

Revelation Series

Lesson #213

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The
REVELATION
of St. John the Divine

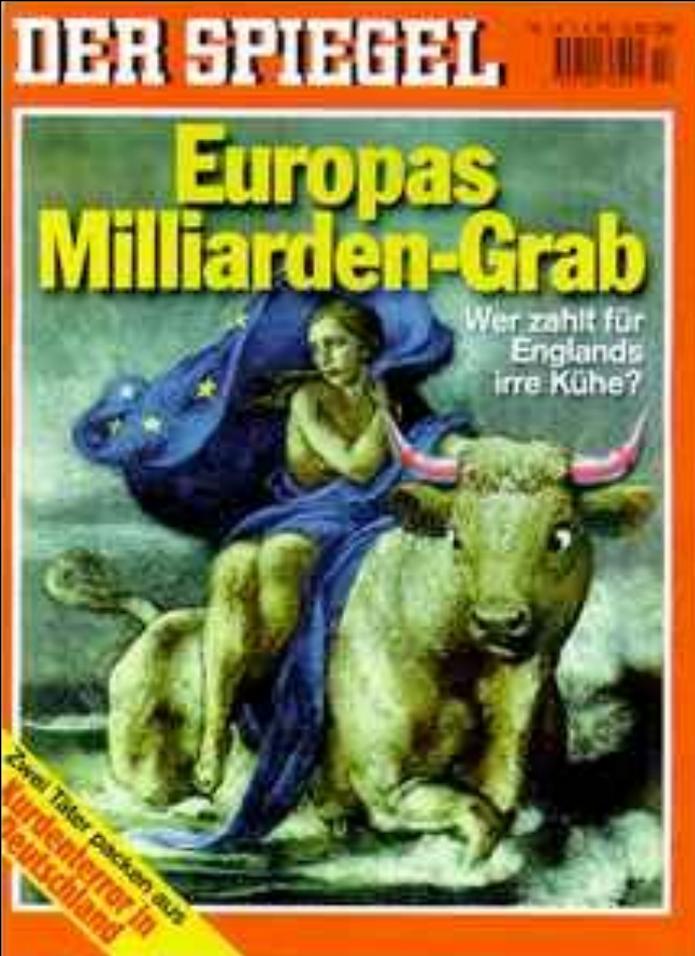


CHAPTER I

THE REVELATION OF JESUS CHRIST, WHICH GOD GAVE UNTO
him, to shew unto his servants
things which must shortly come to
pass, and he sent and signified it by
his angel unto his servant John:
I saw him that stood of the sword of God, and
of the eyes of Jesus Christ, and of all
things that he saw.

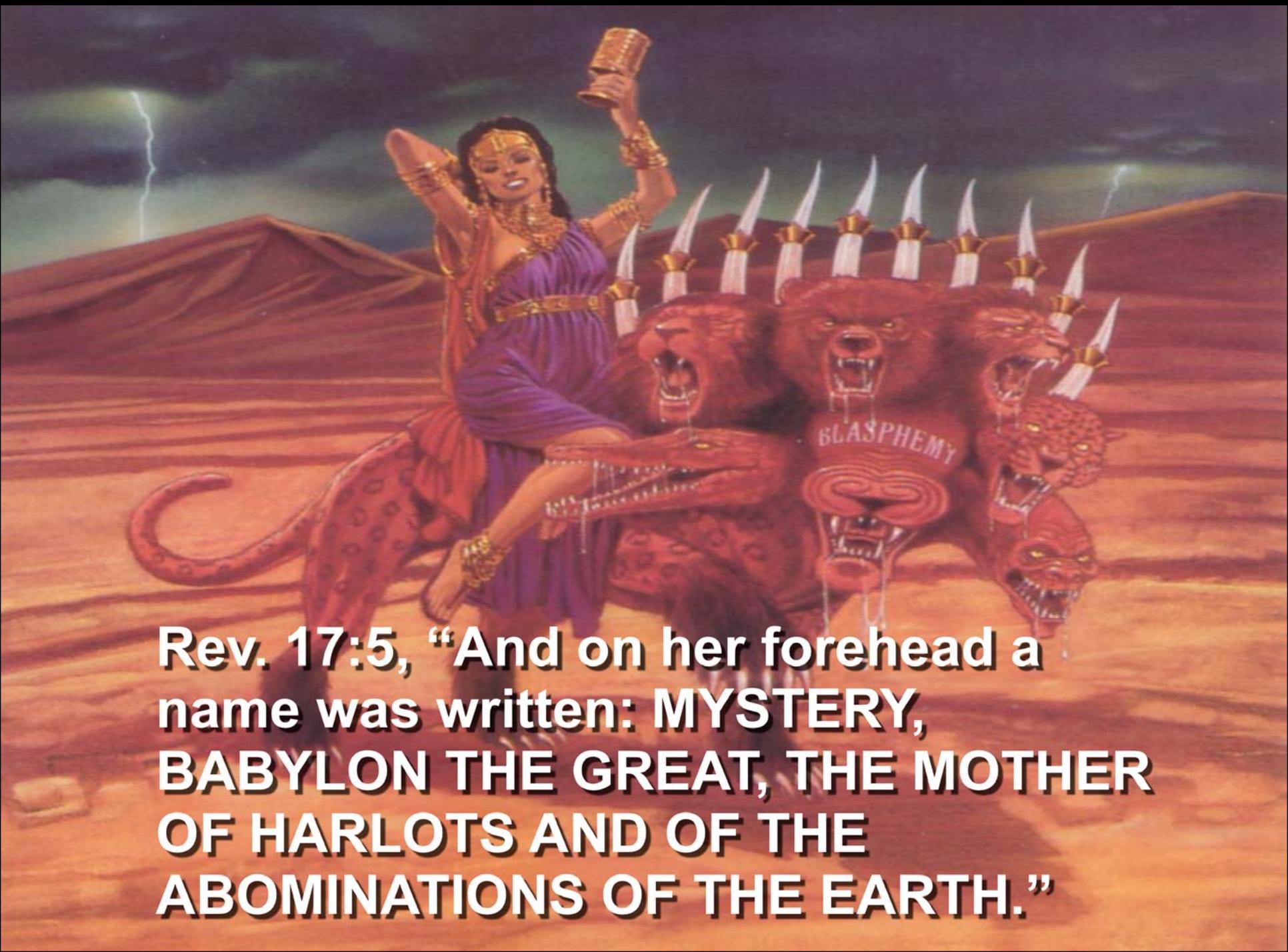
Blessed are they that readeth, and they that hear
the words of this prophecy, and keep these
things, for the time is
at hand.

that loved us, and washed us from our sins
his own blood,
and hath made us kings and priests unto God
and his Father; to him be glory and dominion
for ever and ever. Amen.
Behold, he cometh with clouds,
and all kindreds of the earth shall
see him, and they also shall
wail because of him. Even so, Amen.
I am Alpha and Omega, the beginning and the
end, the first and the last.



The Woman Rides the Beast





Rev. 17:5, “And on her forehead a name was written: MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND OF THE ABOMINATIONS OF THE EARTH.”

The Final Fulfillment of the Babylon Judgments Rev 18

- I. God sends another strong angel who announces the final doom of Babylon; 18:1–3**

- II. God the Father announces the final judgment of Babylon; 18:4–20**

- III. God sends a second angel to pronounce judgment on Babylon; 18:21–24**

I. God sends another strong angel who announces the final doom of Babylon; 18:1–3

Rev. 18:1, "After these things I saw another
angel coming down from heaven, having
great authority, and the earth was
illuminated with his glory."

It is the same city in both chapters; Babylon the great (17:5 and 18:2).

Both are guilty of infidelity (17:1, 2, 4, 5, 16, 18:3).

Both cause the kings of the earth and earth-dwellers to imbibe the wine of the city's infidelity (17:2; 18:3).

The destiny of both is to be destroyed by fire (17:16; 18:8, 9, 18).

Both are destined for utter desolation (17:16; 18:17, 19).

Both refer to Babylon as "the great city" (17:18; 18:10, 16, 18, 19, 21).

In both, Babylon has the trappings of a harlot (17:4; 18:16).

In both, believers are martyred (17:6; 18:20, 24).

Rev. 18:2, "And he cried mightily with a loud voice, saying, 'Babylon the great is fallen, is fallen, and has become a dwelling place of demons, a prison for every foul spirit, and a cage for every unclean and hated bird!'" "

Is. 13:19, “And Babylon, the glory of kingdoms, the beauty of the Chaldeans’ pride, will be as when God overthrew Sodom and Gomorrah.

Is. 13:20, “It will never be inhabited, nor will it be settled from generation to generation; nor will the Arabian pitch tents there, nor will the shepherds make their sheepfolds there.

Is. 13:21, “But wild beasts of the desert will lie there, and their houses will be full of owls; ostriches will dwell there, and wild goats will caper there.

Is. 13:22, “The hyenas will howl in their citadels, and jackals in their pleasant palaces. Her time is near to come, and her days will not be prolonged.”

Is. 34:14, “The wild beasts of the desert shall also meet with the jackals, and the wild goat shall bleat to its companion; also the night creature shall rest there, and find for herself a place of rest.”

Is. 47:7, “And you said, ‘I shall be a lady forever,’ so that you did not take these things to heart, nor remember the latter end of them.

Is. 47:8, “Therefore hear this now, you who are given to pleasures, who dwell securely, who say in your heart, ‘I am, and there is no one else besides me; I shall not sit as a widow, nor shall I know the loss of children’;

Is. 47:9, “But these two things shall come to you in a moment, in one day: The loss of children, and widowhood. They shall come upon you in their fullness because of the multitude of your sorceries, for the great abundance of your enchantments.”

Jer. 50:39, “Therefore the wild desert beasts shall dwell there with the jackals, and the ostriches shall dwell in it. It shall be inhabited no more forever, nor shall it be dwelt in from generation to generation.”

Rev. 14:8, “And another angel followed, saying, ‘**Babylon is fallen, is fallen, that great city,** because she has made all nations drink of the wine of the wrath of her fornication.’ ”

Is. 21:9, “ ‘And look, here comes a chariot of men with a pair of horsemen!’ Then he answered and said, ‘**Babylon is fallen, is fallen!** And all the carved images of her gods He has broken to the ground.’ ”

Jer. 51:8, “**Babylon has suddenly fallen and been destroyed.** Wail for her! Take balm for her pain; perhaps she may be healed.”

13:6–13. The day of the LORD refers to the time of the Lord's judgment on the wicked world and/or deliverance of His people. In Isaiah's day that judgment was coming because of the tremendous political turmoil of the next several decades that would culminate with the fall of Babylon to the Assyrians in 689 B.C. That political turmoil was similar to the judgment which will come on the whole world just before God establishes His millennial kingdom on the earth.

This judgment from the Almighty would cause people to be in extreme distress, in pain like a woman's labor pains (cf. Isa. 21:3; 26:17; Jer. 4:31; 6:24; 13:21; 22:23; 30:6; 48:41; 49:22, 24; 50:43; Micah 4:9–10). The day of the Lord, expressing His anger (Isa. 13:3, 13) against sin, will destroy ... sinners (v. 9) and punish the world for its evil and its proud attitude toward God (v. 11; cf. v. 19; 10:6, 12–13). The statements in 13:10 about the heavenly bodies (stars. ... sun ... moon) no longer functioning may figuratively describe the total turnaround of the political structure of the Near East. The same would be true of the heavens trembling and the earth shaking (v. 13), figures of speech suggesting all-encompassing destruction.

Again, all this is similar to the final judgment to come on the world. On the luminaries not shining, see 34:4; Ezekiel 32:7; Joel 2:10, 30–31; 3:15; Zechariah 14:6–7; Matthew 24:29; and on the final shaking of the earth see Isaiah 24:18; Joel 2:10; 3:16; Haggai 2:6–7, 21–22. Because so many will die in battle, people will be scarcer than the rare and valuable gold of Ophir, a town probably located on the southwestern coast of Arabia (cf. Job 22:24; 28:16).

Rev. 18:3, "For all the nations have drunk of
the wine of the wrath of her fornication, the
kings of the earth have committed
fornication with her, and the merchants of
the earth have become rich through the
power [*dunameos*] of her luxury."

“The city has promoted herself by instilling an unquestioning faith in her supposedly inexhaustible resources, thereby discouraging any sense of a deeper need for God.”

R. L. Thomas, *Revelation*

