**Mystery of the Woman**

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**Chapter 4**

**Burned in Fire, Ground to Powder**

**Scattered in the Waters, the People Made to Drink**

**And when the people saw that Moses delayed to come down out of the mount, the people gathered themselves together unto Aaron, and said unto him, Up, make us gods, which shall go before us; for as for this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him.**

**And Aaron said unto them, Break off the golden earrings, which are in the ears of your wives, of your sons, and of your daughters, and bring them unto me.**

**And all the people brake off the golden earrings which were in their ears and brought them unto Aaron.**

**And he received them at their hand, and fashioned it with a graving tool, after he had made it a molten calf: and they said, These be thy gods, O Israel, which brought thee up out of the land of Egypt.**

**And when Aaron saw it, he built an altar before it; and Aaron made proclamation, and said, Tomorrow is a feast to the Lord.**

**And they rose up early on the morrow, and offered burnt-offerings, and brought peace-offerings: and the people sat down to eat and to drink, and rose up to play (Ex. 32:1-6).**

An equally graphic picture of Israel’s harlotry, as seen in Rev. 17:1-19:6, can also be seen in the Pentateuch — in the writings of Moses, in the Book of Exodus — 1,500 years before John penned the Book of Revelation.

Moses had previously dealt with the subject matter at some length in Genesis chapter thirty-eight, somewhat introducing that subsequently seen in a more graphic and fuller respect in Exodus (refer to Chapter II, pp. 30, 31 in this book). And, because of the overall subject matter in Exodus — dealing with Israel during the end times in a fuller and more detailed respect than previously seen in Genesis, completely in line with the Book of Revelation — this book, not Genesis, is where a graphic and fuller exposition of the subject belongs.

The foundation was laid in *Genesis*, and additional detail was then given in *Exodus.* This was then followed by information on the subject in numerous parts of the Old Testament (*e.g.*, Judges 19:1ff; Isa. 1:21ff; Jer. 3:1ff; Ezek. 16:1ff; Hosea 1:2ff), culminating in three chapters in the closing book of Scripture, the Book of Revelation (17-19a).

The subject matter in Moses’ writings and the subject matter in John’s writings parallel one another. Both form a Pentateuch, though John’s writings are not set together in the New Testament as Moses’ are in the Old Testament.

*Genesis and the Gospel of John parallel one another.*

*Exodus and Revelation parallel one another.*

*Leviticus and I John parallel one another.*

*Numbers and II John parallel one another.*

*Deuteronomy and III John parallel one another.*

(For information on the preceding, refer to the author’s book, MOSES AND JOHN.)

And not only should it be quite natural to see Israel’s harlotry dealt with in a full and graphic respect in Exodus, as it is in Revelation, but something additional is seen as well. Israel’s harlotry is seen being dealt with in both books within the same time-frame and place in the books — yet future, during and immediately beyond Daniel’s Seventieth Week (Dan. 9:24-27).

In Exodus, attention is called to Israel’s harlotry while Moses is still in the Mount, immediately preceding his return. And Israel’s harlotry is seen being fully dealt with following Moses’ descent from the Mount, immediately before the existence of the theocracy in the camp of Israel.

In Revelation, attention is called to Israel’s harlotry while Christ is still in the Mount (in heaven), immediately preceding His return. And Israel’s harlotry is seen being fully dealt with following Christ’s descent from heaven, immediately before the restoration of the theocracy to Israel.

(Thus, comparing Scripture with Scripture, in both Exodus and Revelation, Israel’s harlotry is seen existing at an apex during the coming Tribulation — immediately preceding Moses’ return in the type, immediately preceding Christ’s return in the antitype. Then Israel’s harlotry is seen being fully dealt with the same way in both type and antitype — fully, completely, resulting in an end to the matter.

Note that “a mountain” is used in Scripture, in a metaphorical respect, to depict *a kingdom* [*cf*. Isa. 2:1-4; Dan. 2:35, 44, 45]. Christ is today in the Mount, in heaven, seated with His Father on a throne from whence a universal kingdom is governed [Ps. 110:1; Rev. 3:21].)

As well, though the matter in Exodus has to do first and foremost with *Israel*, a secondary application pertaining to *the Church* is quite evident. The whole of the matter has a parallel which can be easily seen not only in *the condition of Israel* as the nation exists today and will continue to exist on into the Tribulation (which will constitute a fulfillment of the last seven years of the previous dispensation, the Jewish dispensation) but also in *the condition of the Church* as Christendom exists at the end of the present dispensation. And the end result for both Israel and the *Church*, as set forth in the type, is also the same.

Thus, after dealing with *Israel*, as seen in both Moses and John, a section of this chapter will then be given over to how *the Church* can be seen in all of this as well — *prostituting her heavenly calling just like Israel is prostituting her earthly calling. And the Church is presently doing it exactly like Israel is presently doing it.*

Overall Scope of Exodus, Revelation

As previously seen, events in *the Book of Exodus* and events in *John’s Book of Revelation* parallel one another. And, in this respect, “Exodus” could be called *the Apocalypse of the Old Testament.*

The complete Book of Exodus (minus the opening seven verses [connecting events in the book with those in the latter part of Genesis] and most of chapter two [an aside in the book, relating Moses’ birth and the first eighty years of his life]) parallels events which begin in Revelation chapter six and continue into the first part of chapter twenty. However, as will be shown, each book provides an abundance of detailed information not seen in the other book.

*1) The Assyrian, Past and Future*

Following the introductory seven verses of the book, Exodus begins, from a typical standpoint, where Revelation chapter six begins — with Israel in the Tribulation, subjected to *an Assyrian ruler.*

In the historical setting in Exodus, the Assyrians had previously conquered Egypt and were ruling the nation at this time (*cf.* Ex. 1:8; Isa. 52:4; Acts 7:17, 18). Thus, the Assyrians, not the Egyptians, were the ones ultimately persecuting and seeking to destroy the Jewish people (Ex. 1:10ff).

Then, the coming world ruler in the Book of Revelation is referred to a number of times in the Old Testament as “an Assyrian,” in complete keeping with the type in Exodus (Isa. 10:5; 14:25; 23:13; 30:31; 31:8; Hosea 11:5; Micah 5:5, 6).

And there is a reason why this man is referred to as “an Assyrian” in this manner. According to Daniel’s prophecy, he will arise out of the territory covered by the northern part of Alexander the Great’s kingdom, which was *Assyria* (as the kingdom was divided among his four generals following Alexander the Great’s death).

Territory covered during modern times by this division of the kingdom would include parts of northern Iraq, Syria, Iran, and Turkey). This man will arise out of this part of the world, conquer *three kings* (the rulers over the other three parts of Alexander the Great’s kingdom following his death), and then rule the world through a ten-kingdom Middle East confederacy of nations.

(Reference to the preceding is seen in Dan. 7:23-25; 8:8-14, 21-25; 11:3, 4, 21-45 [*cf*. Ps. 83:1ff; Rev. 13:1ff; 17:8ff]. The future Assyrian, coming out of the northern division of this kingdom, *must control the complete kingdom* — not just the northern division — in order to become the world ruler seen in the fourth part of Daniel’s image [ch. 2] or the fourth great beast [ch. 7].

Thus, of necessity, he *must* conquer the other three parts of the kingdom, taking control of *the complete empire that had existed under Alexander the Great.*  This is *the only way* that he can become world ruler. He must control *the complete Babylonian kingdom* depicted by the third part of the great image and the third great beast.

[In that coming day, when this is fulfilled, these three kings will be seen as *still present,* for the entire first three parts of the image will be seen as *still existing* (these three parts of the image have to do with *a Babylonian kingdom which has never been destroyed, only conquered*).The whole of that depicted by the image (all four parts) is seen *living, in a composite respect, at the time of its destruction* (*cf.* Dan. 2:34, 35, 44, 45; 7:11, 12).

Thus this man can conquer the remaining three parts of Alexander the Great’s kingdom, for, as part of the complete image, they can only be seen as *still present* when he appears on the scene.]

The preceding is one of numerous reasons why Rome can’t be seen having any part in the matter in either history or prophecy. In relation to that revealed through the great image and great beasts, the future kingdom of Antichrist [the future Assyrian’s kingdom] emanates from, not a prior Roman kingdom, but Alexander the Great’s Babylonian kingdom.

This future Assyrian’s kingdom begins at and continues from this point in the sequence covered by the great image and the great beasts, becoming the fourth and final part of the great image [the “legs of iron” and the “feet part of iron and part of clay”], the fourth and final great beast [the “dreadful and terrible” beast].

For additional information on the preceding, refer to the author’s book, THE TIME OF THE END, Chapter XXIV [“The Beast — in Daniel”]; or refer to the author’s book, MIDDLE EAST PEACE — HOW? WHEN?, Chs. IX, X [“The Great Image, Great Beasts, I, II”].)

*2) Structure of Exodus and Revelation*

Though each book covers the complete panorama of events occurring during the same time seen in the other book, each book covers these events in a different manner, with numerous events seen in one book either more complete or less complete than in the other book. And, in this same respect, some events seen in one book are not seen at all in the other book.

Thus, *additions to a developing word picture* from one book can be derived from the other book, forming *a more complete picture.*

(None of the sixty-six books in Scripture can be overlooked with respect to providing information of a similar nature to the preceding, with everything moving toward that coming seventh day, the Messianic Era. Each book will provide some data not seen in any of the other books. And only when all of the revelation in the different books is seen together and understood after the manner in which God structured the material can *the complete picture be seen, exactly as God has revealed it and desires man to see it*.)

As previously seen, both Exodus (chs. 1ff [following the first seven verses]) and Revelation (chs. 6ff) begin at the same place — *the Israelites subjected to an Assyrian ruler.* In the type, this subjugation has to do with the Israelites in “Egypt”; in the antitype, this subjugation has to do with the Israelites in that which “Egypt” typifies, *the world*.

The latter-day Assyrian in the Book of Revelation will rule a worldwide kingdom. He is seen aspiring to this position when the first seal of the seven-sealed scroll is broken in the opening two verses of chapter six, and he is seen coming into this position when the second seal is broken in the next two verses (vv. 3, 4). And at this time he will turn upon and seek to destroy the Jewish people from off the face of the earth.

(For additional information on the preceding, refer to the author’s book, THE TIME OF THE END, Chapters X, XI.)

This section in the Book of Revelation (6:1ff), after beginning at the same point as the Book of Exodus (1:8ff), provides detailed information about Israel and the nations during the Tribulation (something dealt with in both books with respect to Israel being brought to the place of repentance through persecution at the hands of the nations).

In Exodus though, this is dealt with very sparingly compared to Revelation. Rather, Exodus, in its type-antitype structure, in the latter part of chapter three, moves all the way to events which will occur in connection with Israel and the nations at the end of the Tribulation, after Israel has been brought to the place of repentance.

These events will occur in connection with and following Christ’s return, as they occurred in connection with and following Moses’ return in Exodus. As well, in the type, they occurred preceding the establishment of the theocracy (the kingdom) in the camp of Israel; and in the antitype they will occur, they must occur, preceding the restoration of the kingdom to Israel.

It must also be understood that the Book of Revelation, rather than being written in chronological order, is structured like much of the rest of Scripture. A complete panorama of events is often given, followed by commentary. Scripture begins this way in Genesis, and it ends this way in Revelation.

In the preceding respect, Christ’s return at the end of the Tribulation is seen three different places in that section covering the Tribulation and the time immediately following (6:14-17; 14:14-20; 19:11-21).

(For more information on the preceding structure of Revelation, refer to the author’s book, COMING IN HIS KINGDOM, Chapter IV.)

*3) Moses’ Return, Christ’s Return*

When Moses returned at the end of his time spent in Midian, Aaron met and accompanied him when he appeared with *signs* before Israel’s religious leaders. And this time, unlike before, he was accepted (*cf.* Ex. 2:11-14; 4:29-31).

Then Aaron accompanied Moses when he appeared in the Assyrian Pharaoh’s presence with *the message* which God had commanded that he deliver (Ex. 5:1ff):

“Thus saith the Lord, Israel is my son, even my firstborn:

And I say unto thee, Let my son go, that he may serve me; and if thou refuse to let him go, behold, I will slay thy son, even thy firstborn” (Ex. 4:22, 23).

When Christ returns at the end of His time in heaven, He will be accompanied by both Moses and Elijah (Matt. 16:28-17:5; again, refer to the author’s book, COMING IN HIS KINGDOM). Both men will evidently be very instrumental in events with Christ, having to do with *Israel and the nations* at the time Christ returns (as both will have had to do with events pertaining to Israel during the previous first half of the Tribulation [Rev. 11:3-12; *cf.* Zech. 4:1-14]).

Elijah’s prophesied ministry to Israel (Mal. 3:1-3; 4:5, 6) — having to do with that seen over 2,800 years ago on Mt. Carmel (I Kings 18:39), bringing about *belief* *on the part of the entire nation in that previously recorded by the prophets* — can occur *only at a time following Christ’s return* (for *belief of a nature which Elijah will once again effect in the whole camp of Israel is not seen occurring in Scripture until this time*).

Then Moses, very likely, will accompany Christ into the Assyrian ruler’s presence to announce exactly the same thing which he and Aaron announced to the Assyrian Pharaoh in their day. And when the future Assyrian refuses to heed this statement and warning, God will possibly use Moses to execute judgments upon the Assyrian’s kingdom, exactly as He did in history (Ex. 5:1ff).

The end result of the matter can only be *belief on Israel’s part through Elijah’s ministry* and *a further decimation of and an ultimate end to the Assyrian’s kingdom, occurring possibly through Moses’ ministry.*

Once Israel and the nations are respectively brought to these two places, that foreshadowed in the first of the seven Jewish festivals in Lev. 23:1ff (the Passover) can occur, with that foreshadowed in the remaining six festivals subsequently occurring (Ex. 12:1ff).

(For information on the fulfillment of that foreshadowed by these seven festivals, refer to the author’s book, COMING IN HIS KINGDOM, Appendix II, “The Seven Jewish Festivals.”)

The fulfillment of that foreshadowed in this first festival will bring about two things:

1) The salvation of the entire Jewish nation when they appropriate (through belief) the blood of the Paschal Lamb which they slew 2,000 years ago.

2) An ultimate end to the Assyrian’s kingdom, seen in the national death of the firstborn in relation to Satan’s governmental rule through the nations.

In one respect, this is where the transfer of power actually occurs — Satan’s firstborn slain on the one hand, with the rebirth of a nation relative to God’s firstborn on the other hand.

Then that which awaits God’s firstborn is *a removal from a worldwide dispersion*, as occurred in a removal from Egypt in the type.

And that which awaits Satan’s firstborn is *complete destruction*, as seen in the destruction of the Assyrian Pharaoh’s armed forces in the Red Sea in the type (*cf.* Ex. 14:13-31; Rev. 19:17-21).

Beyond that, in the type, there was the giving of the Law (the Old Covenant), the instructions pertaining to the tabernacle and its worship, and the establishment of the theocracy (upon completion of the tabernacle, with the Glory indwelling the Holy of Holies), all occurring at Sinai (Ex. 20-40).

And beyond that, in the antitype, there will be a New Covenant made with Israel, along with a restoration of the theocracy — a restoration of the Glory in a temple which Messiah Himself will build (Jer. 31:31-33; Ezek. 37:26; 40:1ff; Zech. 6:11-13).

In the Mount, Then… (Moses and Israel)

The Book of Exodus, in its fuller scope, beginning with the opening seven verses, covers a period of time in Jewish history lasting slightly over two centuries — from the time that the Israelites came down into Egypt to one year following the Exodus.

The Israelites were in Egypt for 210 years, and the Book of Exodus ends one year following the Exodus under Moses with an existing tabernacle, the Glory indwelling the tabernacle, and, consequently, an existing theocracy in the camp of Israel.

(For information on these 210 years in relation to the 400-year sojourn of Abraham’s seed [Gen. 15:13] and the 430 years in connection with the departure of the Israelites from Egypt in Ex. 12:40, 41 [*cf*. Gal. 3:17], refer to Chapter VI, “The Selfsame Day,” in the author’s book, WE ARE ALMOST THERE.)

As also previously seen, the Book of Exodus, in its overall type picking up in verse eight of chapter one — a new king arising over Egypt, an Assyrian — deals with Israel, yet future, during and immediately following the Tribulation. In this respect, the complete book, save the opening seven verses and part of the second chapter, has to do with Israel yet future.

The Book forms one overall type dealing with Israel in the preceding respect. And within this overall type there are numerous individual types, which is where material will be derived for the remainder of this chapter.

*1) Arrival at Mt. Sinai, Moses’ Different Ascents and Descents*

From Ex. 19:1, when the Israelites under Moses arrived at Mt. Sinai “in the third month,” following the departure from Egypt in the middle of the first month, Moses, over time, is seen making at least seven ascents and descents of Mt. Sinai (Ex. 19:3-7; 19:8, 9; 19:20-25; 20:1-24:3; 24:12-32:15; 32:31-33:4; 34:1-29).

(The exact number of ascents and descents is somewhat open to question, depending on how certain statements relative to the matter are understood. Some interpreter’s see as many as nine ascents and descents.

In one respect, the exact number of ascents and descents Moses made at Mt. Sinai would be immaterial. But for purposes seen in this chapter, to place events somewhat in perspective, “seven” will be used.)

Whether all seven of these ascents of Mt. Sinai were all the way to the top of the mountain, into God’s presence, could be open to question. But sufficient information is given on at least three (fourth, fifth, and seventh) which would show that Moses, on at least part of these different ascents and descents, evidently climbed up into the Lord’s very presence on the top of the Mount.

As well, there are forty-day periods in connection with the last three ascents and descents, with time involved in the first four unrevealed.

With the arrival of the Israelites at Sinai sometime during the third month following the Exodus from Egypt, followed by four unrevealed periods of time when Moses ascended and descended Mt. Sinai, followed by three forty-day periods (120 days, four months, showing *three complete periods of time*), the subsequent time involved in building the tabernacle (in existence one year following the Exodus) could have been no more than several months (a time less than five months).

The single type within the overall larger type, from which material in the remainder of this chapter will be taken — for both *Israel* (primary interpretation) and *the Church* (secondary application) — is Moses’ fifth ascent and descent of the Mount (Ex. 24:15-32:15). This is the ascent when instructions were given for the building of the tabernacle and the carrying out of the priestly ministry. Then these instructions were followed after the seventh ascent and descent, with the results seen at the end of the book, in chapter forty.

*2) Moses in the Mount, Then…*

At the time of Moses’ fifth ascent up Mt. Sinai, when he entered into the very presence of the Lord and spent the first recorded forty-day period on the Mount, the Lord provided two stone tablets. And, through angelic ministry, the Lord inscribed in stone the previously revealed Decalogue (*cf*. Ex. 20:1-17; 34:28, 29 [given orally during the fourth ascent]), which formed the heart of the Law, the Old Covenant, the Magna Charta for the theocracy about to be brought into existence (*cf*. Deut. 8:1ff; 33:2; Ps. 68:17; Gal. 3:19; Heb. 2:2).

If the Israelites kept this covenant, they would dwell in a land flowing with milk and honey, be elevated above all the nations, and the nations would not only be reached by Israel with the message of the one true and living God but be blessed through Israel as well (Lev. 26:1-13; Num. 14:8; Deut. 14:1, 2; 28:1-14; Isa. 43:9, 10; Jonah1:1, 2; 3:1, 2).

However, if the Israelites failed to keep this covenant, they would be removed from a land left desolate, be placed at the tail of the nations, and the nations would be left estranged from both the message of the one true and living God and the blessings which God had reserved for them through Israel (Lev. 26:18-39; Deut. 28:15-67).

*Nations* rather than individuals were being dealt with in the preceding respect — *the nation of Israel* on the one hand and *all of the Gentile nations* on the other. And Israel, *the only nation with a God, God’s firstborn son*, was to remain separate and distinct from all the Gentile nations (Gen. 9:26; 28:13; Ex. 3:6; 4:22, 23; Num. 23:9; Deut. 5:24-32; 14:2; Ps. 33:12; 72:18; 96:5).

And Israel being dealt with in this respect sets the stage for a proper understanding of that seen occurring in the camp of Israel while Moses was in the Mount receiving instructions for the tabernacle, the priestly worship, and the heart of the Law on tables of stone.

The tabernacle formed the dwelling place of God within the theocracy; the priests ministered on behalf of the people, representing them to God; and the Law, the Magna Charta for the theocracy, formed the rules and regulations governing the nation of Israel within the theocracy.

Thus, Moses was in God’s presence, in the Mount, making the necessary preparations for God’s firstborn son down at the foot of the Mount to realize the rights of primogeniture within the theocracy about to be established.

*a) The Nation of Israel, in the Interim*

But the people of Israel at the foot of the Mount, growing tired of waiting for Moses to return from the Mount, began to conduct their affairs in a completely opposite manner to their high calling. They began to look back to Egypt and sought to associate themselves with gods which they could only have known about *through their prior association with Egypt.*

And their association with these gods was to subsequently be realized through Aaron fashioning a golden calf for them to worship — an image, associated with gods, which, again, they could only have known about *through their prior association with Egypt as well.*

Thus, the eventual scene is that of a nation, having grown tired of awaiting the return of their deliverer from the Mount, forsaking the God of their fathers, turning back to a Gentile nation from which they had been delivered, and involving themselves in the worship of other gods through a pagan image which their religious leader (Aaron) fashioned and formed for them.

Through this means the people of Israel, the wife of Jehovah, not only found themselves associated with a Gentile nation *after a forbidden fashion but associated with this nation in a completely inverse fashion to their high calling.*

In a respect, they could not have sunk lower. And their spiritual leader, during the time of Moses’ absence, not only acquiesced to their desires but took them down this path himself *by building the golden calf for them to worship* (Ex. 32:2-6, 23-25).

(The calf which Aaron built was evidently formed through first carving a calf from wood. Then the wooden calf, once finished, was overlaid with gold plating.

That the calf was evidently designed and built in this manner can be seen from the way Moses, upon his return, destroyed the calf [to be dealt with later].)

Aaron used gold collected from the people to build the calf. And once the work had been completed, the people openly acknowledged this calf to be “thy gods, O Israel, which brought thee up out of the land of Egypt.” Aaron then built an altar before the calf, where the people “offered burnt-offerings” and “brought peace-offerings.” And the people then “sat down to eat and to drink, and rose up to play” (Ex. 32:4-6; Deut. 9:16).

The people of Israel, led by their religious leader, involved themselves in a type harlotry seemingly without equal. They had forsaken the one true and living God who had brought them up out of the land of Egypt, began to worship pagan gods through an idol which their spiritual leader had built, ascribed their deliverance from Egypt to these other gods, “offered burnt-offerings” on an altar before these gods, “brought peace-offerings” to these gods, and celebrated before these gods in a manner which they had evidently witnessed among the pagans back in Egypt.

They celebrated “a feast to the Lord” through pagan rituals and pagan gods, seen in the words, “the people sat down to eat and to drink, and rose up to play” (vv. 4-6).

Thus, it is little wonder that the Lord, in His anger over the matter, singled Aaron out, sought to slay him along with the entire nation, and begin anew with a nation which would emanate from the loins of Moses (Ex. 32:7-10; Deut. 9:20)!

And, the only thing which saved Aaron and the remainder of the people was Moses’ intercession on their behalf (Ex. 32:11-14; Deut. 9:18-29). In a respect, God placed the fate of the entire nation in Moses’ hands, which demonstrates how favorably God looked upon Moses at this time.

(During the forty-day period that Moses spent in the Mount following his fifth ascent of Sinai, evidently toward the end of this time, the Lord revealed to Moses what was occurring in the camp of Israel at the foot of the Mount. And Moses, before he returned to his people with the Decalogue on the tables of stone, interceded for them relative to the matter at hand [Ex. 32:7-14].

Then, following his return and taking care of matters, he ascended the Mount a sixth time and interceded with the Lord on the people’s behalf for a period of forty more days and nights [the reason for the sixth ascent of the Mount].

Thus, there are at least two periods when Moses interceded for the people in this respect — an unrevealed period of time before he left the Mount with the Decalogue and a forty-day period after he ascended the Mount a sixth time [*cf*. Ex. 32:11-14; Deut. 9:18-29].

And Moses’ seventh and last ascent of the Mount was to receive once again the Decalogue on tables of stone which he had broken at the foot of the Mount following his return to the camp at the end of the forty-day period spent on the Mount during his fifth ascent.)

But, to see the complete account unfold exactly as Scripture lays it out, one needs to begin with Moses’ descent from the Mount at the time harlotry in the camp was seen running rampant, at an apex.

*b) Moses’ Return, an End to Israel’s Harlotry, Then…*

When Moses came down from the Mount following his fifth ascent of Sinai, he carried the two tables of stone, engraved with the ten commandments, the centerpiece for the Magna Charta governing the people within the theocracy. And when Moses neared the camp with Aaron who had gone out to meet him, he heard the revelry among the people and then saw that which the Lord had told him about, concerning which he had previously prayed about, on behalf of the people, prior to descending the Mount:

“And it came to pass, as soon as he came nigh to the camp, that he saw the calf, and the dancing: and Moses’ anger waxed hot, and he cast the tables out of his hands, and brake them beneath the mount.

And he took the calf which they had made, and burnt it in the fire, and ground it to powder, and strawed it upon the water, and made the children of Israel drink of it” (Ex. 32:19, 20).

Note what Israel’s harlotry had caused, along with when and how the people were dealt with for their harlotry.

Their harlotry had brought about *nakedness* (v. 25), which is explained in the verse. *Nakedness* in this verse has to do with what their actions had caused to occur throughout the camp, with no one excluded.

Looking back to Egypt and aligning themselves with that which was occurring in Egypt was a forsaking of the one true and living God, along with His plans and purposes for the nation; and, doing this, the people found themselves going in a completely opposite direction to their high calling.

This resulted in exposing them to “shame among their enemies” (which would be particularly the nations dwelling in the land of their inheritance), leaving them “naked” in this respect (the word used in a somewhat symbolic sense).

Seeing this, Moses in his anger, cast the two tables of stone to the ground, breaking them and showing in the account that which Israel had done. They had broken God’s Law, particularly the parts about idolatry and adultery.

Then note the manner in which Moses destroyed the calf. He “burnt it with fire, and stamped it, and ground it very small, even until it was small as dust” (*cf*. Ex. 32:20; Deut. 9:18).

As previously seen, the inner core of the calf was evidently wood, which was burned in the fire, leaving nothing but ash. Then the outer gold plating was stomped upon and ground to fine powder, fine as dust.

After the calf had been completely destroyed in this manner, the remains of the calf — now gold dust, mixed with ash dust — was cast “into the brook that descended out of the mount” (Ex. 32:20; Deut. 9:21). And the people were then made to drink of their harlotry in connection with two things:

1) In connection with “peoples, and multitudes, and nations, and tongues” (drinking the gold dust in the water of the brook [*cf*. Rev. 17:1, 15 in association with the harlot as seen in the Book of Revelation]).

2) In connection with “the theocracy” (the brook descended out of the Mount).

That is to say, the nation of Israel had been called out of Egypt to dwell in another land, within a theocracy. And, within that theocracy, the nations of the earth — “peoples, multitudes, nations, and tongues” — were to hear the message of the one true and living God from Israel, with unlimited spiritual blessings flowing out to the nations through Israel.

This is what Israel had stepped away from, going in a completely opposite direction. And, bringing an end to the matter, bringing an end to Israel’s harlotry, Moses brought matters to pass in the described and associated manner.

Israel’s harlotry was dealt with and destroyed in the same manner subsequently seen in Rev. 17:1-19:6, or anyplace else that the matter is dealt with in Scripture (though different facets of the matter are seen different places).

The harlot, Israel’s harlotry, is seen burned with fire in the accounts in both books; and Israel not only still lives following this burning, but the nation lives free from harlotry.

In the type in Exodus, following the destruction of Israel’s harlotry and things being set right in this respect, matters in the book move toward the nation of Israel realizing why God had removed His people, His firstborn son, from Egypt.

Moses once again, and for the last time, went back up into the Mount. He went up to receive once again the Decalogue on two tablets of stone.

After forty days and nights, he came down from the Mount and construction of the tabernacle with its priestly worship began in earnest. And, in the last chapter of the book, chapter forty, the work had been completed, the Glory indwelt the tabernacle, and a theocratic kingdom then existed in the camp.

Then, with Israel’s harlotry a thing of the past, with the people in possession of an existing theocracy and the Magna Charta for the kingdom, the nation was ready to travel to the land to which the people of Israel had been called — the land covenanted to Abraham, Isaac, and Jacob — and realize in that land all that the theocracy and their position therein portended.

*3) Christ in the Mount, Then…*

That foreshadowed by the type in the Book of Exodus, seen in all its fulness once again in the antitype in the Book of Revelation, deals, not with just Moses’ day but with the days of the coming of the Son of Man as well. That seen in the type under Moses will find its ultimate and complete fulfillment under the One greater than Moses, under Jesus the Christ.

The settings in both accounts, as previously seen, are identical. The scene has both Men (Moses and Christ) in the Mount at a time immediately prior to their descent from the Mount and return to the camp of Israel. In both accounts, Israel’s harlotry exists while both Men are in the Mount and continues into the time of their return. And in both accounts, Israel’s harlotry is dealt with in a full and complete manner after their return, with a complete destruction and a burning by fire seen in both accounts.

In short, when Christ returns and deals with Israel relative to her harlotry, you can read about it in Ex. 32; Deut. 9; Rev. 17-19a, among a number of other places. There is no difference; all are different facets of the complete word picture. And it takes all of the accounts together to present the complete picture in all its fullness.

Thus, the future account of that which will occur relative to Israel and the nation’s harlotry has already been told in the historical account, seen in Moses’ actions at the time he came down from the Mount with the two tablets of stone in his hands the first time.

Moses came down with the Old Covenant; Christ is coming down with the New Covenant. But the harlot who has broken the Old Covenant *will have to be destroyed*, with the nation, which can’t be destroyed, *rising like a phoenix from the ashes.*

And, exactly as in the type, a theocracy in the land covenanted to Abraham, Isaac, and Jacob awaits the nation *following the destruction of the harlot.*

In the preceding respect, if one wants to study about Christ and Israel, all he has to do is turn back to the opening five books of Scripture and study about Moses and Israel.

It’s all there, like a virgin forest, waiting to be explored. It has been there for 3,500 years, and many over the years have passed this way, exploring and mining its treasures. But no one has ever taken anything away; nor can anyone take anything away. Everything is still there, exactly as it has always been for countless centuries, awaiting any and all who desire to mine its treasures.

In the Mount, Then… (Christ and the Church)

The preceding forms the primary interpretation seen in Exodus chapter thirty-two, along with the recap seen in Deuteronomy chapter nine, providing additional information. But there is a secondary application which can be easily seen in that which Scripture reveals about *the Church.*

The type in Exodus deals primarily with Israel at the end of the Jewish dispensation and immediately beyond (at the end of Daniel’s Seventy-Week prophecy [fulfilling the last seven years of the previous dispensation, the Jewish dispensation] and immediately beyond), and a secondary application would be seen in the type dealing with the Church at the end of the present dispensation and immediately beyond.

Scripture presents the same bleak picture pertaining to both *Israel* and *the Church* at the end of their respective dispensations — a condition in which *Israel presently finds itself, which will continue on into and through the Tribulation* (Daniel’s Seventieth Week, ending the Jewish dispensation); and a condition in which *the Church as well presently finds itself, which will also continue to the end of the dispensation.*

*1) Two Places in the New Testament*

To depict the picture pertaining to the Church as it currently exists, since Exodus chapter thirty-two is being dealt with, we’ll begin doing it from that chapter first. Then we’ll go to Matthew chapter thirteen and Revelation chapter three to provide some complementary, additional information to help complete the picture.

Christ, following events seen at His first coming, resulting in the necessity of the Church being brought into existence (a new entity called into existence to be the recipient of that which Israel had rejected, which had been taken from Israel — the proffered kingdom of the heavens), has gone back into the Mount, back to heaven (*cf*. Matt. 21:33-45; 25:14ff; Luke 19:12ff). And He is going to remain in the Mount, for a complete period of time, exactly as Moses remained in the Mount for a complete period of time in the type (Ex. 24:18; Deut. 9:9).

Prior to the end of that complete period of time (forty days in the type, 2,000 years in the antitype), when Christ returns for the Church, exactly as in the type, the Church will be seen in the same state as Israel before Moses came down from the Mount. And though this would not normally be seen and recognized in today’s Christendom, the Church presently existing as Israel existed at the foot of the Mount during Moses’ day can be easily and clearly shown.

There are two places in the New Testament where a succinct, overall history of the Church throughout the dispensation is seen. And this history is seen *from God’s perspective, not from man’s.*

One account was given during Christ’s earthly ministry in Matthew chapter thirteen, and the other account was given by John, in the second and third chapters of the Book of Revelation following Christ’s ascension. And the two accounts present matters from the same perspective, centering on that which would occur in Christendom throughout the 2,000-year dispensation relative to *the proclamation of the Word of the Kingdom*, *along with why this would occur.*

*2) The Matthew Thirteen Parables*

The first four parables in Matthew chapter thirteen, recording the first of the two accounts of the history of the Church in the New Testament, have their setting in the previous chapter. In chapter twelve, Christ had performed a number of supernatural signs, which had been rejected by the religious leaders and consequently the people at large. And this rejection had gone to the point of ascribing the supernatural power through which these signs had been performed to Satan (vv. 9-30).

Then after Christ stated a number of things pertaining to the consequences of this rejection and blasphemy (vv. 31-45), a rejection which had reached an apex in Christ’s ministry, matters move into that seen in chapter thirteen, which begins:

“The same day went Jesus out of the house and sat by the seaside.

And great multitudes were gathered together unto him…” (vv. 1, 2a).

The picture is that of Jesus, because of the type rejection which He had previously experienced, leaving the house (the house of Israel) and going down by the seaside (going to the Gentiles). This not only sets the stage for the parables about to follow but anticipates the mention of the Church in chapter sixteen and the announcement concerning the kingdom (the proffered kingdom, the kingdom of the heavens, the heavenly sphere of the kingdom) being taken from Israel and being offered to an entirely new entity in chapter twenty-one (previously introduced in chapter thirteen and then identified in chapter sixteen).

Then in chapter thirteen, the first four parables present the complete history of this new entity throughout the dispensation relative to the proclamation of that which had been rejected by Israel, taken from Israel, and offered to this new entity.

And the parables carry the reader from the point of fruit-bearing at the beginning of the dispensation to a completely leavened Church at the end of the dispensation.

Both the fruit-bearing and the leavening process have to be understood in relation to the subject matter at hand, *the Word of the Kingdom* — which is not only the announced subject matter in the chapter but the subject matter seen contextually as well. The work of Satan and his angels, by sowing tares among the wheat (second parable) and eventually taking Christendom into the very realm which Satan and his angels occupied (world government among the nations [third parable]), not only stopped fruit-bearing but ultimately brought matters into the state seen in the fourth parable — *a completely leavened Church.*

And note once again the subject matter in these first four parables, along with who is being dealt with (*the subject matter* and *identity* of the one being dealt with are seen both textually and contextually). *The subject matter has to do with the work of Satan and his angels in relation to the Word of the Kingdom, and this work is seen being done among Christians throughout the dispensation.*

Thus, these four parables present a history of Christendom throughout the dispensation, *from God’s perspective, not man’s.* And this history has to do with that which Satan and his angels would be allowed to accomplish throughout 2,000 years of Church history in relation to the proclamation of the Word of the Kingdom among Christians — *complete, total corruption.*

(For additional information on the preceding, refer to the author’s book, MYSTERIES OF THE KINGDOM.)

*3) Revelation Chapters Two and Three*

These two chapters in the Book of Revelation present a dual word picture.

The central word picture presented is that of the removal of the Church and the appearance of Christians before Christ’s judgment seat at the end of the dispensation, seen in chapter one (vv. 10-18). Then the subsequent two chapters (two and three) simply continue with the same subject matter from chapter one and present different facets of this judgment, both negative and positive.

But, continuing on into chapter four, beginning at the same place seen in chapter one (the removal of the Church at the end of the dispensation, the rapture), it appears evident that there is a secondary word picture seen in chapters two and three as well. These two chapters not only present the Church before Christ’s judgment seat but present a history of the Church throughout the dispensation, beginning with the Church in Ephesus, which left its “first love” (2:4), and ending with the Church in Laodicea, which is seen as “wretched, and miserable, and poor, and blind, and naked” (3:17).

And all of this is relative to the same thing previously seen in the Matthew thirteen parables — relative to the proclamation of the Word of the Kingdom among Christians throughout the dispensation. It can be no other way, for the latter account of Church history throughout the dispensation must be in complete agreement with the former account.

And this can easily be seen throughout the account. There is an overcomer’s promise to each of the seven Churches in the seven short epistles making up these two chapters, and it is evident that these overcomer’s promises are *millennial in their scope of fulfillment.*

That is to say, though presented from a different perspective, *everything is exactly the same as previously seen in the first four parables of Matthew chapter thirteen, which move toward the same goal.*

The work of Satan and his angels attacking *the proclamation of the Word of the Kingdom* is the subject matter throughout, whether in Matthew chapter thirteen or in Revelation chapters two and three. And that which Satan and his angels are allowed to accomplish is the same in both — *taking matters in Christendom from fruit-bearing, to leaving one’s first love, to seeing total and complete corruption existing in the Churches of the land.*

(For additional information on the preceding, refer to the author’s book, JUDGMENT SEAT OF CHRIST.)

*4) Satan and His Angels*

The introduction of Satan in Scripture, In Gen. 3:1ff, in association with the first man, the first Adam, presents an individual *well-versed in the ways of God and that which God had said.* And exactly the same thing is seen in his interaction with the second Man, the last Adam in Matt. 4:1ff, or anyplace else in Scripture where Satan’s activities are seen.

Satan uses the Word; and he knows full-well how to use the Word in a deceptive manner, evident at the beginning in Gen. 3:1ff, establishing a first-mention principle at this early point in Scripture on how Satan will *always* appear. *He will always appear in a deceptive manner*, and *he will always, after some fashion, use the Word of God in his deception.*

In this respect, *God has His deep things*, and *Satan has his deep things* (I Cor. 2:10; Rev. 2:24). Satan uses the Word in this manner to counter that which the Word actually has to say, centering his attack upon that previously dealt with in the Books of I, II Samuel (*cf*. II Cor. 4:3-6). And, to accomplish his purpose through the preceding means, Satan appears, as “an angel of light,” and his ministers “as the ministers of righteousness” (II Cor. 11:13-15).

Thus, if you want to find Satan and his ministers, don’t go to the entertainment centers of the world. Go where the Word is being proclaimed. And don’t look for Satan and his ministers the way that they are often depicted. Rather, look for those advocating what may appear to be *messages associated with light and righteousness*, not with messages associated with darkness and unrighteousness.

Look for Satan and his ministers occupying *the chair of Bible* in colleges and seminaries; look for them occupying *the pulpits* of the Churches of the land on Sunday morning, Sunday night.

They occupy these places to make certain that *the one message Satan doesn’t want proclaimed is not proclaimed.* And how well Satan and his ministers have succeeded over time can easily be seen from *the almost universal absence of this message from the Bible colleges, the seminaries, and the pulpits of the Churches of the land today.*

And because, over time, the deep things of God have become so watered down with the deep things of Satan, the Churches have been left so emasculated that they have had to invite the world into the Church to maintain some semblance of attendance — their music, their message, their inclusion of entertainment, etc. Conditions have become so bad that one often doesn’t know what is Christian and what is the world.

Thus, if an individual wants to see “the world” in which Satan and his angels dwell, *the best place to look today would not be in the world’s entertainment centers but in the Churches.* That seen out in the world in which we live is not really the world in its true form, *i.e.*, a form with respect to that associated with the central work of Satan and his angels.

And with that in mind, go back to the account of the golden calf in Exodus and the Church in Laodicea in Revelation, noting the words “naked” and “nakedness” in both accounts (Ex. 32:25; Rev. 3:17, 18). Aaron, through his actions, “had made them naked.” And it is no different in the Churches of the land today.

In the type, *the naked condition* of the Israeli people was caused by *the actions of the people’s spiritual leader.* And the same thing can only be seen among Christians in the Churches of the land. *Their spiritual leaders, through their actions*, have “made them naked.”

*The same picture of harlotry — a forbidden association with the world — is seen in both instances.*

And the end of the matter is then seen in Exodus chapter thirty-two. There will be *a future accounting* in which everything associated with the world will be burned. And the accounting for Christians in that coming day will be completely in line with the accounting which the Israelites experienced under Moses.

And the entire matter will be with a view to exactly the same thing seen in the type — *the kingdom which will follow.*

*Concluding Remarks:*

As seen, Scripture does not present a pretty picture of harlotry, particularly as it exists among the people of God, whether existing in Israel’s affiliation with the world or with the Church’s affiliation with the world.

The One Who will not tarry, when the time arrives for Him to appear can only be at the door, for the time when He will appear is *almost upon us.*

That representing the people’s gods is about to be burned, ground to fine dust, cast into the waters flowing from the Mount, and the people made to drink.

Saul is about to be put down, with his crown taken and given to David. And David, with his faithful followers, is about to ascend the throne.

In short, *a complete change in the government is about to occur, not just in Washington, nor in London, nor in Rome, nor in any other single city, but worldwide. And this change will occur within a kingdom of righteousness which will be established on and over the earth, with its center in the present war-torn Middle East, in Jerusalem.*

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