

ii. Why are they so happy? Why so much rejoicing? (Rev. 19:2)

iii. The Harlot's collapse is redemptive.



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LIVE THE STORY

The following questions are designed for use in our Community Groups as an aid to growth in the Gospel and Community.

- God's calls, "Come out of her, My people!" How does it change the meaning of such a call if the two cities exist at the same time rather than sequentially.
- Can you identify similarities in the description of the harlot to that of the bride? What might these similarities tell us?
- Who is this harlot? To whom is her allegiance?
- What might the significance of the location of this vision in the wilderness be?
- What are the crimes of the harlot? Explain from the text. Where do we see such crimes today?
- Who would be comforted by the collapse of (that) Babylon? Contrast the weeping and the rejoicing that occur over this collapse.
- Discuss: "The kingdom of Jesus, God's promised King, will perpetually disrupt the power systems of this age whether political, economic or social." How does Christ intend to bring about this disruption?
- What sins are primarily being addressed in these chapters? Explain.
- What is the central value in the economics of Christ's kingdom?

The Revelation of Jesus Christ – 18: Come Out of Her My People!

Jerry Cisar — December 17, 2023

Text: Revelation 17:1—19:10

Introduction

If Babylon and the New Jerusalem exist side-by-side then the call to come out of one city and its politic, is a call to enter the other city and its politic—its rules and values for how we live and function as a society.

I. The Harlot's Charms

- A. The identity of the city identified as Babylon in Revelation was easily discerned by the 1st century audience.
 - i. Rev. 17:9
 - ii. Rev. 17:18

Rome is no longer the Babylon of our day. To identify Babylon, we must look at the characteristics of Babylon and realize that where we find those characteristics, we find Babylon.

- B. John is brought to a wilderness to see the city!
 - i. The wilderness is a place of testing for God's people. It is also the place of Christ's temptations.
 - ii. The many waters upon which she sits are many peoples over which she rules.
 - iii. Harlotry as Symbolism

C. The allure of the harlot.

- i. Allure is essential to the task.
- ii. Rev. 17:7 “Why are you so impressed?”
 - a) The harlot and her idolatry impress us and leads us to think and live according to Babylon’s politic rather than Christ’s!
 - b) We must stop being impressed with the allure of wealth, power, and beauty of the harlot for it leads us into lives of idolatry.

D. The Harlot’s Allegiance

- i. In Revelation what is written on one’s forehead indicates to what or whom they have allegiance.
- ii. The Harlot will at times appear to have great allegiance to the Lamb.

G.K. Beale: “These are not merely misguided Christians... Jezebel and her followers are none other than Babylon herself in the midst of the church, who eventually will be judged along with persecutors outside the church.”

II. The Harlot’s Crimes (18:4-5)

A. What are her crimes?

- i. Drunk with the blood of God’s holy people, the blood of those who bore testimony to Jesus. (Rev. 17:6)
 - a) Rev. 18:20
 - b) Rev. 18:16-17

c) Rev. 19:8

- ii. The idolatry of the harlot is economic.

B. Every economic system favors one people group over the other.

- C. The harlot’s charms are seductive; the harlot’s crimes are destructive; the harlot’s collapse is redemptive.

III. The Harlot’s Collapse (18:2)

A. The Irony of Babylon’s Fall (1 Cor. 1:27-30)

B. The suffering that seems to be eternal will come to a quick end.

- i. Rev. 18:10
- ii. Rev. 18:17
- iii. Rev. 18:21-23

C. Everyone who weeps over the collapse of Babylon are those who profited from her system.

- i. Every Babylon eventually falls because Christ’s reign has begun.
- ii. Luke 1:52-53

D. There is a whole bunch of rejoicing going on in this scene.

- i. Rev. 19:1-8 have 4 refrains of exuberant worship.