

## Come Out of “Babylon”

**17** One of the seven angels who had the seven bowls came and said to me, “Come here, I will show you the judgment of the great prostitute, who sits upon many waters. <sup>2</sup>With her the kings of the earth committed sexual immorality, and those who dwell on the earth were intoxicated with the wine of her immorality.” <sup>3</sup>Then [the angel] carried me away in the Spirit into a wilderness. There I saw a woman sitting upon a scarlet-colored beast that was covered with blasphemous names and had seven heads and ten horns. <sup>4</sup>The woman was dressed in purple and scarlet, and was glittering with gold and precious [gem] stones and pearls. She held a golden cup in her hand, full of abominable things, [namely,] the filthy things of her immorality. <sup>5</sup>A mysterious title was written on her forehead: **BABYLON THE GREAT, THE MOTHER OF THE PROSTITUTES AND OF THE DETESTABLE THINGS OF THE EARTH.** <sup>6</sup>I saw that the woman was drunk with the blood of the saints, the blood of those who have been martyred for Jesus. When I saw her, I was greatly perplexed.

<sup>7</sup>Then the angel said to me, “Why are you perplexed? I will explain to you the mystery of the woman and of the beast that carries her, [the one] that has seven heads and ten horns. <sup>8</sup>The beast, which you saw, [once] was, [presently] is not, but will come up out of the abyss and will go into perdition. Those who dwell on the earth, those whose names have not been written in the book of life from the creation of the world, will be amazed when they see the beast, how he [once] was, [presently] is not, but yet shall come. <sup>9</sup>This calls for a mind of wisdom. The seven heads represent seven hills upon which the woman sits. <sup>10</sup>They also represent seven kings: five have fallen, one is [presently reigning], the other has not yet come; but when he does come, he must reign for a little while. <sup>11</sup>The beast that [once] was, but [at present] is not, is also an eighth [head]. He belongs to the seven, and he will go into perdition. <sup>12</sup>The ten horns you saw are ten kings who have not yet received a kingdom, but they will receive authority as kings with the beast for one hour. <sup>13</sup>They will be of one mind and will submit their power and authority to the beast. <sup>14</sup>They will wage war against the Lamb, but the Lamb shall overcome them, because he is Lord of lords and King of kings—and those who are with him [shall also overcome], those who are called and chosen and faithful.” <sup>15</sup>Then [the angel] said to me, “The waters you saw, where the prostitute sits, represent peoples and multitudes and nations and languages. <sup>16</sup>The ten horns that you saw, and the beast, will hate the prostitute. They will bring her to ruin and strip her naked; they will eat her flesh and totally consume her with fire. <sup>17</sup>God has put it into their hearts to accomplish his purpose by agreeing to surrender their kingdom to the beast, until God’s words are fulfilled. <sup>18</sup>The woman whom you saw represents the great city that rules over the kings of the earth.”

**18** After this I saw another angel coming down out of heaven. He had great authority, and the earth was illuminated with his glory. <sup>2</sup>With a mighty voice he shouted, “Fallen! Fallen! Babylon the Great has fallen! She has become a habitation for demons and a haunt for every evil spirit,\* a haunt for every unclean and detestable bird. <sup>3</sup>By the wine of the passion of her immorality all the nations have fallen. The kings of the earth have committed acts of immorality with her, and the merchants of the earth became wealthy by means of the power of her wantonness.” <sup>4</sup>Then I heard another voice from heaven, saying, “Come out of her, my people, so that you have no fellowship with her

sins and that you do not receive the plagues that will come upon her. <sup>5</sup>Her sins are piled up to heaven, and God has remembered her iniquities.” <sup>6</sup>Give back to her as she has given; pay her back what she deserves for what she has done. In the [very] cup she mixed, mix the same\*\* for her. <sup>7</sup>To the degree that she has glorified herself and cast off restraint, give her an equal measure of torment and sorrow. In her heart she boasted, “I sit as queen; I am not a widow, and I will never experience sorrow.” <sup>8</sup>Therefore, in one day her plagues will come: death and sorrow and famine. She shall be utterly consumed with fire, for the Lord God who judges her is strong.

<sup>9</sup>When the kings of the earth, who committed acts of immorality [with her] and lived wantonly with her, see the smoke of her burning, they will weep and wail over her. <sup>10</sup>Standing at a great distance, being terrified at her torment, they will cry, “Woe! Woe, O great city, O Babylon, the strong city! In [just] one hour your judgment has come!” <sup>11</sup>And the merchants of the world weep and mourn over her, because no one buys their merchandise any more—<sup>12</sup>merchandise [consisting] of gold and silver, precious gems and pearls; fine linen, purple, silk, and scarlet [cloth]; every kind of citron wood; and articles of every kind made of ivory, costly stone, bronze, iron, and marble; <sup>13</sup>[merchandise consisting of] cinnamon and spice; incense, myrrh and frankincense; wine and [olive] oil; fine flour and wheat; cattle and sheep; horses and chariots; slaves and the souls of men. <sup>14</sup>[They will say,] “The fruits for which you lusted have departed from you. All your delicacies and sumptuous fare have vanished, never to be recovered” <sup>15</sup>The merchants who sold these things and gained their wealth from her, will stand at a great distance, terrified at her torment. Weeping and mourning, <sup>16</sup>they will cry out, “Woe! Woe, O great city, [once] dressed in fine linen, purple and scarlet, and decked with gold, precious gems and pearls! <sup>17</sup>In [just] one hour such great wealth has been brought to ruin!” Every sea captain, and all who sail, and the mariners, all who earn their living from the sea, stood at a great distance <sup>18</sup>and cried out as they watched the smoke of her burning. They said, “Was there ever a city like this great city?” <sup>19</sup>They threw dust on their heads, and with weeping and mourning, they cried out, “Woe! Woe, O great city, by which all who had ships on the sea became rich through her wealth! In [just] one hour she has been brought to ruin!” <sup>20</sup>Rejoice over her, O heaven, and you saints and apostles and prophets, for God has judged her for the way she treated you! <sup>21</sup>Then a mighty angel picked up a boulder the size of a large millstone, and hurled it into the sea, saying, “With such violence shall Babylon, the great city, be thrown down, never to be found again!” <sup>22</sup>The music of harpists and minstrels, flute players and trumpeters, will never be heard in you again. No craftsman of any trade will ever be found in you again. The sound of the millstone [grinding] will never be heard in you again. <sup>23</sup>The light of a lamp will never shine in you again. The voice of the bridegroom and the bride will never be heard in you again. Your merchants were the great men of the world. By your sorcery all the nations were deceived. <sup>24</sup>In her was found the blood of prophets and of saints, and [the blood] of all those who were killed on the earth. (Rev. 17:1-18:24)

\*Literally, “unclean.”

\*\*Literally, “double.”

## Introduction

The popular singer, Tony Bennett, was made famous by his song, “I Left My Heart in San Francisco.” Tony Bennett may have left his heart in San Francisco; but don’t you leave your heart in “Babylon!”

The seventeenth and eighteenth chapters of Revelation focus our attention upon the great city symbolically called “Babylon.” “Babylon” represents the hedonistic, materialistic, decadent society of the world, wherever and whenever it appears, but especially its last great appearance in history. “Babylon” is symbolic of first century Rome; a contemporary manifestation of “Babylon” can be seen in the societies of America and the Western world.

In the middle of these chapters that focus on “Babylon,” comes the commandment of God to His people: *“Come out of her, my people!”* (Rev. 18:4.) The commandment cannot be obeyed in a physical sense, because “Babylon” is all around us; note what the Apostle Paul writes to the Corinthians, *“I wrote to you in my letter not to associate with fornicators. <sup>10</sup>I was not referring to the people of this world who are fornicators, or who are greedy, or swindlers, or idolaters. If that were the case, you would have to leave the world”* (1 Cor. 5:9-10.)

The commandment must be obeyed in a spiritual sense: Don’t leave your heart in “Babylon.” Don’t think and live like “the Babylonians.” We must not be like those of whom Paul regretfully informs the Philippians: *“As I have often told you, and even now tell you with tears, many walk as enemies of the cross of Christ. <sup>19</sup>Their destiny is perdition, their god is their own appetites, and they glory in their shameful conduct. They set their minds on earthly things”* (Phil. 3:18-19.) Don’t pursue the lifestyle of “Babylon.” Again, we must not be like those of whom Paul refers when he writes, *“Having lost all sensitivity, they have given themselves over to sensuality so as to indulge in every kind of impurity with the lust for more”* (Eph. 4:19.)

As Christians, we are to heed the exhortation of Scripture:

*“Therefore come out from them and be separate,” says the LORD. “Touch no unclean thing, and I will receive you. <sup>18</sup>I will be a father to you, and you will be my sons and daughters,” says the Lord Almighty. <sup>7</sup>Since we have these promises, beloved, let us purify ourselves from everything that contaminates body and spirit, perfecting holiness in the fear of God.* (2 Cor. 6:17-7:1)

### I. Come Out of “Babylon,” ...to Avoid Having Fellowship with Her Sins

Those *“who dwell on the earth”*—i.e.; those who belong to this world and are separated from the kingdom of God—are described as becoming *“intoxicated with the wine of her [Babylon’s] immorality”* (Rev. 17:2.) Here is a graphic description of hedonism: drunkenness and sexual immorality are brought together in this

striking image; this is the lifestyle that “Babylon” offers and that the peoples of the world desire. Consider the following comments concerning American society at the end of the twentieth century:

... as an outgrowth of this nation’s devotion to material well-being, America has become the world’s foremost champion of hedonism. This is a mindset in which the acquisition of pleasure and enjoyment is the highest priority in life. Responsibilities such as worship of a holy God, fulfillment of obligations, and personal improvement are deemed of secondary importance. Having fun is all that counts. The affluence of American society has elevated pleasure-intended activities from the realm of the “desirable” to that of the “essential.” (George Barna and William Paul McKay, *Vital Signs*, Crossway Books, Westchester IL, 1984, pp. 139-140)

“Babylon” is described as a woman dressed in *“purple and scarlet, and ... glittering with gold and precious gem stones and pearls,”* as she holds out a golden cup (vs. 4.) “Babylon” presents herself and her lifestyle as glamorous, exciting, and sophisticated. She is “the queen of the good life;” she offers “a heaven on earth” apart from God and without accountability to His moral law. In terms of contemporary advertising, here are beautiful people enjoying unlimited quantities of alcoholic beverages, engaging in exciting sexual encounters, and preaching, “It doesn’t get any better than this!” But verse 3 informs us that “Babylon” dwells in *“a wilderness”*—the biblical imagery for emptiness, lifelessness, and desolation. As one “jet setter” once described the wealthy people who frequent the exclusive resorts of Southern California: “They go to Palm Beach to try to have a good time. Few succeed.” Verse 5 reveals the contents of the golden cup “Babylon” holds out to the world: those contents are nothing but putrid, abominable filth. We may contrast the promises of the commercials advertising alcoholic beverages with the real consequences of drunkenness. We may contrast the glamorous portrayal of immorality with the consequences of broken homes, broken trust, broken lives, and life-ending diseases.

“Babylon” is identified as *“THE MOTHER OF THE PROSTITUTES AND OF THE DETESTABLE THINGS OF THE EARTH”* (vs. 5.) The hedonistic lifestyle of “Babylon” knows no limits: it is the source of every form of moral perversion, it give birth to ever more decadent forms of immorality; note Romans 6:19b-21, a passage in which the Apostle Paul describes the former lifestyle of these Romans who have now been converted to Christ, these Roman Christians who have come out of “Babylon”:

*Just as you used to offer the parts of your body in service to impurity and to ever-increasing wickedness, so now offer them in service to righteousness leading to holiness. <sup>20</sup>When you were servants to sin, you were free from the control of righteousness. <sup>21</sup>What benefit did you reap at that time from the things of which you are now ashamed? Those things result in death! (Rom. 6:19b-21)*

When you forsake God's commandments, philosophically there are no limits—as the song writer, Cole Porter, phrased it, “Anything goes!” Once you transgress God's commandments, personally you have broken through spiritual barriers and moral safeguards to the detriment of your soul.

“Babylon” is further described as being drunk *“with the blood of the saints, the blood of those who have been martyred for Jesus”* (vs. 6.) “Babylon” hates godly people. She hates people who are devoted to the Lord Jesus Christ and His lifestyle of devotion to God; and she will do anything to get rid of such people, if possible, she will even kill them. Why is this the case? It is so because “Babylon” cannot stand the torment of the conviction of her sins; referring to the “defeat” of the two witnesses/prophets who symbolize the life and witness of the church of Jesus Christ, Revelation 11:10 declares, *“Those who dwell on the earth rejoice over them and celebrate by sending gifts to one another, because these two prophets tormented those who dwell on the earth.”* “Babylon” cannot stand the righteous restraints of God that such people represent and by which they abide. Note Psalm 2:2-3 as a revelation of the natural man's view of the sovereign lordship of God, *“The kings of the earth take their stand and the rulers gather together against Jehovah and against his Anointed One. <sup>3</sup>“Let us break their chains,” they say, “and throw off their fetters.”*

Revelation 18:3 informs us that the merchants of the world grew rich *“by means of the power of her wantonness [or, sensuality.]”* What is described in Revelation 18 is an incredibly materialistic society that offers its citizens every form of luxury (vs. 12-13) and that exerts a powerful, even demonic, grip upon their lives: *“By your sorcery all the nations were deceived”* (vs. 23b.) Luxuries become “necessities,” they become addictive, their accumulation becomes the chief occupation and meaning of life. Let us soberly consider the research findings presented by Barna and McKay:

Regarding materialism ... Two out of three Christians express such love for money, possessions, and other material objects that their Christianity cannot be said to rule their hearts. For instance, more than half of the Christian public believes that they “never have enough money to buy what they need”—not what they “want,” but what they “need.” One out of four believers claim that “the more things you have, the more successful you've been.” Not only are these beliefs counter to those expressed in Scripture, but the fact that the proportion of Christians who affirm these values is equivalent to the proportion of non-Christians who hold similar views indicates how meaningless Christianity has been in the lives of millions of professed believers. (*Vital Signs*, pp.141-142)

What these researchers are describing is the mind and lifestyle of “Babylon” as it has engulfed a considerable percentage of those who identify themselves as Christians. Rather than heeding the Scriptural command, “Come out of Babylon,” these people have embraced “Babylon,” to the peril of their souls.

“Babylon” *“has glorified herself and cast off restraint”* (18:7.) “Babylon” declares, *“I sit as a queen”*—she haughtily exalts herself above all other people, here is pride and boastful arrogance. *“I am not a widow”*—here is the claim and belief that she is self-sufficient and self-reliant, she is neither needy nor vulnerable. *“I will never experience sorrow”*—here is the incredible presumption that her decadent society is permanent, she will never suffer loss. “Babylon” has an incredible arrogance and an insane self-confidence, derived from her superabundance of wealth. Consider how the LORD describes an earlier version of “Babylon,”

*Son of man, say to the ruler of Tyre, This is what the Lord Jehovah says: In the pride of your heart you say, “I am a god; I sit on the throne of a god in the heart of the seas.” But you are a man and not a god, though you think you are as wise as a god ... <sup>5</sup>By your great skill in trading you have increased your wealth, and because of your wealth your heart has grown proud. (Ezek. 28:2,5)*

Let us examine our hearts, let us make sure that we do not leave our hearts in “Babylon;” on the contrary, let us come out of “Babylon” in order to avoid having fellowship with her sins.

*Since, then, you have been raised with Christ, set your hearts on things above, where Christ is seated at the right hand of God. <sup>2</sup>Set your minds on things above, not on earthly things, <sup>3</sup>for you died, and your life is now hidden with Christ in God. <sup>4</sup>When Christ, who is your life, appears, then you also will appear with him in glory. (Col. 3:1-4)*

## **II. Come Out of “Babylon,” ...to Avoid Receiving Her Plagues**

It is reported that “Babylon’s” sins are piled up to heaven, *“and God has remembered her iniquities”* (18:5.) We must not suppose for a moment that God is tolerant of sin; the terribly mistaken notion under which the wicked operate:

*But to the wicked, God says ... <sup>18</sup>When you see a thief, you join with him; you throw in your lot with adulterers. <sup>19</sup>You use your mouth for evil and harness your tongue to deceit. <sup>20</sup>You speak continually against your brother and slander your own mother’s son. <sup>21</sup>These things you have done and I kept silent; you thought I was altogether like you. But I will rebuke you and accuse you to your face. (Psl. 50:16a, 18-21)*

Many times the LORD disciplines His children early, while allowing the deeds of the unconverted to fully ripen for a final day of judgment; consider the teaching of the Psalmist: *“though the wicked spring up like grass and all evildoers flourish, they will be forever destroyed”* (Psl. 92:7.)

Contrary to her arrogant self-confidence, “Babylon’s” destruction shall come *“in one day”* (vs. 8.) That is to say, her destruction will come with incredible

swiftness—note the shock of the kings (18:9-10,) the merchants (18:15-17,) and the mariners (18:17-19)—because *“the Lord God who judges her is strong.”* We must not suppose for a moment that we or anyone else is beyond the reach of God or is able to fend off God’s powerful judgment when it comes. The LORD declares to the Old Testament nation of Edom, the epitome of hostility against the LORD and His covenant people: *“The terror you inspire and the pride of your heart have deceived you, you who live in the clefts of the rocks, who occupy the heights of the hill. Though you build your nest as high as the eagle’s, from there I will bring you down,’ declares Jehovah”* (Jer. 49:16.)

God will take vengeance on “Babylon” for what she has done to His saints—i.e.; those who are committed to the Lord and reflect His holiness in their lives (vs. 20.) We must not suppose for a moment that God has forgotten to execute His justice; as the Apostle Peter explains:

*The Lord is not negligent with regard to the promise, as some consider negligence; on the contrary, he is exhibiting great patience toward you. He does not desire anyone to perish, but all to come to repentance. <sup>10</sup>But the day of the Lord will come like a thief. On that day the heavens will disappear with a loud noise, and the elements will be destroyed by being burned up, and the earth together with the works that are in it will be exposed. (2 Pet. 3:9-10)*

Far from being negligent, as the Apostle Paul informed the Athenians, *“[God] has set a day when he will judge the world with justice by the man he has appointed. He has given proof of this to all men by raising him from the dead”* (Acts 17:30-31.) Indeed, according to Paul, Christ’s resurrection is the proof that God is committed to justice and that He will finally execute His divine justice.

The angel proclaims that “Babylon’s” destruction, when it comes in its final form, shall be forever (vs. 21-23.) We must not suppose for a moment that this present world is eternal or that our present society shall go on indefinitely. The Apostle John issues the warning:

*Do not love the world or anything in the world. If anyone loves the world, the love of the Father is not in him. <sup>16</sup>Everything in the world—the cravings of sinful man, the lust of his eyes and the boasting of what he has and does—comes not from the Father but from the world. <sup>17</sup>The world and its desires pass away, but the man who does the will of God lives forever. (1 Jn. 2:15-17)*

According to Revelation 17:16-17, God will carry out His judgment upon “Babylon” by means of “the Beast,”

*The ten horns that you saw, and the beast, will hate the prostitute. They will bring her to ruin and strip her naked; they will eat her flesh and totally consume her with fire. <sup>17</sup>God has put it into their hearts to accomplish his*

*purpose by agreeing to surrender their kingdom to the beast, until God's words are fulfilled.* (Rev. 17:16-17)

As seen from Revelation 13, "the Beast" is symbolic of a militaristic, totalitarian empire. The point being made by the picture of the "Beast" and his allies "devouring the prostitute," is that the Lord often times employs a fierce, militaristic empire to destroy a hedonistic, decadent society. One such example from ancient history is the conquest of the original decadent Babylon by the military might of Media-Persia, as recorded in Daniel 5,

*Belshazzar the king gave a great banquet for a thousand of his nobles and drank wine with them ...<sup>4</sup>They drank wine and praised the gods of gold and silver, of bronze, iron, wood, and stone ...<sup>3</sup> That [very] night Belshazzar the Chaldean king was killed.<sup>31</sup> And Darius the Mede took over the kingdom.* (Dan. 5:1,4,30-31)

***See the Appendix attached to the end of this present lesson for a commentary on the Relationship Between The Woman (a.k.a. "Babylon") and The Beast***

We may also consider a 20<sup>th</sup> century example of this phenomenon:

This city was known as the hottest pleasure site this side of ancient Rome. Its parties were the wildest, its nightlife was the raciest, its sale of sex and drugs was the most open. All over the city nudity revealed itself: in the nightclubs, in the theater, and at private parties. Perversity was rampant. In the dimly lit bars one could find the men from the world of high finance courting drunken sailors.

Then one day the "party" came to an abrupt end. That was the day the nation's newly elected president took office. He had run on a campaign of law and order and had emphasized the need to restore the nation's morals in order to make it great again. Upon taking office, he began to put his campaign promises into practice: he banished all sensual forms of popular music, he rounded up the prostitutes and got them off the streets, he jailed the homosexuals and then had them shot.

On January 30, 1933, the wild and zany life of decadent Berlin came to an end. That was the day Adolph Hitler and his Nazi party took control of Germany. (*Time-Life: Prelude to War*, p.74)

Let us examine our hearts, let us make sure that we do not leave our hearts in "Babylon;" on the contrary, let us come out of "Babylon" in order to avoid receiving her plagues.



## Conclusion

Do not leave your heart in “Babylon,” remember Lot: he built his life in the “Babylon” of his day (the city of Sodom,) when the judgment of God came he lost all that he had, and he himself was barely saved.

Do not leave your heart in “Babylon,” remember Lot’s wife: she left her heart in “Babylon,” and when the judgment of God came she lost even more than Lot, she turned back and consequently lost her soul for eternity.

As we find ourselves living in a contemporary “Babylonian” society, let us take to heart and put into practice the following admonitions of Scripture:

*Do not store up for yourselves treasures on earth, where moth and rust destroy, and where thieves break in and steal. <sup>20</sup>But store up for yourselves treasures in heaven, where moth and rust do not destroy, and where thieves do not break in and steal, <sup>21</sup>for where your treasure is, there your heart will be also. (Matt. 6:19-21)*

*Command those who are rich in this present world not to be arrogant nor to put their hope in wealth, which is so uncertain, but to put their hope in God, who richly provides us with everything for our enjoyment. <sup>18</sup>Command them to do good, to be rich in good deeds, and to be generous and willing to share. <sup>19</sup>In this way they will lay up treasure for themselves as a firm foundation for the coming age, so that they may take hold of the life that is truly life. (1 Tim. 6:17-19)*

## The Relationship Between the Woman (a. k. a.) and the Beast

In Revelation 17:3 John reports that he saw a woman sitting upon a scarlet-colored beast. The woman is later identified as “*Babylon*” (Rev. 17:5.) The “beast” must be identified with “*the beast*” first introduced in Revelation 13. As stated in the discussion of Revelation 13, “the beast” represents the ungodly spirit that lusts for conquest, control, and worldwide dominion, as well as the actual manifestations of that spirit in the form of the tyrannical/militaristic/totalitarian empires of history. “Babylon” represents the ungodly spirit of hedonism and materialism, as well as the actual manifestations of that spirit in the form of the hedonistic/materialistic societies of history.

When “the woman” of Revelation 17 is first introduced she is seen seated upon a scarlet-colored beast. The fact that the beast is scarlet in color is perhaps representative of the bloodshed, violence and martial law that are characteristic of a militaristic/totalitarian empire as it seeks to assert its control over its realm and expand its dominion over an ever-greater portion of the world. The fact that “the woman” is found to be seated upon “the beast” is indicative of the fact that at the time of the writing of Revelation in the first century, those two unholy principles, namely, the lust for dominion and control and the lust for unfettered hedonism,

were both coalesced in one great empire and society, the Roman Empire of the first century. The Roman Empire was a totalitarian world power; at the same time, the society of Rome was the center of sumptuous materialism and unfettered hedonism.

But when we come to the end of the chapter, we discover that “the beast,” together with his allies who are identified as the ten horns, will hate the prostitute: *“They will bring her to ruin and strip her naked; they will eat her flesh and totally consume her with fire”* (Rev. 17:16.) It is important to recognize that whereas verse 3 is describing the state of affairs as they existed at the time of the writing of Revelation in the first century, verse 16 is describing a future state of affairs. The point is this: Those two unholy principles, namely, the lust for dominion and control and the lust for unfettered hedonism, coalesced in one and the same place in the first century, the Roman Empire. But at a later date in history, when those two unholy principles manifest themselves they will be concentrated in two distinct places, one being a totalitarian/militaristic empire, the other being a hedonistic/materialistic society. Throughout history we find examples of how the Lord God has employed the various militaristic empires of man as His instrument to bring judgment upon hedonistic/materialistic societies when they have reached the nadir of sinful degeneration and depravity. One notable biblical example of this phenomenon is the conquest and destruction of historic ancient Babylon by the military might of the Median-Persian empire, when the former had degenerated into decadence. The account of that judgment is given in Daniel chapter five. In Revelation 17:16, under the imagery of “the beast” devouring “the harlot,” this same phenomenon is being described. Indeed, Revelation 17:16, looking into the future, appears to be revealing the judgment and destruction of the last great hedonistic society of man by the last great militaristic empire of man, which in turn shall finally be judged by God for its own sins. Note that Revelation 17:11 informs us that “the beast” shall go into perdition; and, according to Revelation 20:10, the final fate of “the beast” is the lake of fire.