 17:1-19:6.....          | Chapter 19.....       | 15     |
| 10:7.....                | 8              | .....55, 60, 65, 66, 67 | Chapters 19, 20 ..... | 73     |
| 11:8.....                | 10, 32, 33, 36 | 17:1-20:6 .....         | 19:1-3.....           | 46     |
| 11:14.....               | 4              | 17:2, 4, 16, 17.....    | 19:1-9, 11-21 .....   | 68     |
| 11:15.....               | 69             | 17:3ff.....             | 19:1-21 .....         | 67     |
| Chapter 12.....          | 29             | 17:5, 7.....            | 19:2.....             | 36     |
| 12:1.....                | 17, 30, 34, 69 | 17:6, 18.....           | 19:2, 3.....          | 43     |
| 12:1-17 .....            | 65             | 17:8-14 .....           | 19:3.....             | 67     |
| 12:1-20:6 .....          | 57             | 17:8-14, 18 .....       | 19:7-10 .....         | 36, 40 |
| 13:1ff .....             | 27             | 17:16.....              | 19:7-21 .....         | 41     |
| 13:2.....                | 34             | 17:16, 17.....          | 19:11ff.....          | 24     |
| 13:8.....                | 61             | 17:18.....              | 19:11, 16-21 .....    | 59     |
| 14:8.....                | 10, 32, 33     | 18:1-3, 5, 7-10.....    | 19:11-21 .....        | 42     |
| 14:14-20 .....           | 70, 71         | 18:3.....               | 19:17-19 .....        | 69     |
| 16:8.....                | 69             | 18:3, 8-19.....         | 19:17-21 .....        | 24, 70 |
| 16:12-16 .....           | 71             | 18:3, 9-23 .....        | 20:1-6 .....          | 24, 43 |
| 16:13-16 .....           | 70             | 18:5.....               | 20:1-7.....           | 71     |
| 16:19.....               | 10, 32, 33     | 18:8, 9, 18.....        | 21:9, 10.....         | 20     |
| Chapters 17-19.....      | 11             | 18:8-10 .....           | 22:7, 12, 20.....     | 4      |

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This book, MYSTERY OF THE WOMAN, identifies and deals with *the harlot* in Rev. 17:1-19:6 solely from the standpoint of that which Scripture has to say about this woman — both from the text and from related Scripture in both Testaments.

This woman can be quite easily identified from that stated in the text itself. The text though, allowing it to be properly understood, is dependent on related Scripture — passages in earlier parts of the Book of Revelation and other parts of Scripture.

That is to say, the things identifying the woman in the text would be meaningless apart from connecting Scriptures from passages earlier in the book and related Old and New Testament Scriptures upon which the different statements are based.

In the preceding respect, there is the inseparably related matter of the woman seen as “a mystery.” This is dealt with extensively in the Foreword and parts of Chapter I in this book. Suffice it to say, the fact that the woman is seen as “a mystery” *necessitates commentary from corresponding Scripture* if one is to arrive at a proper identification and understanding of this harlot woman — *comparing Scripture with Scripture, particularly going back to the Old Testament Scriptures.*

As previously stated, the woman in Rev. 17:1-19:6 can be easily identified; and this can be done *apart from any question whatsoever, through several different means various places in the passage.*

But even with an identification of this nature — clearly spelled out and stated in the words of Scripture itself, with the woman clearly identified in so many words in one instance (“And the woman which thou sawest is...” [17:18]) — the matter would still be rejected by most Christians.

Why?

There would be a number of related reasons, though all secondary to a *primary reason* upon which all the others would rest. And *that primary reason* can be found in Chapter II of this book, at the top of page 32 — the paragraph at the top of the page, followed by a quotation from Andrew Jukes taken from one of his books dating back over one hundred years.

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