

CHAPTER FIFTEEN

The Seven Last Plagues

15:1-4— *‘Then I saw another sign in heaven, great and marvelous, seven angels who had seven plagues, which are the last, because in them the wrath of God is finished. And I saw something like a sea of glass mixed with fire, and those who had been victorious over the beast and his image and the number of his name, standing on the sea of glass, holding harps of God. And they sang the song of Moses, the bond-servant of God, and the song of the Lamb, saying, "Great and marvelous are Your works, O Lord God, the Almighty; Righteous and true are Your ways, King of the nations! Who will not fear, O Lord, and glorify Your name? For You alone are holy; For ALL THE NATIONS WILL COME AND WORSHIP BEFORE YOU, FOR YOUR RIGHTEOUS ACTS HAVE BEEN REVEALED."’*

- John has noted two other ‘great’ signs in 12:1 (Woman clothed with the sun) and 12:3 (the great red dragon).
- This sign introduces the climax of Revelation which is the seven plagues through which the judgment of God is finished.
- Lev. 26:21—‘If then, you act with hostility against Me and are unwilling to obey Me, I will increase the plague on you *seven times* according to your sins.’
- The ‘sea of glass’ is the sapphire sea seen by Moses in Ex. 24:10, the blue crystal sea seen by Ezekiel in Ez. 1:26 and the brazen sea (laver) in the temple seen in 1 Kgs. 7:23-26.
- The sea mixed with fire reflects chapter 14 where the sea of blood runs through the land showing the deliverance of the righteous and the defeat of the enemies.
- The saints sing the song of Moses as they see the defeat of the enemy as did the Children of Israel (Ex. 14:30-31; 15:1-21).
- All the phrases of this song reflect the song that Moses and Joshua taught Israel at the border of the Promised Land (Dt. 31-32) and these phrases are found throughout the Old Testament.
- This song reveals the heart of God to see all the nations serve Him.
- John is revealing to the church how the fall of Jerusalem and the Old Covenant system will bring about salvation for all the world and eventually bring a restoration of the people of Israel to the Lord (Rom 11:11-12, 15, 23-32).

15:5-8— *‘After these things I looked, and the temple of the tabernacle of testimony in heaven was opened, and the seven angels who had the seven plagues came out of the temple, clothed in linen, clean and bright, and girded around their chests with golden sashes. Then one of the four living creatures gave to the seven angels seven golden bowls full of the wrath of God, who lives forever and ever. And the temple was filled with smoke from the glory of God and from His power; and no one was able to enter the temple until the seven plagues of the seven angels were finished.’*

- When Solomon dedicated the temple (2Chron. 6:1-7:2), the Lord consumed the burnt offering and filled the temple with His glory. In a similar way, after the saints prayed at the sea, the angels were given chalices full of the fiery wrath of God which will be thrown down upon the land to consume apostate Israel as a whole burnt offering. The glory of the Lord will fill the temple and no one will enter until the sacrifice is consumed. At the dedication of the tabernacle of Moses and of Solomon, the tabernacle was filled with the smoke of the glory of God and no one was able to enter. (Ex. 40:34-35; 1 Kgs. 8:10-11; 2 Chron. 5:11-14; 7:1-3)
- The temple of the tabernacle of the testimony is the temple (true tabernacle, Heb. 8:2) of the tabernacle (copy of divine pattern, Heb. 8:5; 9:11-12; 10:1) of the testimony (the Decalogue=the treaty document of the covenant which emphasized the legal character of the covenant oath).
- In New Testament theology the church is the temple of God with the law written on our hearts.
- ‘The bowls are libation bowls. Now the libation, or drink offering, was poured at the daily sacrifice just after the trumpets had begun to sound, so that by placing bowls in sequence to trumpets John maintains the sequence of ritual action that began with the slaughtered Lamb, continued in the incense offering and passed into the trumpet blasts, completing the service of the altar. The drink offering was poured upon the slaughtered victim, burning in the fire.’ Austin Farrer, The Revelation of St. John the Divine, p. 174.
- When the whole nation sinned and defiled the land, the priests were required to offer rites of purification. The blood of the sacrifice was sprinkled seven times toward the veil of the Holy of Holies, then it was smeared on the four horns of the altar, and the rest was poured out at the foot of the altar (Lev. 4:13-21). ‘This blood, instead of bringing reconciliation, brings rejection and vengeance. Instead of being sprinkled seven times towards the veil, it is poured seven times on the Land. Instead of the appearance of the High Priest with the blood of reconciliation, we have seven angels with the blood of vengeance.’ This is a reflection of Heb. 10:26-31. P. Carrington, The Meaning of Revelation, p. 262.

CHAPTER SIXTEEN

Judgment from God’s Presence on the Great City

There are seven chalice judgments corresponding to the trumpet judgments that are about to be poured out on the Great City. These judgments also correspond to the Egyptian plagues.

<i>Chalices</i>	<i>Trumpets</i>	<i>Plagues on Egypt</i>
16:2—on the land becoming sores	8:7—on the land; 1/3 of earth, trees, grass burned	Ex. 9:8-12—boils, the sixth plague
16:3—on the sea, becoming blood	8:8-9—on the sea; 1/3 sea becomes blood, 1/3 sea creatures die, 1/3 ships destroyed	Ex. 7:17-21—waters become blood, the first plague
16:4-7—on the rivers and springs, becoming blood	8:10-11—on the rivers and springs; 1/3 waters become wormwood	Ex. 7:17-21—waters become blood, the first plague
16:8-9—on the sun, causing it to scorch	8:12—1/3 of sun, moon, stars darkened	Ex. 10:21-23—darkness, the ninth plague
16:10-11—on the throne of the Beast, causing darkness	9:1-12—demonic locusts tormenting men	Ex. 10:4-20—locusts, the eighth plague
16:12-16—on the Euphrates, drying it up to make way for kings of the east; invasion of frog demons; Armageddon	9:13-21—army from Euphrates kills 1/3 mankind	Ex. 8:2-4—invasion of frogs from river, the second river
16:17-21—on the air, causing storm, earthquake and hail	11:15-19—voices, storm, earthquake, hail	Ex. 9:18-26—hail, the seventh plague

16:1-3—*‘Then I heard a loud voice from the temple, saying to the seven angels, “Go and pour out on the land the seven bowls of the wrath of God.” So the first angel went and poured out his bowl on the land; and it became a loathsome and malignant sore on the people who had the mark of the beast and who worshiped his image. The second angel poured out his bowl into the sea, and it became blood like that of a dead man; and every living thing in the sea died.’*

- God is pouring out judgment on the worshipers of the Beast in the land.
- Moses declared this curse on idolatry and apostasy—Dt. 28:27, 35.
- God is using the imagery of Jerusalem being Egypt (Rev. 11:8) to let the church know of His righteous judgment against the enemies of the church.
- Josephus records a time when thousands of Jews fled to the Sea of Galilee while being pursued by Vespasian’s forces. ‘...disaster overtook them and they were sent to the bottom, boats and all...killing others by passing their swords through their bodies...cut off their heads or their hands...these

wretches died in countless numbers in every possible way...one could see the whole lake stained with blood and crammed with corpses...a horrible stench hung over the region...made the air so foul...' Josephus, Wars, iii.x.9

16:4-9—*'Then the third angel poured out his bowl into the rivers and the springs of waters; and they became blood. And I heard the angel of the waters saying, "Righteous are You, who are and who were, O Holy One, because You judged these things; for they poured out the blood of saints and prophets, and You have given them blood to drink. They deserve it." And I heard the altar saying, "Yes, O Lord God, the Almighty, true and righteous are Your judgments." The fourth angel poured out his bowl upon the sun, and it was given to it to scorch men with fire. Men were scorched with fierce heat; and they blasphemed the name of God who has the power over these plagues, and they did not repent so as to give Him glory.'*

- Jesus declared that the characteristic crime of Israel was murdering the prophets and that this generation would suffer the judgment for all the blood shed of all the prophets. (Mat 23:31-36, 2 Chron. 36:15-16; Lk. 13:33-34)
- The phrase 'they deserve it' is more specifically 'they are worthy.' The apostates are worthy to receive God's judgment for their bloodshed. God is righteous in His judgments (Gen. 9:6).
- The altar speaks because the saints had cried out for vengeance against their oppressors from the base of the altar (Rev. 6:9-11).
- The prayers of vs. 5-7 along with the song of Moses in 15:3-4 are actually based on the song that was sung by the priests and Levites during the time between the preparation and the offering of the sacrifice. The angels of the Lord were singing Israel's own liturgy against her in judgment.
- The plague of the fourth angel is a reversal of the covenant blessing of God's protection from the sun (Ex. 13:21-22, Ps. 91:1-6; 121:5-7; Is. 49:10; Rev. 7:15-17).
- The heavenly symbols of sun, moon and stars signify political leaders. To carry out His wrath, God used Vespasian, Titus and the rulers of Israel to produce the death and destruction that scorched men with fierce heat.
- The plagues on Israel resulted in a hardening of heart as with Pharaoh and the Egyptians eventually leading to their total destruction.

16:10-15—*'Then the fifth angel poured out his bowl on the throne of the beast, and his kingdom became darkened; and they gnawed their tongues because of pain, and they blasphemed the God of heaven because of their pains and their sores; and they did not repent of their deeds. The sixth angel poured out his bowl on the great river, the Euphrates; and its water was dried up, so that the way would be prepared for the kings from the east. And I saw coming out of the mouth of the dragon and out of the*

mouth of the beast and out of the mouth of the false prophet, three unclean spirits like frogs; for they are spirits of demons, performing signs, which go out to the kings of the whole world, to gather them together for the war of the great day of God, the Almighty. "Behold, I am coming like a thief. Blessed is the one who stays awake and keeps his clothes, so that he will not walk about naked and men will not see his shame."

- The bowl is poured out on the 'throne of the beast' which is the same as the fifth trumpet from the abyss showing the source of the throne's power.
- As the Roman armies participated with apostate Israel against the church and Christ, they are also judged, i.e. 'his kingdom became darkened' which is a symbol of political turmoil and the fall of rulers (Is. 13:9-10, Amos 8:9).
- Historically, Rome was in chaos after Nero's suicide in June 68 after which four kings ruled the Roman Empire during a short time. These rulers starved the populace, massacred many and burned the Temple of the Capitoline Jupiter on December 19, 69AD (the other most hallowed shrine of the ancient world).
- The drying up of the waters of the Euphrates allowed Titus to return and besiege Jerusalem with his reinforcements which we know that, historically, thousands of these troops came from that area. In Rev. 9:14 we see the Euphrates was Israel's northern boundary from which invading armies would come and oppress the Israelites.
- Demon spirits come forth through the devil, the Roman government and the leaders of Israel (the unholy trinity of the dragon, the beast and the false prophet) to deceive the armies of Rome and Israel to come to the war against Jerusalem. See how the Lord used this same strategy against Ahab in 1 Kgs 22:19-22. This is also echoed through Paul in his word to the Thessalonians in 2 Thes. 2:7-12.
- The 'war of the great day of God' is the biblical term for any day in which God executes His fearful judgments (Is. 13:6, 9; Joel 2:1-2, 11, 31; Amos 5:18-20; Zeph 1:14-18). This is that day foretold by Jesus when the King would send His armies to destroy the murderers and set the city on fire (Mat 22:7).
- Jesus issues His warning again that He is coming as a thief in terrible wrath against His enemies through the Roman and apostate Israel armies. We see this warning to all the seven churches (2-3) and in Mat. 24, 22:1-7, Lk. 21:36.

16:16-21—*'And they gathered them together to the place which in Hebrew is called Har-Magedon. Then the seventh angel poured out his bowl upon the air, and a loud voice came out of the temple from the throne, saying, "It is done." And there were flashes of lightning and sounds and peals of thunder; and there was a great earthquake, such as there had not been since man came to be upon the earth, so great an earthquake was it, and so mighty. 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. And every island fled away, and the mountains were not found. And huge hailstones, about one hundred pounds each, came down from heaven upon men; and men blasphemed God because of the plague of the hail, because its plague was extremely severe.'

- Har-Magedon (Armageddon) is literally Mount Megiddo. Megiddo was a fortress town on the edge of the valley of Jezreel. This is a place of many military engagements in Biblical history. Joshua conquered Mt. Megiddo (Jos. 12:21), Deborah defeated the kings of Canaan (Judges 5:19), King Ahaziah, the evil grandson of Ahab, died at Megiddo (2 Kgs. 9:27), King Josiah, in disobedience to God, was killed at Megiddo (2 Chron. 35) leading to Judah's apostasy and destruction (2 Chron. 36). Har-Magedon is a name that the Israelites would associate with dark and dreadful days of war and loss in the historical battles of the nation.
- The seventh angel declares the final judgments.
- The coming of Christ and the new covenant was the great and final earthquake that would shake all things allowing only the kingdom to stand (Heb. 12:25-29).
- The 'great city' of Jerusalem being split into three parts is drawn from Ezekiel where he shaves his head and divides his hair into three parts symbolizing God's coming judgment (Ez. 5:1-12).
 'There were three treacherous factions in the city, the one parted from the other. Eleazar and his party, that kept the sacred first-fruits, came against John in their cups. Those that were with John plundered the populace, and went out with zeal against Simon. This Simon had his supply of provisions from the city, in opposition to the seditious.' Josephus, Wars, 5:1:4
- The cities of the Gentiles (world) fell with Jerusalem because God's plan was for Jerusalem to be the capital city of the kingdom of priests of the Temple where sacrifices and prayers were covenantally offered for all the nations of the world.
- In this final judgment the wicked cannot hide on any island or mountain. The islands fleeing and mountains being removed is judgment language used by the prophets. (Jer 4:23-26)
- The great hail is also seen in Ezekiel's prediction of Jerusalem's destruction (Ez. 13:1-16), the seventh plague of Egypt (Ex. 9:18-26), God's destruction of the Canaanites under Joshua (Josh. 10:11) and Deborah sang of the stars of heaven making war against God's enemies (Jud. 5:20).
- Josephus recorded a historical fulfillment this as, 'the stone missiles weighed a talent and traveled two furlongs...at first the Jews kept watch for the stone, for it was white...watchmen gave the warnings whenever the engine was fired and the stone came toward them shouting in the native tongue, 'The Son is coming!'' Josephus, The Jewish War, v.vi.3.

- ‘...according to Hegesippus, that St. James, the brother of our Lord, publicly testified in the temple that ‘the Son of Man was about to come in the clouds of heaven,’ and then sealed his testimony with his blood...the Jews, in their defiant and desperate blasphemy, when they saw the white mass hurtling through the air, raised the ribald cry, ‘The Son is coming,’ in mockery of the Christian hope of the Parousia...’ James Russell, *The Parousia*, p. 482.
- ‘...the author has followed carefully, albeit with ingenuity, the Levitical and Deuteronomic warnings, even to the point of portraying three-fold punishments as in Lev. 26:18, 21, 24, and taking very literally the text of Deut. 28:60-61, that if the Israelites do not obey ‘the words of this law’... then Yahweh would turn all the plagues of Egypt back on them, and add even those not mentioned in the book of the law.’ J. M. Ford, *Revelation*, p. 282.

CHAPTER SEVENTEEN

The Great Harlot—The False Bride

17:1-2—*‘Then one of the seven angels who had the seven bowls came and spoke with me, saying, “Come here, I will show you the judgment of the great harlot who sits on many waters, with whom the kings of the earth committed acts of immorality, and those who dwell on the land were made drunk with the wine of her immorality.”’*

- John says that the harlot is the city of Jerusalem (vs. 18). Isaiah speaks to Jerusalem as a harlot (Is. 1:21, 57:3) as does Jeremiah (Jer. 2:20-24, 30-33; 3:1-3). Ezekiel (Ez. 16, 23) shows that Jerusalem’s adulteries consist of religious-political alliances with other heathen kingdoms (Ez. 16:26-29). The Jews influence over the world is evident by the nations in Acts 2:8-11.
- The many waters on which the harlot sits are the peoples, and multitudes and nations and tongues (17:15).
- Those Israelites of the land were intoxicated with the political alliances with the Roman nations, so much so that they did not recognize Christ as their king, but they instead proclaimed, ‘We have no king but Caesar.’ (Jn. 19:15)

17:2-5—*‘And he carried me away in the Spirit into a wilderness; and I saw a woman sitting on a scarlet beast, full of blasphemous names, having seven heads and ten horns. The woman was clothed in purple and scarlet, and adorned with gold and precious stones and pearls, having in her hand a gold cup full of abominations and of the unclean things of her immorality, and on her forehead a name was written, a mystery, “BABYLON THE GREAT, THE MOTHER OF HARLOTS AND OF THE ABOMINATIONS OF THE EARTH.”’*

- The woman (harlot) is like the sea beast ‘full of blasphemous names’ (13:1) and like the dragon having ‘seven heads and ten horns’ (12:3).
- The seven heads are seven mountains which are seven kings (17:9-11) and the ten horns are ten kings associated with the beast about to receive a kingdom (17:12-13).
- The harlot appears to be a chaste bride, full of adornment but is full of abominations. The picture represents the garments and adornments of the high priest symbolizing the old covenant system. (Ex. 39:1-3)
- Jesus rebuked this woman (Jewish system) as He rebuked the scribes and Pharisees. (Mat. 23:28) See also the similar prophetic language used against the enemies of God in the days of the prophets (Ez. 23:33-35; Jer. 51:7; Zech. 12:2).
- The consistent testimony of the old testament prophets is the sin and name of the harlot leveled against Jerusalem (Is.1:21; 62:8; Jer. 2:2, 20; 3:1-20; 4:30; 11:15; 13:27; Ez. 16; 22; 23)
- The term ‘mystery’ is used throughout the New Testament to denote the things that are a part of God’s sovereign plan for the earth’s salvation.
- ‘Babylon the Great’ is the namesake of the ancient city which was the picture of rebellion against God (Gen. 11:1-9, Jer. 50-51). Jerusalem is the ‘mystery of lawlessness’ (2 Thes. 2:7) and the ‘mother of harlots’ (Rev. 2:20-23; Ez. 16:44-48).
- There was a place on the forehead of the high priest where a golden plate displayed the consecrating word, ‘holiness.’
- There is a harlot and a bride introduced in Revelation (17:1; 21:9), their character is contrasted (17:1; 21:9), their environment contrasted (17:3; 21:10), and their dress is contrasted (17:4; 19:8). The woman is the Old Jerusalem and the bride is the New Jerusalem.

17:6-8—*‘And I saw the woman drunk with the blood of the saints, and with the blood of the witnesses of Jesus. When I saw her, I wondered greatly. And the angel said to me, ‘Why do you wonder? I will tell you the mystery of the woman and of the beast that carries her, which has the seven heads and the ten horns. The beast that you saw was, and is not, and is about to come up out of the abyss and go to destruction. And those who dwell on the earth, whose name has not been written in the book of life from the foundation of the world, will wonder when they see the beast, that he was and is not and will come.’*’

- The harlot system of Judaism was spiritually intoxicated with having killed the prophets for generations, ultimately killing Christ.
- The beast is the Caesar that is being ruled by the principality of the dragon, the devil himself.

- God has used the Roman Empire for His purposes in the battle against Jerusalem and will ultimately destroy them.
- The empire passed through stages; ‘it was,’ from Caesar to Nero, ‘was not’ in the critical year of the four emperors (Galba, Otho, Vitellius, Vespasian) and then Vespasian was credited with reviving the Empire.

17:9-13—*‘Here is the mind which has wisdom. The seven heads are seven mountains on which the woman sits, and they are seven kings; five have fallen, one is, the other has not yet come; and when he comes, he must remain a little while. The beast which was and is not, is himself also an eighth and is one of the seven, and he goes to destruction. The ten horns which you saw are ten kings who have not yet received a kingdom, but they receive authority as kings with the beast for one hour. These have one purpose, and they give their power and authority to the beast.’*

- The seven mountains identify the beast as Rome, the ‘city of seven hills.’ These are also the seven kings of which five have fallen: Julius, Augustus, Tiberius, Caligula, and Claudius. The ‘one is’ is Nero. ‘The other has not yet come; and when he comes, he must remain a little while,’ is Galba, the seventh Caesar who reigned less than seven months.
- After the suicide of Nero, the Roman Empire went into chaos and seemed to be falling. It was revived by Vespasian (tenth Caesar) and one of the four Caesars who began rule in 69 AD.
- Rome had ten imperial provinces whose governors eventually split the empire for rule after the last Caesar. They, also, receive their authority to rule from the demonic spirit, the beast.

17:14-18—*‘These will wage war against the Lamb, and the Lamb will overcome them, because He is Lord of lords and King of kings, and those who are with Him are the called and chosen and faithful. And he said to me, “The waters which you saw where the harlot sits, are peoples and multitudes and nations and tongues. And the ten horns which you saw, and the beast, these will hate the harlot and will make her desolate and naked, and will eat her flesh and will burn her up with fire. For God has put it in their hearts to execute His purpose by having a common purpose, and by giving their kingdom to the beast, until the words of God will be fulfilled. The woman whom you saw is the great city, which reigns over the kings of the earth.”’*

- The provincial governors will carry out persecution against the saints, but Christ will overcome them.
- The harlot’s influence is worldwide as the Jews had synagogues in almost every city as seen from the day of Pentecost (Acts 2:5).
- The Roman Empire will turn on the harlot (Jerusalem) and hate her and in the war against her, will make her desolate (same word as Mat 24:15, Mk. 13:14,

Lk. 21:20, Dan. 9:26-27). One of the punishments for an adulteress in the ancient world was to be stripped naked and publicly humiliated. In another association with Jezebel, the nations will ‘eat her flesh.’

- ‘The prophets who spoke of Jerusalem as the whore had said that just as a priest’s daughter who became a harlot was to be ‘burned with fire’ (Lev. 21:9), so God would use Jerusalem’s former ‘lovers,’ the heathen nations, to destroy her and ‘burn her’ to the ground (Jer. 4:11-13, 30-31; Ez. 16:37-41; 23:22, 25-30).’ D. Chilton, *Days of Vengeance*, p. 441.
- God’s sovereign purpose was that the war between Christ and the Beast would destroy the Harlot and fulfill God’s declarations through His prophets and His Christ. All the curses of Dt. 28 were implemented upon Israel through the Beast and his ten horns as instruments of God’s wrath bringing about the ‘days of vengeance’ so that ‘all things that are written will be fulfilled.’ (Lk 21:22) Vision and prophecy would now be sealed and come to completion in the destruction of the old world order, the old covenant (Dan. 9:24).
- Jesus prophesied this fate to Jerusalem in a parable of the wedding feast (mat. 22:2-7) and said, ‘But the king was enraged, and he sent his armies and destroyed those murderers and set their city on fire.’
- Jerusalem ruled the nations of the world through covenant. As she exercised her priestly ministry on behalf of the nations by instruction, intercession and offerings, the world was at peace. The nations of the world recognized this (1 Kgs. 10:24; Ezra 1:4-7; Rom 2:17-24).
- Josephus shows how the nations recognized the sanctity of the Temple: ‘This celebrated place...was esteemed holy by all mankind.’ *The Jewish War*, v.i.3; v.ix.4, v..xiii.6
- ‘In fact, the action of Jewish rebels, in the summer of AD 66, of halting the daily sacrifices for the Emperor (in violation, Josephus points out, of long-standing practice) was the single event which finally precipitated the Roman war against the Jews (ii.xvii.2-4). Even at the very end, as Titus prepared to raze the city to the ground, he was still pleading with the Jewish priests to offer up the sacrifices, which by now had been entirely discontinued (vi.ii.1).’ D. Chilton, *Days of Vengeance*, p. 443.

CHAPTER EIGHTEEN

Babylon is Fallen

18:1-3—*‘After these things I saw another angel coming down from heaven, having great authority, and the earth was illumined with his glory. And he cried out with a mighty voice, saying, "Fallen, fallen is Babylon the great! She has become a dwelling place of demons and a prison of every unclean spirit, and a prison of every unclean and hateful bird. For all the nations have drunk of the wine of the passion of her*

immorality, and the kings of the earth have committed acts of immorality with her, and the merchants of the earth have become rich by the wealth of her sensuality.”

- Christ, who seems to be the angel from the description, comes to pronounce judgment upon Jerusalem and the old covenant system.
- ‘Babylon is fallen,’ spoken as if already completed because of its certainty.
- Babylon ‘has become a dwelling place....’ exemplifies the judgment upon Jerusalem as desolation and a wilderness. (Is. 13:21; 21:9; 34:10-14)
- ‘That neither did any other city ever suffer such miseries, nor did any age ever breed a generation more fruitful in wickedness that this was, from the beginning of the world...I suppose, that had the Romans made any longer delay in coming against these villains, the city would either have been swallowed up by the ground opening upon them, or been overflowed by water, or else been destroyed by such thunder as the country of Sodom perished by, for it had brought forth a generation of men much more atheistical than were those that suffered such punishments; for by their madness it was that all the people came to be destroyed.’ Josephus, Wars, 5:10:5, 5:13:6.

18:4-7—*‘I heard another voice from heaven, saying, “Come out of her, my people, so that you will not participate in her sins and receive of her plagues; for her sins have piled up as high as heaven, and God has remembered her iniquities. Pay her back even as she has paid, and give back to her double according to her deeds; in the cup which she has mixed, mix twice as much for her. To the degree that she glorified herself and lived sensuously, to the same degree give her torment and mourning; for she says in her heart, ‘I SIT as A QUEEN AND I AM NOT A WIDOW, and will never see mourning.’”*

- The true church was exhorted by all the apostles of the New Testament to come out of the old system and align with Christ and His church as seen in Acts 2:37-40, ‘Be saved from this perverse generation.’ (Acts 3:19-26; 4:8-12; 5:27-32; Heb. 10:19-39; 12:15-29; 13:10-14, 1 Thes. 2:15-16)
- In Mat. 12:32-35, Jesus spoke of ‘filling up the measure of the guilt’ of all their rebellious forefathers and that upon them would come ‘all the righteous blood shed on earth.’
- To the degree that Jerusalem glorified self and lived sensuously, let her be judged as ‘give back to her double’ literally meaning double to her double things which is normal restitution biblically. (Ex. 22:4; Jer. 16:18, 17:18)
- ‘I sit as a queen...I will not be a widow’ is from Is. 47:6-11 where God condemns Babylon, the name given to Jerusalem.

18:8-10—*‘For this reason in one day her plagues will come, pestilence and mourning and famine, and she will be burned up with fire; for the Lord God who judges her is*

strong. And the kings of the earth, who committed acts of immorality and lived sensuously with her, will weep and lament over her when they see the smoke of her burning, standing at a distance because of the fear of her torment, saying, 'Woe, woe, the great city, Babylon, the strong city! For in one hour your judgment has come.'

- The day is the day of the Lord's judgment that came so that, 'there was left nothing to make those who came there believe it had ever been inhabited.' Josephus, The Jewish War, vii.i.1
- The nations of the world will lament over Jerusalem as they see the awesome judgment of God against her.

18:11-19—*'And the merchants of the earth weep and mourn over her, because no one buys their cargoes any more—cargoes of gold and silver and precious stones and pearls and fine linen and purple and silk and scarlet, and every kind of citron wood and every article of ivory and every article made from very costly wood and bronze and iron and marble, and cinnamon and spice and incense and perfume and frankincense and wine and olive oil and fine flour and wheat and cattle and sheep, and cargoes of horses and chariots and slaves and human lives. The fruit you long for has gone from you, and all things that were luxurious and splendid have passed away from you and men will no longer find them. The merchants of these things, who became rich from her, will stand at a distance because of the fear of her torment, weeping and mourning, saying, 'Woe, woe, the great city, she who was clothed in fine linen and purple and scarlet, and adorned with gold and precious stones and pearls; for in one hour such great wealth has been laid waste!' And every shipmaster and every passenger and sailor, and as many as make their living by the sea, stood at a distance, and were crying out as they saw the smoke of her burning, saying, 'What city is like the great city?' And they threw dust on their heads and were crying out, weeping and mourning, saying, 'Woe, woe, the great city, in which all who had ships at sea became rich by her wealth, for in one hour she has been laid waste!''*

- Jerusalem's wealth was well known and was due to God's blessings from Lev. 26 and Dt. 28. The temple was of magnificent wealth and history reveals that all throughout Palestine you could buy the best of all the world's goods due to the incredible commercialism.
- Thousands of people traveled to Jerusalem several times a year for the celebration of the various feasts of the Lord. This brought great commerce to the region.
- All those who had profited from Jerusalem's wealth (much of which was held by the religious leaders) were amazed at the swiftness of judgment and desolation.
- The three classes of people affected by the harlot's destruction were 'the kings of the earth,' 'the merchants of the land' and 'all who had ships at sea.'

18:20-24—*‘Rejoice over her, O heaven, and you saints and apostles and prophets, because God has pronounced judgment for you against her. Then a strong angel took up a stone like a great millstone and threw it into the sea, saying, "So will Babylon, the great city, be thrown down with violence, and will not be found any longer. And the sound of harpists and musicians and flute-players and trumpeters will not be heard in you any longer; and no craftsman of any craft will be found in you any longer; and the sound of a mill will not be heard in you any longer; and the light of a lamp will not shine in you any longer; and the voice of the bridegroom and bride will not be heard in you any longer; for your merchants were the great men of the earth, because all the nations were deceived by your sorcery. And in her was found the blood of prophets and of saints and of all who have been slain on the earth."’*

- As the people of the earth mourn over Jerusalem’s destruction, the saints of God rejoice to see that God has answered their prayers and judged her for the sake of the saints. The church prays for the defeat of the enemy, either by destruction or conversion.
- Jesus had instructed His disciples to pray for the mountain of Jerusalem to be thrown in the sea (Mat. 21:21).
- There are several biblical examples of Babylon (the enemies of God’s people) being thrown down and into the sea (Ex. 15:3-5, 10; Neh. 9:9-11; Jer. 51:61-64; Is. 34:9-10).
- ‘the great city...will not be found any longer’ shows that Israel, as a covenant people, will cease to exist. Romans 11 shows they will be engrafted into the covenant again but as a new covenant people where there is no distinction among them (Is. 19:19-25; Eph. 2:14, 16, 11-22; Gal. 3:26-29).
- Jerusalem’s punishment meant that all the blessings and distinctions from the Lord were to be taken away.
- In Mat. 23:34-37 Jesus pronounces the ultimate reason for judgment upon Jerusalem because ‘in her was found the blood of prophets and of saints and of all who have been slain on the earth.’ Acts 7:51-52; Lk. 13:33-34

The Beast of the Apocalypse and the Man of Sin in 2 Thessalonians 2

The Man of Lawlessness—2 Thes. 2	The Wild Beast—Revelation
3—the man of lawlessness	13:1—on his heads <i>were</i> blasphemous names 17:3—full of blasphemous names

3—the son of destruction (perdition)	17:8—go to destruction (perdition) 17:11—he goes to destruction
8—the lawless one	13:5—There was given to him a mouth speaking arrogant words and blasphemies
4—who opposes and exalts himself above every so-called god or object of worship	13:5-6—There was given to him a mouth speaking arrogant words and blasphemies...And he opened his mouth in blasphemies against God
4—so that he takes his seat in the temple of God, displaying himself as being God	13:4, 8—they worshiped the beast, saying, ‘Who is like the beast’...All who dwell on the earth will worship him
8—the Lord will slay with the breath of His mouth and bring to an end by the appearance of His coming	17:14—These will wage war against the Lamb, and the Lamb will overcome them 19:20—the beast was seized, and with him the false prophet...these two were thrown alive into the lake of fire which burns with brimstone
9—whose coming is in accord with the activity of Satan	13:2—And the dragon gave him his power and his throne and great authority.
9—with all power and signs and false wonders	13:13—He performs great signs, so that he even makes fire come down out of heaven to the earth in the presence of men
10—with all the deception of wickedness for those who perish	13:14—he deceives those who dwell on the earth because of the signs which it was given him to perform in the presence of the beast
11—For this reason God will send upon them a deluding influence so that they will believe what is false	14:9-10—If anyone worships the beast and his image, and receives a mark on his forehead or on his hand, he also will drink of the wine of the wrath of God...
12—in order that they all may be judged who did not believe the truth	and he will be tormented with fire and brimstone in the presence of the holy angels and in the presence of the Lamb.