

BABYLON IS FALLEN

The third angel's message has been given now for some 163 years. These three angels are yet to be joined by "another angel" who represents the latter rain outpouring of the Holy Spirit and the "loud cry" warning of modern Babylon's impending fall when the seven last plagues come upon her. It is the last message of mercy revealing the character of God.

"And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory." Revelation 18:1.

"And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird." Revelation 18:2.

Our mission as Seventh-day Adventists is to point the churches back to the Bible. God loves the people in all the churches. His people are there and need to be called out of an increasingly perilous situation where the truth of the gospel has been rejected in the third angel's message and will have reached its fallen state with its final rejection of the seventh-day Sabbath, the sanctuary of our High Priest, life only in Christ vs. immortality of the soul. By accepting Sunday the churches are following the beast which claims to have changed the day of worship. By believing the immortality of the soul pagan spiritualism has control of the very heart of Protestantism as well as Catholicism. Failure to grasp the sanctuary truth leaves the churches vulnerable to an aimless drift with no direct purpose in preparing for Christ's second coming. Catholicism has allowed its priesthood to supplant the priesthood of Christ.

During the 1844 movement when the third angel's message was proclaimed, there was an initial rejection on the part of the churches. But now that the apostasy has deepened over the course of nearly two centuries, the leadership has steeled its heart against the truth and sealed its fate.

"For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies." Revelation 18:3.

The cause of Babylon's fall is threefold. First, she has caused the nations to drink her deceptive doctrines. Second, instead of fidelity to her Husband, Jesus Christ, she has formed an illicit affair with the kings of the earth.¹ Third, a new aspect of Babylon's influence is emphasized. While Revelation 17 focuses on the political aspect of the unity between the end-time apostate religious system and the world's governing secular and political powers, the motivation for economic security stands behind that end-time unity. "Babylon was first to fall, and become deeply corrupt. After that fall and corruption, God's people are commanded to 'come out of her.' . . . After that call is given, Babylon becomes proudly exalted . . . as a queen of universal power. . . . the fall of Babylon, and her destruction, are different events. . . . The fall of Babylon . . . consists in her final rejection of the truth; and her destruction will be her punishment for that rejection and her corruption."²

The Jews as a nation fell by their rejection of Christ who told them their house was left unto them desolate. It wasn't until forty years later after their fall when the Jews, as a nation, was destroyed. So with Babylon, or the nominal church—its fall has been gradual. Truths after truths have been presented to the church, but she has rejected them, until the last and most glorious of all—the righteousness of Christ and the character of God's love in the cross is fully present to the world and it is rejected.

"And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities." Revelation 18:4, 5.

Many of God's people are still in the ecumenical conglomerate of Babylon's spiritualism, Catholicism, and apostate Protestantism. One cannot have one foot in a church which espouses false teachings and one foot in the third angel's message. There is a distinctive "voice from heaven" calling for complete separation. This does not mean a rejection of the people who compose Babylon. It is a rejection of

¹ "When Protestant churches shall unite with the secular power to sustain a false religion, for opposing which their ancestors endured the fiercest persecution, then will the papal sabbath be enforced by the combined authority of church and state. There will be a national apostasy, which will end only in national ruin." Manuscript 51, 1899. {Ev 235.1}

² James White, "Come Out of Babylon!" *The Advent Review, and Sabbath Herald* 2, 8 (December 9, 1851), p. 59.

participation in her sins which results from drinking “the wine of the wrath of her fornication.” Her deceptive doctrines result in forming an image to the beast. Thus national apostasy is followed by national ruin. This is brought about by the seventh last plagues.

“Reward her even as she rewarded you, and double unto her double according to her works: in the cup which she hath filled fill to her double.” Revelation 18:6.

The punishment of Babylon fits her crime. Rendering double for one’s deeds is an expression of punishment in full measure.

“How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her: for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow.” Revelation 18:7.

“The fall of Babylon is in no way the result of an arbitrary decree of God, but the legitimate outworking of a competent cause. What is that cause? . . . (1) She “glorified herself;” she was guilty of the sin of self-glorification; (2) she “lived deliciously.” This speaks loudly of self-indulgence; (3) she said in her heart, “I sit a queen, and am no widow, and shall see no sorrow.” This makes prominent the sin of proud, haughty self-exaltation. Look well at the abominable trio, self-glorification, self-indulgence, self-exaltation. Reduce them all to unity, and what have we?—Selfishness.”³ She is no widow because she has the kings of the earth as her paramours.

“Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord God who judgeth her.” Revelation 18:8.

“The day in which her plagues come. . . must be a prophetic day, or at least cannot be a literal day, for it would be impossible for famine to come in that length of time. . . . A year will be occupied in pouring them out.”⁴ (See Isa. 34:8).

“And the kings of the earth, who have committed fornication and lived deliciously with her, shall bewail her, and lament for her, when they shall see the smoke of her burning.” Revelation 18:9.

Thus begins the funeral dirge for Babylon. The ecumenical conglomerate is lamented by the kings of the earth because the infliction of the very first plague results in a complete suspension of traffic in those articles of luxury for which Babylon was noted.

³ John A. Brunson, “Babylon and the Loud Cry,” *The Advent Review And Sabbath Herald* 78, 50 (December 10, 1901), p. 796.

⁴ See White, *Ibid.*

“Standing afar off for the fear of her torment, saying, Alas, alas that great city Babylon, that mighty city! for in one hour is thy judgment come.” Revelation 18:10.

The kings of the earth cry, Woe, Woe, because they have thrown their political authority and influence behind the ecumenical movement and Babylon’s destruction means their own imminent loss of political power.

“And the merchants of the earth shall weep and mourn over her; for no man buyeth their merchandise any more.” Revelation 18:11.

The merchants of the earth see Babylon as a great seaport city with which they have done commerce and trade. Babylon had placed sanctions against those who refused her mark and image. They could not buy or sell. Now her plagues shut down her own ability for trade and commerce with the corporate world. Global commerce will be completely disrupted.

“The merchandise of gold, and silver, and precious stones, and of pearls, and fine linen, and purple, and silk, and scarlet, and all thyine wood, and all manner vessels of ivory, and all manner vessels of most precious wood, and of brass, and iron, and marble, and cinnamon, and odors, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and slaves, and souls of men.” Revelation 18:12, 13.

When the merchants of these things, who are citizens of this symbolic city, and who have been made rich by their traffic, suddenly find themselves and their neighbors smitten with putrefying sores, their traffic suspended, and their vast stores of merchandise on hand, but none to buy them, they lift up their voice in lamentation for the fate of this great city for their pocket books and bottom line have been touched.

“And the fruits that thy soul lusted after are departed from thee, and all things which were dainty and goodly are departed from thee, and thou shalt find them no more at all. The merchants of these things, which were made rich by her, shall stand afar off for the fear of her torment, weeping and wailing.” Revelation 18:14, 15.

Should calamity come upon a literal city, it would be natural for its inhabitants to flee from that city, if they had opportunity, and standing afar off, lament its fall. They express nothing but terror and amazement at the descending judgments.

“And saying, Alas, alas, that great city, that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls!” Revelation 18:16.

Their funeral dirge is Woe, Woe, that great city! They seem to mourn more their own personal economic loss as well as the actual loss of Babylon.

“For in one hour so great riches is come to nought. And every shipmaster, and all the company in ships, and sailors, and as many as trade by sea, stood afar off, and cried when they saw the smoke of her burning, saying, What city is like unto this great city!” Revelation 18:17, 18.

We see the great ships passing through the Golden Gate and off-loading their oil and inventories from far-distant lands. To suddenly have the seaports of the nations come to a grinding halt will cause the collapse of Wall Street. The railroads and transportation systems, air travel and infrastructure of the nations will crumble.

“And they cast dust on their heads, and cried, weeping and wailing, saying, Alas, alas, that great city, wherein were made rich all that had ships in the sea by reason of her costliness! for in one hour is she made desolate.” Revelation 18:19.

The merchant marines will cry out their lament, Woe, Woe.

For some important reason the Lord has devoted this entire chapter to a heart-moving description of the financial and economic ruin of the most prosperous civilizations of all time. There are two important lessons. 1) This ruin follows speedily on the national abandonment of the principles of religious liberty which have made it possible for the progressive nations to become so prosperous and secure. 2) Our present economic and cultural securities are dependent on the continued blessing of God, holding back that tornado of passion symbolized by the loosing of the “four winds.” In truth, not one of us holds even one dollar in security. We are only stewards temporarily entrusted with the wealth which we at present control, and we must soon face God’s judgment as to how, as stewards, we have used what the cross of Christ proves is really not our own.

“Rejoice over her, thou heaven, and ye holy apostles and prophets; for God hath avenged you on her.” Revelation 18:20.

While the fall of Babylon is bad news for the enemies of God and his people, it is good news for God’s people. End-time Babylon is found responsible for unjustly accusing God’s faithful people and inducing the secular and political powers of the world to destroy them and

shed their blood. The judgment upon the end-time apostate religious system is God's solution to save his oppressed and persecuted people.

"And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all." Revelation 18:21.

This is not a small stone but a great stone, four to five feet in diameter and twelve inches thick and weighing thousands of pounds. An angel throws it into the sea graphically portraying the doom of Babylon. It portrays the sudden and violent manner of Babylon's demise.

"And the voice of harpers, and musicians, and of pipers, and trumpeters, shall be heard no more at all in thee; and no craftsman, of whatsoever craft he be, shall be found any more in thee; and the sound of a millstone shall be heard no more at all in thee." Revelation 18:22.

The band on the sinking Titanic played "Nearer My God to Thee" in an effort to maintain some semblance of normalcy amidst an impending crisis. The band went down with the ship. Musicians, craftsmen, skilled laborers, milling operations will no longer be heard in the land.

"And the light of a candle shall shine no more at all in thee; and the voice of the bridegroom and of the bride shall be heard no more at all in thee: for thy merchants were the great men of the earth; for by thy sorceries were all nations deceived." Revelation 18:23.

Now comes the sad story of no more Christmases, shopping malls, car factories, TV, skiing, bars, weddings, symphony or rock concerts. No more will the music of her choirs and pipe organs be heard in her giant cathedrals; no more will the pomp and grandeur of extravagant weddings be seen in her; no more will soft candles flicker in the mysterious shadows of her altars to idolatry.

"And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth." Revelation 18:24.

The end-time apostate religious system, Babylon, is found responsible for unjustly accusing and severely persecuting God's faithful people and shedding their blood. It has even become drunk with the blood of those who have been killed. In the judgment of this end-time apostate and persecuting power, the prayers of God's suffering people will finally be answered.

“And after these things I heard a great voice of much people in heaven, saying, Alleluia; Salvation, and glory, and honor, and power, unto the Lord our God.” Revelation 19:1.

The “heavenly beings” have executed the mandate of God in pouring out the seven last plagues upon Babylon. “And when their task is done, when the last vial of God’s wrath is poured out, they return and lay their emptied vials at the feet of the Lord.”⁵ This is the same “great multitude” (Rev. 19:6) “which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb” (Rev. 7:9, 10). This is the victorious army of God, the 144,000, who have followed the Lamb into the battle of Armageddon. “They sing the song of Moses and the song of the Lamb.”⁶

This is the Hallelujah chorus, from Handel’s *Messiah*, is one of the most well-known musical pieces. It is regularly performed by choirs worldwide at Christmas’ time. Four times in Revelation 19 hallelujah appears. *Hallal* (“to praise”) and *Yah* (“Yahweh”), meaning to praise God.

“For true and righteous are His judgments: for He hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of His servants at her hand.” Revelation 19:2.

There are two reasons given for this rejoicing. First, God has judged the great whore for her global fornicating corruption. Second, the blood of martyrs has been avenged. This has been accomplished by the pouring out of the seven last plagues, the final collapse of Babylon occurring during the seventh plague. An extensive presentation of these facts has been proleptically set forth in Revelation 17 and 18.

“And again they said, Alleluia. And her smoke rose up for ever and ever.” Revelation 19:3.

Smoke is the aftermath of the flames which have been spent. The ascending of the smoke forever and ever indicates that Babylon will never again “rise from her ruins” just as Edom of old never did. The destruction of the oppressor of God’s people will be definite and irreversible.

⁵ Ellen G. White, *Testimonies to Ministers*, p. 432.

⁶ *Ibid.*

“And the four and twenty elders and the four beasts fell down and worshipped God that sat on the throne, saying, Amen; Alleluia.” Revelation 19:4.

The elders are representatives from the Old and New Testament eras who were resurrected and ascended at the time of Christ’s crucifixion and ascension. The four living beings are heavenly attendants at the throne of God.

“And a voice came out of the throne, saying, Praise our God, all ye His servants, and ye that fear Him, both small and great.” Revelation 19:5.

The voice of Jesus calls upon all classes of people to praise God. His voice alone can come “out of the throne.”

“And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth.” Revelation 19:6.

“The Lord God omnipotent, the Father, reigneth, is the language of this song. He reigns at the present time, and has ever reigned, in reality; but sentence against an evil work has not been executed speedily, and now he reigns by open manifestations of his power in the reduction of all his foes.”⁷

“When this song is heard in heaven before the throne of God, the Lord reigns, the kingdom of Satan is overthrown, the eternal kingdom has begun, and the saints of God reign with Christ. Hence this is the same as the millennial reign, which also may be seen by comparing Rev. 19:1-6 with Rev. 20:4. It is easily seen that the same persons are spoken of in both places; for they are the saints that have been slain for the witness of Jesus, and for the word of God, and they who would not worship the beast nor his image. These souls are the same as the dead in Christ and the living saints, who, all together, have part in the first resurrection.”⁸

“Let us be glad and rejoice, and give honor to Him: for the marriage of the Lamb is come, and His wife hath made herself ready.” Revelation 19:7.

Who is the Lamb’s wife? She is “the great city, the holy Jerusalem” (Rev. 21:9). But what is the New Jerusalem? Is it merely the streets

⁷ James White, “Thoughts on the Revelation. Chapter XIX,” *Advent Review, and Sabbath Herald* 21, 4 (December 23, 1862), p. 28.

⁸ J. G. Matteson, “The Reign of the Saints with Christ During the Thousand Years.—No. 6,” *Advent Review and Sabbath Herald* 63, 23 (June 8, 1886), p. 362.

of gold, the palaces and walls built of precious stones, and the gates of pearl? How can it be said of such inanimate objects that she “hath made herself ready”? The real New Jerusalem must be the people who inhabit it. “But Jerusalem which is above is free, which is the mother of us all” (Gal. 4:26). Christ is the husband of the bride, the New Jerusalem. We are said to be the children of Jerusalem. The material city of gold and pearls cannot be said to have “made herself ready,” or to be “arrayed in fine linen, clean and bright.” The beautiful garment which the Lamb’s wife is clothed with is the “righteousness of saints.”

The city which Jesus loves is the redeemed people who inhabit it. He has at last found a community of saints who have grown up “unto the measure of the stature of the fullness of Christ.” At last they can understand Him and appreciate Him for what He is, not because they seek a reward for themselves. This is the reason that the Lamb’s wife is arrayed in such beautiful garments.⁹

In the parable of the ten virgins, the waiting saints are represented as guests invited to the wedding. “Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom” (Matt. 25:1). “And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet Him” (Matt. 25:6). This announcement does not pertain to the second coming of Christ. The servant of the Lord explains: “At the appointed time the Bridegroom came, not to the earth, as the people expected [referring to the Millerites], but to the Ancient of Days in heaven, to the marriage, the reception of His kingdom. ‘They that were ready went in with Him to the marriage; and the door was shut.’ [Matt. 25:10] They were not to be present in person at the marriage; for it takes place in heaven, while they are upon the earth. The followers of Christ are to ‘wait for their Lord, when He will return from the wedding.’ Luke 12:36. But they are to understand His work, and to follow Him by faith as He goes in before God. It is in this sense that they are said to go in to the marriage.”¹⁰

Since 1844 Christ has been awaiting the reception of His kingdom in the most holy place of the heavenly sanctuary. This is represented by the wedding to His bride the New Jerusalem which is the capital of His kingdom. The inhabitants which compose that city which He has

⁹ Robert J. Wieland, *The Gospel in Revelation*, p. 149.

¹⁰ Ellen G. White, *The Great Controversy*, p. 427.

prepared for them is the corporate body of the church from every nation, kindred, tongue, and peoples. These are to realize that the door is shut to the first apartment. It is not the way to the marriage of the Lamb. It is through the second apartment ministry that the marriage is to take place. But it cannot take place until the guests or the inhabitants of the city are prepared for the wedding feast.

This explains the delay in Christ's second coming. "Had she 'made herself ready' sooner, the 'marriage of the Lamb' could have come sooner. The Bridegroom has been ready for a long time; the reason for the delay in the return of Christ is not that He has delayed His coming, but rather that the 'bride' herself has delayed to make herself ready."¹¹

"And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints." Revelation 19:8.

The bride receives the garment as a gift, but she must put it on. The garments are the imparted righteousness of Christ. "His wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints." Revelation 19:7, 8. There are two words for "righteousness"—*dikaïosune*, which is the righteousness of Christ. It is His alone developed here on earth in the face of temptation and adversity in which He did not sin. Then there is *dikaomata* (δικαιώματα), which is the word used here. This is imparted righteousness. Jesus has given it to the saints, but she must put it on.

Christ is the Bridegroom. His church is the bride. He wants to marry her, but only she can "make herself ready." No matter how much a groom loves his bride, he cannot make her get ready. She must dress herself for the wedding. There is something she must do before Jesus can come for her.

What that is, involves the reception of the most precious message that God gave to His people. To recover that message in our history and believe it is to receive the beginnings of the latter outpouring of the Holy Spirit which precipitates the loud cry message for the world. It brings revival and reformation to the people of God. It is the message of justification by faith and the sanctuary message to prepare a people for the coming of the Lord.

¹¹ Wieland, *Ibid.*, p. 150.

“And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God.” Revelation 19:9.

This is the fourth beatitude of the book of Revelation. Indeed, it is a blessing to be called to the “marriage supper.” All have been called to this feast. At the Lord’s Supper Jesus promised the disciples that they would “eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel” (Luke 22:30). They would “sit down with Abraham, and Isaac, and Jacob,” at His table in His kingdom, “to partake of the marriage supper of the Lamb.”¹² This takes place after the resurrection of the patriarchs when Jesus comes and the saints are seated in the kingdom in heaven.

“And I fell at his feet to worship him. And he said unto me, See thou do it not: I am thy fellowservant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy.” Revelation 19:10.

Here is an expression of profound joy and gratitude, for the marriage supper is a celebration of triumph over the forces of evil, which have sought to prevent this very event. John’s response to the message of the angel demonstrates the depth of feeling it stirred in him.

John’s angel guide is bearing his witness to the gospel of Jesus Christ. John himself testifies of Jesus. It is the Holy Spirit who directs the prophetic testimony from Jesus and about Jesus. This gift of prophecy is to remain in the church until the time when Jesus shall return again: “The testimony of Christ was confirmed in you, so that you come short in no gift, waiting for the revelation of our Lord Jesus Christ” (1 Cor. 1:6, 7).

“And I saw heaven opened, and behold a white horse; and He that sat upon him was called Faithful [πιστος] and True, and in righteousness [δικαιοσυνη] He doth judge and make war.” Revelation 19:11.

Under the first seal the gospel in its purity was represented as going forth to the world during the apostolic age on a white horse. Here Jesus rides forth to join the battle of Armageddon. The righteousness is His own character developed in the crucible of earthly conflict and temptation. This is the faith of Jesus—His righteousness. His judgment is the execution of the Heaven’s sentence upon Babylon and the beast.

¹² Ellen G. White, *The Great Controversy*, p. 427.

“His eyes were as a flame of fire, and on his head were many crowns; and He had a name written, that no man knew, but He Himself.” Revelation 19:12.

His eyes are full of love—a righteousness so passionate they can only be described as “a flame of fire.” His name is “Faithful and True” and only He can comprehend it for He alone experienced it while on earth.

“And He was clothed with a vesture dipped in blood: and His name is called The Word of God.” Revelation 19:13.

Jesus clothing bears witness to His cross for it is dipped in His own blood. The connection of “the Word of God” with His blood of the cross speaks of His life given for the world and this is His Father’s gift to all.

“And the armies which were in heaven followed Him upon white horses, clothed in fine linen, white and clean.” Revelation 19:14.

Unlike any army in the history of warfare, Christ’s army does not wear camouflaged fatigues for combat. The battle dress of Heaven’s hosts is brilliantly whitened reflecting the character of their Commander. Such purity will surely have its effect upon the wicked.

“And out of His mouth goeth a sharp sword, that with it He should smite the nations: and He shall rule them with a rod of iron: and He treadeth the winepress of the fierceness and wrath of Almighty God.” Revelation 19:15.

Jesus is “the Word of God.” This is the sword that proceeds forth from His mouth. Jesus said: “He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day” (John 12:48). The word of God when heard in that great battle will surely cause the unbeliever to wither and prostrate. They are not accustomed to such gracious words. They will see that all their lives they have been rebelling against the God who loves them. Christ will then rule them with “a rod of iron.” That is a Shepherd’s staff which cannot be bent or broken.

The winepress is the crush of the grape harvest. God’s love is His wrath. The mash which it produces is the sequel for the lost.

“And He hath on His vesture and on His thigh a name written, KING OF KINGS, AND LORD OF LORDS.” Revelation 19:16.

The names by which Christ is revealed in the battle come in a steady stream—Faithful and True, The Word of God, King of kings, and Lord of lords. One is not enough to adequately describe Him and

neither is their combination for there is one name alone that only He knows.

“And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God.” Revelation 19:17.

Any angel that can stand in the sun has my regard. The scavenger birds are called to this supper to eat the roadkill. Those are the birds that linger as long as they can around the carrion and take off at the last second before the car passes over them.

“That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great.” Revelation 19:18.

The fate of those who gave their support to the beast include the kings of the earth with their commanders and armies. They are described as strewn about on the battlefield without a proper burial and become a supper for the scavenger vultures.

“And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against Him that sat on the horse, and against His army.” Revelation 19:19.

Here is the battle array of the two forces in Armageddon. The papacy and her political partners are cast against the King of kings and the 144,000.

“And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone.” Revelation 19:20.

The reason given for the destruction in the lake of fire is the crime of deception perpetrated by apostate Protestantism (“the false prophet”) working miracles to form a political union with the states of the earth to enforce the Sunday law of worshiping God on the first day of the week. This is an homage to the Papacy. This penultimate destruction occurs at the end of the 1000 years. “And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever” (Revelation 20:10).

“And the remnant were slain with the sword of Him that sat upon the horse, which sword proceeded out of His mouth: and all the fowls were filled with their flesh.” Revelation 10:21.

As for the political entities and their mercenary armies, their fate lies in the sword of the Word of God. The same gospel invitation that had invited them to the marriage supper of the Lamb, by their rejection of the invitation has consigned them to the supper of birds.

The Alfred Hitchcock thriller, “The Birds,” has a poor woman trapped in her beach house being circled by thousands of ravenous blackbirds. They beat upon the house until they break through and the result is a horrible carnage.

I would much rather attend the celebration of Jesus’ marriage to the Bride, wouldn’t you? Prophecy spends much space in its description of the fate of Babylon. There is a Heaven to win and a Hell to shun. There is that motivation, but the much higher motivation is the constraining love of God in Christ Jesus.