**Middle East Peace**

**How? When?**

**Chapter 14**

**The Beast and the Woman (4)**

**King Of Kings And Lord Of Lords**

*Now I saw heaven opened*, *and behold*, *a white horse*. *And He who sat on him was called Faithful and True*, *and in righteousness He judges and makes war*. . . .

*And He has on His robe and on His thigh a name written*: *KING OF KINGS AND LORD OF LORDS*.

*Then I saw an angel standing in the sun*; *and he cried with a loud voice*, *saying to all the birds that fly in the midst of heaven*, “*Come and gather together for the supper of the great God*,

*that you may eat the flesh of kings*, *the flesh of captains*, *the flesh of mighty men*, *the flesh of horses and of those who sit on them*, *and the flesh of all people*, *free and slave*, *both small and great*.”

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

*Then the beast was captured*, *and with him the false prophet who worked signs in his presence*, *by which he deceived those who received the mark of the beast and those who worshiped his image*. *These two were cast alive into the lake of fire burning with brimstone*.

*And the rest were killed with the sword which proceeded from the mouth of Him who sat on the horse*. *And all the birds were filled with their flesh*. (**Revelation 19:11**, **16-21**).

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

God’s Two Firstborn Sons in the Old Testament

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

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

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

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

(For additional information in the preceding realm, refer to Chapter 6, “The Selfsame Day,” in the author’s book, We Are Almost There.)

Information regarding the nation of Israel begins in **Genesis** much earlier than Abraham’s birth in chapter **eleven**, or actually even the account of that stated about Shem in chapter **nine**.

Information regarding Israel in Scripture actually begins at that time when the Spirit of God moved upon the ruined creation in **Genesis 1:2b** and continues from that point throughout the first 2,000 years of human history, preceding the birth of Abraham, the father of the nation of Israel (**Genesis 1:2b-11:26**).

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

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

Note five verses of Scripture in four New Testament books:

*You worship what you do not know*; *we know what we worship*, *for salvation is of the Jews*. (**John 4:22**)

*For by Him all things were created that are in heaven and that are on earth*, *visible and invisible*, *whether thrones or dominions or principalities or powers*. *All things were created through Him and for Him*.

*And He is before all things*, *and in Him all things consist* [all things have been established, all things hold together]. (**Colossians 1:16**, **17**).

[God] *has in these last days spoken to us by His Son*, *whom He has appointed heir of all things*, *through whom also He made the worlds* [brought into existence (arranged) the ages]. (**Hebrews 1:2**)

*All who dwell on the earth will worship him* [the beast], *whose names have not been written in the Book of Life of the Lamb slain from the foundation of the world*. (**Revelation 13:8**)

In the first of the preceding references, “*salvation*” is clearly stated to be “*of the Jews*.” This is the nation that brought forth the Savior, who, in the fourth and last of the references, was “*slain from the foundation of the world*” (which takes one back to the time of **Genesis 1:2bff** [cf. **1 Peter 1:19**, **20**]).

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

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

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

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

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

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

“Salvation” is not only “*of the Jews*,” but “*Nor is there salvation in any other* [a reference to the One whom Israel brought forth]” (**John 4:22**; **Acts 4:12**) — *inseparable references to both of God*’*s two firstborn Sons*.

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

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

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

In the historical account, in the type, Adam was put to sleep, his side opened, and God took from his opened side a part of his body (a rib), from which he formed the woman, Eve. Then God presented the woman back to the man as a helpmate; and, by and through this act, the woman, formed from a part of the man, completed the man.

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

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

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

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

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

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

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

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

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

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

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

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

.

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

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

And, exactly the same conditions exist today in relation to the descendants of Shem, Ham, and Japheth — *conditions that can never change*. “Israel” is *the only nation on the face of the earth with a God*, all of the other nations are as described in **Ephesians 2:11-13** [without a God (cf. **Psalm 96:5**)], and the nations are left with only one choice if they would have any connection with or access to God. *They must go to the one nation with a God*, *to a Jewish Savior who is God*. *There is no alternative*.

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

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

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

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

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

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

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

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

With that in mind, and with Scripture spending quite a bit of time in the book of **Revelation** dealing with *a harlot woman* during “*the time of Jacob*’*s trouble*” (**Revelation 12:1-17**; **17:1-19:6**) — completely in line with God dealing with *a harlot woman* during the same time in the Old Testament (**Leviticus 26:39-42**; **Isaiah 1:21-2:5**; **Jeremiah 3:1-4:31**; **30:1-31:40**; **Ezekiel 16:1-63**) — the proper identity of *the harlot woman* in the latter part of the book of **Revelation** becomes a simple matter to ascertain.

In fact, as evident from the preceding, by comparing Scripture with Scripture, *the Scriptures will clearly identify the harlot*, leaving no room for anyone to question the harlot’s identity (refer to the three previous chapters in this book — Chapters 11-13).

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

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

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

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

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

The Scene in Heaven, The Heavens Opened, Then…

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

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

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

For additional information about Moses and Elijah accompanying Christ when He returns, refer to the author’s book, Coming in His Kingdom, particularly Chapters 3, 4.

The order of events relative to Israel will be:

1. Israel brought to the place of repentance near the end of the Tribulation [calling upon the God of their fathers for deliverance, though not knowing the identity of their Deliverer at this time].
2. Christ’s return [accompanied by Moses, Elijah, and the armies of heaven (angels)].
3. Subsequent dealings with Israel then brought to pass [which will include Israel’s salvation when they look upon the One whom they pierced (**Zechariar12:10-14**), Israel’s harlotry becoming a thing of the past, never to exist again (**Jeremiah 30:14-17**; **Revelation 19:3**), the restoration of the Jewish people to their land, and the theocracy restored to the house of Israel under a new covenant (**Jeremiah 30:18-22**; **31:8**, **9**, **31-33**)].

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

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

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

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

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

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

(The adjective, “*great*” [Gk., *megas*] in **Revelation 19:17**, describing *a supper* [describing *God* in the KJV] is used eighty-two times in the book of **Revelation**, describing numerous things [e.g., **1:10**; **2:22**; **5:2,** **12**; **6:4**, **10**, **12**, **13**, **17**]. The word *megas* though is never used to describe God in this book, unless this verse in chapter **19** is the exception.

A couple of Greek manuscripts do have the word *megas* describing “*God*” rather than “*supper*” in this verse [including the Textus Receptus, the main Greek text used for the KJV, accounting for the KJV translation]. However, the vast majority of manuscripts have the word *megas* describing “*supper*,” accounting for the translation, “*the great supper of God*,” in almost any English translation since the 1901 ASV.

The word *megas* appears one-hundred fourteen times throughout the rest of the New Testament [**Matthew** through **Jude**], and the word is used only seven times throughout this part of the New Testament to describe *Deity* — three times to describe Christ *in Messianic passages* [**Matthew 5:35**; **Luke 1:33**; **Titus 2:13**], twice to describe Christ as *High Priest* [**Hebrews 4:14**; **10:21**], once to describe Christ as *the great Shepherd of the sheep* [**Hebrews 13:20**], and once by the Jewish people to describe Christ as *a great Prophet* [**Luke 7:16**].

The Septuagint [Greek translation of the Old Testament] uses *megas* mainly for a translation of the Hebrew word *gadol*. This word is used some five hundred times in the Old Testament, but, as in the New Testament, the word is used only sparingly to describe *Deity* [e.g., **Exodus 18:11**; **Deuteronomy 7:21**; **10:17**; **Psalm 47:2**; **99:2**; **138:5**].)

In connection with Christ returning through an opened heaven as “*King of kings and Lord of lords*” to tread *the winepress*, an angel is seen *standing in the sun* (v. **17**). And this angel cries out with a loud voice to all the birds of the air (land animals as well in the same scene from **Ezekiel 39:17**) to come, gather together, and partake of “*the great supper of God*” — a supper that will consist of “*the flesh of captains*…*mighty men*…*horses*…*all people*, *free and slave*, *both small and great* . . . *the kings of the earth*, *and their armies*” (**Revelation 19:18**, **19a**).

(In both **Ezekiel 39:17** and **Revelation 19:17**, the cry is to *“all the birds that fly in the midst of heaven,”* not just the carrion birds. And the same is true of the land animals in **Ezekiel 39:17** —“*every beast of the field.*”

According to the scene presented when the third and fourth seals have been broken in **Revelation** **6:5-8**, depicting conditions during the latter part of the Tribulation, extending into the time of Christ’s return, hunger existing among animal life at that time may be such that even non-carnivorous animals will be found partaking of this “*great supper*.”)

The angel *standing in the sun,* uttering this cry, stands within that which is used in a metaphorical sense in the book of **Revelation** to symbolize *the center of governmental power* (cf. **Revelation 6:12**; **8:12**; **12:1**; **16:8**). And the symbolism used in **Revelation 19:17** is introduced by and reflects back on the previous six verses, depicting Christ returning through an opened heaven as “*King of kings and Lord of lords*.”

The right to take the scepter and rule the earth at this time will have previously been given to the Son by the Father (**Daniel 7:13**, **14**; **Revelation 11:15**; cf. **Daniel 4:17**, **25**; **5:18-21**; **Matthew 20:23**). And the angel standing in the sun — standing in that which is symbolizing *the central governing authority* — is seen *announcing this fact.*

(A similar scene occurring at the time of Christ’s return was depicted earlier in the book, in **Revelation 10:1**, **2** — the angel with the seventh trumpet, whose “*face was like the sun*, *and his feet like pillars of fire*,” coming down from heaven and placing “*his right foot upon the sea and his left foot on the land*.”)

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

Following this call, both the beast and the false prophet are taken and cast alive into the lake of fire. Then the Gentile armies of the earth — which will have dared to follow the beast, as he led them against the King in Jerusalem, along with restored Israel in the land — will be trodden under foot as Christ treads *the winepress* (vv. **19-21**; cf. **Revelation 14:14-20**; **16:13-16**).

These armies will consist of such vast numbers in that day — *myriads of myriads*, referring to large indefinite numbers (**Revelation 9:16**) — that blood will flow in places to a depth coming up to a horse’s bridle. And this slaughter will extend over a distance of about one hundred and eighty miles (**Revelation 14:20**).

This is how the Times of the Gentiles will be brought to *a close* when Christ returns — centrally because of *the outworking of the principles set forth in* ***Genesis 12:1-3*** *and Israel*’*s God-appointed position among the nations in* ***Genesis 9:26***,***27***;***Exodus 4:22***,***23***. And the manner in which this will occur results in that which Scripture refers to as “*the great supper of God*,” with trampled Gentile world powers left on the mountains and plains of Israel for the birds of the air and the beasts of the field to devour.

A Succinct Account, A Previously Detailed Account

It may appear strange to some reading **Revelation 19:17-21** that no more space or detail has been given at this point in the book to that which will occur relative to Gentile world power when Christ returns. After all, this is *the grand climax* of some 2,600 years of Gentile rule, with Israel about to take the scepter and realize her God-appointed position among the nations, which was made known through Moses almost 3,500 years ago (**Genesis 9:26**, **27**; **Exodus 4:22**, **23**).

But the whole of the matter at this climactic place in the book of **Revelation** is stated in *a very succinct manner* — five verses or a total of eleven verses if one begins with Christ returning through the opened heavens in verse **eleven**.

Previously in this book, the same subject was dealt with several times after somewhat *the same succinct manner* (ref. **9:13-21**; **14:14-20**; **16:12-16**). Just the bare facts are given any place in the book, with very little added detail. Again, the lack of space and detail given to this climactic end of the Times of the Gentiles in a book which brings Scripture to a close, completing God’s revelation to man, may appear strange to some. But that should not be the case at all.

The space and detail concerning the matter *has already been given throughout numerous passages in the Old Testament, passages covering whole chapters at times*. In fact, this is the direction toward which everything moves throughout all ten chapters of the book of **Esther**, or all twelve chapters of the book of **Daniel**, with Israel emerging in the end as the nation holding the scepter once again.

The entire matter is *a major subject of Old Testament prophecy*, and *everything* about how the Times of the Gentiles will end *has already been covered by prophet after prophet in minute detail*. If all the Scriptures written about this subject in the Old Testament were brought together, one would have a word picture so complete and detailed that it would *defy description*.

Thus, when arriving at this closing place in the book of **Revelation** — the book closing the complete canon of Scripture — nothing needs to be given beyond a simple announcement and description, *connecting that stated with the Old Testament Scriptures*.

The same thing could be said about the 1,000-year reign of Christ in the following chapter. The entire matter — from events that will occur following the binding of Satan at the beginning of the Millennium to events that will occur preceding the loosing of Satan at the end of the Millennium (vv. **1-3**, **7ff**) — is stated in three verses (vv. **4-6**).

Why only three verses to cover events during 1,000 years of time that all of creation has been moving toward since the restoration of the earth and man’s creation and fall 6,000 years ago?

The answer is the same as that which is previously seen concerning the lack of detail in this book surrounding the end of the Times of the Gentiles. All of the events surrounding the coming 1,000-year reign of Christ *have already been covered by prophet after prophet in minute detail throughout the Old Testament*, beginning in the opening two chapters of **Genesis**.

And all that needs to be stated in this closing book of Scripture is simply an announcement that *the time that the prophets had previously spoken about has now come*.

And exactly the same thing could be said concerning a word picture drawn from the Old Testament Scriptures pertaining to Christ’s millennial reign that was previously said about a word picture drawn from the Old Testament Scriptures pertaining to the end of the Times of the Gentiles. If all the Scriptures in the Old Testament bearing on Christ’s millennial reign were brought together, one would have a word picture so complete and detailed that it would *defy description*.

Thus, if details are needed about the end of the Times of the Gentiles, as well as Christ’s millennial reign, *the Old Testament* is the place to go, not the book of **Revelation**. By the time John wrote the book of **Revelation**, *the prophets had already spoken and provided all of the details that God wanted man to know*. And, accordingly, the Spirit of God simply moved John to provide, in *a very brief manner*, *comments on that which had already been provided in great detail*.

These comments would be comparable to placing *a brief epitaph on a tombstone* on the one hand (the end of the Times of the Gentiles) and placing *a brief caption on a picture of a sunrise* on the other hand (the beginning of the Son’s millennial reign).

The Old Testament closes in **Malachi** chapter **four** after a manner covering the same subject in essentially *the same succinct way* that it is covered in the book of **Revelation**. And this would be for *the same reason* seen in the book of **Revelation**. When one arrives at this chapter in **Malachi**, *the prophets have already spoken*, *and nothing further needs to be added*.

The first verse of this final chapter in **Malachi** reflects on the end of Gentile world power, and the second verse reflects on Christ’s subsequent reign, with the remaining four verses dealing with both, but ending with the latter.

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

Israel and the Nations — Old Testament, New Testament

The picture concerning Israel presented by Moses, the Psalms, and the Prophets throughout the Old Testament is that of *a nation separated and set apart* from all the other nations for purposes having to do with these nations. And these purposes had to do with *the salvation and blessings* of those comprising all the other nations, as Israel became God’s witness to these nations and exercised the rights of the firstborn, within a theocracy, in the land covenanted to Abraham, Isaac, and Jacob (cf. **Genesis 12:1-3**; **13:14-18**; **15:5-21**; **Exodus 4:22**, **23**; **19:5**, **6**; **Isaiah 43:1-10**).

All of this was in the offing under Moses and Joshua as Israel was led out of Egypt and established in the land within a theocracy. This is how Israel was *to* “*serve*” *God as His firstborn son* (**Exodus 4:23**).

And that which occurred over centuries of time (about eight hundred years) — a refusal to be God’s witness (e.g., Jonah in the type, refusing to go to Nineveh), further disobedience, harlotry — resulted in God eventually uprooting His people from their land, driving them out among the nations to effect repentance, and removing the scepter from Israel’s hand and giving it to the Gentiles.

This is *one major subject* seen throughout the Old Testament. But there is *another major subject* seen throughout the Old Testament as well, having to do with Israel’s repentance and restoration, followed by a realization of the nation’s calling as set forth in the beginning. And this, of course, necessitates the end and destruction of Gentile world power, with the theocracy being restored to Israel and the scepter being returned to Israel.

All of the different facets of this whole overall story — past, present, and future — can be seen different places throughout Moses, the Psalms, and the Prophets. Each writer presents different things about different parts of a word picture which can be seen in its completeness, exactly as God desires man to see it, only by comparing Scripture with Scripture.

No one book presents the complete picture. This is seen *only* by bringing together that which the Spirit of God moved all of the Old Testament writers to record (cf. **2 Peter 1:20**, **21**).

This is what the Old Testament is about, and there is *an emphasis* throughout the Old Testament on the latter part of the story — *Israel*’*s restoration*, *the nation realizing her calling*, *and the Gentile nations of the earth subsequently being reached by and blessed through Israel*. And this emphasis, of necessity, involves *a previous end to the Times of the Gentiles and the destruction of Gentile world power*.

This is seen in typology beginning as early as the Flood during Noah’s day in **Genesis** chapters **six** through **nine**, or the destruction of Nimrod’s Babylonian kingdom in **Genesis** chapter **eleven**, or the battle of the kings during Abraham and Melchizedek’s day in **Genesis** chapter **fourteen**.

That seen in later Scripture in **Psalms** chapters **two** and eighty-three would be two other accounts, presented in a different manner; and that which is seen in **Isaiah** chapter **fourteen** would be another. Then there’s the book of **Daniel**, which presents different facets of the matter throughout, continuing through the minor Prophets.

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

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

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

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