

Revelations Class #7

Snapshot 6: Babylon:

Rev 14: 8 And another angel, a second one, followed, saying, "Fallen, fallen is Babylon the great, she who has made all the nations drink of the wine of the passion of her immorality."

In the third snapshot we read where Babylon has fallen.

Rev 16: **19** The great city was split into three parts, and the cities of the nations fell. Babylon the great was remembered before God, to give her the cup of the wine of His fierce wrath.

This takes place in the 7th bowel. Thus, we know that the sixth snapshot does not follow the first five snapshots in time because twice already revelation tells us that Babylon has fallen.

Revelation 17 and 18 deal with the fall of Babylon in detail.

Background of original Babylon:

Gen 10: 8 -10

Verse 10 lists four cities that were in the land of Shinar. Nimrod established four cities, and the Euphrates River ran through ancient Babylon. All of this was in the land of Shinar, which we know today as Iraq.

Genesis 11: **1-3** - the tower of Babel in Babylon. Next to Jerusalem, there is more written about Babylon in the Bible than about any other city.

In Isaiah 47, we read about the religion of ancient Babylon.

lsa 47: 12 – 15

Isaiah 13: 1, 9, 19-22 – Isaiah prophesied that God was going to judge Babylon.

Jer. 51: 6 - 10 – prophesied the destruction of Babylon

Zech 5: 5 – 11 – Zechariah talked about the wickedness of Babylon

Rev 17: 1 - 18

Verse 1: Babylon is seen "sitting on many waters". Verse 15 tells us what the "many waters" mean. **15** "And he said to me, "The waters which you saw where the harlot sits, are peoples and multitudes and nations and tongues."

Babylon is the personification of wickedness. She represents the final manifestation of the total history of godless nations.

Verse 2: The kings of the earth have committed fornication with the great harlot; that is they have entered into intimate commerce with her to share her wealth and prosperity. In doing so they also share her vices and idolatries. What we're probably looking at then is a commercial system that rebels against God.

Verse 3: That she was "seated upon many waters" reflects her relationship to the nations of the earth. That she is also seen sitting on the beast reflects her relationship to the Antichrist. The blasphemous names are referring to the self-deification of the Antichrist and his demand for worship.

Verse 4: The main thought here is that with the promise of wealth and luxury, the woman entices men away from the worship of God.

Verse 5: She gave birth to all sorts of abominations, which fill the earth.

Verse 6: As the capital of the beast, she will be the city most noted for the persecution and martyrdom of the saints.

Verse 8-11

In verses eight and 11 we encounter what at first sounds like double talk: "The beast..... was and is not, and is about to come..."

In Revelation 13 we read a similar thing about this beast:

3 I saw one of his heads as if it had been slain, and his fatal wound was healed. And the whole earth was amazed and followed after the beast ;

In this present passage, John makes it clear that the beast itself is to be identified with its heads. The slaying of one of the heads means the slaying of the beast. The beast is to pass through three stages.

The three stages of the existence of the beast are to be identified with the seven heads. He once existed in one or more of his heads; he ceased to exist when one of the heads received a mortal wound; but he will have a future existence when the head is healed. The healing of the head will involve a satanic embodiment that will exceed anything that has yet occurred. However, this final manifestation of the beast will be short-lived; it is destined to go to destruction, which means the final, eternal doom. The people who wonder at the beast will be the unsaved.

This explains the apparent double-talk of the beast that "was, is not, and is going to be again." It really isn't double-talk; it is just a way of describing an apparent death and return to life.

Revelation 17:9 – This calls for wisdom. The mystery of the woman and the beast is not self-evident. It is one that only the spiritually enlightened will understand.

The seven mountains represent seven empires and the rulers who headed them. The great harlot sits upon a succession of empires. The woman has formed an adulterous connection in every epoch of her history with the then existing world power.

Verse 10 - 11: This is one of the most debated verses in Revelation.

Verse 11: Out of the seventh will come an eighth [the beast] which will still have its roots in the seventh kingdom.

The heads are successive manifestations of the worldly kingdoms at enmity with God through all the changes of history. Five of these seven kingdoms have already fallen from power at the time John is writing this. Concerning the two remaining kings, the angel tells John that "one is" and "the other" has not yet come. The one that "is" would be the Roman Empire that reigned during John's life. The "other" would be a kingdom that still is to come sometime in the future. When this seventh one comes, it says that it must remain a little while. It will have a short reign.

John adds a further detail about the last appearance of the beast – the Antichrist: "the beast.... Is an eighth, but it belongs to the seven." This is difficult language. The second and final manifestation of the beast is in an eighth king; but it is not the eighth king for there are only seven; it is an eighth king, which is one of the seven. This suggests that one of the seven is to experience two stages of his existence. This is apparently, why John says that the seventh king "will remain only a little while" [v.10]. He is seemingly killed.

He will be shortly followed by an eighth, who is the seventh in his **full antichristian manifestation**. John means to say that the eighth is like the seven, but yet is different from them. It belongs to the seven in that it succeeds them in world domination; but it stands apart in that **it ascends from the abyss as the full satanic embodiment of the beast**.

Verses 12 through 17 talk about the "10 horns". They are ten kings who are to receive authority as kings for a very short period of time – for one hour – and are to be the colleagues and supporters of the beast.

These 10 horns are going to be 10 kings without kingdoms. These are evidently rich, smooth, powerful men; we will not have a piece of geography over which they are already ruling. They do not have their own "kingdoms" but they do have extreme power and wealth.

The ten kings are purely eschatological figures representing the totality of the powers of all nations on the earth, which are to be made subservient to Antichrist. These are of one mind to give their power and authority to the beast.

Verse 14 says that these 10 kings join the beast in his war against the Lamb, and the Lamb will overcome them. This final conflict between the Antichrist and Messiah does not occur at this point; it is pictured in 19:17 – 21 at the return of Christ.

In verse 16 the 10 horns [10 kings] begin to hate the harlot. Verse 18 says that the woman is "..... the great city, which reigns over the kings of the earth".

For reasons not explained, a sort of civil war arises within the camp of the beast.

Verse 17 tells us that God puts it into the hearts of these kings to execute His will

The destruction of the woman, Babylon is recorded in detail in Rev. 18

Rev 18: 1-24

What does coming out of Babylon really mean? It means having nothing to do with immorality, the occult, a lust for riches, or an ungodly sensuality.

She has persecuted the church so she will be destroyed.

In this passage of Revelation, we see the kings of the earth, the political leaders who had participated in Babylon's immorality, the merchants or economic leaders who sold to her, and the ships that carried supplies to her. They were all getting rich in their dealings with her, and now they are weeping and mourning because their source of income and pleasure is gone. Their grief is not for her but for their personal loss.

Rev. 18: 20-24

These are the last recorded characteristics of this city. So we see that Babylon "the great" is violently cast down, never to rise again. The casting of a great stone into the see is a prophetic act representing Babylon's overthrow. Jeremiah wrote a book describing the destruction of historical Babylon and then commanded that a stone be attached to it and it be thrown into the Euphrates.

Jer. 51: 60-64