

# Is He Worthy?

[Chris Tomlin](#)

*Do you feel the world is broken?*

*(We do)*

*Do you feel the shadows deepen?*

*(We do)*

*But do you know that all the dark won't stop the light from getting through?*

*(We do)*

*Do you wish that you could see it all made new?*

*(We do)*

*Is all creation groaning?*

*(It is)*

*Is a new creation coming?*

*(It is)*

*Is the glory of the Lord to be the light within our midst?*

*(It is)*

*Is it good that we remind ourselves of this?*

*(It is)*

*Is anyone worthy?*

*Is anyone whole?*

*Is anyone able to break the seal and open the scroll?*

*The Lion of Judah who conquered the grave*

*He is David's root and the Lamb who died to ransom the slave*

*Is He worthy? Is He worthy?*

*Of all blessing and honor and glory*

*Is He worthy of this?*

*He is*

*Does the Father truly love us?*

*(He does)*

*Does the Spirit move among us?*

*(He does)*

*And does Jesus, our Messiah hold forever those He loves?*

*(He does)*

*Does our God intend to dwell again with us?*

*(He does)*

*Is anyone worthy?*

*Is anyone whole?*

*Is anyone able to break the seal and open the scroll?*

*The Lion of Judah who conquered the grave*

*He is David's root and the Lamb who died to ransom the slave*

*From every people and tribe*

*Every nation and tongue*

*He has made us a kingdom and priests to God*

*To reign with the Son*

*Is He worthy? Is He worthy?*

*Of all blessing and honor and glory*

*Is He worthy? Is He worthy?*

*Is He worthy of this?*

*He is!*

*Is He worthy? Is He worthy?*

He is!

He is!

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Songwriters: Andrew Peterson / Ben Shive

Outline (My thanks to the Outline Bible):

John describes in highly metaphorical language a filthy religious prostitute.

- I. THE INFORMATION IN REGARD TO THIS PROSTITUTE (17:1–6)
  - A. **Her corruption (17:1–2, 4)**
    1. *She commits adultery with both potentates [monarchs, rulers, autocrats] and people of this earth (17:2).*
    2. *She says blasphemous things about God (17:4b).*
    3. *She is utterly materialistic (17:4a).*
  - B. **Her compromise (17:3): She has aligned herself with the godless political systems of this world.**
  - C. **Her caption (17:5): On her forehead is written, “Babylon the Great, Mother of All Prostitutes and Obscenities in the World.”**
  - D. **Her cruelty (17:6): She is drunk with the blood of martyrs she has murdered.**
- II. THE INTERPRETATION IN REGARD TO THIS PROSTITUTE (17:7–18)
  - A. **What John sees (17:7): He sees a woman riding a beast with seven heads and ten horns.**
  - B. **What John is told (17:8–18)**
    1. *The woman represents a corrupt religious system depicted by the city of Babylon (17:8).*
    2. *The beast represents various kings (17:9).*
      - a. *Some have already ruled (17:10–11).*
      - b. *One king will be the most powerful (17:13).*
      - c. *Ten kings are yet to rule (17:12).*
      - d. *These kings will destroy the woman but will themselves be destroyed by the Lamb (17:14–18).<sup>1</sup>*

Detailed analysis:

In these next few chapters we are getting more detail about chapter 16. Chapter 16 gave us an overview of the destruction of Babylon, but now we are getting a behind the scenes view in metaphorical language.

The ESV Study Bible helps us with this:

*Babylon the Prostitute. An extended vision elaborates on the fall of Babylon, **previously announced by an angel (14:8) and portrayed in the seventh bowl (16:18–19)**. The city appears*

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<sup>1</sup> H. L. Willmington, [The Outline Bible](#) (Wheaton, IL: Tyndale House Publishers, 1999), Re 17.

as a woman, a prostitute (17:1–6); then an angel explains the meaning of the woman and the beast on which she sits (17:7–18). Finally, a series of voices comment on her fall—from the perspective of heaven (18:1–8), through earthly laments (18:9–19), and again from heaven’s viewpoint (18:20–19:10). **The “great prostitute” and “Babylon the great” (chs. 17 and 18) are synonymous, both depicting the empire of the beast.** Many futurists think that Babylon represents a great religious entity (not identified more specifically) that will follow and support the Antichrist in the end times. Historically, many Protestants identified Babylon with the Roman Catholic Church, but that view is not widely held today. Others foresee an actual restoration of ancient Babylon, while still others think this represents some kind of revived Roman Empire or similar political entity (see note on 17:9–11).

Moody Bible Commentary:

*This part of John’s vision described the end for the city of Babylon on the Euphrates, and the world of people that followed her ways. It highlighted the truth of the apostle’s earlier writing (1Jn 2:15-17). All who loved the power, idolatry, and riches of the world so exemplified by the city would see their dreams destroyed before their eyes. **This section does not describe more judgments beyond the seals, trumpets, and bowls but highlights certain aspects of them.***

*John was invited to witness the future destruction of the literal, rebuilt, city of Babylon (v. 1) (see the comments at 14:6-20). Its moral destitution is depicted by the symbol of a harlot (Is 1:21) and its despicable character juxtaposed with the lovely holiness of the new Jerusalem (21:1–22:5). Although the historic city was literally on many waters (Jr 51:13), John’s meaning is made clear in v. 15. Many waters stands for people groups from around the world that are influenced or dominated by the city. **Exactly what the harlot represents in this chapter is debated. Many interpret the symbol as a reference to idolatry in the form of false religion (Hs 2:5-8; Jr 3:8-9).** For them, the harlot represents a worldwide religious system that will hold sway over the beast for a period of time. **They also see major distinctions between chaps. 17 (religious Babylon) and 18 (commercial Babylon). Others believe that the harlot consistently represents commercial idolatry in both chapters.** Structural features favor such an understanding. In both, the city is named (17:5; 18:2), indicted (17:6; 18:3), linked with godless kings (17:12; 18:9), and sentenced to doom (17:14-16; 18:8-9). Since the term harlot can also be used figuratively of commercial idolatry (Is 23:7-8, 17), and chap. 18 clearly describes commercial enterprise, it stands to reason that the symbol represents a commercial entity in chap. 17 as well (see Thomas R. Edgar, “Babylon: Ecclesiastical, Political, or What?” JETS 25:3 [September 1982] 333–341). If this view is correct, the idolatry of Babylon is commercial and not that of a strictly religious nature. There is an idolatrous spirituality of bold independence from God associated with it, but not in the sense of organized religion.<sup>2</sup>*

I. THE INFORMATION IN REGARD TO THIS PROSTITUTE (17:1–6)  
Revelation 17:1-6:

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<sup>2</sup> The Moody Bible Commentary (Kindle Locations 83221-83224). Moody Publishers. Kindle Edition.

*Then one of the seven angels who had the seven bowls came and spoke with me, saying, “Come here, I will show you the judgment of the great harlot who sits on many waters,<sup>2</sup> with whom the kings of the earth committed acts of immorality, and those who dwell on the earth were made drunk with the wine of her immorality.”<sup>3</sup> And he carried me away in the Spirit into a wilderness; and I saw a woman sitting on a scarlet beast, full of blasphemous names, having seven heads and ten horns.<sup>4</sup> The woman was clothed in purple and scarlet, and adorned with gold and precious stones and pearls, having in her hand a gold cup full of abominations and of the unclean things of her immorality,<sup>5</sup> and on her forehead a name was written, a mystery, “BABYLON THE GREAT, THE MOTHER OF HARLOTS AND OF THE ABOMINATIONS OF THE EARTH.”*

**a. Her corruption (17:1–2, 4)**

- i. Notice this begins with one of the seven angels... These seven angels were introduced in chapter 15:1. These angels were carrying out God’s wrath.
- ii. Notice how the angel says, “come here...” The angel is going to show John what is going on. We have seen this phrase before.
- iii. The angel is about to speak “with” John. The NET Bible shares:
- iv. *Grk* “with me.” The translation “with me” implies that John was engaged in a dialogue with the one speaking to him (e.g., **Jesus or an angel**) when in reality it was a one-sided conversation, with John doing all the listening.<sup>3</sup>
- v. Verse 15 of this same chapter will tell us what “sits on many waters means.” The ESV Study Bible shares: *Many waters symbolizes the many peoples and nations over which Babylon rules (vv. 15, 18). The contrast between the prostitute and the Lamb’s bride is emphasized by similarities in the way they are introduced. In both cases, one of the angels with the seven bowls tells John, “Come, I will show you,” and then carries him away in the Spirit (cf. 21:9–10).*
- vi. She commits adultery with both potentates [monarchs, rulers, autocrats] and people of this earth (17:2).
- vii. Notice the descriptions here. The kings of the earth are even drunk with her immorality.
- viii. **Immorality here is literally “fornication.” In this case it means unfaithfulness to God.** The ESV Study Bible shares: *Sexual immorality and spiritual infidelity are interlinked; in Scripture the former often symbolizes the latter (2:20–23; Ezek. 16:15–43). Babylon’s wanton beauty seduces and intoxicates both heart and body.*
- ix. Revelation 14:8 is a cross reference.
- x. Notice verse 3: John is carried away, “in the spirit” into a wilderness. He will now see this woman representing Babylon.

Dr Mulholland: *Four times John states he was “in the Spirit”:* [1:10](#) and [4:2](#) are connected through the “voice like a trumpet” ([1:10](#); [4:1](#)); [17:3](#) and [21:10](#) are connected through the angel who transports John.

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<sup>3</sup> Biblical Studies Press, [The NET Bible First Edition Notes](#) (Biblical Studies Press, 2006), Re 17:1.

The Greek form is identical in each instance: *en pneumati* [[TG 1722/4151](#), [ZG 1877/4460](#)]. This form, without the article, is quite commonly used for the Holy Spirit in the NT ([Matt 3:11](#); [12:28](#); [22:43](#); [Rom 8:9](#); [1 Cor 14:16](#); [Eph 2:22](#); [3:5](#); [5:18](#); [6:18](#)). All of these experiences “in the Spirit” were an integral part of John’s visionary experience, a dynamic of visions attested also by Ezekiel ([Ezek 3:14](#); [8:3](#); [11:1, 24](#); [37:1](#)).<sup>1</sup>

[TG](#) [TG](#) Tyndale-Strong’s Greek number

[ZG](#) [ZG](#) Zondervan Greek number<sup>4</sup>

- xi. We have seen this “in the spirit” phrase throughout Revelation.
- xii. We have also seen the wilderness in chapter 12.
- xiii. We have seen a woman described as the church and/or Israel before in chapter 12.
- xiv. In Revelation 12:3 we say the dragon with seven heads and ten horns.
- xv. She is sitting on a scarlet beast
- xvi. The animal, is full of blasphemous names.
- xvii. The animal has seven heads and ten horns.
- xviii. We see **her compromise (17:3): She has aligned herself with the godless political systems of this world.**
- xix. *She says blasphemous things about God (17:4b).*
- xx. *She is utterly materialistic (17:4a).*
- xxi. The woman is clothed in purple and scarlet
- xxii. Adorned in gold and precious stones and pearls.
- xxiii. She has a gold cup full of the abominations and of the unclean things of her immorality.
- xxiv. The ESV Study Bible: *Both prostitute and bride are adorned in gold, jewels, pearls, and fine linen (cf. [18:16](#); [19:8](#); [21:18–21](#)). Babylon’s apparel is opulent purple and scarlet, while the bride’s is bright, pure white. As the beast portrays the state’s power to coerce religious conformity through violence, so the prostitute symbolizes the seductive appeal of a worldly economic system driven by the quest of affluence and pleasure ([18:11–19](#)). The disgusting brew that brims from her golden cup drives her lovers insane (cf. [Jer. 51:7](#)).*

Moody:

*The meaning of the seven heads and ten horns is uncertain. One suggestion is that the heads stand for six successive Gentile empires (Egypt, Assyria, Babylon, Medo-Persia, Greece, Rome), with the seventh being the ten horns that constitute a final, yet unknown, cooperative of rulers taking their cues from the restored city.*<sup>5</sup>

<sup>4</sup> M. Robert Mulholland Jr., “[Revelation](#),” in *Cornerstone Biblical Commentary: James, 1–2 Peter, Jude, Revelation*, ed. Philip W. Comfort, Cornerstone Biblical Commentary (Carol Stream, IL: Tyndale House Publishers, 2011), 552.

<sup>5</sup> The Moody Bible Commentary (Kindle Locations 83228-83230). Moody Publishers. Kindle Edition.

- b. **Her caption (17:5): On her forehead is written, “Babylon the Great, Mother of All Prostitutes and Obscenities in the World.”**
- c. **Her cruelty (17:6): She is drunk with the blood of martyrs she has murdered.**

## II. THE INTERPRETATION IN REGARD TO THIS PROSTITUTE (17:7–18)

<sup>6</sup> *And I saw the woman drunk with the blood of the saints, and with the blood of the witnesses of Jesus. When I saw her, I wondered greatly. <sup>7</sup> And the angel said to me, “Why do you wonder? I will tell you the mystery of the woman and of the beast that carries her, which has the seven heads and the ten horns.*

<sup>8</sup> *“The beast that you saw was, and is not, and is about to come up out of the abyss and go to destruction. And those who dwell on the earth, whose name has not been written in the book of life from the foundation of the world, will wonder when they see the beast, that he was and is not and will come. <sup>9</sup> Here is the mind which has wisdom. The seven heads are seven mountains on which the woman sits, <sup>10</sup> and they are seven kings; five have fallen, one is, the other has not yet come; and when he comes, he must remain a little while. <sup>11</sup> The beast which was and is not, is himself also an eighth and is one of the seven, and he goes to destruction. <sup>12</sup> The ten horns which you saw are ten kings who have not yet received a kingdom, but they receive authority as kings with the beast for one hour. <sup>13</sup> These have one purpose, and they give their power and authority to the beast.*

### Victory for the Lamb

<sup>14</sup> *These will wage war against the Lamb, and the Lamb will overcome them, because He is Lord of lords and King of kings, and those who are with Him are the called and chosen and faithful.”*

<sup>15</sup> *And he \*said to me, “The waters which you saw where the harlot sits, are peoples and multitudes and nations and tongues. <sup>16</sup> And the ten horns which you saw, and the beast, these will hate the harlot and will make her desolate and naked, and will eat her flesh and will burn her up with fire. <sup>17</sup> For God has put it in their hearts to execute His purpose by having a common purpose, and by giving their kingdom to the beast, until the words of God will be fulfilled. <sup>18</sup> The woman whom you saw is the great city, which reigns over the kings of the earth.”*

- a. **What John sees (17:7): He sees a woman riding a beast with seven heads and ten horns.**
- b. In verse 7 the angel asks why he wonders. The angel shares that he will explain the meaning.
- c. We have seen that word “mystery” before: Rev 1:20; 17:5
- d. **What John is told (17:8–18)**
- e. *The woman represents a corrupt religious system depicted by the city of Babylon (17:8).*
- f. Notice that phrase in verse 8:
- g. The beast was, and is not, and is about to...

- h. Moody: *The phrase was, and is not is also a parody of the One “who is and who was and who is to come” (1:8), indicating the intention of the antichrist to project himself as one who is divine.*<sup>6</sup>
- i. The ESV Study Bible adds insight: *The beast ... was and is not and is to come; it had received a mortal wound yet came back to life (13:12–14). The prediction that the beast was about to rise from the bottomless pit (11:7) and go to destruction means that its present power to persecute Christians is inhibited, and that its future appearance in unprecedented violence will be short-lived (see 19:19–21; 20:7–10).*
- j. The beast will come up out of the abyss and go to destruction.
- k. The abyss is some type of place which we have seen before in Rev. 9:1 and 11:7
- l. The NET Bible shares about the abyss: *On this term BDAG 2 s.v. ἄβυσσος 2 states, “netherworld, abyss, esp. the abode of the dead Ro 10:7 (Ps 106:26) and of demons Lk 8:31; dungeon where the devil is kept Rv 20:3; abode of the θηρίον, the Antichrist 11:7; 17:8; of Ἀβαδδών (q.v.), the angel of the underworld 9:11 ... φρέαρ τῆς ἄ. 9:1f; capable of being sealed 9:1; 20:1, 3.”*<sup>7</sup>
- m. Both here and in Rev 17:11 it says that the beast is going to destruction.
- n. Then in the second half of verse 8 the text talks about those who are not written in the Lambs Book of Life.
- o. Lambs Book of Life was written before the foundation of the world.
- p. These people will wonder.

Ps 69:28 May their names be deleted from the scroll of the living! •Do not let their names be listed with the godly!

Re 3:5 *The one who conquers will be dressed like them in white clothing, and I will never erase his name from the book of life, but will declare his name before my Father and before his angels.*

About verses 9-11 the ESV Study Bible shares:

*Rome, which then had “dominion over the kings of the earth” (v. 18), rests on seven mountains (or seven hills; cf. [Introduction to Romans: The Ancient City of Rome](#)). In prophetic imagery, mountains symbolize the seat of power ([Jer. 51:24–25](#); [Dan. 2:35, 44–45](#)). The beast’s seven heads, symbolizing both mountains and kings, show its power over earth-dwellers whose names are not in the book of life. Efforts to identify in history the five ... fallen kings (or kingdoms), the sixth (current) king, a seventh (future) king who would reign briefly, and*

<sup>6</sup> The Moody Bible Commentary (Kindle Locations 83236-83238). Moody Publishers. Kindle Edition.

BDAG *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*. 3d e.d.

s.v. under the word (from Latin *sub verbo* or *sub voce*)

q.v. which see (from Latin *quod vide*)

<sup>7</sup> Biblical Studies Press, [The NET Bible First Edition Notes](#) (Biblical Studies Press, 2006), Re 17:8.

the eighth that belongs to the seven have yielded conflicting conclusions (proposals include several Roman emperors, several world empires, or simply numerical symbols standing for all worldly kingdoms that culminate in the beast). Even if they cannot be identified specifically, these details send the message that, although the dragon and beast's final assault has not yet begun, their "time is short" ([Rev. 12:12](#)), for the beast goes to destruction.

Moody:

*These verses are critical to the theory that the harlot is some form of the Roman Empire, either past or revived. It posits that the seven mountains are those outside of the city of Rome, and the kings refer to seven successive Roman emperors. Roman coins, literature, and official documents from the time period do refer to such hills. But since the hills in the vision belong to the beast and not the woman, and the hills are both geographical and political, this interpretation breaks down. Others suggest that the hills are references to the Rome of John's day, but that the city represents only one of seven successive empires. The stronger explanation is that the seven hills stand for the Gentile leaders of seven successive kingdoms (see vv. 3-4). John uses the word "king" in Revelation to speak of a king representatively for his kingdom. This appears to be the case in Rv 16:12, 14, where the "kings from the east" gather for war, which suggests that more than just a handful of royals is in view. In Rv 18:3, the kings who have been involved in the spiritual immorality with the harlot are paralleled with the nations who have done the same. This suggests that "king" in some cases in Revelation is used by metonymy for their empires, supporting the interpretation that sees the seven kings in 17:10 as seven successive world empires.<sup>8</sup>*

Dr Constable:

*Verses 9–11 are an exposition or clarification of verse 8. The text is always its own best interpreter. The seven heads are "seven kings" (v. 10). They are the heads and personifications of seven empires (cf. Dan. 7:17, 23). The angel also referred to them as "mountains" (v. 9). In the Bible a mountain is a symbol of a prominent government (cf. Ps. 30:7; 68:15–16; Isa. 2:2; 41:15; Jer. 51:25; Dan. 2:35, 44; Hab. 3:6, 10; Zech. 4:7).*

*"The call for special wisdom in v. 9a probably has in view the ability to grasp this double meaning of the mountains [i.e., as individuals and kingdoms]."<sup>573</sup>*

*The woman sits over the seven rulers and empires, but she is not one of them. She exercises authority over them.<sup>9</sup>*

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<sup>8</sup> The Moody Bible Commentary (Kindle Locations 83238-83241). Moody Publishers. Kindle Edition.

<sup>573</sup> 573. Thomas, *Revelation 8–22*, p. 296.

<sup>9</sup> Tom Constable, [Tom Constable's Expository Notes on the Bible](#) (Galaxie Software, 2003), Re 17:9.

**q. The beast represents various kings (17:9).**

r. The NET Bible shares: *It is important to note that the height of “mountains” versus “hills” or other topographical terms is somewhat relative. In terms of Palestinian topography, Mount Tabor (traditionally regarded as the mount of transfiguration) is some 1,800 ft (550 m) above sea level, while the Mount of Olives is only some 100 ft (30 m) higher than Jerusalem.*<sup>10</sup>

1. Some have already ruled (17:10–11).

- a. The Moody Bible Commentary shares: could be referring to Roman emperors fallen. Moody Bible Commentary shares:
- b. *In addition, the phrase they are seven kings (v. 10) is not likely to refer to the emperors of Rome, for there were 11 of them from Augustus to Domitian, not ten (even Galba, AD 68, Otho, AD 69, and Vitellius, AD 69, were accorded full emperor status). The first five empires had already fallen. One is refers to the Roman Empire of John’s readers. When he comes (v. 10) refers to the advent of the future beast.*<sup>11</sup>

Re 13:3 *One of the beast’s heads appeared to have been killed, but the lethal wound had been healed. And the whole world followed the beast in amazement...*

Dr Constable:

*Evidently the beast is one of the seven in the sense that his first kingdom is on a par with the seven major empires just mentioned. He is the eighth in that he establishes an eighth major empire with a worldwide government after he revives a previously dead nation having received supernatural powers from Satan. This explanation views the beast’s kingdom before his revival as the seventh kingdom and his kingdom after these events as the eighth.*<sup>577</sup> *A variation of this view sees the seventh kingdom as the revived Roman Empire and the eighth as the beast’s kingdom, which comprises the revived Roman Empire and all other nations.*<sup>578, 12</sup>

2. One king will be the most powerful (17:13).

- a. This is because they give their power and authority to the beast.
- b. The beast is the antichrist.

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<sup>10</sup> Biblical Studies Press, [The NET Bible First Edition Notes](#) (Biblical Studies Press, 2006), Re 17:9.

<sup>11</sup> The Moody Bible Commentary (Kindle Locations 83248-83251). Moody Publishers. Kindle Edition.

<sup>577</sup> 577. Thomas, *Revelation 8–22*, p. 299.

<sup>578</sup> 578. Walvoord, *The Revelation . . .*, p. 254.

<sup>12</sup> Tom Constable, [Tom Constable’s Expository Notes on the Bible](#) (Galaxie Software, 2003), Re 17:11.

- c. See verse 17 of this chapter. *For God has put into their minds to carry out his purpose by making a decision to give their royal power to the beast until the words of God are fulfilled.*
3. The ten horns are ten kings are yet to rule (17:12). Daniel 7:24: *The ten horns mean that ten kings will arise from that kingdom. Another king will arise after them, but he will be different from the earlier ones. He will humiliate three kings.*<sup>13</sup> They will receive authority as kings with the beast for one hour.

Dr Constable:

*The specific identity of the 10 horns (other kings but without kingdoms when John wrote) is not yet clear. [Mounce, p. 317, took them as symbolic of completeness without reference to kings or kingdoms.<sup>14</sup>] They will be allies of the beast and serve under him in his worldwide government during the Great Tribulation (Dan. 7:23–24). Each of them will rule a kingdom simultaneously with one another and with the beast (cf. Dan. 7:7–8, 24).<sup>580</sup> They will have authority to rule “for one hour,” only very briefly during the Great Tribulation (cf. 18:10, 17, 19). Evidently their short, independent rule will immediately precede the return of Jesus Christ to the earth (v. 14). The beast will give them their authority, but God will permit him to do so.*

*17:13 The single purpose of these end-time kingdoms is to rule the world (v. 14). The 10 rulers will submit to the Antichrist’s leadership to achieve this end. Evidently he will have to put down three of them who revolt against him (Dan. 7:24; cf. Rev. 12:3; 13:1; 17:3).<sup>15</sup>*

The ESV Study Bible:

*The beast’s ten horns symbolize ten kings not yet in power and destined to reign merely for one hour, under the beast’s control. These 10 probably represent all of the earth’s kings (not just 10 specific kings or nations), deceived and gathered by the dragon and the beast for a momentary, final, futile insurrection against the Lamb and an assault on his called and chosen and faithful followers (see [16:14](#); [19:19–21](#); [20:7–10](#)). John will see the Lamb as the Word of God, Lord of lords and King of kings, riding into triumph over the beast and its coconspirators ([19:11–21](#)). Some dispensationalists identify these 10 horns with political entities represented by the 10 toes of the image in Nebuchadnezzar’s dream ([Dan. 2:41–42](#)) and the “ten horns” on the fourth beast that Daniel saw rising from the sea ([Dan. 7:7, 20, 24](#)).*

<sup>13</sup> Biblical Studies Press, [The NET Bible First Edition; Bible. English. NET Bible.; The NET Bible](#) (Biblical Studies Press, 2005), Da 7:24.

<sup>14</sup> Tom Constable, [Tom Constable’s Expository Notes on the Bible](#) (Galaxie Software, 2003).

<sup>580</sup> 580. Bullinger, pp. 545–48; Walvoord, *The Revelation . . .*, p. 255; Kelly, pp. 368–76.

<sup>15</sup> Tom Constable, [Tom Constable’s Expository Notes on the Bible](#) (Galaxie Software, 2003), Re 17:12–13.

[Rev. 17:16–19:10](#) *Babylon’s Fall Lamented and Celebrated. The depraved militant powers that now sustain Babylon’s pursuit of pleasure will dismantle and destroy its affluence and social order, to the distress of those who idolized and profited from its wealth—and to the delight of believers, who have suffered its violent attacks.*

[Rev. 17:16–17](#) *The satanic alliance of prostitute and beast will disintegrate, and military power will ravage the economic system it once supported. When the beast and its allies strip the prostitute naked, and devour her flesh and burn her up with fire, they will imitate the judgment pronounced by God on Israel, his unfaithful bride ([Ezek. 16:39–41](#)). **God sovereignly uses even his enemies to carry out his purpose and fulfill his words, both for the salvation of his own people ([Acts 2:23; 4:24–28](#)) and for the destruction of the enemies themselves.***

[Rev. 17:18](#) *The great city is identified with Rome, which had dominion over the kings of the earth.*

4. These kings will destroy the woman but will themselves be destroyed by the Lamb (17:14–18).<sup>16</sup>
  - a. They will wage war against the Lamb, that is Jesus. See Revelation 16:16.
  - b. The Lamb will overcome them.
  - c. Because...
  - d. The Lamb is: Lord of Lords and King of Kings.
  - e. Those with the Lamb are called “the chosen” and “faithful.”
  - f. Dr Constable: **These believers who accompany Christ from heaven will be Christians and Tribulation martyrs.**<sup>17</sup>
  - g. There is a lot here.
  - h. Jesus is so powerful, the anti-christ does not have a chance.
  - i. Actually, Jesus is just giving him time before he is conquered.
  - j. Verse 15 is about the waters from verse 1:
  - k. We now know this is metaphorical language. They are peoples, multitudes, tongues.
  - l. Verse 16 is interesting:
  - m. The ten horns and the beast: They will hate the harlot...
  - n. The harlot is Babylon. They will make her desolate and naked and eat her flesh and will burn her up with fire...
  - o. *The beast and his allies will eventually throw off the harlot and thoroughly destroy her. They will plunder her wealth, expose her corruption, and utterly consume her, as dogs ate Jezebel’s flesh (1 Kings 21:23–24; 2 Kings 9:30–37; cf. Ps. 27:2; Jer. 10:25; Mic. 3:3; Zeph. 3:3). They will completely desecrate her, as the Israelites burned the bodies of people who committed*

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<sup>16</sup> H. L. Willmington, [The Outline Bible](#) (Wheaton, IL: Tyndale House Publishers, 1999), Re 17.

<sup>17</sup> Tom Constable, [Tom Constable’s Expository Notes on the Bible](#) (Galaxie Software, 2003), Re 17:14.

*detestable fornication (cf. Lev. 20:14; 21:9; Josh. 7:15, 25). This will probably occur in the middle of the Tribulation when Antichrist breaks his covenant with Israel and demands that everyone on earth worship him or die (Dan. 9:27; 11:26–38; Matt. 24:15; 2 Thess. 2:4; Rev. 13:8, 15). Satan’s kingdom will divide and turn against itself, the sure sign that it cannot endure (cf. Mark 3:23–26).<sup>581 18</sup>*

- p. Verse 17: we see God’s purpose... God will set it on their hearts to execute His purpose... His purpose gives them unity to give their kingdoms to the beast until the Words of God are fulfilled...

Moody:

*Their common purpose (v. 17) would be carried out according to the decree of God (Ps 75:6-7). He would use their selfish intent to execute judgment against idolatry. Verse 18 emphasizes this turning of the tables. This lesson was no doubt a comfort to the early church. God, who is always in ultimate control, would destroy the harlot whose idolatrous mind-set was shared by their persecutors. Believers should take heart that God causes even human evil to be used for His glory (Gn 50:20).<sup>19</sup>*

- q. Verse 18: the woman is the great city...
- r. This great city reigns over the kings of the earth... **Maybe this is Rome...or Babylon.**
- s. See Revelation 16:19

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<sup>581</sup> 581. Wilcock, p. 165.

<sup>18</sup> Tom Constable, [Tom Constable’s Expository Notes on the Bible](#) (Galaxie Software, 2003), Re 17:16.

<sup>19</sup> The Moody Bible Commentary (Kindle Locations 83258-83260). Moody Publishers. Kindle Edition.