



## SESSION 31 | REVELATION 16:17 - 17:6 | THE SEVENTH VIAL: BABYLON

### THE SEVENTH VIAL | REVELATION 16:17-21

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- Verse 17 - **it is done**
  - Chronologically, we are at a changing point from this point forward.
  - The last bowl of wrath has been poured out, the end shall come.
- Verse 19 - **the great city**
  - While most assume Jerusalem is "the great city," the rule of "Scripture interprets Scripture" doesn't allow this.
  - The exact Greek term "η πολις η μεγαλη" [literally, "the city the great"] is used six times in the book of Revelation, and in the other five is exclusively a reference to Babylon.
  - Furthermore, the exact term is used only once in the Septuagint, in Genesis 10:12 of Resen, also a city built by Nimrod.
  - Presumably, therefore, the "great city" is Babylon, and it will be divided in three parts by the earthquake of v. 18.
- Verse 19 - **great Babylon**
  - Remember that Babylon was founded as an attack against God's Word, and was so destructive to God's intent that God started a new dispensation based on what took place at Babel, the original Babylon.
  - Now, at the end of the "age of the gentiles," God is going to destroy Babylon forever.
  - Linguistic note: Babylon is "the place of Babel" just like "Mageddon" is "the place of Megiddo."
  - Chronological note: The destruction of Babylon was foreseen in Rev. 14, and is described in Revelation 17-18.
- Verse 20 - the Islands and the mountains
  - Compare Zechariah 14:10.
  - Note that the Greek does not contain a definite article for "mountains," but shows that **every island fled** and **certain mountains were not found**.
  - Several Scriptures speak of mountains in the Millennium.

### INVITATION TO VIEW THE JUDGMENT | REVELATION 17:1-2

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- Verse 1 - Come see the judgment
  - The **judgment of the whore** is the focus of the coming vision.
  - Verses 1-2 give an introduction to what will be seen, the actual scene begins in v. 3.
  - Note that the angel is going to show a singular **judgment**. This is problematic to those who interpret Revelation 17 and 18 to be two judgments, one of the apostate church and another of the city.
- The recipient of judgment is **the great whore**
  - Who is the **great whore**?
    - The **woman** on the **scarlet colored beast** in v. 3,
    - Defined as **Babylon the Great** in v. 5
    - Shown to be **the great city** in v. 18.

- To conclude the woman is anything other than the city of Babylon is difficult at best, and almost certainly unmerited. Why do we need to reinterpret that which the Bible has interpreted?
- The woman **that sitteth on many waters**
  - The waters are defined in verse 15 as the peoples and nations of the world.
  - “Sitting upon” is indicative of the support that Babylon has and needs from the nations.
  - The **whore** is "riding the wave" of popular support.
  - Note that Jeremiah 51:13 mentions "many waters" as well, in the context of Babylon. The Jeremiah connection gives further indication that we are talking about literal Babylon.

## THE WOMAN | REVELATION 17:3-6

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- The physical location of the woman (v. 3)
  - The Greek ἔρημος [*eremos*] is desert or **wilderness**.
    - An *eremite* is a person who dwells in the *eremos*.
    - Our English word *hermit* comes from *eremite*.
  - Note that the location of this whore is in **the wilderness**, which is problematic for those who claim that the Babylon of these chapters is either Rome or the Roman system.
    - *Eremos* is used 50 times in the New Testament, always literally. It is not a word that is used figuratively in Revelation or other books of the Bible.
    - The wilderness is the same place the woman who is Israel fled to in Rev. 12:6 and 14.
- The political location of the woman (v. 3)
  - Since the **whore** of v. 1 **sitteth upon many waters** and the **woman** of v. 3 **sit upon a scarlet colored beast**, are they the same woman?
  - Verse 15 appears to confirm the woman and the whore as the same.
  - Just as in v. 1, the act of sitting conveys the support given by the nations and the beast. Babylon would not exist without either.
- The description of the beast -
  - Because this is the same description of the Antichrist in 13:1, and because the **beast** is the term used exclusively for the Antichrist in Revelation, the identity of the **scarlet colored beast** is unquestionable.
  - The seven heads likely represent the seven empires that attempted to annihilate the Jewish people: Egypt, Syria, Assyria, Babylon, Persia, Greece, and Rome.
  - The ten horns are the 10 last-days Kings of the Roman Empire.
- The golden cup (v. 4) - Compare Jeremiah 51:7
- The name on her forehead (v. 5) -
  - It is without merit that **mystery Babylon** is disconnected with physical Babylon.
  - Beginning in v. 7 the angel reveals all **the mystery of the woman** and declares her to be **the great city** in v. 17.
  - The interpretation of **mystery Babylon** as the apostate church or the Roman Catholic church is built upon these two words alone (without context), followed by *eisegesis*.
  - Furthermore, neither the city of Rome nor the Papal system are **the mother of harlots and abominations of the earth**. In fact, both are more the recipient than the originator.
- Who is the **mother of harlots** (v. 5)?
  - Babylon has been the center of humanism since its creation by Nimrod.
  - Humanism is expressed in power, sensuality, greed, and egotism, which are aspects of Babylon from the beginning through the end.
- The brutality of the woman toward faith (v. 6) -
  - The last days will not only see a rebuilding of Babylon, but a renewed fervor of antisemitism.
  - Humanism is always secular, and secularism is always threatened by Judaism and Christianity.
  - **Saints** refers to redeemed Israel.
  - Who are the **martyrs of Jesus**? There could be an emphasis by repetition, but it is more likely that the **saints** and the **martyrs of Jesus** are two different groups of people. Both are martyrs, but one of the Jewish race and another gentile.