

**REVELATION CHAPTER 18-19****Revelation 18**—the strong voiced angel and the doom of Babylon**Introduction**

- the key is in verse 2: “Babylon the great is fallen” (Rev. 18:10, 16, 18, 19, 21)—in all these verses the aspect of the city is the thing that is emphasized
- the chronology is marked for the end of the tribulation week
- this is an event that takes place as a direct judgment of God (v. 8) “After these things” (v. 1) “From heaven”
- the intimations of her fall are recorded in Rev. 14:8 and Rev. 16:19
- the first emphasized the double aspect of judgment: as a religious system and as a political power
- the second emphasized the utter destruction of the city
- the double aspect is mentioned in this chapter
- the first has already taken place and recorded in chapter 17
- the second is about to be described
- the identity of this city is difficult
- as far as present day history is concerned it looks as though Rome is the place
- although it would not be difficult for the scene to shift to Babylon on the Euphrates if that city should be rebuilt
- the prophecy of Zechariah suggests that evil will be removed to that location and will be judged in the place of its origin (Zech. 5:5-11)

**1. The proclamation of judgment upon the city of Babylon**—Rev. 18:1-8

- another great angel comes down from heaven with great power (v. 1)
  - his glory is so brilliant that the entire earth is lightened by it
  - this is the angel that makes the proclamation of judgment
- a) the desolation of Babylon (v. 2)
- the city is fallen and becomes the habitation of demons
  - the foul spirits lodge there—it is the cage of unclean and hateful birds
  - this is a picture of utter desolation and destruction
- b) the fornication of Babylon (v. 3)
- the commercial wealth of the city has drawn the merchants of the earth to her shores
  - the political power of the city has attracted the kings of the earth
  - these two things have induced the peoples of earth to enter into the most intimate relations with this city and her inhabitants
  - they have thus become partakers of their sins
  - in their drunken state they must share in the wrath that goes with it
- c) the separation from Babylon (v. 4)
- “Come out of her, my people”
  - this is undoubtedly a call to the Jewish people who have been attracted to the city through commercialism
  - perhaps others also have been attracted there but it is the call to escape before the judgment falls

- d) the retribution upon Babylon (v. 5-6)
  - the highest form of Satanic defiance is indicated by the words that her sins have reached unto heaven
  - but God has remembered her sins even though it seemed that he had forgotten or never knew
  - to her shall be rewarded double for her works
  - in chapter 17 is the record of the first judgment, in 18 the second
- e) the exaltation of Babylon (v. 7)
  - “She glorified herself”
  - she lives deliciously
  - she meted out torment and sorrow to others
  - she dares to suggest that she is a queen and no widow and will never see any sorrow
  - this is pictured in 2 Thess. 2:3-4
- f) the termination of Babylon (v. 8)
  - the suddenness of her judgment—in one day
  - the substance of her judgment—plagues, death, mourning
  - the scale of her judgment—utterly burned with fire
  - the source of her judgment—the Lord God judges her

**2. The lamentation over judgment upon the city of Babylon—Rev. 18:9-19**

- a) governmental authorities lament over her fall (v. 9-10)
  - the reason for this is the fornication and luxury offered by this city is now cut off forever
- b) commercial officials lament over her fall (v. 11-16)
  - the reason is that their source of gain is gone now forever
  - this city trafficked in everything from gold to the bodies and souls of men
- c) transportational personnel lament over her fall (v. 17-19)
  - the reason is that they were made rich by transporting goods to and from this city
  - now their hope of gain is gone

**3. The visitation of judgment upon the city of Babylon—Rev. 18:20-24**

- a) the vengeance of divine judgment (v. 20)
  - this is revenge upon the wicked for what they have done to heaven and all its inhabitants
  - now the voice can urge prophets and apostles to rejoice over the judgment finally realized
- b) the violence of divine judgment (v. 21-23)
  - it is catastrophic: the stone falls (v. 21; cf. Dan. 2:34-35, 44-45; Jer. 51:53-54)
  - it is complete: “no more at all” is a refrain (v. 22-23)
    - all entertainers and entertainment disappear forever
    - all labourers and enterprise disappear from the city
    - all homes and families and lovers disappear forever
    - all false religion and religious vice disappear forever

- c) the vindication of divine judgment (v. 24)
  - within is found the blood of the prophets, showing that this city and its inhabitants rejected the message of God
  - within this city is found the blood of the saints, showing that his city hated good men and good things and refused to tolerate their presence
  - this is enough to vindicate God in the utter destruction he has brought upon the city

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## **Revelation 19**—the supper in heaven and the supper on earth

### **Introduction**

- Chronology: “After these things”—Rev. 19:1
  - this undoubtedly refers to the things of chapters 17 and 18
  - while the destruction of chapter 17 occurs approximately in the midst of the seven year period, apparently the demolition of the city of Babylon occurs at some time before the close of the seven year period
  - this seems evident in view of the fact that Antichrist is not mentioned with the defeat of this city (ch. 18) cf. also Dan. 11:44
  - moreover, the inhabitants of the earth mourn the loss of the great city of Babylon (ch. 18)
  - then again, Antichrist is not defeated until he besieges the city of Jerusalem (Zech. 14:1 ff; Rev. 19:11-21)
- Content of this chapter
  - the Lamb of God and the Bride—Rev. 19:1-10
  - the Lord of Lords and the Nations—Rev. 19:11-21

#### **1. The Lamb of God and the Bride—Rev. 19:1-10**

- the age-long triangle now comes to a close
  - the great whore is exposed and the bride is exhibited and prepared for marriage
- a) the exposure of the whore (v. 1-4)
    - the call to rejoice in Rev. 18:20-24 is now taken up and four hallelujahs follow
    - the exclamation of praise from the great company of the redeemed resounds through heaven (v. 1)
    - the expulsion of the whore from competition with the true bride is the reason for such praise (v. 2)
    - the extinction of the whore deserved and eternal is another reason for hallelujah (v. 3)
    - the exclamation of praise come from the 24 elders and the four beasts—they worship (v. 4)
  - b) the exaltation of the groom (v. 5-7a)
    - the command to the servants of God to praise God (v. 5)
      - this is now in order that the whore has been judged
    - the obedience to this command follows immediately (v. 6)
      - the redeemed multitude, the nations of earth and material creation join in praise
      - they declare that the Lord God reigns (aorist)
      - this points to the victory over the whore and Babylon

- the purpose is to exalt the Lord Jesus Christ (v. 7a)
    - this Christ has fully demonstrated that he is all he claims to be, God in the flesh, the true Bridegroom, the Saviour of men following his own divine counsel in method and time to effect the salvation of men
- c) the exhibition of the Bride (v. 7b-10)
- the preparation of the bride for the marriage (v, 7b)
    - the marriage is come
    - this is not to be confused with the marriage supper of verse 9
    - the two are different
    - the marriage takes place in heaven in the Father's house
    - the bride is the church (cf. Eph. 5:23-33; 2 Cor. 11:2) and not Israel
    - Israel's reunion with Jehovah will be in the earth
    - there are two parts to a Jewish wedding: one part in the Father's house (Lk. 12:36) and the other part in the Bridegroom's house (Mt. 25:1)
    - this bride has prepared herself
    - all that his may convey is not apparent on the surface
    - but there is the judgment seat of Christ when good and evil works will be made manifest ( 1 Cor. 3:13-15; 2 Cor. 5:10)
    - it is very likely<sup>7</sup> that they many wrongs will then be made right
    - but in this sense—once exposed, believers will then be forced to admit that they did wrong
  - the provision for the bride in making preparation (v. 8)
    - this bride is to be arrayed in fine white linen
    - this linen is the righteousness of the saints, that is, their righteous acts
    - many make this to refer to the good works done in the flesh after they were saved
    - this may be true but might it not also refer to the making right of things that were wrong before the judgment seat of Christ
    - exposure of sin is a terrible thing and it is even more difficult to admit one is wrong
    - but this is granted to her, it is graced to her
    - the work of salvation is then complete and the old nature is completely gone
    - thus because of this completion of grace the bride will be able to perform this duty
    - thus will she be completely prepared to stand beside the spotless Son of God and say "I do" to Him
  - the personnel present to celebrate the wedding (v. 9)
    - this group of born again folk are those who will celebrate the wedding of the Lamb and his wife when the Lamb returns to his own house the earth
    - this is made up of the friends of the bridegroom consisting of all the Old Testament saints (Jn. 3:29)
    - it consists also of the saved of Israel at the time of his return in glory, the five wise virgins (Mt. 25:1-13)
    - it will consist of the tribulation saints, etc.
    - the picture of this scene is to be found in Ps. 45
  - the privilege of the bride of the Lamb (v. 10)
    - the scene is so exhilarating that John forgets himself and falls at the foot of the angel to worship
    - immediately he is corrected and told to worship Christ
    - that will be John's privilege throughout all eternity with the other members of the bride to behold with adoring love and admiration the blessed face of the adorable Son or God

## 2. The Lord of Lords and the nations—Rev. 19:11-21)

- the eternal heritage of the Son of God now comes to him (Ps. 2:1-12)
  
- a) the victorious armies of heaven arrive on the scene (v. 11-16)
  - the General Christ leads the armies of heaven (v. 11-13; 16)
    - this one comes from heaven, there is no doubt
    - He is called Faithful and True
    - His eyes are a flame of fire; on His head are many crowns
    - His name written is known only to Himself
    - His vesture has been dipped in blood
    - His name is the Word of God
    - on vesture and thigh is the name, King of Kings and Lord of Lords
  - the soldier saints composing the army of heaven (v. 14)
    - the armies of heaven follow on white horses
    - they are clothed in fine, white linen—hence righteous
  - the campaign equipment of the armies of heaven (v. 15-16)
    - there is just one of the entire company with any weapon of warfare and that is the General
    - he does not have a carnal, material weapon—He has a sharp two-edged sword
    - that sword is the almighty Word of God
  - the warfare methods of the armies of heaven (v. 11, 15)
    - the basis of warfare is righteousness (v. 11)
    - the swiftness is marked by the use of the sword (v. 15)
    - the inexorableness of the judgment is marked by the facts that he treads the winepress of the fierceness and wrath of Almighty God (v. 15)
  
- b) the vulturous fowls of the air (v. 17-18)
  - the invitation to the supper of the great God (v. 17)
    - this is made by an angel standing in the sun
    - it is given to the carrion-eating birds of the earth
    - so great is the supper that all the birds are called
  - the menu of the banquet is the flesh of the slain (v. 18)
    - the flesh of kings, captains, mighty men; horses and horsemen, slaves and free men, small and great
    - evidently the carnage will be beyond conception
  - the vanquished enemies of earth (v. 19-21)
    - the confederacy of nations under the leadership of the beast constitute the enemies of Christ (v. 19)
    - they are definitely arrayed against Christ
    - the beast and his prophet were taken first and cast alive into the lake of fire
    - it appears that without Christ by spoken word reaches right over the armies of the Antichrist and takes these incorrigibles and deals with them immediately (v. 20)
    - the remnant was slain with the sword of Christ's mouth and the fowls of earth had their fill of flesh (v. 21)