



REVELATION 18:1-8. COME OUT OF HER!

Keener: “This chapter consists of funeral dirges over Babylon, following Old Testament models; prophets sometimes ironically mourned a city’s destruction, thereby prophesying its ruin. It is difficult for us to catch the impact today: an aged prophet, confined to an island for defying the whims of the mightiest empire the world had ever known, prophesied that empire’s destruction.”¹

Babylon mentioned 260 times in the Bible

- Only Jerusalem mentioned more.

The Great Harlot:

- Identified as Babylon the great. (Rev 17:5)
Revelation 17:5 And on her forehead a name was written, a mystery: “Babylon the great, the mother of prostitutes and of the detestable things of the earth.”
- She rides the Beast!
 - All that she is will be dependent upon the Dragon of Old/The Beast!
 - UNTIL – he bucks her off and demolishes her.
 - Had she become more powerful than the Beast?
 - Devil has great jealousy for power and control!
- The Beast and the horns will hate her!
 - Seek to destroy her – which the Lord helps them to do.
Revelation 17:16 And the ten horns that you saw and the beast, these will hate the prostitute and will make her desolate and naked, and they will eat her flesh and will burn her up with fire.
- **Now the seven bowl judgements are finished, and earth is basically a total wreck! (Chapter 16)**

¹ Craig S. Keener, *The IVP Bible Background Commentary: New Testament* (Downers Grove, IL: InterVarsity Press, 1993), Re 18:1–24.

1. Foul & loathsome sores
2. All oceans become as blood, every living creature in the oceans die.
3. All rivers, springs and fountains become as blood.
4. Sun scorches all men with fire and sores.
5. Absolute darkness comes and all people gnaw their tongues in pain.
6. Euphrates dries up to allow armies of the east to cross and make war against God in Israel. Unclean spirits (like frogs) come out of the Devil, the Antichrist, and the false prophet.
7. Great earthquake that destroys islands and mountains as 200 lb. hailstones fall on those with the mark of the beast.

Great sadness as the Beast destroys the Harlot!

- The Kings of the earth make this lament.
- The Merchants make it (Rev. 18:16) : and
- the Mariners make it (Rev. 18:19).
- In the first, the verbs introducing it are in the Future tense (Rev. 18:9): in the second, in the Present (Rev. 18:11), and in the third, the Past tense (Rev. 18:17).
- It is as though a moving scene is passing before the eyes, while the interpreting angel explains it. ²

Have you heard about Neom?

- Utopian City built in the Desert in the Gulf of Aqaba
 - 2018 – the year of Neom
 - 33X times larger than New York City
- Completely driven by renewable energy
 - Solar energy
 - NO oil (carbon based) energy to be used
- Saudi Arabia's biggest growth industry right now – tourism
- Supposedly built on top of where Moses received God's Holy Law.
- \$500 billion dollar "giga-project"
 - A new Babylon?
 - This is a real start-up city that proposes a nirvana, utopian society where there are no rules (except sharia law) and a peaceful coexistence. No religions (except underlying Islam), no particular government (except Islamic Sharia law), and everything shared with each other. Possible?
 - No provocative dress

² E. W. Bullinger, *Commentary On Revelation* (Grand Rapids, MI: Kregel Publications, 1984, 1935), Rev. 18:10.

- No bikinis
- No homosexuals
- No liquor
- No prostitution
- No drugs allowed
- The \$500bn (SAR1.9tn) **Neom City** was revealed at the Future Investment Initiative 2017 conference, organised by Saudi Arabia's Public Investment Fund. The fund is led by Crown Prince Mohammed Bin Salman, and is developing, alongside Neom, 'gigaprojects' such as Qiddiya and Amaala to further the kingdom's economic diversification.
- Osama Bin Ladin had major investments in the construction of this city before his death.

https://youtu.be/N53DzL3_BHA

1 After these things I saw another angel descending from heaven, who had great authority,

and the earth was illuminated by his splendor.

- Powerful angels were frequently described as shining like lightning or the sun (Dan 10:6 and often in later Jewish texts). ³
 - Daniel 10:6** Now his body was like turquoise, and his face was like the appearance of lightning, and his eyes were like torches of fire, and his arms and his legs were like the gleam of polished bronze, and the sound of his words was like the sound of a multitude.
- Note that the “whole earth” was illuminated by his splendor.
 - “So recently has he come from the Presence that in passing he flings a broad belt of light across the dark earth” (Swete). ⁴

Habakkuk 3:3–4

3 God came from Teman;
the Holy One from Mount Paran.
Selah

His splendor covers the heavens,
and his praise fills the earth.

4 **And his brightness was like the light;
flashing rays came from his hand for him;
And there is the covering of his strength.**

2 And he cried out with a powerful voice, saying,

³ Craig S. Keener, *The IVP Bible Background Commentary: New Testament* (Downers Grove, IL: InterVarsity Press, 1993), Re 18:1.

⁴ A.T. Robertson, *Word Pictures in the New Testament* (Nashville, TN: Broadman Press, 1933), Re 18:1.

**“Fallen, fallen is Babylon the great,
and it has become a dwelling place of demons
and a haunt of every unclean spirit
and a haunt of every unclean bird
and a haunt of every unclean and detested animal.**

- The creatures detestable to John are the creatures he has been taught are detestable to the Lord from Mosaic Law.

Isaiah 13:21-22

21 But wild animals will lie down there,
and their houses will be full of howling creatures,
and the daughters of ostriches will live there,
and goats will dance there.

22 And hyenas will answer in its palaces,
and jackals in the pleasure palaces;
and its time is coming soon,

and its days will not be prolonged. ⁵

3 For all the nations

have drunk from the wine of the passion of her sexual immorality,
and the kings of the earth have committed sexual immorality with her,
and the merchants of the earth have become rich from the power of her
sensuality.”

- United States as well – will be joined in “one mind” against Jews and particularly Jerusalem.

Revelation 17:13

13 These are of one mind,

and they will give their power and authority to the beast.

Revelation 17:17 For God has put it into their hearts to fulfill His purpose, **to be of one mind,** and to give their kingdom to the beast, until the words of God are fulfilled.

4 And I heard another voice from heaven saying,

**“Come out from her, my people, so that you will not participate in her sins,
and so that you will not receive her plagues,**

5 because her sins have reached up to heaven,
and God has remembered her crimes.

⁵ W. Hall Harris III et al., eds., *The Lexham English Bible* (Bellingham, WA: Lexham Press, 2012), Is 13:21–22.

- Come out! ⁶
 - “**OF** the world, but not **IN** the world!”
 - **To have fellowship with** (συγκοινωνήσητε). This compound verb is not of frequent occurrence in the New Testament. It is found only in Eph. 5:11, Philip. 4:14, and here. On the kindred noun συγκοινωνός companion, see on ch. 1:9. ⁷

Psalm 26:4–7

4 I have not sat with idolatrous mortals,
Nor will I go in with hypocrites.

5 I have hated the assembly of evildoers,
And will not sit with the wicked.

6 I will wash my hands in innocence;
So I will go about Your altar, O LORD,

7 That I may proclaim with the voice of thanksgiving,
And tell of all Your wondrous works.

Isaiah 48:20–22

20 **Go forth from Babylon!**

Flee from the Chaldeans!

With a voice of singing,

Declare, proclaim this,

Utter it to the end of the earth;

Say, “The LORD has redeemed His servant Jacob!”

21 And they did not thirst

When He led them through the deserts;

He caused the waters to flow from the rock for them;

He also split the rock, and the waters gushed out.

22 **“There is no peace,” says the LORD, “for the wicked.”**

Ephesians 5:11–12

11 And have no fellowship with the unfruitful works of darkness,
but rather expose them.

12 For it is shameful even to speak of those things
which are done by them in secret.

⁶ **Come forth, my people, out of her** (ἐξελθατε, ὁ λαος μου, ἐξ αὐτῆς [exelthate, ho laos mou, ex autēs]). Second aorist (urgency) active imperative (-α [-a] form) of ἐξερχομαι [exerchomai]. Like Is. 48:20; 52:11; Jer. 50:8; 51:6, (about Babylon). See also the call of Abram (Gen. 12:1), the rescue of Lot (Gen. 19:12ff.). In the N. T. see Mark 13:4; 2 Cor. 6:14; Eph. 5:11; 1 Tim. 5:11. ὁ λαος [Ho laos] is vocative with the form of the nominative.

⁷ Marvin Richardson Vincent, *Word Studies in the New Testament*, vol. 2 (New York: Charles Scribner’s Sons, 1887), 549.

6 Pay back to her as she herself also paid out,
and pay back double according to her deeds;
in the cup that she mixed,
mix double for her.

7 As much as she glorified herself and lived in luxury,
give to her so much torment and mourning,
because in her heart she said,
'I sit as a queen, and am not a widow, and I will never see mourning!'

8 Because of this her plagues will come in one day
— death and mourning and famine
— and she will be burned up with fire,
because the Lord God who passes judgment on her is **powerful!**"

**in the cup which she has mixed,
mix a double for her**

- Jeremiah calls Babylon, [מֵרָתַיִם](#) [merātayim], meaning double rebellion (Jer. [50:21](#)):
 - This word, which is formed by the prophet in a manner analogous to Mizraim, and perhaps also Aram Naharaim, means "double rebellion," or "double obstinacy." It comes from the root [מָרָה](#) [mārâ], "to be rebellious" against Jahveh and His commandments. ⁸

Psalm 137:7–9

7 Remember, O Yahweh, against the sons of Edom the day of Jerusalem, the ones who said, "Lay it bare! Lay it bare to its foundation!"

8 O daughter of Babylon, about to be devastated, happy shall be he who pays back to you what you paid out to us.

9 Happy shall be he who seizes and smashes your children against the rock.

Jeremiah 50:15 Raise a war cry against her on all sides.
She has surrendered.
Her towers have fallen, her walls are ruined.
For this is the vengeance of Yahweh.
Take revenge on her.
As she has done to others, so do to her.

⁸ Carl Friedrich Keil and Franz Delitzsch, [Commentary on the Old Testament](#) (Peabody, MA: Hendrickson, 2002), Jer. [50:21](#).