

~ Challenge ~

Babylon was Jerusalem in Revelation's symbols

Babylon has been metaphorically linked with the world system through the Futurist eschatological movement. For those who are unaware, Futurist Eschatology¹ encompasses the “Left Behind”² type of books and is the paradigm of most modern Bible prophecy teachers of today. As we have learnt, this only became the vogue at the beginning of the 20th century, replacing Historicist Eschatology³ and Preterist Eschatology⁴ in overwhelming popularity.

Here's a sample of Futurist Eschatology which refers to the Babylon in Revelation as being today's world system. This is an extrapolation from a 1st century entity which the vision was designed to uncover for the readers of that time:

“Revelation 17,18 and 19 describe the great city of Mystery Babylon and its end. This is indeed very much the description of the fall into evil darkness and the godless achievements of godless humanism and the riches of the nations of the world in this day.

The end of Babylon and the great loss of the great city of nations without God by the manifesting of King Jesus and His purified holy army that ride with Him makes room for the New Jerusalem city, nations of the glorious Bride of Christ in the age of the kingdom of God on earth.

Revelation 20 and 21 describe the New Jerusalem ruling city of the kingdom of God in which God dwells in and with us on earth.

Dear friends, all of this is in process now, and as forerunners of His kingdom, we can now today live in the actual fullness of our place in this Spirit reality of living in the victory even during the war of the heavenly kingdom coming forth on earth.

This is the time of the coming of Christ in His people and the fall of the Babylonian way that has overtaken the world in our day and the manifesting of Christ to destroy the evil and bring forth the reality of the GLORY of GOD on earth.”⁵

Interestingly, staunch protestants were Historicist since the time of the Reformation, and they linked Babylon with the Papacy and its system. This is believed to be why Futurist Eschatology was invented by papal clerics in the 16th and the 18th centuries.⁶, and promoted by Roman Catholic teaching ever since.

However, having done a great deal of investigation into the various eschatological views, we have come to the conclusion that the Futurist view has no basis in the factual writings of the Bible, especially Revelation. If it turns out that Revelation is a prophetic message that unveils End Times, although written for the believers of the 1st century, time will be the only judge of that scenario. For us, looking at the

1 – [en.wikipedia.org/wiki/Futurism_\(Christianity\)](https://en.wikipedia.org/wiki/Futurism_(Christianity))

2 – Popularized by Tim LaHaye's fictional works

3 – [en.wikipedia.org/wiki/Historicism_\(Christianity\)](https://en.wikipedia.org/wiki/Historicism_(Christianity))

4 – en.wikipedia.org/wiki/Preterism

5 – Ron McGatlin (5-2-2021) “Time For The Glory” www.openheaven.com/2021/02/03/time-for-the-glory-by-ron-mcgatlin

6 – “Two Catholic Jesuit writers, Manuel Lacunza (1731-1801) and Francisco Ribera (1537-1591), proposed the futurist view. Lacunza wrote under the pen name "Ben-Ezra", and his work was banned by the Catholic Church. Up until the 19th Century, the futurist view was generally shunned by non-Catholics, being seen as a self-defense of the papacy against the claims of the historicist reformers.”
[en.wikipedia.org/wiki/Futurism_\(Christianity\)#History](https://en.wikipedia.org/wiki/Futurism_(Christianity)#History)

reality of Revelation, it's a message written in metaphorical language using signs and symbols for the purposes of informing 1st century believers of King Jesus' supreme oversight of the Earth and his tender, loving care of his people.

With that in mind, let's look at what Babylon in Revelation is really referring to, rather than to prophetic speculation about a One World system today.

John sees and writes about a woman in Revelation 17 & 18. He wrote that he saw her "drunk with the blood of the saints and with the blood of the martyrs of Jesus"⁷. Written on her forehead was the sign: "Mystery, Babylon The Great, The Mother Of Harlots And Of The Abominations Of The Earth"⁸ John was told by the messenger (angel) that this woman was a poetic symbol of "that great city"⁹ in which there was "the blood of prophets, and of saints, and of all that were slain upon the earth"¹⁰. Then John wrote, "Rejoice over her, O heaven, and *you* holy apostles¹¹ and prophets, for God has avenged you on her... Thus with violence the great city Babylon shall be thrown down, and shall not be found anymore."¹².

So who was this metaphorical woman, and what "great city" was she symbolic of in the vision?

This city is identified in a previous chapter where it's written, "And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified."¹³ With out a doubt, this is referring to the city of Jerusalem of the time when John received the vision. That's a 'concrete' fact because we know where Jesus was crucified – it's non-debatable.

There's a bit of confusion in John's statement because the city is described in metaphorical language as being spiritually called "Sodom and Egypt". What's that all about? Does that negate Jerusalem from being the identified city because the analogy is wrong? Or, is it a future city sometime way into the future?

The city is figuratively (i.e. describing it's spirit) called "Sodom", so it's not the actual city of Sodom. "Sodom" describes its condition, not it's name or significance at the time of the writing of Revelation. Does that metaphor relate to Jerusalem? It sure does.

'I Am' described Judah and Jerusalem to Isaiah as "Sodom"¹⁴.

Isaiah 1:1, 10 (NKJV) – *The vision of Isaiah the son of Amoz, which he saw concerning Judah and Jerusalem in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah... Hear the word of the Lord, you rulers of Sodom; give ear to the law of our God, You people of Gomorrah:*

Isaiah 3:9 (NKJV) – *The look on their countenance witnesses against them, and they declare their sin as Sodom; they do not hide it. Woe to their soul! For they have brought evil upon themselves.*

Notice Isaiah is also told that the Jewish people are figuratively (i.e. describing their spiritual standing) called "Gomorrah".

Both the terms 'Sodom' and 'Gomorrah' are identifying the city of Jerusalem, because their rulers and people are spiritually bankrupt due to the evil they are doing. Of course, that evil is according to the standards of 'I Am' for his royal people, not the people's opinion of themselves. Nor does it represent our understanding of the Jews and Jerusalem because Isaiah was given a message from 'I Am' to the people.

This knowledge given to Isaiah regarding the spiritual state of Jerusalem was not an isolated instance of

7 – Revelation 17:6 (NKJV)

8 – Revelation 17:5 (NKJV)

9 – Revelation 17:18 (NKJV)

10 – Revelation 18:24 (NKJV)

11 – NU, M "saints and apostles" classic.biblegateway.com/passage/?search=Revelation+18%3A20-21&version=NKJV#en-NKJV-31014

12 – Revelation 18:20,21 (NKJV)

13 – Revelation 11:8

14 – Isaiah 1:1,10; 3:9

spiritual adultery. Here's what 'I Am' said to Jeremiah:

Jeremiah 23:14 (NKJV) – *Also I have seen a horrible thing in the prophets of Jerusalem: They commit adultery and walk in lies; they also strengthen the hands of evildoers, so that no one turns back from his wickedness. All of them are like Sodom to Me, and her inhabitants like Gomorrah.*

Notice again the spiritual alignment with Sodom and Gomorrah in the eyes of 'God'¹⁵. It's pretty clear that Jerusalem's people are in a very bad state, spiritually speaking, to be described in comparison with the two cities of the Jordan plain¹⁶ which were obliterated because of the evil that was there (as well as the Nephilim).

The nation of Israel was described in similar terms in the "Song of Moses":

Deuteronomy 32:15-17, 19, 28-29, 32 (NKJV) – *"But Jeshurun¹⁷ grew fat and kicked; you grew fat, you grew thick, you are obese! Then he forsook God who made him, and scornfully esteemed the Rock of his salvation. They provoked Him to jealousy with foreign gods; with abominations they provoked Him to anger. They sacrificed to demons, not to God, to gods they did not know, to new gods, new arrivals that your fathers did not fear... "And when the Lord saw it, He spurned them, because of the provocation of His sons and His daughters... "For they are a nation void of counsel, nor is there any understanding in them. Oh, that they were wise, that they understood this, that they would consider their latter end... For their vine is of the vine of Sodom and of the fields of Gomorrah; their grapes are grapes of gall, their clusters are bitter."*

Notice in this prophetic "song" that the descriptive use of 'Sodom' and 'Gomorrah' relates to the abominations that the people were involved in which caused 'I Am' to say, "I will heap disasters on them"¹⁸.

What about Egypt? Does this relate to Jerusalem? After all, Egypt was Israel's ancient and mortal enemy, and the antithesis of the people of God.

"Egypt" was never directly used as a metaphor for Jerusalem anywhere in the OT. There is only a reference in 'I Am's' message to Isaiah and to Amos that he'll treat them like he did the Egyptians because of their spiritual harlotry.

Isaiah 10:24, 26 (NKJV) – *Therefore thus says the Lord God of hosts: "O My people, who dwell in Zion, do not be afraid of the Assyrian. He shall strike you with a rod and lift up his staff against you, in the manner of Egypt... And the Lord of hosts will stir up a scourge for him like the slaughter of Midian at the rock of Oreb; as His rod was on the sea, so will He lift it up in the manner of Egypt.*

Amos 4:10-11 (NIV) – *"I sent plagues among you as I did to Egypt. I killed your young men with the sword, along with your captured horses. I filled your nostrils with the stench of your camps, yet you have not returned to me," declares the Lord. I overthrew some of you as I overthrew Sodom and Gomorrah....*

IMPORTANT: Here's a few points of logical thinking that must be observed at all times.

1. A speaker who uses a metaphor which the hearers understand does not need to explain the picture language that they used – that would be irrelevant. John wasn't told to use "Egypt" as a description, he chose to use it himself in his record of the vision. Apparently his readers would have understood the analogy.
2. Secondly, a speaker can use whatever metaphor they like to describe something. There's no onus on them to use specific ones or to choose from a group of known expressions. Metaphorical

15 – I've put the word in inverted commas because it's a religious term, irrelevant to us. His people refer to him by his personal name, because they know him – e.g. YHWH or Yahweh. As sons, we refer to the members of the Trinity by their personal names, never a generic term like 'God'. If we still use that term it shows that we haven't been sufficiently reprogrammed as yet.

16 – Genesis 13:10

17 – A poetic name for the nation of Israel used in the Hebrew Bible en.wikipedia.org/wiki/Jeshurun

18 – Deuteronomy 32:23 (NKJV)

language is up to the speaker/writer. John chose “Egypt” for a purpose – it was his right to do so and we can’t read anything into it, bar what he wanted it to convey to his readers. Only the writer knows all.

3. Thirdly, a metaphor doesn’t have to mean what it has been used for in the past. The speaker/writer has the literary prerogative to chosen a metaphor and to use it in the way they wish. Of course, the audience has to understand its meaning, otherwise it’s a poor choice of a ‘picture’.
4. Fourthly, there doesn’t have to be a precedent for using a metaphor. A metaphor can be used for the first time because the speaker/writer has chosen to do so. It doesn't have to have been used previously to give credence to it. The audience gives the metaphor credence because they understand it.

This 4th point is the problem with the theological principle of “First Mention” in biblical exegesis. Theology is a human construct, not a spiritual one, so it can’t be used to determine spiritual meaning. It can only give a possible meaning, despite what theologians and Bible teachers believe about their theology. The Spirit can give a message containing a metaphor and that word picture doesn’t have to relate to anything else in the Bible. The Spirit can communicate anything he likes, because the mind of Father is the ultimate mind and can’t be questioned.

So, 1st century Jerusalem might have been described as “Egypt” by John for these reasons:

1. The religious leaders in Jerusalem were chasing down and looking to destroy God’s people – i.e. the followers of ‘The Way’¹⁹. This is what Pharaoh was doing as he chased the Israelites through the wilderness to the Red Sea (Reed Sea?).
2. The religious leaders in Jerusalem were putting God’s people (the Jews) into slavery and bondage to their religion. This is what Pharaoh did to the Israelites, forcing them to be slaves in bondage to him.²⁰

Whatever John’s choice for using “Egypt” was, we cannot say for sure why he used it.

What we do know in relation to Jerusalem from John’s writing within Revelation itself is this:

- It was where Jesus was crucified; &
- “Sodom” was a descriptive term used by the prophets to describe the evil that existed in the nation. “Gomorrah” was similarly used.

So, it does appear that John was referring to the city of Jerusalem of his day, as well as the Jewish system in it, as “Babylon”. It wasn’t some city and/or system in the distant future.

Believe this or not, it’s your choice.



In finishing this teaching and to fully comprehend it, we must remember that the Jews were divorced²¹ by King Jesus for their spiritual ‘harlotry’, their resistance to the messengers sent to them and their rejection of the plans of YHWH. He gave them one generation (approx. 40 years) to repent, because he told them that in regard to his warnings that “the judgment for all these things will fall upon this generation!”²². They didn’t repent like Nineveh did, so he judged them guilty and he executed that judgement in 70AD with the destruction of Jerusalem and the temple. This resulted in the termination of sacrifices and the end of Judaism. It led to the initiation of the New Covenant and the release of Holy Spirit following the cessation of the old, “inferior” covenant.

19 – The name used before the tag “Christian” came into being.

20 – Exodus 6:5

21 – “Israel was Divorced by Jesus” canberraforerunners.org/wp-content/uploads/2017/05/Israel-was-Divorced-by-Jesus.pdf

22 – Matthew 23:36 (NIV)

Let's see if that makes sense in relation to what I've uncovered about "Babylon"?

In his prophetic discourse concerning the destruction of Jerusalem and the temple Jesus stated:²³

Luke 13:33-34 (NKJV) – *Nevertheless I must journey today, tomorrow, and the day following; for it cannot be that a prophet should perish outside of Jerusalem. O Jerusalem, Jerusalem, the one who kills the prophets and stones those who are sent to her! How often I wanted to gather your children together, as a hen gathers her brood under her wings, but you were not willing!*

And:

Matthew 23:29-36 (NKJV) – *Woe to you, scribes and Pharisees, hypocrites! Because you build the tombs of the prophets and adorn²⁴ the monuments of the righteous, and say, 'If we had lived in the days of our fathers, we would not have been partakers with them in the blood of the prophets.' Therefore you are witnesses against yourselves that you are sons of those who murdered the prophets. Fill up, then, the measure of your fathers' guilt. Serpents, brood²⁵ of vipers! How can you escape the condemnation of hell²⁶? Therefore, indeed, I send you prophets, wise men, and scribes: some of them you will kill and crucify, and some of them you will scourge in your synagogues and persecute from city to city, that on you may come all the righteous blood shed on the earth, from the blood of righteous Abel to the blood of Zechariah, son of Berechiah, whom you murdered between the temple and the altar. Assuredly, I say to you, all these things will come upon this generation.*

You can clearly see the evil that the Jews were to be punished for, just like Sodom, Gomorrah and Egypt were punished. Egypt? Yes, the empire kingdom of Egypt was destroyed by the time of Jesus and the land turned into desert, just like the land of the nations of the Ancient Near East who had attacked the nation of Israel.

His destruction in judgement of the Jews and Jerusalem was prophesied in Jesus' allegory known as the "Parable of the Wicked Vinedressers"²⁷. In it, the rightful King is killed by the managers of the property (the vinedressers) who he left them in charge of the vineyard: The land of Judah being the vineyard and the vinedressers were the Jewish leaders. In that parable we find these statements: "Therefore, when the owner of the vineyard comes, what will he do to those vinedressers?...He will destroy those wicked men miserably, and lease *his* vineyard to other vinedressers who will render to him the fruits in their seasons"²⁸; "Therefore I say to you, the kingdom of God will be taken from you and given to a nation²⁹ bearing the fruits of it"³⁰; & "the chief priests and Pharisees heard His parables, they perceived that He was speaking of them."³¹

All that's very clear, provided a person has "ears to hear".

IMPORTANT: There is an idea among teachers of biblical prophecy that Revelation prefigures events, systems and individuals in the Last Days (it's known as Futurist Eschatology). I DO NOT adhere to that eschatology. Instead, I do what all sons should automatically do – I wait for the Trinity to reveal what I need to know about what's manifesting in the world around me. They will communicate this to me in present-day terms, not Biblical terms or quotes from Revelation. I have therefore committed myself to hearing what I need to know. Each day I'm looking at what the Trinity is doing and focusing on what we are doing together, right now and into the short term. That's where I stand. If it turns out that Babylon in Revelation, and some of the other symbols in it, have modern-day manifestations I will not miss out on knowing about them. Even though I reject Revelation as a prophetic message for my time, I won't need that 1st century letter to alert me to what's happening or what's coming. That's because my relationship

23 – Read these in combination to get the complete picture: Matthew 21-24; Luke 21; Mark 13

24 – i.e. "decorated"

25 – i.e. "offspring"

26 – 'Gehenna' (*Gei-Hinnom* Hb), not 'hell'. READ: "Is there a Hell?" series – canberraforerunners.org/?page_id=6853#hell

27 – Matthew 21:33-45

28 – Matthew 21:40-41

29 – **NB:** "people" (AMPC, CSB, CEB, CEV, TPT, etc.) or "another people" (AMP), not an ethnic nation

30 – Matthew 21:43

31 – Matthew 21:45

with the Trinity means I'll be told about anything and forewarned of it because I'm relying on them to guide my life and circumstances. In the NC we don't need biblical prophecy, we have 'the real deal' – we can hear straight from Heaven. We're now back where Adam originally was, in the scheme of Heaven on Earth, so our 'walk and talk' with the members of the Trinity is the proper communication for sons, not the Bible.

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