

Αποκάλυψη
REVELATION
18:1-4

OUTLINE

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MAIN POINT

Continue with the theme of Babylon and her destruction

-  Focusing now on the commercial aspect of Babylon
-  Destruction is total
-  Justice given the charges God brings against Babylon

Call to leave Babylon

-  Directed to the faithful remnant
-  Often misinterpreted due to bias or missing context

A call to:

-  Separate from things that are unprofitable and focus on God and what He has called us to do
-  Keep Scripture in context
-  Remember that these things are yet-future

THE VISION



ANOTHER ANGEL (V. 1)

👤 “After these things”

- 👤 Generally a break point to discuss or show something else
- 👤 Here it is being used to show or continue the thought, but in a different aspect
- 👤 Still dealing with Babylon (compare **Revelation 17:5** and **18:2**)
- 👤 Religious Babylon vs. Commercial Babylon
- 👤 Two parts or aspects of the same entity

👤 “another angel”

- 👤 Greek = *allon*
 - 👤 Means that this cannot be Jesus, despite the wording at the end of the verse
- 👤 Different from the one in **Chapter 17**
- 👤 Similar to **Revelation 10:1** and carries a similar message to **14:8**
- 👤 Has a specific mission and makes himself heard/understood, but does not administer judgment

👤 Light

- 👤 Just came out of Heaven and could be similar to **Exodus 34:29-35** (Thomas v2, p. 315)
- 👤 Emphasizes the message
- 👤 Forces people to pay attention

BABYLON THE GREAT IS FALLEN (V. 2A)

Strong voice

-  Forces everyone to pay attention
-  Speaks with authority
-  Authority and power which comes from God
 -  This angel is not out on a personal mission, but has come to deliver a specific message from God

The message

-  Draws from the Old Testament
-  Similar ideas and imagery found in (**Isaiah 13:21; 34:14; 47:7-9; Jeremiah 50-51**)
 -  Excludes the idea that these Old Testament passages relate to the conquest of Babylon under Cyrus the Great
 -  Also historically disproven

Is Fallen

-  Also found in **Isaiah 21:9** and **Jeremiah 51:8**
-  Spoken in the prophetic aorists tense and denotes the certainty of the outcome (Thomas v2, p. 316)
 -  Another indication of the yet-future fulfillment of the OT prophecies
-  John has not seen the destruction of Babylon yet (see **v. 21**) but knows it is coming

Literal or Figurative Babylon

-  Unless good evidence exists otherwise, assume literal
-  Always spoken of in a literal sense
-  Assuming this is a figure robs the OT prophecies of their substance and makes them, in essence, meaningless
 -  E.g. if Babylon as a figure for everything against God is destroyed, then why does Jesus have to come back in the next chapter and do some more destroying?

HABITATION OF DEMONS (V. 2B)

Referenced in the Old Testament

 Babylon: (Isaiah 13:21-22; 34:11-17; Jeremiah 51:37)

 Nineveh: (Jeremiah 50:39; Zephaniah 2:14-15)

Demons

 Seen in **Revelation 9:20** and **16:14**

What are we to make of this phrase?

 Symbolic interpretation has decent OT support as a means of showing total destruction (e.g. **Isaiah 34:11-13**)

 One could imagine this being literal, but if so, the same would apply to Nineveh

 But multiple types unclean spirits or phrases for them are used, which would stretch the symbolic meaning

 Speaking of it as a prison can also be translated as a place where they are kept safe, with the subtext that it is against their will (Beckwith via Thomas v2, p. 317)

 I.e. they are forced to be there and it offers protection, but they would rather be somewhere else

 Would God let them be there instead of sending them to the Abyss (c.f. **Luke 8:31**)?

 Could be argued either way, but the point is that Babylon is destroyed completely

 Has not happened in history

 The idea of the demons being confined there in some capacity has some poetic “merit” to it if Babylon was the fountainhead of idolatry (c.f. **1 Corinthians 10:20-21**)

THE CHARGE AGAINST BABYLON (V. 3)

Babylon led people astray

-  False worship and false religion
-  Idolatry
-  Not limited in scope, but global in nature
-  Analysis of the Greek shows that extreme wealth that leads to decadence and disregard for others (Thomas v2, p. 319)
 -  Nothing wrong with wealth; it is what we do with it that matters

Kings of the earth

-  They bought in to what she was saying and doing
-  The kings help lead their people away

Merchants

-  Babylon is extremely wealthy
-  Seen in religious Babylon in **Chapter 17**
-  Commercial Babylon would also be an important nexus for trade
-  Loss of the religious center leaves political power intact, but the loss of Babylon destroys the commercial sector (Thomas v2, p. 318-19)
 -  See also **Revelation 18:10-24**

COME OUT OF HER (V. 4)

Another voice

-  Likely not God given the reference in v. 5
-  Another angel
-  Speaking on behalf of God and delivering another message

Come out

-  Expressed in the Greek as an immediate imperative (Thomas v2, p. 320)
-  The idea is that this is something that must be done without delay
-  Similar to Lot in **Genesis 19:12**

My people

-  Implies that there are people in the heart of the Beast's kingdom to the very end
-  Separate group of people from the 144,000 who, presumably, have already been martyred
-  Why?
 -  Not participate in the sins (can you imagine the temptation they must be under on a daily basis?)
 -  Delay of any sort will mean they are caught in the judgment
 -  While they may not be judged in the same way as the followers of the Beast, the implication is that they are disobeying the command of God (c.f. Thomas v2, p. 321)
 -  They do not want to be like Lot's Wife

Present application

-  Protestant call to leave the Catholic Church?
 -  Common application, but it misses about 10% of the nature of Babylon and 100% of the context of the passage
 -  There may be other good reasons to leave the Catholic Church, but using this as the basis misinterprets the passage

LESSONS FOR US

Call to separation from sin

-  General theme in Scripture

-  Not to be separate from the world or fall into retreatism, but to remove us from things that pull us away from God

 -  Distractions

 -  Temptation

 -  Unprofitable time

God will eventually judge

-  We do not judge, we simply tell people Who the Judge is and His criteria

-  We are ambassadors (**Ephesians 6:20**)

-  Not our job to make the message, or to be responsible for its acceptance, but to faithfully deliver it

-  The message is more than the love of God; it is also our accountability to Him