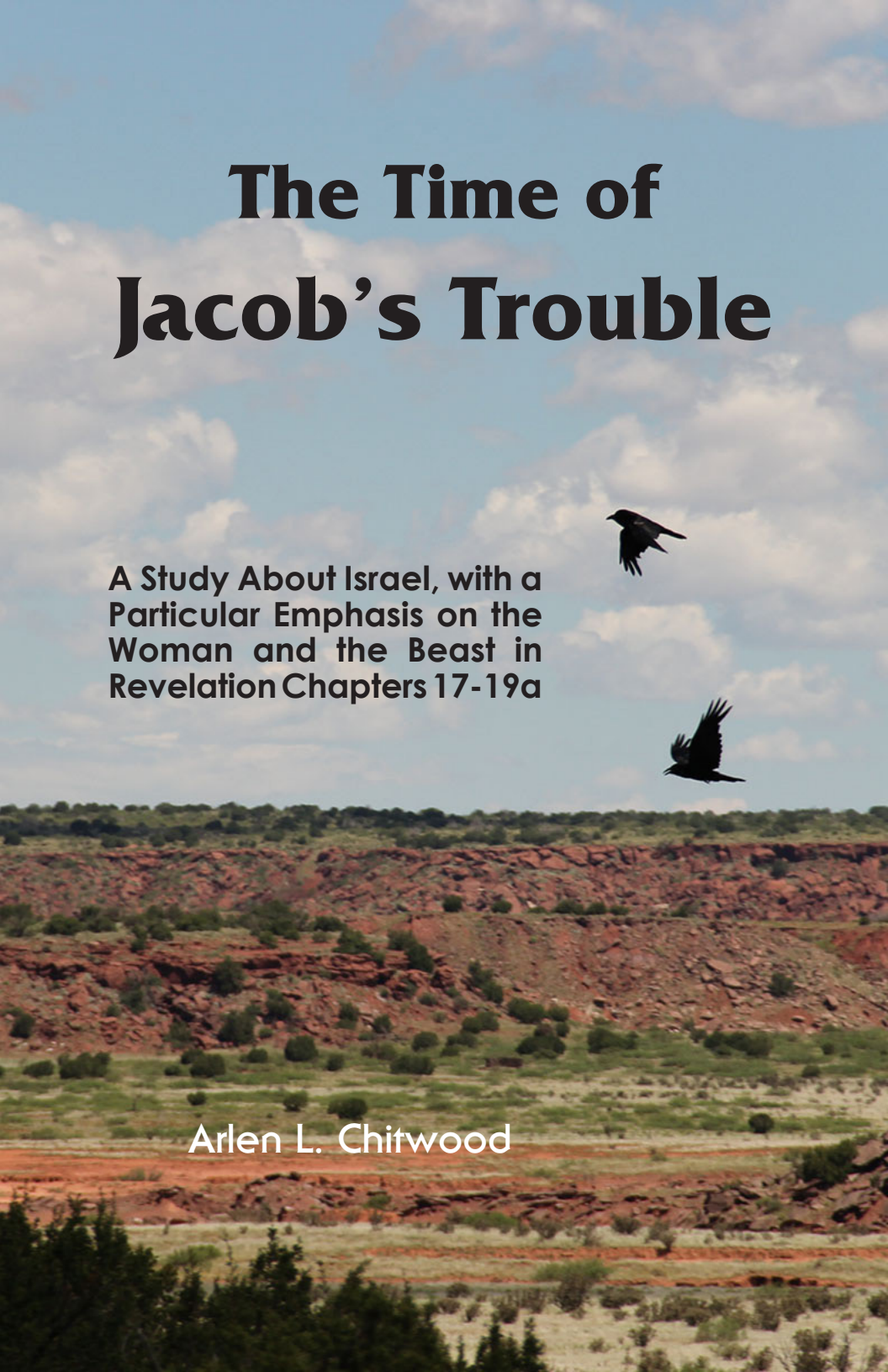


The Time of Jacob's Trouble

**A Study About Israel, with a
Particular Emphasis on the
Woman and the Beast in
Revelation Chapters 17-19a**

Arlen L. Chitwood



The Time of Jacob's Trouble

“Alas! for that day is great, so that none is like it: it is even the time of Jacob’s trouble, but he shall be saved out of it” (Jer. 30:7).

Cover Picture: near Amarillo, Texas, 2016

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**The
Lamp Broadcast, Inc.
2629 Wyandotte Way
Norman, Okla. 73071**

www.lampbroadcast.org

**Original Printing, 2004
Revised 2013
(Revision for Web-Site Only
Not Reprinted)**

By the Same Author —

SEARCH FOR THE BRIDE
THE MOST HIGH RULETH
PROPHECY ON MOUNT OLIVET
IN THE LORD'S DAY
FROM EGYPT TO CANAAN
LET US GO ON
MYSTERIES OF THE KINGDOM
REDEEMED FOR A PURPOSE
JUDGMENT SEAT OF CHRIST
THE TIME OF THE END
THE BRIDE IN GENESIS
FROM ACTS TO THE EPISTLES
HAD YE BELIEVED MOSES
GOD'S FIRSTBORN SONS
SEVEN, TEN GENERATIONS
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
RUN TO WIN
BY FAITH
JUDE
RUTH
ESTHER

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FOREWORD

The Old Testament presents the complete history of Israel, from the nation's call through Abraham (Gen. 12:1-3) to that future day when the Jewish people will be brought into a full realization of their calling (Isa. 53:1ff; 54:1ff). But through the course of this revealed history, because of *continual disobedience* extending over centuries of time, God eventually uprooted the Jewish people from their land and drove them out among the Gentile nations. And God's purpose for dealing with His people after this fashion was *to effect repentance through Gentile persecution, resulting in both the nation of Israel and the Gentile nations ultimately realizing that stated in Gen. 12:3:*

“...in thee [Abraham and his seed through Isaac and Jacob] shall all families of the earth [individuals comprising all the surrounding Gentile nations (*cf.* Gen. 18:18)] be blessed.”

Revelation chapters six through nineteen have to do with the final seven years of God's dealings with a disobedient people scattered among the nations in the preceding respect. These chapters provide numerous details concerning a sequence of events surrounding Israel and the nations during and at the end of the final seven years of the 6,000 years comprising Man's Day (during and at the end of Daniel's unfulfilled Seventieth Week), anticipating the 1,000-year Lord's Day to follow.

Gentile persecution will reach an apex during these final seven years under the reign of the one to whom Satan will give “his power, and his seat [‘his throne’], and great authority”; and Israel in that coming day, left with no place to turn other than to the God of their fathers, will be brought *to the place of repentance, with Gentile world power destroyed at the end of this time.*

This climax seen in the Book of Revelation is the identical climax seen in the Old Testament account, previously revealed through “Moses, and all the prophets” (*cf.* Luke 24:25-27). The structure of the latter *must* be the same as the structure of the former. Later revelation *must* be completely in line with and rest upon former revelation.

Thus, the Book of Revelation couldn't possibly be structured after any fashion other than that previously seen in the Old Testament. The only logical and possible way one could expect Revelation chapters six through nineteen to end, preceding events seen in chapter twenty (events as they pertain to the 1,000-year Messianic Era), would be *the same way* matters surrounding Israel and the nations are brought to a conclusion in the Old Testament, preceding the same events seen in Revelation chapter twenty — Israel's harlotry being done away with, Gentile world power destroyed, and the Messianic Era then ushered in.

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

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

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

Interpretation in the Book of Revelation *MUST* come from Scripture itself. *Scripture must be compared with Scripture, under the leadership of the indwelling Spirit* (1 Cor. 2:9-13).

Understanding that revealed in the Book of Revelation, one *MUST interpret contextually, move elsewhere in the book, and/or move back into other New Testament as well as Old Testament Scriptures*. There is *no other way* to come into a proper understanding of this book or any other book in Scripture.

1

The Final Seven Years

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).

Beginning with Revelation chapter six and continuing through chapter nineteen, Scripture reveals events which will occur during and immediately following *the coming seven-year Tribulation*, “the time of Jacob’s trouble” (Jer. 30:7). This will be the time when the final seven years of Daniel’s Seventy-Week prophecy will be fulfilled (Dan. 9:24-27), completing a prophecy which began to be fulfilled about 2,450 years ago but was interrupted seven years short of completion almost 2,000 years ago, at the time of Christ’s crucifixion.

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

Israel and the Nations

Events occurring during these final seven years will revolve around *Israel and the nations*, with Israel occupying center-stage. This will be the prophesied time of the manifestation of God's wrath upon the earth-dwellers at the end of Man's Day. And the Jewish people during this time — scattered among the nations and *the central focus of God's wrath*, because of their past actions (resulting in and centering around *harlotry*) — will be brought into such *dire straits* that they will be left with only one means of deliverance. In that day, they will turn to and call upon the God of their fathers, exactly as seen in the type in the Book of Exodus, preceding their deliverance under Moses (Ex. 1:8-3:10).

God will use the judgments of the Tribulation (chs. 6-19a) — judgments which will reach a severity unparalleled in man's history (*cf.* Matt. 24:21, 22) — to bring Israel to *the place of repentance*. Then, following Christ's return and Israel's national conversion and restoration to the land (Ezek. 36:24ff; 37:1ff), Gentile world power will be *destroyed* (ch. 19b), with Israel subsequently occupying *the position for which the nation was brought into existence* (ch. 20a).

1) *The Seven-Sealed Scroll*

All of the judgments during the Tribulation and immediately following at the time of Christ's return are seen occurring within the scope of that contained in the seven-sealed scroll. That's why a search was made in chapter five for an individual worthy to break the seals of *the scroll alone*, with nothing stated in this chapter about the subsequently revealed judgments under the seven seals, the seven trumpets, and the seven vials (seen in chs. 6, 8-11, 15, 16). The reason for this is evident from revelation provided later in the book.

The breaking of the seventh and last seal of the scroll reveals the trumpet and vial judgments. These form the judgments of the seventh seal (8:1ff; 16:1ff).

Thus, all judgments not seen within the breaking of the first six seals are seen in the trumpet and vial judgments when the seventh seal is broken, making all of the judgments seen within the seals,

trumpets, and vials lie within the scope of the seven-sealed scroll.

The seven trumpet judgments and the seven vials of wrath parallel one another. They have to do with the same judgments — the first trumpet with the first vial, the second trumpet with the second vial, etc. The latter (the vials of wrath) simply form commentary, further descriptions, of the former (the trumpet judgments). This is why *a terminus* can be seen when both the seventh trumpet sounds (10:7; 11:15) and the seventh vial is poured out (16:17). It is *the same terminus, described two different ways*.

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

2) Structure of Chapters 6-19

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

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

To illustrate, note Revelation chapter twelve in this respect. Verses one through six cover the complete sequence of events. Then the remaining verses in the chapter drop back and form commentary for the sequence of events already covered in the first six verses.

The whole of that seen beginning in chapter six and continuing through chapter nineteen is laid out in this manner. For example, the breaking of the first six seals in chapter six covers events occurring during the same time as events seen in chapter seven. Then chapter seven, dropping back in time, provides commentary material as it relates to Israel and the nations during the time when these six seals in chapter six were being broken, with different ensuing events seen when each of the seals was broken.

And, through dropping back in time like this, chapter seven begins setting the stage for the impartation of different types of commentary material surrounding Israel and the nations, with earlier material forming a foundation for later material. In this particular instance, 144,000 Jews, removed from the nation, are introduced; and later revelation surrounding the 144,000 in the book (chs. 11, 12, 14) builds on the former.

Again, the preceding type structure is seen throughout the book. And understanding how this book is structured cannot be overemphasized. It is not possible to properly understand the sequence of events depicted in Rev. 6:1-19:21 unless this structure of the book is recognized.

3) *Those in View*

Then bear in mind that *Israel and the nations are in view* — *Israel first, then the nations* (cf. Jer. 25:15-18; Ezek. 5:5). And though Israel will be the primary focus of God's wrath during the time beginning in Revelation chapter six, judgment will befall the Gentile nations as well. Not only will the Jewish people find themselves scattered among the nations at this time but also the object of an increasing anti-Semitism at the hands of these nations, *resulting in God acting accordingly* (cf. Gen. 12:3; Zech. 1:14, 15).

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

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

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

Through circumstances surrounding both God's wrath and Satan's wrath manifested toward the Jewish people, God, in His sovereign control of all things, will use Satan's wrath to bring about that which His Own wrath will be manifested to accomplish — *the repentance of the Jewish people*. The man of sin, to whom Satan will give *his power, throne, and great authority*, will actually be raised up and placed in power by God [Dan. 4:17, 25, 32] to accomplish this purpose [cf. Ex. 9:15, 16; Rev. 17:16, 17].)

Overview of Chapters Covering the Tribulation (6-19)

(The remainder of this first chapter will present a succinct overview of that part of the Book of Revelation covering events during the Tribulation, leading into Christ's return following the Tribulation [chs. 6-19]. For a far more detailed exposition of this part of the Book of Revelation [or the book as a whole], see the author's book, *THE TIME OF THE END*.)

Chapter Six: The first six seals are broken in this chapter, depicting judgments extending throughout the Tribulation. The breaking of the first four seals (vv. 1-8) — depicting four horsemen riding forth, with ensuing events — actually cover, in skeletal form, events and judgments occurring throughout and immediately following the Tribulation, with the remainder of the book through chapter nineteen simply forming commentary to provide all the sinews, flesh, and skin to clothe the skeletal form seen in these opening eight verses (*cf.* Ezek. 37:1-14).

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

Scripture opens with a skeletal framework — the first thirty-four verses, Gen. 1:1-2:3 — covering time seen in all which follows. The remainder of Scripture, beginning in Gen. 2:4 simply forms commentary to provide all the sinews, flesh, and skin to fully clothe the skeletal framework set forth at the beginning.

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

Chapter Seven: One hundred and forty-four thousand Jews are sealed in this chapter, twelve thousand from each of the twelve tribes — *an introduction to God's evangelists of the Tribulation, who will proclaim the message seen in Matt. 24:14* — with the evident results of their ministry seen in the latter part of the chapter.

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

Thus, chapter six (the breaking of the first six seals) covers events during the entire seven years of the Tribulation from one perspective. Then, chapter seven (the bringing into existence the 144,000 Jewish evangelists and the results of their ministry) covers events during the entire seven years of the Tribulation from another perspective.

Chapters Eight, Nine: After the seventh seal is broken, beginning chapter eight, the first six trumpets are blown, depicting judgments occurring following Christ's return at the end of the Tribulation. Note again that the previous breaking of the first six seals, actually the first four, carry matters to this same time — to the time of Christ's return and judgments connected with His return, as seen through events depicted when the sixth seal was broken.

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

In the preceding respect, Christ's return at the end of the Tribulation is seen in three different places in *that section of the book covering the Tribulation and the time immediately beyond* [chs. 6-19]. It is seen in *chapter six* [vv. 14-17], in *chapter fourteen* [vv. 14-20], and in *chapter nineteen* [vv. 11-21].

For additional information on the preceding, refer to the author's book, *THE TIME OF THE END*, Chapter XV, "The Great Seismos.")

And, as previously seen, the seven vials of wrath (chs. 15, 16) parallel the seven trumpet judgments. In this respect, of necessity, the vials of wrath are revealed when the seventh seal is broken as

well. They are not seen before this time, and all of the judgments lie within the scope of the seven seals of the scroll.

Chapter Ten: An announcement is made concerning the blowing of the seventh trumpet, which is seen resulting in an end to all of the judgments connected with the seven-sealed scroll. And, as previously stated, matters can be presented in this manner because the seven vials of wrath (though presented later in the book, in chs. 15, 16), parallel the seven trumpet judgments. Both are the same judgments.

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

Chapter ten opens with a mighty angel (the angel with the seventh trumpet) coming down from heaven, with the opened scroll from chapter five in his hand. He placed his right foot upon the sea and his left upon the earth, signifying *total control, dominion*. And he then raised his hand to heaven, evidently holding the opened scroll, and "sware by him that liveth forever and ever... that there should be time no longer" (vv. 1-6).

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

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

"And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ [*lit.*, 'The kingdom of this world is become that of our Lord, and of His Christ']; and he shall reign forever and ever" (v. 15).

Also, note "the mystery of God" being finished in connection with the sounding of the seventh angel (10:7). "Mysteries" in

Scripture have to do with *truths seen in the Old Testament which are opened up and revealed in the New Testament*. The mystery of God has to do with the subject of the Book of Revelation — *the unveiling of Jesus Christ, fully revealing the Son, Who is God* (Rev. 1:1). And at this point in the Book of Revelation, a terminal point in the book, this will have been accomplished.

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

Further, “finished” relative to *the mystery of God* in Rev. 10:7 is in the perfect tense in the Greek text, showing the matter as *finished in past time and existing in that finished state during present time. Nothing more can be added; nor can anything be taken away.*

Chapter Eleven: This is the first of a number of chapters (chs. 11-14, 17-19a) which drop back and cover events occurring, at times, throughout the entire seven years (the same way events in ch. 7 were seen in relation to events in ch. 6). And chapter eleven is one of the chapters which drops back to the beginning of the Tribulation and covers specific events occurring throughout this period. The ministry of the two witnesses occurs in this chapter, along with the city of Jerusalem being trodden under foot by the Gentiles for the last three and one-half years of the Tribulation (*cf.* Dan. 9:26; Matt. 24:15ff; Luke 21:20-24; II Thess. 2:3ff; Rev. 11:2, 3).

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

- 1) Their ministry appears to be centered in Israel, particularly in Jerusalem. Jerusalem though will be destroyed in the middle of the Tribulation, with the Jews in Jerusalem and the land of Israel either being killed, escaping to places of safety in the surrounding nations, or being sold as slaves throughout the Gentile world (*cf.* Joel 3:6; Zech. 13:8, 9; Matt. 24:21, 22; Luke 21:20-24; Rev. 12:13-17). The status of the Jews in Israel, their capital city, and their land during the last half of the Tribulation would result in conditions of a nature rendering it impossible that the ministry of these two witnesses could occur during this time.

2) It seems evident from comparing Rev. 11:13 and Rev. 12:17 that the 144,000 previously introduced in chapter seven will hear the message from the two witnesses (or perhaps from individuals saved as a result of their ministry) during the first half of the Tribulation, resulting in their being saved and set apart during this time.

At the end of their ministry, the two witnesses will be slain; and their “dead bodies” will be allowed to lie, unburied, “in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified [*i.e.*, in *Jerusalem*]” (v. 8). Then, “after three days and an half” (apparently marking off a day for each year of their previous ministry), *breath* will re-enter their bodies, they will stand “upon their feet,” *great fear* will fall upon those seeing them, but *they will simply ascend* “to heaven in a cloud” (vv. 9-12).

The “cloud” which will receive the two witnesses into the heavens will evidently be the same “cloud” which received Christ into the heavens at the time of His ascension — *the Glory of God* (*cf.* Acts 1:9; I Tim. 3:16; Rev. 11:12).

This chapter, as previously noted, also records “the voice of the seventh angel,” introduced in the previous chapter (10:7; 11:15). And, for evident reasons, the end of the matter is pictured again, pointing this time to *the goal* toward which everything in the book moves — *the kingdom of this world (under Satan and his angels) becoming the kingdom of our Lord and His Christ (under Christ and His co-heirs)*.

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

This chapter, as all of the book and the Bible as a whole, is rich in metaphors. Three metaphors are used to depict individuals or

groups of individuals — *a woman, a dragon, and a man-child*. And all three are identified in the chapter.

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

"The woman" can only be identified as *Israel* (from that stated about her in the chapter), "the dragon" is identified as *Satan* (v. 9), and "the man child" can only be identified as "*the remnant of her seed*" (v. 17) — the 144,000 previously introduced (ch. 7) and about to be dealt with again (ch. 14).

Note that the woman gives birth to the man-child *very near the middle of the Tribulation*. This birth will occur *following* that time when Satan and his angels have been cast out of their place in heaven, *following* that time when all seven heads of the Beast have been crowned (which shows the timing of this event to be near the middle of the Tribulation), but before Jerusalem is destroyed in the middle of the Tribulation and the Jews then find themselves subjected to the Beast's wrath (vv. 3, 4).

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

The child, prior to birth, will grow in this manner and ultimately become fully developed near the middle of the Tribulation [all 144,000 finally saved], with the woman then experiencing "birth pangs" and bringing forth the man-child [*cf.* Matt. 24:8-14; Mark 13:8-10, NASB].)

Chapter Thirteen: Commentary is provided in this chapter for the Beast (and his false prophet), who has already been introduced in the preceding chapter (v. 3). "The Beast" arises out of *the sea*, referring to *the Gentile nations*; and "the false prophet" arises out of *the earth* [or, *the land* (as opposed to "the sea")], referring to *the land of Israel* (vv. 1, 11).

According to Daniel, the Beast will arise from within the boundaries of the northern part of the Babylonian kingdom as it was divided following Alexander the Great's death in 323 B.C. (Dan. 8:8, 9). This territory today would cover parts of northern Iraq, Iran, Syria, and Turkey. This man will be a Gentile ruler coming out of this part of the world, and his false prophet will evidently be a Jew coming out of the land of Israel.

Chapter Fourteen: This chapter provides additional commentary material on the 144,000 in order to explain previous revelation. The 144,000, previously seen removed from the earth (12:5), are seen in heaven in this chapter (vv. 1ff). Thus, it is evident that they will have to be sent back to the earth to carry out their ministry, which will occur during the last half of the Tribulation (*cf.* Matt. 24:14; Mark 13:10).

They will be removed from Satan's jurisdiction either at the time of or shortly after their birth, *i.e.*, shortly after a bringing forth of the full 144,000, the birth of the man-child (Satan will have previously been cast out of heaven and will no longer have access to this realm [12:4, 7-10]). Then, at a later time, they will have to be sent back to the earth, allowing them to proclaim the gospel of the kingdom to the Gentiles for the last three and one-half years of the Tribulation.

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

Or, note that both Paul and John were taken to isolated places [Paul seemingly to Arabia; John to Patmos] and then removed from the earth and taken into heaven to receive instruction or revelation [Paul (II Cor. 12:1-7; Gal. 1:17, 18); John (Rev. 1:9, 10)].)

The 144,000 will form a *first fruit of the nation* (v. 4; "first fruit" is singular in the Greek text). Israel was called into existence to be God's witness to the nations, to carry God's message to the Gentiles throughout the earth (Isa. 43:1-10). However, the Jewish people refused. They went the way of Jonah and even-

tually, because of their disobedience, found themselves in the same place Jonah found himself because of disobedience — “in the sea,” i.e., *scattered among the same nations to which they were supposed to have carried God's message, in the place of death, to be raised on the third day.*

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

Of particular interest is the statement introducing the identity of the 144,000 in verse four, along with that stated in verses six through eight.

In the introductory statement, the 144,000 are said to not be “defiled with women” (v. 4a). That is, the 144,000, though out of the nation of Israel, will no longer be seen associated with the nation's defilement — a defilement shown numerous places in the Old Testament to be *harlotry* (e.g., Isa. 1:4-7, 21; Jer. 3:1-14; Hosea 2:1-13); and the nation's harlotry is about to be brought into full view in the Book of Revelation.

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

Then there is the mention of *good news to be proclaimed world-wide, in connection with judgment* (vv. 6, 7), which, contextually, would appear to be an allusion to the ministry of the 144,000 (though an angel is seen proclaiming the message, which would be in complete keeping with the way angels appear throughout the book — having a part in announcements, carrying out certain activities, etc.).

This angel though will not be the one actually proclaiming the message. The gospel message has not been committed to angels, but to man. Rather, it appears clear from the context that

this angel has been placed in charge of, has the message, which the 144,000 will proclaim during the last half of the Tribulation.

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

The opening reference to “the great city” in 11:8, identifying the city as *Jerusalem* (a name used in Scripture to refer to both a city and the Jewish people [e.g., Lam. 1:1-9; Matt. 23:37-39]), associates the city with two places, with “Sodom” and “Egypt.” This reference — *showing sexual immorality of a very degrading nature* (seen in Sodom), *occurring in the world where the woman from chapter twelve, Israel, resides* (typified by Egypt) — would be setting the stage for that about to be revealed concerning the city, or the Jewish people. Then 14:8 and 16:19 provide the necessary additional information to finish setting the stage for that about to be revealed (in chs. 17, 19a), *metaphorically* associating “that great city” with a city in another geographical location, with *Babylon*.

(It appears evident that “Babylon” is used as a *metaphor* when referencing “that great city” in 14:8 and 16:19. Note the way similar metaphors are used when “the great city” is introduced in 11:8 [*cf.* Isa. 1:9, 10], along with the extensive use of other metaphors in the book. And this will be shown to be the correct way to view matters through Scriptures dealing with “that great city,” called “Babylon,” in chapters seventeen and eighteen.

That is to say, the context on both sides of 14:8 and 16:19 will show, beyond question, that “Babylon” is used in these verses as a *metaphor*, in exactly the same sense that “Sodom” and “Egypt” are used as metaphors in 11:8 — referencing two related parts to a particular facet of defilement associated with *Jerusalem*, i.e., with *the Jewish people*.)

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

“The great city,” previously introduced in chapter eleven and identified as *Jerusalem* (v. 8) appears a second time in the book, in chapter fourteen, but is now associated with *Babylon and harlotry*. And this is accompanied by a reference to *the kingdom of*

the Beast (Antichrist) and its destruction at the time of Christ's return (vv. 8-20).

Exactly the same thing is seen again in chapters seventeen through nineteen. A more detailed exposition of "that great city" is accompanied by a more detailed exposition of *the kingdom of the Beast* (chs. 17-19a), followed by its destruction (ch. 19b).

With all this as background material, sufficient detail has been given — based on numerous Old Testament references — for a proper understanding of that about to be presented in chapter seventeen through the first part of chapter nineteen (though the judgments depicted by the pouring out of the seven vials precede the revelation in these three chapters). All previous revelation bearing on the subject forms the foundation for that seen in these three chapters, where "that great city" is seen as "Babylon the Great, the Mother of Harlots and Abominations of the Earth" (17:5, 18).

(Note Peter's reference at the end of his first epistle to having written this epistle from "Babylon" [5:13]. Expositors often associate "Babylon" in this verse with *Rome*; others believe that Peter was referencing the literal city of *Babylon*. But it is quite unlikely that Peter ever traveled to either city. Peter was the apostle called to conduct his ministry among the Jews [Gal. 2:7], and the center of his ministry in this respect would be *Jerusalem*.

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

Chapters Fifteen and Sixteen: Chapter fifteen introduces the vial judgments, and chapter sixteen provides details concerning the pouring out of all seven vials, which, as previously seen, are the same judgments depicted when the seven trumpet sounded; and these vials of wrath (providing additional detail), as the corresponding trumpet judgments, bring all of the judgments seen within the scope of the seven-sealed scroll to an end (16:17-21).

In Rev. 16:17, the words "It is done" following the pouring out of the seventh vial, are the translation of a perfect tense in the Greek text, the same tense used for the mystery of God being "finished" when the seventh trumpet was sounded in Rev. 10:7.

Both refer to the same time, event, and end — an act showing that all action related to judgments connected with the breaking of the seals on the scroll *had been finished (in past time) and existed in that finished state (during present time)*.

(Throughout Scripture God is seen using *numbers* to reveal specific truths, with the whole of Scripture established on a *numeric structure* — a *septenary structure*, at the beginning [Gen. 1:1-2:3]. Different numbers carry particular but different meanings. And, in this respect, in Revelation chapters six through sixteen, there are *three sets of sevens* comprising all of the judgments seen in the seven-sealed scroll from chapter five — seven seals, seven trumpets, and seven vials.

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

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

Chapters Seventeen through Nineteen: These three chapters deal with *a Woman and a scarlet colored Beast (17:3)*.

“The woman” is associated with *Babylon*, referred to through the use of the word “mystery” (vv. 5, 7), called “The Mother of Harlots, and Abominations of the Earth” (v. 5), and was previously introduced through different means in chapters eleven, twelve, fourteen, and sixteen.

And “the Beast” (also referred to through the use of the word “mystery” [v. 7]) is associated with “the seven heads” and “the ten horns,” and was previously introduced different ways in chapters twelve through sixteen. “The Beast” is then identified in verses eight through fourteen, and “the woman” is identified in verses

fifteen through eighteen.

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

(A "mystery [Gk., *musterion*, meaning, 'a hidden thing,' 'a secret']" in the New Testament is usually defined as *something previously hidden but now revealed* [cf. Rom. 16:25; Eph. 3:4, 5]. This definition though should not be thought of along the lines of something not found in previous revelation, for there is nothing in the New Testament that does not have its roots somewhere in the Old Testament. Rather, a "mystery," in reality, pertains to *something previously made known* [e.g., *seen in the types*] *but not opened up* [or *fully opened up*] *to one's understanding until a later point in time*.

The revealing of a mystery requires Divine action [e.g., Christ, in time past, opened His disciples' understanding by explaining previously revealed revelation surrounding mysteries (cf. Matt. 13:10, 11; Eph. 3:2, 3); and the indwelling Spirit, today, leads individuals "into all truth" surrounding mysteries (cf. John 16:13-15; I Cor. 13:2)]. That is, the Spirit takes something in the Scriptures which cannot be understood [or fully understood] in and of itself and, through Divine leadership [using additional revelation which casts light on the earlier revelation (comparing Scripture with Scripture under the leadership of the indwelling Spirit)], opens the matter to an individual's understanding.)

"These are 'mysteries' [a reference to 'the mysteries of the kingdom of the heavens' in Matt. 13] because men by nature and by their own abilities are unable to discover and to know them. It must 'be given' to a man 'to know' them. This Divine giving is done by means of revelation..."

— R. C. H. Lenski

2

The End of Israel's Harlotry

And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great admiration [with great wonder]...

And the woman which thou sawest is that great city, which reigneth over the kings of the earth (Rev. 17:6, 18).

“The woman” is mentioned first in the introductory material (Rev. 17:1-7), but the order is reversed in the identification (vv. 8-18). “The Beast” is identified first, and the woman is then identified. And, as the identity of the Beast is contingent on *previous revelation*, so it is with the identity of the woman.

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

The Woman and the Beast

“The Beast” is identified as *the ruler of a ten-kingdom federation of nations during the Tribulation* (v. 12). The reference to his being the eighth but of the seven (vv. 8-11) is apparently a reference to this man coming into power as the seventh head, receiving the deadly wound by the sword, and then being healed (previously stated in 13:3, 14) — becoming the eighth in this manner, but still of the seven.

In verse nine, “the seven heads” are said to be *seven mountains*. And, in Scripture, “a mountain” is often used in a metaphorical sense referring to a *kingdom* (e.g., Isa. 2:1-4; Dan. 2:34, 35, 44, 45; Matt. 17:1ff), which is what verse ten goes on to say.

These “seven mountains,” used in a metaphorical sense, in this particular instance refer to *the kings* themselves — *seven kings of a kingdom* (or *kingdoms*). Verse nine should literally read, “And they [the seven mountains previously mentioned] are seven kings...” These verses form an ultimate description of the kingdom of the Beast (after the seventh king, the Beast, comes into power), “on which the woman sitteth [or, ‘where the woman resides’].”

The thought of the woman residing within the kingdom of the Beast is identical to and in complete keeping with the woman residing in the midst of the nations in verses one and fifteen. Residing *in the midst of one* would really be part and parcel to residing *in the midst of the other*, for the kingdom of the Beast in that coming day will encompass *all nations* (cf. vv. 1, 7, 9, 15).

“The woman” is then identified. And, in the light of the way that the woman is depicted in relation to both the nations and the kingdom of the Beast (residing in their midst), the thought in verse seven of the Beast carrying the woman must, contextually, be understood in a similar sense — *the Beast bearing the woman* in the sense of *the woman being identified with the Beast* (cf. John 19:15; note the way that this same word in the Greek text is used in Luke 14:27 and John 16:12 [translated, “bear”]).

The identity of the woman is given following a sequence of events which brings the reader to at least the middle of the Tribulation, when the Beast has come into power as world ruler (all seven heads crowned [cf. Rev. 12:3; 17:7]) and turns on the woman in all his fury, *seeking to destroy her from off the face of the earth* (v. 16; cf. 12:13-16).

This man will be *seated on Satan’s throne, exhibiting power and authority given to him by Satan* (Rev. 13:2). And God, at this time, will allow that depicted in Revelation chapters twelve, thirteen, and seventeen through the first part of nineteen to occur in order to bring about *the destruction of the harlot* (not the destruction of the woman, as this man will attempt, but the doing away with the woman’s

harlotry [Rev. 12:13-17; 17:16, 17; cf. Matt. 24:15ff; Luke 21:20ff]).

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

Then, in Rev. 17:18, the woman is identified beyond question, through two different means:

“And the woman which thou sawest is that great city, which reigneth over the kings of the earth.”

The woman is first said to be “that great city.” And comparing Scripture with Scripture, allowing Scripture to interpret itself, the identity of “that great city” has to be understood in the light of the way in which it has already been given in the book. As previously stated, it appears evident and can be shown both textually and contextually that “Babylon” is used as a *metaphor* in both 14:8 and 16:19 when referencing “that great city,” which had previously been associated with two similar *metaphors* (“Sodom” and “Egypt”) and identified as *Jerusalem* (e.g., note in 16:19 the distinction which Scripture makes between “great Babylon” and “the cities of the nations” [cf. Num. 23:9]).

In this respect, *solely from a contextual standpoint*, the reference to “that great city” in 17:18 can be understood *only one way* — as a reference to *Jerusalem*, to *the Jewish people* (cf. Matt. 23:37), previously identified with “Sodom,” “Egypt,” and “Babylon.”

But this verse doesn't stop with the identification of the woman with “that great city.” Rather, the verse goes on to provide a second means of identification, pinning matters of identification down *beyond any possible question*. The verse continues by adding the words, “which reigneth over the kings of the earth.” A better translation of these words would be, “the one having kingly authority over the kings of the earth” (ref. Wuest's *Expanded Translation* — “which possesses [imperial] power over...”), limiting matters in the light of Ex. 4:22, 23 *to Israel/to Jerusalem alone*.

And, with this addition, Scripture in this verse has, so to speak, validated the identity of the woman *in the mouth of two witnesses* — something required within the Mosaic Economy (cf. Num. 35:30; Deut. 19:15).

(Regarding *Israel in possession of regal authority over the Gentile nations*, note that which Moses was instructed to make known to the Egyptian Pharaoh when God sent him to deliver the Israelites [make known to an Assyrian ruling Egypt, typifying the coming Assyrian who will rule the world (cf. 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 an announcement to Pharaoh that *God recognized Israel in the regal capacity among nations implied by sonship*, not Egypt.

And this recognition was made known while Israel was still in Egypt. Israel, following the observance of the Passover and the festival of Unleavened Bread in Exodus chapters twelve and thirteen, was to be led out of Egypt under Moses. Then, following certain events occurring while enroute to Kadesh-Barnea, Israel was to enter into and occupy the land previously covenanted to Abraham, Isaac, and Jacob; and once the Jewish people had become established in this land, they were *to rule the nations as God’s firstborn son, within a theocracy.*)

Again, note the latter part of Rev. 17:18. There is *only one nation* on the face of the earth that this can be referencing — the nation which *is not to be* “reckoned among the nations” [Num. 23:9]. *Only one nation* on the face of the earth possesses a position of *regal authority over the kings of the earth [over all the Gentile nations]*. This nation was identified in Ex. 4:22, 23, immediately prior to Moses leading the Israelites out of Egypt; and this nation is identified in Rev. 17:18, *after exactly the same fashion* [previously introduced after this fashion in Rev. 12:1], immediately prior to Jesus leading the Israelites out from a worldwide dispersion yet future.

Dating from Moses’ day, Israel has never lost the nation’s standing as *God’s firstborn son*. Israel has been God’s firstborn son since the announcement was made in Ex. 4:22, 23, remains God’s firstborn son today [though a disobedient son, scattered among

the nations], and will one day exercise the rights of the firstborn [following repentance].

This is why, for the past 3,500 years, since the time this announcement was made, the one who has held the sceptre since prior to the creation of Adam [Satan] has done everything within his power to destroy Israel.

(Also, note that Israel is spoken of in both *masculine* and *feminine* respects in Scripture — as a *son*, and as a *woman* [cf. Hosea 2:2; 11:1], with both having regal implications. Only *sons* can rule, and man cannot rule alone. A *man* must rule in conjunction with a *woman*, or a *woman* in conjunction with a *man* — *the man as king* and *the woman as consort queen*. This is a principle established in the opening chapter of Genesis, *which can never change* [Gen. 1:26-28].

And exactly the same thing, for exactly the same reasons, is seen relative to *the bride of Christ*. The one who will rule as consort queen with the Son is spoken of in Scripture in both *masculine* and *feminine* respects, with both having regal implications [cf. Rom. 8:14, 15, 19; Gal. 4:5; Eph. 5:23-32; Heb. 12:23; Rev. 19:7-10].)

Explaining the identity of “the woman” as *synonymous with a city* (“And ‘the woman’ which thou sawest is *that great city...*” [17:18a]) has caused problems for some within our Western way of thinking. But note that the same thing is done in Rev. 21:9, 10 relative to Christ’s bride and the new Jerusalem (“Come hither and I will shew thee ‘the bride, the Lamb’s wife.’ And he carried me away in the spirit...and shewed me *that great city, the holy Jerusalem...*”).

That is, in these sections of Scripture (Rev. 17:18a; 21:9, 10), “Israel,” the wife of Jehovah, is identified with and spoken of synonymously with *the earthly Jerusalem*; and “the bride of Christ” is identified with and spoken of synonymously with *the heavenly Jerusalem*.

Thus, in the preceding respect, in Revelation chapters eleven through eighteen, the name “Jerusalem” is used *more than one way*. It is used referring to a *literal city* (11:2, 8), and it is also used referring to *the Jewish people* (e.g., “the woman,” “the great whore,” and “the mother of harlots” in chs. 17, 18), referencing the central place in the nation’s own land (17:1, 5, 18; 18:10, 16ff; cf. Jer. 44:13; Lam. 1:7, 8, 17; Matt. 23:37).

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. 18:24. 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 at Jerusalem at the hands of the Jews (Acts 21:11-13).

Then, as previously seen, the woman in chapters seventeen and eighteen is also identified as “the one having kingly authority over the kings of the earth” (17:18b). This identifying statement reflects back upon and draws from a similar statement about the woman earlier in the book:

“And there appeared a great wonder [*lit.* ‘sign’] in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars” (12:1b).

“Twelve” is the number of *governmental perfection*. The “sun” and “moon” (along with “stars”) are used in a *metaphorical manner* in the Book of Revelation to describe governmental powers (from a greater [the sun] to lesser powers [the moon, stars; e.g., 6:12; 8:12]); and the matter, as seen in Rev. 12:1, draws from Joseph’s dreams in Genesis chapter thirty-seven (vv. 5-11, 19).

This verse from chapter twelve, seen in its complete fullness, as previously succinctly described, 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). 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).

(In a respect, Rev. 12:1; 17:18 forms the latter-day, New Testament parallel to Ex. 4:22, 23. An announcement pertaining to *Israel's status as firstborn* was made during Moses' day to the Assyrian Pharaoh ruling Egypt, and these two verses in the Book of Revelation form the announcement concerning *Israel's status as firstborn* for the future Assyrian ruling the world during the days of the coming of the Son of Man.

Refer to Appendixes I, II in this book for additional information on Rev. 12:1; 17:18 and for information on the use of *stephanos* and *diadema* in the Greek New Testament.)

Israel's Harlotry An Apex, Then an End

Note the buildup in the Book of Revelation to that section beginning in chapter seventeen and extending through the opening verses of chapter nineteen. All the way through (from ch. 6ff) it has been Israel and the nations, with the government ultimately centered in the kingdom of the Beast and Israel residing in the midst of both the government and the nations. *Israel must be viewed in this central respect relative to everything occurring*, for this is “the time of Jacob's trouble,” the fulfillment of Daniel's Seventy-Week

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

This is the grand climax of God's purpose for having allowed the Assyrians to come down about 722 B.C. and take the northern ten tribes into captivity and the Babylonians to come over about 605 B.C. and take the southern two tribes into captivity. God allowed what is called *the Diaspora* (the dispersion of His people among the Gentiles) *because of continuing Israeli disobedience extending over centuries of time*. When Israel's cup of iniquity had become *full* (cf. Gen. 15:16; Num. 14:22, 23), God uprooted and scattered His people in this manner *to effect repentance*, also taking centuries of time (and continuing today), in order that the Jewish people would ultimately *occupy the position for which they were called into existence almost 3,500 years ago*.

And this grand climax ends with Israel occupying a very similar position to that seen in John 19:15, immediately preceding Christ's crucifixion — "We have no king but Caesar." Israel, viewed as "*the great whore*" — associated more with "Sodom," "Egypt," and "Babylon" than with *Jerusalem* — will be enmeshed in the kingdom of the Beast in a similar respect to that seen among the Jewish people and Rome almost 2,000 years ago.

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

"How 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 in 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).

Revelation chapter seventeen through the opening verses of chapter nineteen has to do with *Israel's harlotry seen at its apex and then brought to an end*. Israel's principle lover in that day will be the most corrupt Gentile power this world will have ever known. And Israel, through subsequent persecution at the hands of her lover (a genocidal persecution, which will begin in the middle of the Tribulation when the Beast breaks his covenant with Israel), will ultimately be brought to the place of repentance. Then, following repentance, *Israel's harlotry will be done away with* (Rev. 18:21-19:3; cf. Isa. 1:21-26; Hosea 2:13-23).

Though the nation will have paid a *heavy price, one beyond comprehension*, her harlotry will be a thing of the past. Israel's sins will have been "as scarlet," "red like crimson"; but, with these sins having been completely removed — "as far as the east is from the west" — where *scarlet* and *crimson* once existed, conditions will then be "as white as snow," "as wool" (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).

(Note that judgments during and immediately following the Tribulation, though directed toward the nations — with Israel scattered among the nations and enmeshed within the kingdom of the Beast — *will have Israel primarily in view* [cf. Rev. 16:5-7, 12-16].)

Judgments befalling the earth-dwellers will reach their most intense state during the trumpet and vial judgments, with certain previous judgments undoubtedly continuing when the seven trumpets sound and the seven vials of wrath are poured out. And immediately prior to this time, the Jewish people, *left without a choice*, will have turned to and called upon the God of their fathers for deliverance.)

Following Israel's salvation and cleansing, those comprising the nation in that day, as the 144,000 previously comprised a first

fruit of the nation, will then be looked upon in the same manner as the 144,000 — as “virgins.” And the nation, as the 144,000 during the Tribulation, will then, in complete obedience, carry God’s message to the ends of the earth during the Millennium.

The matter is brought to an end at the conclusion of chapter eighteen and the beginning of chapter nineteen (18:20-19:3), the festivities surrounding the marriage of the Lamb follow (19:7-10), and Christ then returns with His angels to deal with Israel and to destroy Gentile world power (19:11ff; cf. Matt. 23:38, 39; 24:29-31). Man’s Day will then be over, and the Lord’s Day will begin on earth, with God’s firstborn Sons — *Christ, Israel, and the Church* (following the adoption) — occupying their proper positions on and over the earth.

(The identifying expression, “that great city [or, ‘the great city’],” appears nine times in chapters eleven through eighteen, pointing to “Jerusalem,” revealing *some facet of Israel’s harlotry*. These nine references are used in a progressive manner in these chapters and carry the reader from *an introduction to Israel’s harlotry* [11:8], to *a time showing Israel’s harlotry at its apex* during the closing years of Daniel’s Seventy-Week prophecy [ch. 17a], to *a time revealing the end of Israel’s harlotry* [chs. 17b-19a].

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

One thing though bears repeating — something which *must* be kept in mind — about the destruction of “that great city” seen in Revelation chapters seventeen and eighteen. Though there will be a destruction of the literal city of Jerusalem in the middle of the Tribulation, the destruction of Jerusalem seen in these two chapters of the book is *not that destruction*. Rather, the destruction seen in these two chapters is *the destruction of the harlot*, though not the destruction of the Jewish people per se [an impossibility (cf. Jer. 31:35-37)]. This is a destruction revealing

the end of Israel's harlotry — the destruction of “the great whore” [i.e., Israel, following the destruction of the harlot, will exist as a nation apart from any association with harlotry].

["The harlot" is burned with *fire* (17:16; 18:8, 9, 18, 21), and *the smoke* of her burning rises up “forever and ever” (19:3). This is simply the way Scripture describes Israel's harlotry brought to an end, with the results lasting throughout the ensuing endless ages].

Failing to see and understand the way in which the name “Jerusalem” is used in Scripture is where people have gone wrong over the years. They have sought to see a literal city destroyed in these two chapters, failing to not only recognize that *Jerusalem* is being referenced but also failing to recognize that *the Jewish people* rather than the literal city are in view. And, again, the fact that these two chapters deal with the Jewish people in this respect is *plainly stated* in 17:18 — “And the woman [the harlot, residing among the nations (vv. 1, 15)] which thou sawest is *that great city...*”

The matter couldn't be stated any plainer than seen in this closing verse of the seventeenth chapter. Beginning with the introductory verse to “the great city” in Rev. 11:8, Rev. 17:18 forms a concluding verse for this complete section. And, relative to identification, this concluding verse *spells matters out in no uncertain terms*.

Then, as previously shown, this woman is also revealed to be “the one having kingly authority over the kings of the earth” [v. 18b], identifying the woman a second time through another means in this concluding verse [cf. Ex. 4:22, 23]. And, relative to identification, this again *spells matters out in no uncertain terms*.

Then, as also previously shown, this woman is guilty of shedding “the blood of prophets, and of saints, and of all that were slain upon the earth” [18:24] — a statement which can pertain *to Israel alone* [cf. Matt. 23:34-37; Luke 13:33, 34], identifying the woman yet again at the end of the succeeding chapter. And, relative to identification, this again *spells matters out in no uncertain terms*.)

With respect to Revelation chapters seventeen through the first part of chapter nineteen as a whole, “the time of Jacob's trouble” is seen drawing to a close in the Book of Revelation in *the only natural way which could be expected* — with the destruction of the harlot, with an end wrought to Israel's harlotry in order that God's

purpose for calling the nation into existence might be realized.

There could really be *no other way* for one to expect chapters six through the first part of nineteen to end. Again, these chapters cover “the time of Jacob’s trouble” and the time immediately following (following Christ’s return but preceding the beginning of His millennial reign).

The end seen in these chapters is the end toward which all previous revelation surrounding Israel’s disobedience and resulting dispersion among the nations moves; and, as previously noted, it moves in this direction and ends at this revealed goal with the destruction of Gentile world power, and the Messianic Era being ushered in (chs. 19b, 20a).

(Revelation chapter eighteen, concluding matters, dwells somewhat at length on *an interchange of worldly wealth between Israel and the Gentile nations* [apparently having occurred over centuries of time], resulting from Israel’s harlotry, as the Jewish people found themselves dwelling among and forming forbidden alliances with the nations [vv. 3, 9-16]. The Jewish people, through this means, *became rich in worldly goods* at the expense of the Gentiles; and the Gentiles in turn, through this same means, *became rich in worldly goods* at the expense of the Jews. And, to *the detriment* of both Israel and the nations, *great spiritual blessings which were to flow through Israel out to the Gentile nations were withheld*.

But all of this interchange of worldly wealth will end with *the destruction of the harlot*, which will be followed by *the destruction of Gentile world power* [18:17-21; 19:2, 3, 11-21]. Then, not only will the wealth of the Gentiles belong to Israel [Isa. 60:5, 11 (translate “forces,” KJV, as *wealth*); cf. Gen. 30:25-27, 43; 31:1-3], but *true wealth — the blessings which God has reserved for Israel and the nations — will subsequently flow out through Israel to the nations after Israel has been cleansed of her harlotry and occupies her rightful, God-ordained place at the head of the nations*.

Refer to Appendix I in this book for additional information pertaining to merchandising by Israel and the Gentile nations during the Tribulation. See particularly “The Visions of Zechariah,” pp. 43ff, and “Trade, Commerce,” pp 54ff.

Also, for additional information on the contents of this chapter as a whole, refer to Chapters XXVII-XXIX in the author’s book, THE TIME OF THE END.)

3

The End of Gentile World Power

And here is the mind which hath wisdom. The seven heads are seven mountains on which the woman sitteth...

And the woman which thou sawest is that great city, which reigneth over the kings of the earth (Rev. 17:9, 18).

Attempts to interpret Revelation chapter seventeen through the opening verses of chapter nineteen usually center around Rome and different variations of what is called “a revived Roman Empire,” drawing from interpretative ideology which has remained essentially unchanged since the Reformation almost five hundred years ago. Within this ideology, “that great city” in Rev. 17:18 is erroneously identified as *Rome*; and probably more often than not “the woman” dwelling on the seven mountains (v. 9) is erroneously identified as *the Catholic Church* headquartered in Rome, a city historically built on seven hills.

A New Beginning

An interpretation of this nature, associating that seen in these chapters with Rome, is derived through one means alone — through reading secular history into Biblical prophecy, while, at the same time, ignoring both that stated in the text and context of the prophecy. Revelation 17:9 is not dealing with a city built on seven hills. There is *no reference whatsoever* in this verse to a geographical location of this nature. A corrected rendering from the Greek text, understood in the light of the context, would make this *very clear* (ref. Chapter II in this book, p. 18).

Nor could that stated in verses such as Rev. 18:20, 24; 19:2 be said of the Catholic Church. The Catholic Church could not be charged with “the blood of prophets, and of saints, and all

that were slain upon the earth.” That could be and is said of *the Jewish people alone*.

It is not possible for “a prophet” to “perish out of Jerusalem [‘outside of,’ ‘apart from Jerusalem,’ *i.e.*, apart from the Jewish people]” (Matt. 23:34-39; Luke 13:33-35). Scripture is *very clear* on this matter as well.

Israel alone can be looked upon as “The Mother of Harlots,” shedding blood in the previous respect. Through actions surrounding her disobedience as *the wife of Jehovah* — forsaking her calling and forming forbidden alliances with the nations, refusing to be a people separate from the nations — Israel ultimately found herself in a position which, in all respects, was diametrically opposed to the position which the nation had been called to occupy (Ex. 19:5, 6; Deut. 7:1ff).

Israel ultimately found herself scattered among and in subjection to the very nations which she had been called to rule over and be separate from; Israel ultimately found herself at the tail rather than at the head of the nations; Israel, rather than being the wife of Jehovah within a theocracy, ultimately found herself in a place separated from the theocracy (actually, within Satan’s kingdom, among the nations through whom Satan ruled [*cf.* Dan. 10:13-21]).

In a *national respect*, the wife of Jehovah found herself having forbidden relationships with the Gentile nations (something which had begun to occur long before the Jewish people were uprooted from their land and dispersed among these nations). And Israel, in this place, ultimately found herself viewed as “The Mother of Harlots and Abominations of the Earth,” *as she resided among various Gentile lovers, aligning herself with these nations in a manner completely contrary to God’s revealed will and purpose for the nation* (Lev. 26; Deut. 28; *cf.* Ezek. 16:28-39; 23:1-35; Hosea 2:5-13).

(The Catholic Church, *at the very most*, could be considered no more than a daughter [18:7], with the shed blood, in the final analysis, being credited to the mother [though even considering Rome to be a daughter would be an incorrect way to view matters surrounding these two chapters, for, principally, *nations* are being dealt with (*cf.* 17:1, 2, 15), not religious organizations].)

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

Note in the Book of Daniel how matters are handled concerning the identification of the third and fourth "great beasts" in chapters seven and eight (another picture of that seen in the image from ch. 2).

Beginning with the third beast, matters move, without a break, from the kingdom of Babylon under Alexander the Great (and a division of his kingdom among his four generals following his death) into the kingdom of Babylon under the Beast. The Beast arises out of this four-way division of Alexander the Great's Grecian kingdom, not out of a supposed succeeding Roman kingdom (Dan. 8:8ff). And his rise in this respect, yet future, will bring into existence the fourth part of the image or the fourth great beast.

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

(Nor can the thought of a revived Roman Empire be derived from Dan. 9:26, as many attempt to do, seeking to connect the prophesied destruction of Jerusalem with a destruction by the Romans in 70 A.D. Rather, this text can only refer to a destruction of Jerusalem within the scope of *time covered by the prophecy*. Events seen in the prophecy cannot occur outside this time-frame [e.g., the reference to *Messiah* being "cut off" would have had to refer to events at the end of the four hundred and eighty-third year, before God stopped marking time in the prophecy]. And, accordingly, since the destruction of Jerusalem in this prophecy didn't occur during the first four hundred and eighty-three years, it must be viewed as an event which will occur during the last seven years.

Refer to the subsequent part of this chapter, "Daniel Chapters Two, Seven, and Nine," for additional information pertaining to *Daniel's great image* [Dan. 2], *the four great beasts* [Dan. 7], and *the prince that shall come* [Dan. 9].)

An exact wording of the text, the context, and comparing Scripture with Scripture are *EVERYTHING* in correct *Biblical interpretation*.

One must find out *exactly what the text states, then view the text in the light of the context, and then compare Scripture with Scripture*. There is *no other way* to properly study and understand Scripture. Through this means alone, *Scripture is allowed to interpret itself*.

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

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

Daniel Chapters Two, Seven, and Nine

The most widely held position among students of the Word concerning Daniel's "great image" in Daniel chapter two (or the "four great beasts" in Daniel chapter seven) views the four parts of the image (or the "four great beasts") as representing:

- 1) Babylon.
- 2) Media-Persia.
- 3) Greece.
- 4) Rome.

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

1) Daniel Chapters Two and Seven

The only part of the prophecy really in question would be

the fourth part of the “great image” (ch. 2), or the fourth “great beast” (ch. 7). Daniel identifies the first three beasts (and, correspondingly, the first three parts of the image) as particular Gentile nations forming world kingdoms whose governmental rule had been established in Babylon (the first by conquering the Assyrian Empire [the beginning of the Babylonian kingdom under Nebopolassar, then several years later under his son, Nebuchadnezzar], and the latter two by conquering Babylon itself), and this part of the prophecy has been fulfilled and is a matter of history.

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

1) Rome was the next world power following Greece.

2) The words, “and the people of the prince that shall come shall destroy the city and the sanctuary,” in Dan. 9:26, are usually associated with a Roman destruction in history (by Titus in 70 A.D.) and a Roman prince in prophecy (the Beast of Rev. 13, Antichrist).

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

Greece was the third kingdom (represented by the belly and thighs of brass on the image); and the fourth kingdom (represented by the legs of iron, and in its final form by the feet part of iron and part of clay) would, from history, seem to be Rome — the next world power following Greece — with the final form of the image looked upon as a revived Roman Empire. And this interpretation would appear to be substantiated by Dan. 9:26.

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

In this respect, all four parts of Daniel’s “great image” except

the feet would have a historical fulfillment. The legs would represent the Roman Empire in history, and the feet would represent the revived Roman Empire during the Tribulation.

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

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

Note first of all that Daniel's image is seen standing in Babylon (2:31). This image has to do with a Babylonian kingdom from beginning to end. “The head of gold” has to do with *the kingdom of Babylon under Nebuchadnezzar and any immediate successors prior to the conquest of the kingdom by Gentile power(s) represented by the breast and arms of silver* (2:37, 38). “The breast and arms of silver” have to do with *the Medes and the Persians coming in and conquering the preceding kingdom* (2:39; 5:28, 31). And “the belly and thighs of brass” have to do with *the Grecians coming in and conquering the kingdom ruled by the Medes and the Persians* (2:39; 8:6, 7, 20, 21; 10:20).

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

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

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

kingdom, he also reigned from Babylon. In other words, the image is not seen lying down, with the head of gold in Babylon, the breast and arms of silver in Media and Persia, and the belly and thighs of brass in Greece. That's not the picture at all. The image is seen standing in Babylon. *It is Babylonian in its entirety.*

(Note that "Babylon" in history was a *city-state*, which, from Biblical prophecy, will evidently exist once again when the final form of Daniel's image appears [*i.e.*, Babylon existing as a city-state yet future as well]. In this respect, *Babylon* is used in Scripture referring to *both the city and the state*, which included [and evidently will include] a number of Middle Eastern cities or countries; *cf.* Jer. 51:29-32, 42,43[.])

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

Those viewing Rome as representing the fourth part of the image try to press secular history into Biblical prophecy at a point where it seems to possibly fit, but really doesn't. Then they further complicate the matter by a misinterpretation of Dan. 9:26.

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

(*No break in time* is seen in the Book of Daniel between powers represented by the third and fourth parts of the image, similar to *no break in time* subsequently being seen in the book between the sixty-ninth

and seventieth weeks in Daniel's Seventy-Week prophecy [9:24-27]. However, it is evident from both Biblical and secular history that *a break in time* exists at these respective points in both prophecies, though *no break in time* precedes these in either prophecy.

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

For example, the destruction of Jerusalem in Daniel's prophecy of the Seventy Weeks [9:26] must occur within time covered by the prophecy itself, not outside of this time [as the destruction under Titus in 70 A.D. would be]. If this destruction didn't occur during time covered by the first sixty-nine weeks [which it didn't], then it *must* occur during time covered by the seventieth week. And events foreshadowed by the things stated about the great image and the great beasts [chs. 2, 7] must be understood the same way.

In the preceding respect, it is just as impossible to fit Rome into the prophecy regarding the great image and the great beasts [chs. 2, 7] as it is to fit Titus' destruction of Jerusalem into the prophecy of the Seventy Weeks [ch. 9].)

The first part of the image is identified in Dan. 2:37, 38. Then, following this, the remaining three parts of the image are presented, though not identified at this point in the book. Then, note the prominence given to the fourth part — two verses cover the first part (vv. 37, 38), one verse covers the next two parts (v. 39), but six verses are devoted to the final part, along with its destruction (vv. 40-45). And such prominence relative to the fourth part is true elsewhere in Daniel as well (see chs. 7, 8, 11).

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

The identities of the last three parts of the image, beginning with the breast and arms of silver, are given in the interpretation

of the vision of the “four great beasts,” and this interpretation is provided in chapters seven and eight. The “four great beasts” are said to represent *four kingdoms* (four sequential kingdoms forming *the one Babylonian kingdom* [7:17; cf. v. 23]), and beginning with the second beast, the last three are identified in chapter eight:

For the identity of *the second*, compare verses three and four with verse twenty (cf. Dan. 5:28, 31).

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

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

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

Where is Rome? Rome is not in the prophecy!

Following Alexander the Great’s death, the kingdom was divided among his four generals (8:8, 22), and the vision then goes immediately into the days of Antichrist yet future (the “little horn” in v. 9 is not Antiochus Epiphanes, but Antichrist [see parallel verses, vv. 23-26]).

So, what happened? The kingdom under Alexander the Great’s four generals gradually faded from view. And though the prophecy in Daniel chapter eight covers this division of the kingdom following Alexander the Great’s death (8:8b), it does not cover events during the reign of these four generals following this division. Rather, following this division of the kingdom, Daniel’s prophecy in chapter eight goes immediately into the power represented by the fourth part of the image (or the power represented by the fourth beast), *i.e.*, into the days of Antichrist (vv. 9ff).

(The same prophetic scene is repeated in Dan. 11:3, 4a, 21ff, providing additional details. And whether the verses lying between the division of

Alexander the Great's kingdom in this section [v. 4a] and the appearance of Antichrist [v. 21] — *i.e.*, vv. 4b-20 — are looked upon as depicting events during the years following Alexander the Great's death or depicting events during the several years immediately preceding Antichrist's rise to power is immaterial *insofar as the matter at hand is concerned*. Exactly the same thing is seen in chapter eleven as was previously seen in chapter eight. The kingdom seen following the four-way division of Alexander the Great's kingdom is *the same* in both chapters — Antichrist's kingdom, not a Roman kingdom [cf. 8:8, 9, 21-23; 11:4, 21].

The preceding has been worded in the manner seen in order to show, regarding the matter under discussion, that it wouldn't really make a difference which interpretation of Dan. 11:4b-20 was followed. But to clarify matters regarding the proper interpretation of these verses, Dan. 11:4b-20 has to do with *events yet to occur in the future*, not with events which have already occurred in the past. These verses provide commentary on previous verses in Daniel having to do with Antichrist's rise to power during the first half of the Tribulation — subduing, conquering, three kings [7:7, 8, 24; 8:8-10; 11:4], then three others [11:5-20], with Antichrist arising as the seventh [11:21ff], exactly as seen in Rev. 12:3; 13:1; 17:8-11.

The first three kings conquered in Daniel chapter eleven [v. 4] has to do with Alexander the Great's kingdom following his death [the kingdom was divided among his four generals]. The Beast, Antichrist [the "little horn" of Dan. 8:9], coming out of the northern division of this kingdom, is seen subduing "three kings" [cf. Dan. 7:7, 8, 24; 8:9, 10]. That is, from the standpoint of the way that the matter is set forth in Daniel, he will be seen controlling this northern division of the kingdom and conquer the three kings controlling the other three parts of the kingdom [a kingdom still seen in Scripture as possessing life, still seen as existing, in the end times (cf. Dan. 2:35; 7:12)]. And, conquering these three other kings will give the "little horn," Antichrist, control of *the entire kingdom* — something necessary if he is to control the governmental power depicted by the complete image.

Thus, Antichrist's kingdom [a yet future kingdom, existing during the Tribulation] will emanate out of Alexander the Great's kingdom [depicted by the third part of the "great image" (ch. 2) or the third "great beast" (ch. 7)], not out of that depicted by the fourth part of the "great image" or the fourth "great beast." A knowledge of this fact alone, *clearly stated in Daniel*, will show that Rome can have no part in the entire matter.

Through the progression of events seen in the Book of Daniel, necessitating that they be the same in the Book of Revelation, the kingdom

of the Beast becomes the fourth kingdom, a kingdom which will not exist in any visible form before this man appears on the scene. And this kingdom, of necessity, will be a Middle Eastern kingdom [cf. Ps. 83:1ff; Dan. 11:1ff], not a Roman kingdom as is so often taught.

For additional information on the preceding, refer to Chapter XXV, "The Beast — In Revelation," in the author's book, THE TIME OF THE END.)

About three hundred years following Alexander the Great's death, Rome appeared on the scene as the succeeding world power (27 B.C.), but not as a world power fulfilling any part of Daniel's prophecy surrounding the kingdom of Babylon. This prophecy will not again continue to be fulfilled until Antichrist appears during Daniel's Seventieth Week. Then, and only then, will the fourth part of the image from Daniel chapter two and the fourth beast in Daniel chapter seven come into existence.

2) Daniel Chapter Nine

Now, what about "the people of the prince that shall come" in Dan. 9:26? Does that not refer to a destruction of Jerusalem in 70 A.D. and to the Romans being Antichrist's people in history?

Not at all!

First note the expression, "the people of the prince that shall come," and compare this with a similar expression in Dan. 7:27 — "the people of the saints of the most High [*lit.* 'the high places' (also plural in the Hebrew text in vv. 18, 22, 25b)]," who will one day take the kingdom (v. 18).

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

And this same type expression in Dan. 9:26 should be understood the same way that interpretation has already been established in the previous chapter of the book. "The people of the prince"

in Dan. 9:26, contextually, has to be understood as a reference to *the prince himself (and possibly also including those ruling with him)*. Failure to recognize the book's own built in interpretation for Dan. 9:26 has resulted in confusion.

And the destruction of Jerusalem in Dan. 9:26, as previously seen, cannot be a reference to the destruction which occurred in 70 A.D. for this destruction occurred outside the scope of Daniel's Seventy-Week prophecy. Rather, since the destruction seen in this verse did not occur during the first sixty-nine weeks of the prophecy, *it can only be a reference to a future destruction under Antichrist during the Tribulation*.

This is the same destruction referred to in Luke 21:20-24 (*cf.* Rev. 11:2). Also note that Matt. 24:15ff and Luke 21:20ff parallel one another, depicting events in and around Jerusalem *beginning in the middle of the Tribulation*. Matthew's gospel centers around one aspect of the matter (the rebuilt Temple on the Temple Mount in Jerusalem), and Luke's gospel centers around another aspect of the matter (the city of Jerusalem itself).

Again, the destruction in Dan. 9:26 *must occur within the framework of time covered by the Seventy Weeks*. This destruction has to do with events occurring in connection with Daniel's prophecy of the Seventy Weeks; and, contextually, it is seen occurring in connection with Antichrist breaking his covenant with Israel (v. 27 [*cf.* Dan. 11:22-32; 12:11; Matt. 24:15; II Thess. 2:3, 4; Rev. 6:3, 4]).

And where this man's actions will then lead is outlined in detail in both the Books of Daniel and Revelation, along with a number of other books and numerous sections of Scripture. This is the man whom God, in the final analysis, will use to bring *His plans and purposes surrounding Israel to pass*. Despite this man's goals, aims, ambitions, and aspirations — as he exercises power and great authority from Satan's throne itself (Rev. 13:2) — God, *in His sovereign control of all things*, will use this man to bring both Israel to *the place of repentance* and Gentile world power to *the place of destruction*.

This will be followed by *God's judgment falling upon this man, on the basis of the unchangeable principles set forth in Gen. 12:3*.

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

Appendix I

Jerusalem and Babylon, O.T., N.T.

To see “Babylon” used as a metaphor for Jerusalem in the Book of Revelation, one could only expect to find *a prior Jerusalem-Babylon association in the Old Testament*, for there is nothing in the New Testament that does not have its roots somewhere in the Old Testament. The New is simply an opening up and unveiling of that previously brought into existence and dealt with in the Old.

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 Revelation [Gk., *Apokalupsis* (‘a revealing’ in the sense of ‘an uncovering,’ ‘an unveiling,’ ‘a laying bare’)] 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 [‘communicated it,’ ‘made it known’] by his angel unto his servant John” (1:1).

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*.

Thus, 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 (e.g., the Beast in ch. 17, and the trade and commerce in ch. 18). And this is exactly what one finds when going back to the Old Testament, comparing Scripture with Scripture.

Again, *there is nothing in the Book of Revelation that does not have its roots in the Old Testament Scriptures.*

Note that “Babylon” in Revelation chapter seventeen is referred to as not just “Babylon,” but as “a mystery, [which is] Babylon...” (v. 5, NASB), and the word “mystery” is used again in verse seven of both “the woman” and “the beast.”

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. 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 (*ref.* Chapter I in this book, pp. 15, 16).

And the preceding is exactly what is in view through referring to “the woman” and “the beast” by the use of the word *mystery*. This alone would tell a person that *foundational material for both can, and must, be found in the Old Testament.*

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 thing* seen in both the Books of Daniel and Revelation, though

from a different perspective yet. These are visions revealed to and recorded by Zechariah following the return of a remnant from the Babylonian captivity. And it is within these visions that possibly the best Old Testament basis for an association of “Jerusalem” with *Babylon*, as seen in the Book of Revelation, can be found.

1) *Understanding the Visions*

These eight visions are introduced by the Lord's statement surrounding Israel's past *disobedience*, the result of this disobedience, the call for *repentance*, and that which will result following Israel's repentance (1:1-6). *Disobedience* resulted in the Times of the Gentiles, and *repentance* would ultimately be effected through Gentile persecution during this period.

Then, the visions begin immediately following this, 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 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 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 verses of chapter twenty. Both sections of Scripture deal with *exactly the same thing*, from two different perspectives — 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 anywhere 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. Though the matter has its roots in history, where exactly the same thing occurred, the vision must be understood mainly 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.

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 is to 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* [ref. Appendix III in this book].)

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 allows "Babylon" to be used as a metaphor for *Jerusalem* in the Book of Revelation — a reference used more directly for *the people of the city, the Jewish people* (the people of Jerusalem are, at times, referred to by the name of their city [cf. Ps. 122:6; Jer. 44:13; Lam. 1:7, 8, 17; Matt. 23:37; Rev. 21:9, 10; also *ref.* Chapter II in this book, pp. 21, 22]).

"If the *woman* in the ephah is to enjoy the wealth and luxury which are hers, she must court the favor of the kings of the earth, commit spiritual fornication with them, and intoxicate them with 'the wine of her fornication' (Rev. 17:2); for only by her worldly compromising position astride the scarlet-colored beast can she as a base harlot be 'arrayed in purple, and scarlet color, and be ornamented with gold and precious stones and pearls' (Rev. 17:4).

Moreover, the woman not only makes her illicit lovers drunk 'with the wine of her fornication,' but even more horribly she herself is 'drunk with the blood of the saints [of the Old Testament] and with the blood of the martyrs of Jesus [New Testament saints]'" (Rev. 17:6).

—Merrill Unger, "ZECHARIAH, Prophet of Messiah's Glory"

The Woman in Revelation Chapters 12, 17-19a

“The woman,” “the great harlot,” in Revelation chapter seventeen through the opening verses of chapter nineteen is seen with an identifying name written on her forehead, which is *a mystery*: “Babylon the Great, the Mother of Harlots and of the Abominations of the Earth” (17:1-5, NASB). *Two things* about this identifying name will let the reader know that John, as moved by the Spirit, is referencing *something previously dealt with in the Old Testament Scriptures*:

- 1) The fact that the woman is referred to as *a mystery* (referring to a matter previously dealt with in the O.T. but now about to be opened up and fully revealed).
- 2) The fact that the woman is seen occupying this prominent place in the Book of Revelation (for there is nothing in N.T. revelation which does not have its roots someplace in O.T. revelation).

Then, not only has the woman been previously dealt with in the Old Testament, but material leading into these three chapters in the Book of Revelation (chs. 17-19a) deal with and introduce the woman as well. In short, these three chapters form a climax to that dealt with in the Old Testament (actually, numerous places in numerous Old Testament books) and in chapters in the Book of Revelation leading up to these three chapters (particularly chs. 11-16).

Note that *Jerusalem* is called “the great city” in Rev. 11:8, and *the woman* is referred to in exactly the same manner in Rev. 17:18. Again, note that the people of Jerusalem are, at times, referred to by the name of their city, which is exactly what is in view in the latter reference; and knowing this is *a major key* to properly understanding Revelation chapter seventeen through the opening verses of chapter nineteen.

Then, “a woman” is introduced in Rev. 12:1, who can only be seen, as in Zechariah, as a metaphorical way of referring to *Israel*. This identity can be ascertained through two means:

- 1) Her dress.
- 2) That which is stated about her.

She is described as “clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars,” which is an allusion to the second of Joseph’s two dreams in Gen. 37:5-10. Joseph’s dreams had to do with *regality* (vv. 7-10), which is exactly what is seen in Rev. 12:1, introducing the woman in chapter seventeen through the opening verses of chapter nineteen, where *regality* is again seen.

There are two words used for “crown” in the Greek New Testament — *stephanos* and *diadema* — and both words are used in the opening three verses of Revelation chapter twelve. *Stephanos* is used of the crown upon the head of the woman (v. 1), and *diadema* (plural, *diademata*) is used of the crowns upon the seven heads of the serpent (v. 3). Both words are used in a *regal sense*, but only the latter (*diadema*) is used of one actually seated on the throne and reigning.

That is, a *stephanos* upon the head of the woman shows that she is not seated upon the throne and reigning at this time, though she is about to occupy that position; and “diadems” upon the seven heads of the dragon (identified as Satan [v. 9]) depict the kingdom of Antichrist, under Satan, as it will exist during the Tribulation. The fact that the Greek word *diadema* is used of all seven heads shows that, at this time, the seventh head (Antichrist) will be reigning (cf. Rev. 13:1ff; 17:7-13), which, textually, points to a time shortly before the middle of the Tribulation.

Those in the kingdom of Antichrist, under Satan, are seen *presently reigning* at the time of the events in Rev. 12:1ff, and the woman (depicting Israel) is seen as *one about to reign*.

Then, note how the introduction of “the great city [Jerusalem]” in Rev. 11:8 and the introduction of the woman in Rev. 12:1 (wearing a crown, but not yet reigning) form part of the commentary (ref. Rev. 14:8; 16:19; 17:5) to introduce the woman in Rev. 17:18 — a woman already dealt with extensively throughout most of the Old Testament:

“And the woman which thou sawest is that great city [11:8, referring in 17:18 to the people of the city], which reigneth over the kings of the earth [*lit.*, ‘the one having kingly authority over the kings of the earth’].”

And both of the preceding verses (12:1; 17:18), referring to the same woman, using a metaphor for a nation, could be referencing only one nation — *Israel*. *Israel alone*, of all the nations, is the one nation which God recognizes as *His firstborn son* (Ex. 4:22, 23), *the only nation* in possession of the rights of primogeniture and, thus, *the only nation* in a position to hold the sceptre (cf. Rom. 9:4).

Then another means seen in Revelation chapter twelve which identifies the woman with Israel is that which happens to her immediately following the birth of the man-child, occurring near the middle of the Tribulation.

Shortly afterwards, in the middle of the Tribulation, to escape the wrath of the Beast, the woman — the Jews in the land — will flee into places of safety in the surrounding nations (vv. 6, 13-16), exactly as also depicted in Matt. 24:15-22.

Those Jews not escaping to places of safety in that day will either be slain or sold as slaves out among the nations. And Jerusalem will then be trodden down of the Gentiles for the last three and one-half years of the Tribulation, completing the Times of the Gentiles (cf. Joel 3:6; Zech. 14:2; Luke 21:20-24; Rev. 11:2).

Trade, Commerce

“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, and is become the habitation of demons, and the hold of every foul spirit, and a cage of every unclean and hateful bird.

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...

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 the merchants of the earth shall weep and mourn over her; for no man buyeth their merchandise any more:

The merchandise of gold, and silver, and precious stones, and fine linen..." (Rev. 18:1-3, 9-12a).

Trade and commerce are brought into full view in Revelation chapter eighteen, in the kingdom of the Beast. And two things stand out in this respect:

- 1) The woman (Israel) is seen heavily involved, worldwide.
- 2) The Gentile nations, along with and at the expense of Israel, are seen becoming rich through this Jewish involvement.

And this is something which *must* be looked upon as having a prior Old Testament connection as well. That is, the matter *must* first be seen in the Old Testament, with the Book of Revelation in the New Testament simply drawing from the Old Testament and unveiling the end of the matter.

There are at least two main places where this can be clearly seen in the Old Testament. One is in Jeremiah, and the other is in Ezekiel.

1) *Jeremiah 25:10, 11*

Note that which is stated about Israel and the land of Israel in this passage in Jeremiah:

"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 woman 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 both Jer. 25:10 and Rev. 18:22, 23.

In the Book of Jeremiah, the statement has 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 *at the end of the Times of the Gentiles, over 2,600 years later*. In this book the same statement has to do with the Jewish people in relation to the Gentile lands where Israel had been dispersed *throughout the Times of the Gentiles*. And the picture in the Book of Revelation, reversing the matter, has to do with the Jewish people about to be removed from these Gentile lands and transported back to their own land, with the theocracy restored to Israel.

Once restored to the land, Israel would no longer experience the things stated in both Jer. 25:10 and Rev. 18:22, 23 *in Gentile lands*, for God will have removed the nation from these lands. Then, at that time, God will *restore these things to her, in her own land, in connection with the restoration of the theocracy*.

2) Ezekiel Chapters 25-28

Ezekiel chapters twenty-five through twenty-eight, as Jer. 25:10, 11, has its setting in the Babylonian captivity of the Jewish people. And this section in Ezekiel has to do with Tyre, a Phoenician city on the eastern Mediterranean Sea, which was a center for trade and commerce.

It was because of Nebuchadnezzar's previous actions toward Israel (transporting the remaining southern two tribes [Judah and

Benjamin] into captivity) that the king of Tyre could realize profit. With Israel in captivity, removed from her own land, the King of Tyre, among other things, could now move freely through Israel's land, utilizing trade routes.

The king of Tyre would have cause to rejoice over that which had befallen Israel, for the whole of the matter was to his benefit. And this is the picture seen in Ezek. 25:3; 26:2. In each reference, the king of Tyre is seen looking at that which had befallen Israel and her land and saying "Aha," rejoicing in this manner because of that which he would now be able to do. And God is seen pronouncing judgment upon the king of Tyre because of his attitude and resulting actions toward Israel (26:3, 17-21; 27:32-36).

Then, following the matter on through into chapter twenty-eight, the king of Tyre is dealt with in a different way yet, though in perfect keeping with that previously stated about him. In Ezek. 28:12-19, Scripture moves from dealing with the king of Tyre to dealing with Satan. God uses the attitude and actions of one (the king of Tyre) to depict and move into revelation surrounding the attitude and actions of the other (Satan). The former, in this respect, is seen as part and parcel with the latter, with respect to the attitude of both toward Israel.

Satan is identified (vv. 12b-16a), and his judgment is pronounced (vv. 16b-19). In a respect, God's dealings with Satan at this point in the book follow an identical pattern to the manner in which He had previously dealt with the king of Tyre.

And the latter is a reference to moving things to the end of the Times of the Gentiles, when there will no longer be an "Aha" from a Gentile ruler relative to that which had befallen Israel. Rather, at that time, the "Aha" will be replaced with an "Alas, alas" (Rev. 18:10, 19) because of that which God will be in the process of doing — *reversing the whole of the matter relative to Israel and the Gentile nations*.

The end-time world ruler, who, in the light of Ezek. 28:12-19, might be thought of as the last king of Tyre, will be an individual spoken of in somewhat synonymous terms with those which God had previously used relating to the king of Tyre in Ezekiel's prophecy, at the beginning of the Times of the Gentiles. This is

the man identified in a synonymous sense with Satan (as was the king of Tyre in Ezekiel), to whom Satan will give "his power, his seat ['throne'], and great authority" (Rev. 12:3; 13:2b). And it will be at the termination of this man's rule that the judgments seen in Ezek. 28:16b-19 will be carried out.

After this occurs, the Jews will no longer sit in the centers of commerce and wealth in major cities in Gentile lands, with the Gentiles becoming rich at their expense. Rather, in that coming day, *the whole of the matter will be reversed*. The Jews will be restored to their own land, within a restored theocracy, and the previously accrued wealth of the Gentiles, among other things, will belong to Israel.

Note how this is worded in Isa. 60:5b, 11-15:

"...because the abundance of the sea shall be converted unto thee, the forces [*lit.*, 'the wealth'] of the Gentiles shall come unto thee...

Therefore thy gates shall be open continually; they shall not be shut day nor night; that men may bring unto thee the forces [*lit.*, 'the wealth'] of the Gentiles, and that their kings may be brought.

For the nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted.

The glory of Lebanon shall come unto thee, the fir tree, the pine tree, and the box together, to beautify the place of my sanctuary; and I will make the place of my feet glorious.

The sons also of them that afflict thee shall come bending unto thee; and all they that despised thee shall bow themselves down at the soles of thy feet; and they shall call thee, The city of the Lord, the Zion of the Holy One of Israel.

Whereas thou hast been forsaken and hated, so that no man went through thee, I will make thee an eternal excellency, a joy of many generations."

According to Scripture, these are the things *about* to come to pass on this earth as they relate to Israel and the Gentile nations.

God is about to complete His purpose for the Times of the Gentiles. Israel is about to pass through her greatest time of suffering at the hands of the Gentiles. And, through this means, God will not only use the greatest Gentile power the world will have ever known to bring

Israel to the place of repentance, but God will then destroy this Gentile power, bringing the Times of the Gentiles to an end.

The harlot will be *burned* with “fire,” and “the smoke of her burning” will ascend up “forever and ever” (Rev. 17:16; 18:8, 9, 18; 19:1-3). This is a figurative and metaphorical way of dealing with not only *the end of Israel’s harlotry* but also with the fact that conditions created by this termination *will last forever* — *i.e.*, throughout not only the Millennium but all the ages which are to follow.

Then, following the end of Israel’s harlotry, throughout the ensuing Millennium and all of the following ages, *a different type smoke as it pertains to Israel* will ascend into the heavens — *a smoke which will be well-pleasing to God*. This is seen in the typology of Gen. 25:1ff, where Abraham remarries, following that foreshadowed by the events of previous chapters:

Chapter 22: Abraham offering his son foreshadows the Father offering His Son 2,000 years later.

Chapter 23: The death of Sarah foreshadows the setting aside of Israel following the Father offering His Son.

Chapter 24: Following events seen in the preceding two chapters, Abraham’s servant searching for and procuring a bride for his master’s son in another land foreshadows the Spirit in the world today searching for and procuring a bride for God’s Son.

Chapter 25: Then, after the servant had procured and removed the bride, Abraham remarried. He married *Keturah*, who, unlike Sarah, was not barren but was very fruitful.

Chapter twenty-five foreshadows that which will occur following the end of the present work of the Spirit. After the Spirit has procured and removed the bride, God will restore Israel. There will be a marriage “in Cana of Galilee,” on the seventh day (the seventh 1,000-year period, the Messianic Era), as seen in the first sign in John’s gospel (*cf.* John 1:29, 35, 43; 2:1ff).

The name “Keturah” in Gen. 25:1 means *incense*. It is a proper name formed from a word which means *incense* and is a

form of the word used numerous times in the Old Testament for *incense* (e.g., Ex. 30:1, 7-9; Lev. 16:12, 13; Ezek. 8:11). After Israel has been restored, the smoke associated with the destruction of the harlot will be replaced by *an entirely different type smoke, foreshadowed by Abraham's remarriage in Gen. 25:1*. In that day Israel will be as "sweet incense" unto the Lord (cf. Rev. 8:4), ascending up "forever and ever."

At that time, a restored nation in a restored land will be placed at the head of the Gentile nations, in a restored theocracy. And the nations of the earth will, in that day, be blessed through Israel.

"Pray for the peace of Jerusalem: they shall prosper that love thee" (Ps. 122:6).

(For additional information regarding Rev. 17:1-19:6, refer to the author's book, MYSTERY OF THE WOMAN.)

Appendix II

Crowned Rulers – Christ, Christians

When Christ returns to the earth at the conclusion of the Tribulation, He will have many crowns upon His head (Rev. 19:12). But these crowns, through comparing this section in Revelation with other Scriptures on the subject, are not crowns which Christ will wear during the Messianic Era. Christ is destined to wear the crown which Satan presently wears; and at the time Christ returns to the earth, Satan will still be in possession of his crown. Satan's crown will have to be taken from him (by force) and given to Christ *before* Christ can actually sit upon the throne and occupy, in its fullest sense, the position depicted in Rev. 19:16: "King of kings, and Lord of lords."

Saul and David, Satan and Christ

Certain things concerning crowns, especially relative to the crown which Christ is to wear, can possibly best be illustrated by referring to the typology of Saul and David in the Books of I, II Samuel.

Saul had been anointed king over Israel, but Saul rebelled against the Lord and was rejected (as king) by the Lord (I Sam. 10:1ff; 15:1-23). David was then anointed king in Saul's stead (I Sam. 16:1-13). However, Saul did not immediately relinquish the throne; nor did David make an attempt to immediately ascend the throne. Saul, even though rejected, with his anointed successor on hand, was allowed to continue his reign.

Affairs continued after this fashion in the camp of Israel until David eventually found himself in exile, living out in the hills

(e.g., in the cave of Adullam). During this time, certain individuals who were dissatisfied with existing conditions in the camp of Israel under Saul gathered themselves unto David (I Sam. 22:1, 2). They separated themselves from affairs in the kingdom under Saul and lived out in the hills with David. He became "a captain over them"; and they were faithful to him, anticipating the day when Saul would be put down and David would take the kingdom.

The day eventually came when this occurred. Saul, following a battle and an attempted suicide, was slain by an Amalekite. His crown was taken and given to David (I Sam. 31:1-13; II Sam. 1:1-10). *Then*, David and his faithful men moved in and took over the government (II Sam. 2:1ff).

The entire sequence of events depicting Saul and David typifies great spiritual truths concerning Satan and Christ:

Just as Saul was anointed king over Israel, Satan was anointed king over the earth.

Just as Saul rebelled against the Lord and was rejected, Satan rebelled against the Lord and was rejected.

Just as David was anointed king while Saul continued to reign, Christ was anointed King while Satan continued to reign.

Just as David did not immediately ascend the throne, Christ did not immediately ascend the throne.

Just as David eventually found himself in a place removed from the kingdom (out in the hills), Christ eventually found Himself in a place removed from the kingdom (heaven).

Just as David gathered certain faithful men unto himself during this time (anticipating his future reign), Christ is presently gathering certain faithful men unto Himself (anticipating His future reign).

Just as the day came when Saul was put down, the day will come when Satan will be put down.

Just as Saul's crown was taken and given to David, Satan's crown will be taken and given to Christ.

And just as David and his faithful followers *then* moved in and took over the government, Christ and His faithful followers will *then* move in and take over the government.

Purpose for the Present Dispensation

A principle of Divine government set forth in the type of Saul and David shows the necessity of an incumbent ruler, although rejected, continuing to reign until replaced by his successor. The government of the earth is a rule under God through delegated powers and authorities. In this respect, Satan rules directly under God (though a rebel ruler), and a great host of subordinate angels rule with him.

Even though Satan and his followers have been rejected, they *must* continue in power (as Saul and those ruling with him) until replaced by Christ and His followers (as when David and his faithful followers took the kingdom). God *will not, at any time*, allow conditions to exist upon the earth in which there is no Divinely administered government through delegated powers and authorities. Even though the government of the earth is in disarray today, because of Satan's rebellion, it is still under God's sovereign power and control (Dan. 4:17-34).

The present dispensation is the time during which the antitype of David's faithful followers being gathered unto him occurs. As during David's time, so during the present time — *there must be a period, preceding the King coming into power, during which the rulers are acquired, called out*. David's men were the ones who occupied positions of power and authority with him after he took Saul's crown. Thus will it be when Christ takes Satan's crown. Those who are being called out during the present time are the ones who will occupy positions of power and authority with Him during that coming day.

Satan will be allowed to continue his reign *until* God's purpose for this present dispensation has been accomplished. *Then*, he and those ruling with him will be put down, and an entirely new order of rulers will take the kingdom. Christ will enter into the position previously occupied by Satan, and Christians will enter into positions previously occupied by angels ruling under Satan.

And since Christ (replacing Satan) will wear the crown presently worn by Satan, it only naturally follows that Christians (replacing subordinate powers and authorities) will wear crowns presently

worn by angels ruling under Satan. All of these are crowns which neither Christ nor Christians can come into possession of *until* Satan and his angels have been put down at the end of the Tribulation.

Angelic Rule About to End

The originally established angelic rule over the earth has continued uninterrupted since the beginning, preceding man's existence on the earth. However, with the creation of Adam, God announced that *a change was in the offing*. Man, an entirely new creation, made *after the image and likeness of God*, was brought into existence to take the governmental reins of the earth (Gen. 1:26-28). But the first man (the first Adam), through sin, was disqualified, necessitating the appearance of the second Man (the last Adam) to effect redemption and the ultimate realization for man's creation.

The price has been paid, but redemption includes far more than that which presently exists. Redemption includes *the complete man* (body, soul, and spirit), it includes *the earth* (presently under a curse), and *the goal of redemption* will be realized *only* when man has been brought into the position for which he was created (ruling over a restored earth).

Scripture clearly attests to the fact that the "world ['inhabited world'] to come" *will not be placed "in subjection" to angels* (Heb. 2:5). *Man is the one to whom power and authority will be delegated.*

This is clearly seen through the action of the twenty-four elders in Rev. 4:10, *removing themselves from their thrones (v. 4) and casting their crowns before God's throne*. Their activity can only be with a view to the fact that the government of the earth, at this point in the sequence of events depicted in the book, *is about to change hands*.

These twenty-four elders can only be a representative group of heavenly beings (angels) who, up to this time, had held positions within a sphere of governmental power and authority relative to the earth. And at this point in the book, through the action of these elders, the way will be opened for God to transfer the government of the earth *from the hands of angels to the hands of man*.

(These crowns are cast before God's throne [cf. 4:1-4; 5:1-7] because *the Father alone* is the One Who places and / or removes rulers in His kingdom [Dan. 4:17-37; 5:18-21]. *He alone* is the One Who placed those represented by the twenty-four elders in the positions which they occupied; and *He alone* is the One Who will place individuals in particular positions in the kingdom of Christ [Dan. 4:17, 23-25; Matt. 20:20-23].

These crowns cast before God's throne can only have to do with *the government of the earth*. And, at this point in the book, they can be worn by *angels alone*, for the Son will not yet have taken the kingdom [cf. Dan. 7:13, 14; Rev. 11:15]. These crowns are relinquished to God at this time [with a view to man, rather than angels, ruling in the kingdom] so that He can appoint those who had previously been shown qualified at events surrounding the judgment seat [chs. 1-3] to positions of power and authority; and those whom God appoints will wear these crowns in Christ's kingdom.)

The transfer of the government of the earth, *from the hands of angels into the hands of man*, in reality, is what the first nineteen chapters of the Book of Revelation are about; and, as well, this is what the whole of Scripture preceding these nineteen chapters is also about. In this respect, these twenty-four elders casting their crowns before God's throne forms *a key event* which one must grasp if he would properly understand the Book of Revelation and Scripture as a whole.

Christ and His bride, in that coming day, will rule the earth in the stead of Satan and his angels. And, in the process of ruling in this manner, they will wear *all the crowns* worn by Satan and his angels prior to Satan's fall.

Thus, that which is depicted through the action of the twenty-four elders in Rev. 4:10, 11 is *contextually* self-explanatory. This has to do with the government of the earth, it occurs at a time following events surrounding the judgment seat (chs. 1-3) but preceding Christ being shown worthy to break the seals of the seven-sealed scroll (ch. 5), and it occurs at a time when Satan's reign is about to be brought to a close.

After events in Revelation chapters one through three have come to pass, *for the first time in man's history*, the person (the bride)

who is to rule with the One to replace Satan (Christ) will have been made known and shown forth. And events in the fourth chapter reflect that fact.

Only one thing could possibly be in view at this point in the book, for the bride will not only have been made known but will be ready for events surrounding the transfer of power to begin. The twenty-four elders casting their crowns before God's throne can only depict the angels who did not go along with Satan in his rebellion; and they will *willingly* relinquish their crowns, with a view to those comprising the bride wearing these crowns during the Messianic Era.

But the crowns worn by Satan and those angels presently ruling with him are another matter. These crowns will have to be taken from Satan and his angels *by force* when Christ returns to overthrow Gentile world power at the end of the Tribulation (a power exercised during Man's Day under Satan and his angels [Dan. 10:13-20]).

The identity of the *twenty-four elders* is shown not only by their actions and the place in which this occurs in the book but also by their *number*. Comparing Revelation chapters four and twelve (4:4, 10, 11; 12:3, 4), it appears evident that the government of the earth — originally established by God prior to Satan's fall — was representatively shown by *three sets of twelve, thirty-six crowned rulers*. "Three" is the number of *Divine perfection*, and "twelve" is the number of *governmental perfection*.

Those angels who did not follow Satan in his attempt to exalt his throne would be represented by the twenty-four elders — *two sets of twelve, showing two-thirds of the original contingent of angels ruling with Satan*. And the angels who did go along with Satan, presently ruling with him, would be represented by *a third set of twelve, showing the other one-third of the original contingent of angels ruling with Satan* (Rev. 12:3, 4).

In this respect, these three representative sets of twelve would show *Divine perfection in the earth's government*. And, also in this respect, this same perfection in the structure of the earth's government has not existed *since Satan's attempt to exalt his throne*.

But, this structured perfection will one day again exist in the

earth's government. When Christ and His bride ascend the throne together, crowns worn by those represented by all three sets of twelve will be brought together again. Then, *Divine perfection* will once again exist in the government of the one province in God's universe where imperfection has existed for millenniums.

Stephanos, Diadema

There are two words in the Greek text of the New Testament which are translated "crown" in English versions. The first and most widely used word is *stephanos* (or the verb form, *stephanoo*), referring to a "victor's crown" or a crown denoting certain types of "worth" or "valor." The other word is *diadema*, referring to a crown denoting "regal authority," "kingly power."

Stephanos (or the verb form, *stephanoo*) is the only word used for "crown" in the New Testament outside the Book of Revelation. This, for example, is the word used referring to the "crown of thorns" placed upon Christ's head immediately preceding His crucifixion (Matt. 27:29; Mark 15:17; John 19:2, 5). This is also the word used throughout the Pauline epistles, referring to "crowns" awaiting faithful Christians (I Cor. 9:25; Phil. 4:1; I Thess. 2:19; II Tim. 2:5; 4:8). James, Peter, and John also used *stephanos* in this same sense (James 1:12; I Peter 5:4; Rev. 2:10; 3:11). The writer of Hebrews used this word (the verb form, *stephanoo*) referring to positions which will ultimately be occupied by Christ and His co-heirs in "the world ['inhabited world'] to come" (2:5, 7, 9). Then John used the word six additional times in the Book of Revelation in several different senses (4:4, 10; 6:2; 9:7; 12:1; 14:14).

Diadema, the other word used for "crown" in the New Testament, appears only three times; and all three occurrences are in the latter part of the Book of Revelation (12:3; 13:1; 19:12). The first two references have to do with power and authority possessed by incumbent earthly rulers immediately preceding and within the kingdom of Antichrist, and the latter reference has to do with power and authority which Christ will possess at the time He returns and takes the kingdom.

The way in which these two words are used in the New Tes-

tament relative to the government of the earth must be borne in mind if one is to properly understand the Scriptural distinction between the use of *stephanos* and *diadema*. *Diadema* (referring to the monarch's crown) is used *only* where one has actually *entered into* and is *presently exercising regal power*. *Stephanos* is never used in this respect. The word appears in all other occurrences, covering any instance where the word "crown" is used *apart from the present possession of regal power* (though the possession of such power at a past or future date can be in view through the use of *stephanos*). Then, as previously seen, *diadema* is used when one actually comes into possession of this power.

An understanding of the distinction between *stephanos* and *diadema* will reveal certain things about the twenty-four elders which could not otherwise be known. They each cast a *stephanos* before the throne, not a *diadema*. This shows that they were *not then* occupying regal positions, though crowned and seated on thrones.

At one time they would have occupied such positions (wearing *diadems*); but with the disarray in the governmental structure of the earth, resulting from Satan's rebellion, they ceased exercising regal power (for, not participating in his rebellion, they no longer retained active positions in his rule). Their crowns could then be referred to only through the use of the word *stephanos*; and these crowns would, of necessity, have to be retained until the time of Rev. 4:10.

In this respect, overcoming Christians have been promised a *stephanos* (victor's crown), never a *diadema* (monarch's crown); *but the promised stephanos will become a diadema* at the time overcoming Christians assume positions on the throne with Christ. There can be no such thing as either Christ or His co-heirs wearing a *stephanos* in that day. They can only wear the type crown referred to by the word *diadema*.

Then, note that the One Who, in time past, wore a crown of thorns (a *stephanos*), will one day come forth with *many diadems* upon His head, for the Father will not only have delivered the kingdom into His Son's hands but the Son will, at that time, have a consort queen and be ready to ascend the throne (*cf.* Dan. 7:13,

14; Rev. 19:7-9). And because of this, when He comes forth, the announcement can be sounded for all to hear: “King of kings, and Lord of lords” (Rev. 19:16).

(Crowns to be worn by Christ and His bride, in that coming day, will include the crowns relinquished willingly in Rev. 4:10 [undoubtedly the crowns on Christ’s head in Rev. 19:12, which can, at this point in the book, be referred to as *diadems*] and the crowns subsequently taken by force from Satan and his angels.)

Christ, at that time, will have *entered into His long-awaited regal position*. And the first order of business will be the putting down of the Beast, the kings of the earth (Gentile world power, as it will exist in that day), and Satan and his angels (Rev. 19:17-20:3). Satan and his angels cannot be allowed to reign beyond the point Christ assumes regal power. Their crowns (*diadems*) *must, at this time*, be taken and given to others — those to whom they will *then* rightfully belong.

(For additional information on the preceding, refer to Chapter VII, “Crowns Cast Before God’s Throne,” in the author’s book, THE TIME OF THE END.)

Appendix III

Jonah

Christ, Israel

Jonah forms a dual type, typifying, in his experiences, those of both *Christ* and *Israel*. That would be to say, Jonah forms a dual type of both of God's firstborn Sons; and teachings within both parts of the type are rich and instructive beyond degree.

A Type of Christ

Jonah is seen as a *type of Christ* in His death, burial, and resurrection. Christ, during His earthly ministry, following the Jewish religious leaders' blasphemy against the Holy Spirit, called their attention to *one thing* when they asked for a sign. He called their attention to *Jonah*, for, of necessity, His ministry from that point forward would progress more in the direction of the Cross than it would the Crown:

“For as Jonah was three days and three nights in the whale's belly [‘belly of a large fish’]; so shall the Son of man be three days and three nights in the heart of the earth” (Matt. 12:40; cf. Jonah 1:17).

Jonah, in the type, *died* in the belly of the fish (Jonah 2:1, 2 [the word translated “hell” in v. 2 is *Sheol* in the Hebrew text — equivalent to *Hades* in the Greek N.T. text — which is the place of the dead]). Christ, in the antitype, died at Calvary; and He descended into *Sheol* (or *Hades*) as did Jonah (Acts 2:31 [a quotation from Ps. 16:10, with *Sheol* used in the O.T. reference and *Hades* in the N.T. reference]). Both Jonah and Christ were in the place of the dead “three days and three nights,” and it is also said of Christ that He was raised on “the third day” (cf. Jonah 1:17; Matt. 12:40; Luke 24:7, 21, 46; I Cor. 15:4).

(The expressions “three days and three nights” and “the third day” in the preceding references can be reconciled with one another *only* when viewing them as Scripture presents the matter. The former expression — “three days and three nights” — was a reference by Christ to Jonah 1:17 and must be understood in connection with parallel or similar usage elsewhere in the Old Testament, not in connection with our Western way of thinking.

The Old Testament, in parallel or similar usage, clearly presents the teaching that “part of a day” is to be looked upon as comprising *the whole of that day* [cf. Gen. 40:13, 20; I Sam. 30:12, 13; II Chron. 10:5, 12; Esther 4:16; 5:1]. Thus, within a Scriptural framework, in the New Testament, it could not only be said that Christ was in *the place of death* for “three days and three nights” but it could also be said that He was *raised on* “the third day.”

It is a mistake to view the expression, “three days and three nights” [an Eastern idiomatic expression] as constituting seventy-two hours, as some Bible students attempt to do. This is a Western interpretation of that which has an Eastern origin, and it is clearly revealed by Scripture to be incorrect.

[The expression “the third day” relative to Christ’s resurrection is used twelve times in the N.T. (KJV). In three of the references there is some manuscript support for the rendering, “after three days” (Mark 9:31; 10:34; Acts 10:40). Minor manuscript support exists for another three on the alternate rendering (Matt. 16:21; 17:23; Luke 9:22). However, for the remaining six, no manuscript support exists for a rendering other than “the third day” (Matt. 20:19; Luke 18:33; 24:7, 21, 46; I Cor. 15:4).

The expression “after three days,” relative to Christ’s resurrection, is found only two places in the N.T. (Matt. 27:63; Mark 8:31); and, as previously seen, Matt. 12:40 reveals the same period of time to also be “three days and three nights.”

Also note the expression “in (or, ‘within’) three days,” pertaining to Christ’s resurrection (Mark. 14:58; 15:29; John 2:19, 20)].

But, if the expression “three days and three nights” is not synonymous with seventy-two hours [which clearly it isn’t], when was Jonah raised in relation to the third day? The answer is easy to ascertain.

In the light of related Old Testament Scripture, Christ, by saying that Jonah was in the belly of the fish for “three days and three nights,”

revealed that Jonah was raised *on the third day*, short of seventy-two hours [for had he been in the belly of the fish an entire seventy-two hours, he, of necessity, would have had to be raised after seventy-two hours, on the fourth day. Then, from a Scriptural standpoint, “four days and four nights” would have been involved (“day” and “night” would form *an inseparable unit* in this respect, similar to that seen in Genesis chapter one)].

Aside from that, Jonah, as previously stated, forms a type of both Christ and Israel; and Christ was raised on the third day [I Cor. 15:4], as Israel also will be [Hosea 6:1, 2]. In this respect, Jonah also had to be raised on the third day, else the type-antitype structure of Scripture at this point would be imperfect.)

A Type of Israel

Then viewing Jonah as *a type of Israel*, Jonah was commissioned by God to carry His message to the Gentile city of Nineveh, but Jonah refused and went in another direction (Jonah 1:1-3). Jonah then found himself on board a ship out on the sea — where a great storm arose — and he ultimately found himself in the sea itself (1:4-16).

(“The sea” is used in Scripture in a dual metaphorical sense — *the place occupied by the Gentile nations* and *the place of death* [cf. Ex. 14:21-31; Jonah 1:12-2:10; Rev. 13:1; 17:1, 15; 21:1, 4]. Both senses are seen in the Book of Jonah, covering *the complete history of the Jewish people*.)

The Lord “prepared a great fish” to swallow Jonah (1:17), and Jonah *died* in the belly of the fish (2:1, 2). Then, after “three days and three nights” Jonah was deposited *alive* upon “the dry land,” recommissioned, and he then went to the Gentile city of Nineveh with God’s message (1:17; 2:10; 3:1ff).

Exactly the same thing was/will be true of Israel — the nation God called into existence to carry His message to the Gentile nations of the earth, to be *Jehovah’s witness* to the ends of the earth (Isa. 43:9-12).

Israel in the past, as Jonah, refused to go and ultimately ended up in “the sea,” *i.e.*, Israel ultimately ended up in *the place of death, scattered among the Gentile nations*, where Israel remains today (except for a lifeless remnant in the land).

Israel, in connection with being in the sea for two days — for

2,000 years — is looked upon as *dead* in God's sight (for there is no spiritual life). And beyond that, Israel, with respect to both disobedience concerning her calling and a remnant presently dwelling in the land in unbelief, is the direct cause of *all the current unrest among the surrounding Gentile nations*, typified by *the great storm on the sea* in Jonah's day.

One Son Imparting Life to the Other Son

The day is coming though — “after three days and three nights,” on “the third day” — when Israel, exactly like Jonah, is going to *live again*. And this life will be effected by the One Who Himself was raised from the dead “on the third day.” *One Son will raise the other son* after this fashion.

This is graphically set forth in the account of the resurrection of Lazarus, forming the seventh of eight recorded signs in John's gospel — signs which are all *Jewish*, having to do with some facet of God's future dealings with *the nation of Israel* (John 20:30, 31; I Cor. 1:22).

At the time of his resurrection, Lazarus had lain in the grave for *four days*, and Christ had been out of the land of Judaea for *two days* (vv. 6, 7, 17, 39). At that time — *after two days* absence from the land — Christ said, “Let us go into Judaea again”; and the purpose for His return at this time was to raise Lazarus from the dead (*cf.* vv. 3-6, 24, 25, 43, 44).

The “two days” in the text (v. 6) point to the two days — the 2,000 years — Christ has been absent. At the end of these two days, exactly as in the sign (forming a type), Christ will say, “Let us go into Judaea again”; and the purpose for His return will be the same — to raise the one whom Lazarus typified from the dead, *i.e.*, to raise Israel from the dead.

According to Hosea, it will be “after two days...in the third day” that Christ will return and Israel will be *raised up to live in His sight*. But, according to the context of this passage, this two-day period covers the 2,000-year Jewish dispensation; and it will be climaxed by the Jewish people being *afflicted* during a future time of trouble, during the last seven years of the Jewish dispensation, during the Great Tribulation) (5:13-6:2).

Then, the “four days” in John chapter eleven (vv. 17, 39) can only point to the four days — the 4,000 years — of Jewish history, going all the way back to Abraham. Israel has never realized her full calling in relation to the blessings of Gen. 12:1-3; and the nation, in the seventh sign in John’s gospel, is looked upon *as having never lived in God’s sight in this respect* (Israel, through continued disobedience within the O.T. theocracy, never realized the heights to which the nation had been called, eventually resulting in the nation’s dispersion among the Gentiles and the ensuing “times of the Gentiles”).

In That Coming Day...

From Abraham to Christ (two days) and from Christ’s first coming to His second coming (two more days), the full realization of God’s promises to Abraham remains unfulfilled. But all of that is about to change. The time for Christ’s return draws nigh.

When Christ returns, *the Jewish people will look upon the One Whom they pierced, they will appropriate the blood of the Pierced One, they will be led up out of the sea (from the Gentile nations, and from the place of death), and they will live in God’s sight, in their own land.*

And this will occur *exactly in accord* with the type, beginning in Exodus chapter twelve, as well as occurring *exactly in accord* with all the other types throughout Scripture bearing on the subject.

In the type, beginning in Exodus chapter twelve, the night of the Passover, *death occurred in every Israeli home* — either through a lamb slain in the stead of the firstborn in the family or through the firstborn in the family himself dying, apart from a lamb having been slain in his stead.

The blood of a slain lamb, applied to the doorposts and lintel of a house, showed that the firstborn in that family had died (via a substitutionary death), but the absence of blood showed that the firstborn had not yet died (for there was no substitute).

The Lord, passing through the land of Egypt at midnight and seeing the blood on the doorposts and lintel, passed over that house. The Lord knew that the firstborn in that house had already died. A lamb had died in the stead of the firstborn in the family, and God was satisfied.

But, if the Lord passing through the land of Egypt at midnight saw no blood on the doorposts and lintel, the Lord knew that the firstborn in that family had not yet died. The firstborn in the family then experienced death himself, which was the only way God could be satisfied (Ex. 12:1-29).

Israel, in that coming day, will appropriate the blood of the slain Lamb. Through so doing, *Israel, as God's firstborn son (Ex. 4:22, 23), will be looked upon as dead, as having died in a Substitute. And God, seeing the blood, knowing that the firstborn has died, will be satisfied.*

Through appropriating the blood, a new birth will have occurred, the birth from above. A nation will be born in "one day," "at once" (Isa. 66:8).

Then, the descendants of Abraham from Old Testament days who died in the faith will, as Lazarus, *come forth at Christ's command*. And the entire nation — living Jews having appropriated the blood and resurrected Jews having previously appropriated the blood — will, together, *live in God's sight*.

The Old Testament saints will be raised from the dead in natural bodies of flesh, blood, and bones, as was Lazarus; and the living Jews who survive the Great Tribulation, saved at the time of Christ's return, will continue to exist in the same type body as well. And the nation — in natural bodies — will dwell in the land covenanted to Abraham, Isaac, and Jacob within a theocracy as "a kingdom of priests, and a holy nation," under a new covenant (Ex. 19:6; Jer. 31:31-33).

Israel, as Jonah, will be removed *from the sea* (from the Gentile nations, and from the place of death). And once Israel has been placed back in the land under a new covenant, within a theocracy, the Jewish people will then go forth to the Gentiles throughout the earth with God's message, as Jonah, once removed from the sea, went to the Gentiles in Nineveh with God's message (*cf.* Gen. 45:1-5, 26, Isa. 43:1-10; 53:1ff).

One son (Israel) will carry *the message of life*, which can be found *only in the other Son (Jesus)*. Then, and only then, will the fullness of God's blessings flow out through Israel to the nations of the earth.

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The identity of both *the political power and the harlot* in Rev. 17:1-19:6 is, more often than not, associated with “Rome” — viewing matters as “a revived Roman Empire” forming *the political power*, and “the Roman Catholic Church” forming *a religious power within the political*. However, neither identification is correct.

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

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

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

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

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

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