

Introduction

We just finished chapter 16. We walked through the seven bowls of God's wrath. We saw the final bowl poured out into the air, and we heard the voice from the throne say, "It is done."

We saw the greatest earthquake in human history. Islands vanished. Mountains disappeared. Cities collapsed. And at the center of it all was a name: Babylon the great.

We spent time last week identifying Babylon. We traced her from the tower of Babel in [Genesis 11](#), through the empires of the ancient world, through the prophets, and into Revelation. We saw that Babylon is not just one city. She's a system. A spirit. A seductive, idolatrous, persecuting power that runs through all of human history and will reach its fullness at the end of the age.

Tonight we're starting chapter 17. And we're not going to rehash who Babylon is. You know that. Instead, we're going to focus on *how John sees her*. What does the vision itself teach us? What does God want us to feel and understand when we look at the woman on the scarlet beast?

This is about spiritual sight. The world looks at power, wealth, and beauty one way. God pulls back the curtain and shows us what's really there.

We're going to break chapter 17 into two studies. Tonight we'll focus on verses 1–6, the vision itself. Next week we'll look at verses 7–18, where the angel explains the mystery of the beast, the heads, the horns, and the woman's fall.

Let's pray and ask God to help us see what He wants us to see.

Read the Text: [Revelation 17:1–6](#) (BSB)

Revelation 17:1–6 BSB

¹ Then one of the seven angels with the seven bowls came and said to me, "Come, I will show you the punishment of the great prostitute, who sits on many waters.

² The kings of the earth were immoral with her, and those who dwell on the earth were intoxicated with the wine of her immorality.”

³ And the angel carried me away in the Spirit into a wilderness, where I saw a woman sitting on a scarlet beast that was covered with blasphemous names and had seven heads and ten horns.

⁴ The woman was dressed in purple and scarlet, and adorned with gold and precious stones and pearls. She held in her hand a golden cup full of abominations and the impurities of her sexual immorality.

⁵ And on her forehead a mysterious name was written: BABYLON THE GREAT, THE MOTHER OF PROSTITUTES AND OF THE ABOMINATIONS OF THE EARTH.

⁶ I could see that the woman was drunk with the blood of the saints and witnesses for Jesus. And I was utterly amazed at the sight of her.

Walking Through the Vision

1. The Angel's Invitation (vv. 1–2)

"Come, I will show you the punishment of the great prostitute"

One of the seven angels who poured out the bowls now becomes John's guide. This ties the vision directly to the judgments we just studied in chapter 16. The seventh bowl announced Babylon's fall. Now John is going to see it in detail.

The angel says, "Come, I will show you the punishment of the great prostitute."

Notice the word **prostitute**. This is covenant language. This is the language the Old Testament prophets used when God's people turned away from Him and gave themselves to idols or foreign powers.

Isaiah 1:21 (BSB) says about Jerusalem:

Isaiah 1:21 BSB

²¹ See how the faithful city has become a harlot! She once was full of justice; righteousness resided within her, but now only murderers!

Ezekiel 16 and **23** give long, graphic descriptions of Jerusalem and Samaria as unfaithful wives who prostituted themselves with other nations and their gods.

Hosea was commanded to marry a prostitute as a living picture of Israel's unfaithfulness to God. Hosea 1:2 (BSB):

Hosea 1:2 BSB

² When the LORD first spoke through Hosea, He told him, "Go, take a prostitute as your wife and have children of adultery, because this land is flagrantly prostituting itself by departing from the LORD."

Prostitution in Scripture is not primarily about sexual sin. It's about betrayal. It's about selling yourself. It's about giving intimacy and loyalty to someone or something other than the one you're covenant-bound to.

When Revelation calls this woman a prostitute, it means she has given herself to powers, systems, and gods that are not the true God. And she has seduced others to do the same.

"Who sits on many waters"

The angel adds that she "sits on many waters." We'll find out in verse 15 that the waters represent "peoples and multitudes and nations and languages."

She has global reach. She's not localized. Her influence is everywhere. She sits on top of the nations. She shapes them. She controls them.

"The kings of the earth were immoral with her"

The political rulers of the world have joined with her. They've committed sexual immorality with her. This is not literal sex. It's spiritual and political adultery.

The kings have collaborated. They've compromised. They've benefited from her system. They've shared her bed. They've given her power and she's given them legitimacy, wealth, and pleasure.

"Those who dwell on the earth were intoxicated with the wine of her immorality"

In Revelation, "those who dwell on the earth" refers to people whose home and hope is entirely in this world. They are not citizens of heaven. They are citizens of Babylon.

And they are *intoxicated*. They're not forced. They're not coerced. They're drunk. They love what she offers. They can't see straight. They can't think clearly. They're addicted.

Intoxication clouds judgment. It makes you feel good temporarily. It makes you willing to do things you wouldn't do sober. It makes you dependent. And you don't even realize you're a slave.

2. The Wilderness Scene (v. 3)

"And the angel carried me away in the Spirit into a wilderness"

John is taken "in the Spirit" again. This happened in 1:10, when he first heard the voice like a trumpet. It happened in 4:2, when he was caught up to the throne room. It will happen again in 21:10, when he sees the New Jerusalem.

When John is carried away in the Spirit, it means he's seeing a prophetic, spiritual vision. This is not a physical journey. This is revelation.

But why a **wilderness**?

In the Bible, the wilderness is a place of testing. Israel wandered in the desert for 40 years. Jesus was tempted in the wilderness. The wilderness is also a place of judgment. When Jerusalem fell, the land became a wilderness. Exile was a return to the wilderness.

But the wilderness is also a place of clarity. You go into the wilderness and you see things you can't see in the city. You see what's real when all the noise and comfort and distraction is stripped away.

John is brought to the wilderness to see Babylon clearly. Not as she appears in the city, dressed in glory. But as she really is.

"Where I saw a woman sitting on a scarlet beast"

John sees a woman sitting on a scarlet beast. The beast is described as "covered with blasphemous names and had seven heads and ten horns."

This is the same beast from [Revelation 13:1](#) (BSB):

Revelation 13:1 BSB

¹ Then I saw a beast with ten horns and seven heads rising out of the sea. There were ten royal crowns on its horns and blasphemous names on its heads.

That beast represented political, military, imperial power energized by the dragon (Satan, [Revelation 12:9](#)). It was the anti-God world system that demands worship and persecutes the saints.

Now in chapter 17, the woman is sitting on the beast. She rides it. She's supported by it. She uses it. The beast and the woman are partners, but they're not the same.

The beast is **scarlet**. Red. The color of blood and violence. The color of the dragon in [Revelation 12:3](#). The beast is full of **blasphemous names**. It claims titles and honors that belong to God alone.

In the Roman Empire, emperors called themselves "Lord" and "Savior" and "Son of God." That's blasphemy. That's claiming what belongs to God.

3. The Woman's Appearance (v. 4)

"The woman was dressed in purple and scarlet, and adorned with gold and precious stones and pearls"

Purple and scarlet were the colors of royalty and wealth in the ancient world. Purple dye came from a rare sea snail called the murex. It took thousands of snails to produce just a small amount of dye. The process was labor-intensive and expensive. Only the elite could afford it.

In the Roman world, purple was so closely associated with imperial power that there were laws restricting who could wear it. Emperors wore purple. Senators wore togas with purple stripes. To wear purple was to signal status, authority, and wealth.

Scarlet was similarly expensive. It came from the crushed bodies of insects (the kermes or the cochineal). Like purple, it was a mark of luxury and power.

When John sees the woman dressed in purple and scarlet, he's seeing someone who looks like royalty. She looks like someone who belongs in the halls of power. She's dressed like a queen.

Gold, precious stones, pearls. This is not modest adornment. This is extravagance. This is wealth on display. This is luxury that demands attention.

If you saw her at a political summit, at a state dinner, on the cover of a magazine, at a gala, you would be impressed. She looks spectacular. She looks successful. She looks like someone worth following. Worth admiring. Worth imitating.

But there's a contrast coming.

Old Testament background: The high priest's garments

The description of the woman's clothing is similar to the description of the high priest's garments in Exodus 28.

The high priest wore a breastplate set with twelve precious stones (Exodus 28:17–20). He wore a robe of blue with pomegranates of blue, purple, and scarlet (Exodus 28:31–33). He wore fine linen and gold (Exodus 28:5–6).

The high priest's garments were beautiful and costly because they represented the glory and holiness of God. They were worn in service to God in the tabernacle and later in the temple.

But here in Revelation 17, the woman wears similar colors and adornments, not in service to God, but in service to herself and the beast. She's a parody. A counterfeit. She looks holy, but she's profane. She looks glorious, but she's corrupt. The woman mostly mimics the colors of the high priest's garments but one color is notably missing: blue. Why? Most scholars link the color blue to heaven or God's law. This woman has nothing to do with either!

This is a pattern in Revelation. The dragon, the beast, and the false prophet are a counterfeit trinity. The mark of the beast is a counterfeit seal. Babylon is a counterfeit bride. Everything about the enemy's system is an imitation designed to deceive.

The allure of wealth and status

Wealth and status are not evil in themselves. God blessed Abraham, Job, and Solomon with wealth. Joseph had status in Egypt. Daniel had status in Babylon. Wealth and status can be used for God's glory.

But wealth and status become idols when they replace God as the source of security, identity, and satisfaction. And Babylon uses wealth and status as bait. She makes them look ultimate. She makes them look like the goal. She makes you think that if you just had what she has, you'd be fulfilled.

But that's the lie. That's the seduction.

Jesus' teaching on wealth

Jesus warned repeatedly about the danger of wealth.

Matthew 6:19–21 (BSB):

Matthew 6:19–21 BSB

¹⁹ Do not store up for yourselves treasures on earth, where moth and rust destroy, and where thieves break in and steal.

²⁰ But store up for yourselves treasures in heaven, where moth and rust do not destroy, and where thieves do not break in and steal.

²¹ For where your treasure is, there your heart will be also.

Matthew 6:24 (BSB):

Matthew 6:24 BSB

²⁴ No one can serve two masters: Either he will hate the one and love the other, or he will be devoted to the one and despise the other. You cannot serve both God and money.

Luke 12:15 (BSB):

Luke 12:15 BSB

¹⁵ And He said to them, “Watch out! Guard yourselves against every form of greed, for one’s life does not consist in the abundance of his possessions.”

Jesus didn't say wealth is evil. He said it's dangerous. It competes for your heart. It makes promises it can't keep. It seduces you into thinking you don't need God.

And that's exactly what Babylon does.

"She held in her hand a golden cup full of abominations and the impurities of her sexual immorality"

Now comes the contrast. The woman looks beautiful. But she's holding a cup. And the cup tells the real story.

The cup is golden on the outside. It matches her appearance. It looks valuable. It looks worthy of a queen.

But inside the cup is something horrifying. It's full of abominations and impurities.

The Greek word for abominations is *bdelygma*. It's used in the Septuagint (the Greek translation of the Old Testament) for idols and detestable practices connected to idol worship.

Deuteronomy 7:25–26 (BSB) uses this word:

Deuteronomy 7:25–26 BSB

²⁵ You must burn up the images of their gods; do not covet the silver and gold that is on them or take it for yourselves, or you will be ensnared by it; for it is detestable to the LORD your God.

²⁶ And you must not bring any detestable thing into your house, or you, like it, will be set apart for destruction. You are to utterly detest and abhor it, because it is set apart for destruction.

Bdelygma is also the word used in **Daniel 11:31** and **12:11** for the "abomination of desolation." It refers to something that defiles, corrupts, and desecrates what should be holy.

The cup in the woman's hand looks like it should hold wine for celebration. Instead, it holds spiritual poison. It holds everything God calls detestable.

Jeremiah 51:7 (BSB) provides the Old Testament background:

Jeremiah 51:7 BSB

⁷ Babylon was a gold cup in the hand of the LORD, making the whole earth drunk. The nations drank her wine; therefore the nations have gone mad.

In Jeremiah, Babylon was a cup in the hand of the LORD. God used Babylon as an instrument of judgment against the nations. But even then, Babylon made the nations drunk. She led them into madness.

Here in Revelation 17, John is echoing that image. But now the cup is in the woman's hand, not God's. And what's inside is not just wine. It's abominations. It's impurities. It's the corruption of her sexual immorality.

The word for impurities is *akathartes*, which means unclean, defiled, filthy. It's the opposite of holiness. It's the opposite of purity.

The contrast: Outside vs. inside

This is the key to understanding the woman's appearance. She looks glorious on the outside. But on the inside, she's full of corruption.

Matthew 23:25–28 (BSB) records Jesus' words to the scribes and Pharisees:

Matthew 23:25–28 BSB

²⁵ Woe to you, scribes and Pharisees, you hypocrites! You clean the outside of the cup and dish, but inside they are full of greed and self-indulgence.

²⁶ Blind Pharisee! First clean the inside of the cup and dish, so that the outside may become clean as well.

²⁷ Woe to you, scribes and Pharisees, you hypocrites! You are like whitewashed tombs, which look beautiful on the outside, but on the inside are full of dead men's bones and every kind of impurity.

²⁸ In the same way, on the outside you appear to be righteous, but on the inside you are full of hypocrisy and wickedness.

Jesus used the same image. Clean on the outside. Corrupt on the inside. Beautiful on the outside. Dead on the inside.

That's Babylon. That's the world's system. That's the seduction.

It promises life, but it delivers death. It promises satisfaction, but it delivers emptiness. It promises freedom, but it delivers slavery.

The cup you drink from determines your destiny

In Scripture, drinking from a cup is often a metaphor for experiencing something fully, for taking it into yourself, for making it part of you.

Psalm 16:5 (BSB) says:

Psalm 16:5 BSB

⁵ The LORD is my chosen portion and my cup; You have made my lot secure.

Psalm 23:5 (BSB) says:

Psalm 23:5 BSB

⁵ You prepare a table before me in the presence of my enemies. You anoint my head with oil; my cup overflows.

God offers a cup of blessing, provision, joy, and salvation.

But there's also a cup of wrath. We saw this last week in [Revelation 16:19](#). God made Babylon "drain the cup of the wine of His fierce wrath."

Here in [Revelation 17](#), Babylon offers her own cup. A golden cup. A beautiful cup. But inside is abomination and impurity. And she makes the nations drink from it.

If you drink from Babylon's cup, you take in her corruption. You internalize her values. You adopt her priorities. You become like her.

But if you drink from the cup of the Lord, you take in His life, His righteousness, His salvation.

Jesus and the cup

At the Last Supper, Jesus took the cup and said, "This cup is the new covenant in My blood, which is poured out for you" ([Luke 22:20](#), BSB).

Jesus offers us a cup. The cup of the new covenant. The cup of His blood. The cup of forgiveness, redemption, and eternal life.

Babylon offers a cup too. A golden cup full of abominations.

You will drink from one or the other. There is no third option.

4. The Name on Her Forehead (v. 5)

"And on her forehead a mysterious name was written: BABYLON THE GREAT, THE MOTHER OF PROSTITUTES AND OF THE ABOMINATIONS OF THE EARTH"

In the ancient world, a prostitute might wear a headband with her name on it. Roman prostitutes sometimes wore identification. John sees a name written on her forehead.

But this is also a dark parody of something holy.

In [Exodus 28:36-38](#) (BSB), the high priest wore a gold plate on his forehead engraved with the words, "HOLY TO THE LORD." It was a sign of consecration, of being set apart for God.

In [Revelation 7:3](#) and [14:1](#), the servants of God are sealed on their foreheads with the name of God and the Lamb. It's a mark of ownership, protection, identity.

Here, the woman has a name on her forehead too. But instead of "HOLY TO THE LORD," it says, "BABYLON THE GREAT, THE MOTHER OF PROSTITUTES AND OF THE ABOMINATIONS OF THE EARTH."

She openly declares what she is. She's not ashamed. She's proud of it.

Historical and theological background

You already know from last week that Babylon was the ancient empire that destroyed Jerusalem and the temple in 586 BC and carried God's people into exile. For the Jewish people, Babylon was the ultimate symbol of pride, idolatry, oppression, and hostility to God.

The prophets spoke powerful words of judgment against Babylon.

Isaiah 13:19 (BSB):

Isaiah 13:19 BSB

¹⁹ And Babylon, the jewel of the kingdoms, the glory of the pride of the Chaldeans, will be overthrown by God like Sodom and Gomorrah.

Jeremiah 50:31–32 (BSB):

Jeremiah 50:31–32 BSB

³¹ “Behold, I am against you, O arrogant one,” declares the Lord GOD of Hosts, “for your day has come, the time when I will punish you.

³² The arrogant one will stumble and fall with no one to pick him up. And I will kindle a fire in his cities to consume all those around him.”

By the time John wrote Revelation, historical Babylon was long gone. But in Revelation, "Babylon" becomes a name for any city, culture, or system that embodies the same pride, idolatry, wealth, and violence.

Many scholars think John had Rome in mind as the immediate historical reference. Rome was the superpower of his day. Rome was the center of wealth and trade. Rome enforced emperor worship. Rome persecuted Christians. Rome sat on seven hills (which we'll see next week in verse 9). Rome was "the great city" that ruled over the kings of the earth.

But Babylon in Revelation is bigger than Rome. It's a pattern that repeats through history. Wherever you see a system that loves luxury, demands allegiance that belongs to God, and persecutes those who won't bow, you see Babylon.

"The mother of prostitutes"

She's not just a prostitute. She's the *mother* of prostitutes. She's the source. She's the original. She's the fountainhead of all idolatry, all spiritual adultery, all rebellion against God.

Every false system traces back to her. Every seduction flows from her. She is the prototype of the world's rebellion.

5. Drunk with the Blood of the Saints (v. 6a)

"I could see that the woman was drunk with the blood of the saints and witnesses for Jesus"

This is the most disturbing line in the passage.

She's not just wealthy and seductive. She's violent. She kills. And she doesn't kill reluctantly or regretfully. She's *drunk* with the blood of the saints.

She's intoxicated by it. She takes pleasure in it. She celebrates it.

In the Old Testament, drinking blood was forbidden. Leviticus 17:10 (BSB):

Leviticus 17:10 BSB

¹⁰ If anyone from the house of Israel or a foreigner living among them eats any blood, I will set My face against that person and cut him off from among his people.

Blood represented life. To drink blood was to take in violence and death in a perverse, defiling way.

Here, the woman has become drunk on violence against God's people. She has killed the saints (those set apart for God). She has killed the witnesses for Jesus (the martyrs).

Historical context

By the time John wrote Revelation (probably in the AD 90s), Christians had already faced persecution.

Nero blamed Christians for the fire of Rome in AD 64 and executed many. Tacitus, the Roman historian, described how Nero had Christians "covered with the skins of beasts and torn by dogs, or crucified, or set on fire to serve as lamps by night."

Peter and Paul likely died under Nero. James the brother of John was killed by Herod Agrippa (Acts 12:2). Stephen was stoned (Acts 7).

Under the emperor Domitian (AD 81–96), there was pressure to participate in emperor worship. Refusal could mean social exclusion, economic hardship, or death. The church was learning what it meant to be faithful witnesses even to the point of blood.

John himself was exiled to the island of Patmos "because of the word of God and the testimony of Jesus" (Revelation 1:9, BSB).

The woman's drunkenness with the blood of the saints is not abstract. It was real. Believers were dying. And the system that killed them celebrated it.

Old Testament background

The image of being drunk with blood appears in the prophets.

Isaiah 49:26 (BSB) says:

Isaiah 49:26 BSB

²⁶ I will make your oppressors eat their own flesh; they will be drunk on their own blood, as with wine. Then all mankind will know that I, the LORD, am your Savior and your Redeemer, the Mighty One of Jacob.”

Ezekiel 39:17–19 (BSB) describes the judgment of Gog with similar imagery:

Ezekiel 39:17–19 BSB

¹⁷ And as for you, son of man, this is what the Lord GOD says: Call out to every kind of bird and to every beast of the field: ‘Assemble and come together from all around to the sacrificial feast that I am preparing for you, a great feast on the mountains of Israel. There you will eat flesh and drink blood.

¹⁸ You will eat the flesh of the mighty and drink the blood of the princes of the earth as though they were rams, lambs, goats, and bulls—all the fattened animals of Bashan.

¹⁹ At the sacrifice I am preparing, you will eat fat until you are gorged and drink blood until you are drunk.

In these passages, drinking blood is a symbol of total judgment and destruction. Here in [Revelation 17](#), the woman has drunk the blood of the saints. And because she has, God will make her drink the cup of His wrath ([Revelation 16:19](#)).

6. John's Response (v. 6b)

"And I was greatly astonished at the sight of her"

The word "astonished" can also be translated "marveled" or "amazed." It can be positive or negative. Here it's the shock and horror of seeing something that is both attractive and monstrous at the same time.

John is stunned. He marvels. Not because she's good, but because she's so deceptive. She looks so beautiful. So powerful. So successful. And yet she's drunk with the blood of God's people.

The angel will respond to John's astonishment in verse 7 by saying, "Why are you astonished? I will tell you the mystery of the woman and of the beast that carries her."

But we'll look at that next week.

For now, notice that John's response is the response we should have when we see the world's system clearly. Not admiration. Not envy. Not attraction. But astonishment. Shock. Horror. A recognition that what looks beautiful is actually deadly.

Key Themes from the Vision

Before we move to application, let's pull together the main themes of this passage.

1. Seduction

Babylon is attractive. She's dressed in purple and scarlet. She's adorned with gold, jewels, and pearls. She looks like success, beauty, power, pleasure.

The world's system doesn't advertise itself as evil. It advertises itself as fulfillment. It promises satisfaction. It offers the good life.

But the cup in her hand is full of abominations.

Proverbs 7:21-23 (BSB) describes the seductress:

Proverbs 7:21-23 BSB

²¹ With her great persuasion she entices him; with her flattering lips she lures him.

²² He follows her on impulse, like an ox going to the slaughter, like a deer bounding into a trap,

²³ until an arrow pierces his liver, like a bird darting into a snare— not knowing it will cost him his life.

Babylon is seductive. And deadly.

2. Partnership with Power

The woman sits on the beast. She rides it. She's supported by it. She uses it. The beast is political, military, economic power. The woman is cultural, religious, ideological seduction.

They work together. The beast uses force. The woman uses allure. The beast crushes. The woman intoxicates.

You see this throughout history. Oppressive regimes don't just use violence. They use propaganda, entertainment, education, religion, and ideology to make people love their chains.

3. Persecution

Babylon doesn't just seduce. She kills. She's drunk with the blood of the saints and the witnesses for Jesus.

Wherever the world's system demands ultimate allegiance and punishes those who give it to Christ instead, that's the spirit of Babylon.

This has been true throughout church history. It was true in Rome. It's true in parts of the world today. And Revelation says it will be true at the end of the age.

4. Deception

The golden cup is full of abominations. The beautiful woman is a prostitute. The seductive system is spiritually deadly.

Babylon's greatest weapon is not force. It's deception. She makes lies look like truth. She makes evil look good. She makes rebellion look like freedom.

2 Corinthians 11:14–15 (BSB) says:

2 Corinthians 11:14–15 BSB

¹⁴ And no wonder, for Satan himself masquerades as an angel of light.

¹⁵ It is not surprising, then, if his servants masquerade as servants of righteousness. Their end will correspond to their actions.

5. Global Reach

She sits on many waters (peoples, nations, languages). The kings of the earth commit immorality with her. Those who dwell on the earth are intoxicated by her.

Babylon is not localized. She's everywhere. Her influence is global. Her seduction is universal.

This is why [Revelation 18:4](#) calls out, "Come out of her, my people." You can't escape Babylon by moving to a different country. You escape Babylon by rejecting her values, her priorities, her gods, and her allegiances.

Application: Seeing Through the Seduction

The point of this vision is to help us see clearly. To see what the world calls beautiful and recognize what it really is. To see what the world calls powerful and recognize that it's sitting on a beast destined for destruction.

1. Examine what you admire

What do you find attractive? What do you envy? What do you wish you had?

Wealth? Status? Influence? Comfort? Beauty? Power?

If it's something Babylon offers, if it's something that requires compromise with the world's system to get, if it's something that comes at the cost of faithfulness to Christ, then it's a golden cup full of abominations.

1 John 2:15-17 (BSB):

1 John 2:15-17 BSB

¹⁵ Do not love the world or anything in the world. If anyone loves the world, the love of the Father is not in him.

¹⁶ For all that is in the world—the desires of the flesh, the desires of the eyes, and the pride of life—is not from the Father but from the world.

¹⁷ The world is passing away, along with its desires; but whoever does the will of God remains forever.

2. Refuse to be intoxicated

Intoxication means you can't think straight. You can't see clearly. You make decisions you wouldn't make sober.

Are you intoxicated by the world's promises? By its entertainment? By its definitions of success? By its priorities?

Romans 12:2 (BSB):

Romans 12:2 BSB

² Do not be conformed to this world, but be transformed by the renewing of your mind. Then you will be able to test and approve what is the good, pleasing, and perfect will of God.

3. Recognize that persecution is coming

Babylon is drunk with the blood of the saints. If you are faithful to Christ, you will face opposition. Maybe not physical martyrdom. But rejection. Mockery. Exclusion. Loss.

2 Timothy 3:12 (BSB):

2 Timothy 3:12 BSB

¹² Indeed, all who desire to live godly lives in Christ Jesus will be persecuted,

Don't be surprised when the world hates you for following Jesus. That's the pattern. That's Babylon.

John 15:18-19 (BSB):

John 15:18-19 BSB

¹⁸ If the world hates you, understand that it hated Me first.

¹⁹ If you were of the world, it would love you as its own. Instead, the world hates you, because you are not of the world, but I have chosen you out of the world.

4. Come out of her

Revelation 18:4 (BSB):

Revelation 18:4 BSB

⁴ Then I heard another voice from heaven say: “Come out of her, My people, so that you will not share in her sins or contract any of her plagues.

You can't serve two masters. You can't live with one foot in Babylon and one foot in the kingdom of God.

The call to "come out" is not a call to physical separation from the world. It's a call to spiritual separation. To refuse Babylon's values. To reject her priorities. To turn away from her seductions. To give your allegiance to Christ alone.

Conclusion

Tonight we've seen the woman on the scarlet beast. We've seen her beauty and her horror. We've seen her seduction and her violence. We've seen the golden cup and the blood on her lips.

Next week we'll hear the angel's explanation. We'll learn about the beast, the heads, the horns, and the fall. We'll see how the Lamb conquers and how God uses even the beast's hatred to bring judgment on Babylon.

But for tonight, the question is simple: Do you see her clearly? Do you recognize the seduction for what it is? Do you see through the beauty to the abominations inside?

Have you “come out” of her? If not, are you ready to?