

The Two Women of Revelation

The Whore of Babylon and the Bride of Christ

Revelation 17:1 Then one of the seven angels who had the seven bowls came and said to me, "Come, I will show you **the judgment of the great prostitute** who is seated on many waters,

² with whom **the kings of the earth have committed sexual immorality**, and with the wine of whose sexual immorality the dwellers on earth have become drunk."

³ And he carried me away in the Spirit into a wilderness, and I saw **a woman sitting** on a scarlet beast that was full of blasphemous names, and it had seven heads and ten horns.

⁴ **The woman was arrayed in purple and scarlet, and adorned with gold and jewels and pearls**, holding in her hand **a golden cup** full of abominations and **the impurities of her sexual immorality**.

⁵ And on her forehead was written a name of mystery: "Babylon the great, mother of prostitutes and of earth's abominations."

⁶ And I saw the woman, **drunk with the blood of the saints**, the blood of the martyrs of Jesus. When I saw her, I marveled greatly.

⁷ But **the angel said to me**, "Why do you marvel? **I will tell you the mystery of the woman**, and of **the** beast with seven heads and ten horns that carries her.

⁸ The beast that you saw was, and is not, and is about to rise from the bottomless pit and go to destruction. And the dwellers on earth whose names have not been written in the book of life from the foundation of the world will marvel to see the beast, because it was and is not and is to come.

⁹ This calls for a mind with wisdom: the seven heads are seven mountains on which the woman is seated;

¹⁰ they are also seven kings, five of whom have fallen, one is, the other has not yet come, and when he does come he must remain only a little while.

¹¹ As for the beast that was and is not, it is an eighth but it belongs to the seven, and it goes to destruction.

¹² And the ten horns that you saw are ten kings who have not yet received royal power, but they are to receive authority as kings for one hour, together with the beast.

¹³ These are **of one mind**, and they **hand over their power and authority to the beast**.

¹⁴ **They will make war on the Lamb, and the Lamb will conquer them, for he is Lord of lords and King of kings, and those with him are called and chosen and faithful."**

¹⁵ And the angel said to me, "The waters that you saw, where the prostitute is seated, are peoples and multitudes and nations and languages.

¹⁶ And the ten horns that you saw, they and the beast will hate the prostitute. They will make her desolate and naked, and devour her flesh and burn her up with fire,

¹⁷ for God has put it into their hearts to carry out his purpose by being **of one mind** and **handing over their royal power to the beast**, until the words of God are fulfilled.

¹⁸ And **the woman** that you **saw is the great city** that has dominion over the kings of the earth."

^{ESV} **Revelation 18:1** After this I saw **another angel** coming down from heaven, having great authority, and the earth was made bright with his glory.

² And **he called out** with a mighty voice, "Fallen, fallen is Babylon the great! She has become a dwelling place for demons, a haunt for every unclean spirit, a haunt for every unclean bird, a haunt for every unclean and detestable beast.

³ For all nations have drunk the wine of the passion of her sexual immorality, and the kings of the earth have committed immorality with her, and the merchants of the earth have grown rich from the power of her luxurious living."

⁴ Then I heard another voice from heaven saying, "Come out of her, my people, lest you take part in her sins, lest you share in her plagues;

⁵ for her sins are heaped high as heaven, and God has remembered **her iniquities**.

⁶ Pay her back **as she herself has paid back others**, and repay her double for her deeds; **mix a double portion for her in the cup she mixed.**

⁷ **As she glorified herself** and lived in luxury, so give her a like measure of torment and mourning, since in her heart she says, **'I sit as a queen**, I am no widow, and mourning I shall never see.'

⁸ For this reason her plagues will come in a single day, death and mourning and famine, and she will be burned up with fire; for mighty is the Lord God who has judged her."

⁹ And **the kings of the earth, who committed sexual immorality** and lived in luxury with her, will weep and wail over her when they see the smoke of her burning.

¹⁰ They will stand far off, in fear of her torment, and say, "Alas! Alas! You great city, you mighty city, Babylon! For in a single hour **your judgment has come.**"

(Rev 17:1-18:10)

Two Women

One way of looking at Revelation is as a story of **two very different women**. Doing this is both informative and, by God's grace, sanctifying, the same way this idea is in other places of the Bible (e.g. the Proverbs). One is introduced in our passage today; the other we have seen very briefly but will be more formally contrasted in ch. 21. They are described in at least seven parallel ways:

- The language introducing each is almost identical (17:1 and 21:9–10)
- Each is seen in a [desert](#) (12:14 and 21:2)
- Each is referred to as a [city](#) (17:3 and 17:18)
- Both are adorned with [costly jewels](#) and linen (17:4; 21:2)
- For the one, her outward attire [hides](#) her inner corruption (17:4; 18:16), but for the other it [reveals](#) the glory of God (21:2, 9–23)¹
- One woman relies on [heaven](#) (12:1), the other on the [kings](#) of the earth (17:15)
- One is a [pure bride](#) (21:9) and the other an [polluted prostitute](#) (17:1).

Both women are [symbolic](#); they are not literal women. As such, we can think for a moment about how this same contrast appears throughout the Bible.² [The Virtuous Women](#) is often described as a young unmarried vulnerable [virgin](#) and God’s law goes to great pains to make sure that she is protected. Other times she is a good [wife](#): beautiful, dependent, faithful, submissive, a good friend, a traveling companion, devoted, godly, honored, supportive, a provider and of her household, a tireless worker, active in economic affairs and on behalf of the underprivileged in the community. She is the embodiment of [Wisdom](#), she fears the LORD, and she is deeply loved by God. She is exemplified by many of the great women of the Scripture: Sarah, Rebekah, Rachel, Ruth, Deborah, Miriam, Mary.

¹ G. K. Beale and David H. Campbell, *Revelation: A Shorter Commentary* (Grand Rapids, MI; Cambridge, U.K.: William B. Eerdmans Publishing Company, 2015), 380.

² The following material is helpfully summarized in *The Dictionary of Biblical Imagery*, “Woman, Images of.”

On the other hand, there is **the Wicked Woman**. She is the rule breaker, a temptress, an adulterous, a harlot, a nag, without scruples, wayward, unfaithful, a symbol of the corrupting power of lust. She is the embodiment of **Folly**, the way of God she does not know, and God's wrath abides on her. She too is exemplified by many historical women: Potiphar's wife, Job's wife, Bathsheba, Delilah, Herodias, and Jezebel. But sometimes even the likes of Sarah, Rebekah, and Rachel can act like her—**for all have sinned and fall short of the glory of God**. When contrasted like this, the two women in Revelation begin to stand out even more as symbols of **good vs. evil**, those saved by God's grace vs. those left to their own devices. When put against the backdrop of our text today, such a vivid image of evil should make everyone who hears heed the warning of God.

Revelation 17:1-18:10 – Context and Structure

In Revelation 17, we enter **the sixth of the seven cycles** of the book. The next three chapters are “**a large interpretative snapshot of the sixth and seventh bowls, which have foretold the judgment of Babylon,**”³ or to put it

³ **Beale**, 380.

another way, the events leading up to and including Armageddon.

Beginning in **the second half of the book**, we came to see the introduction of the **Dragon** and **Beasts** back in **chs. 12-13**. With the introduction of the **Harlot**, we come to the center of a chiasm that joins **chs. 12-20** together. It will work its way back out as first the **Harlot**, then the **Beasts**, and then the **Dragon** are all destroyed or thrown into the lake of fire. **This helps us see both the ever-present enemies of God and his justice against them.**

- a. Dragon introduced, 12
- b. Beasts introduced, 13
- c. Harlot introduced, 17
- c'. Harlot destroyed, 17–19:10
- b'. Beasts into lake of fire, 19:11–21
- a'. Dragon into lake of fire, 20⁴

On the other hand, beginning in ch. 17 and going through either ch. 21 or 22, depending on how you look at it, we enter the beginning of **a different multi-chapter chiasm** that shows us our **contrasting women** as well as helps

⁴ Peter J. **Leithart**, *Revelation*, ed. Michael Allen and Scott R. Swain, vol. 2, *The International Theological Commentary on the Holy Scripture of the Old and New Testaments* (London; Oxford; New York; New Delhi; Sydney: Bloomsbury; Bloomsbury T&T Clark: An Imprint of Bloomsbury Publishing Plc, 2018), 167.

us properly interpret [Armageddon](#), the [binding of Satan](#), the [millennium](#), and other theological minefields.

- A. Judgment of the harlot
(Revelation 17:1-19:6)
 - B. The Divine Judge (Revelation 19:11-16)
 - C. Judgment of the Beast and False Prophet (Revelation 19:17-21; cf. Ezekiel 39)
 - D. Satan imprisoned for 1,000 years (Revelation 20:1-3)**
 - D'. The Saints reign/judge for 1,000 years (Revelation 20:4-6)**
 - C'. Judgment of Gog and Magog (Revelation 20:7-10; cf. Ezekiel 38-39)
 - B'. The Divine Judge (Revelation 20:11-15)
 - A'. Vindication of the Bride (Revelation 21:1-22:5; cf. Revelation 19:7-9)⁵
- A. Harlot, 17:1–18
 - B. Mourning for Babylon, 18:1–24
 - C. Rejoicing in heaven, 19:1–10
 - D. Heaven opened: rider on horse, 19:11–21**
 - C'. Saints sit to judge, 20:1–10
 - B'. Great white throne, 20:11–15
 - A'. Revelation of the bride, 21:1–8⁶

In these chapters, not only is the prostitute compared to the bride, she is also [contrasted with Christ](#), as both are found to be [sitting on beasts](#) that they ride as a sign of the divine right to rule the nations. Of course, everything about her, from

⁵ G. K. [Beale](#), *The Book of Revelation: A Commentary on the Greek Text*, New International Greek Testament Commentary (Grand Rapids, MI; Carlisle, Cumbria: W.B. Eerdmans; Paternoster Press, 1999), 983.

⁶ [Leithart](#), 2:166.

her flagrant adultery to the beast she rides is the antithesis of King Jesus. Part of the point is therefore to help you see what it is that you have as ruler over you if you will not worship Jesus Christ.

17:1–19:10

Harlot sitting on scarlet beast, 17:1–8

- name on forehead, 17:5
- reigns over kings of land

Babylon fallen/birds, 18:1–3

- angel with glory, 18:1

Mourning kings and merchants, 18:9–20

Babylon tossed into sea, 18:21

Bride prepared, wedding supper, 19:1–10

19:11–21:8

Rider on a white horse, 19:11–16

- name, 19:12, 13, 16
- rules the nations

Feast for birds, 19:17–18

- angel standing in sun, 19:17

Rulings saints, 20:1–6

Satan into lake of fire, 20:10

Bride revealed; new creation, 21:1–8⁷

In chs. 17-21 John will see (“**and I saw**”) **twelve** different things. As Leithart says, given that this is all a large unit, these twelve show us that John is seeing a vision of **a new Israel, a new creation**. This begins here in ch. 17. You can’t have a new creation if the old corrupt and evil one is not first destroyed.

17:3: Woman sitting on a scarlet beast.

17:6: Woman drunk with blood of saints.

18:1: Another angel coming from heaven.

19:11: Heaven opened, white horse.

19:17: Angel in sun, calling to birds.

19:19: Beast and kings of earth and armies.

20:1: Angel coming from heaven.

20:4: Thrones.

20:11: Great white throne.

20:12: Dead standing before throne.

21:1: New heaven and new earth.

21:2: Holy city, new Jerusalem.⁸

⁷ Leithart, 2:166.

⁸ Ibid., 165.

In chapter 17, we are entering into a portion of the book that relies heavily upon the [latter half of Ezekiel](#). This is important to notice as we try to develop an interpretation of the [meaning of the symbols such as who are these two women](#). If these and other ideas are taken from the OT, then we need to go to those OT passages in order to help us discover the meaning of the symbol.

- Overthrow of harlot (Ezekiel 16, 23; Revelation 17).
- Lament over fallen city (Ezekiel 26–27; Revelation 18).
- Establishment of new Jerusalem (Ezekiel 37–48; Revelation 20–22).
- The valley of dry bones (Ezekiel 37) links to the first resurrection (Rev. 20:5).
- Battle of Gog and Magog (Ezekiel 38–39; Rev. 20:8).
- Birds gorging on corpses (Ezekiel 39; Rev. 19:21).
- A high mountain (Ezek. 40:2; Rev. 21:10).
- Measurement of temple and city (Ezek. 40:5; Rev. 21:15).
- A temple is full of Yahweh’s glory (Ezek. 43:2; Rev. 21:11, 23).
- A river of life flowing from a sanctuary (Ezek. 47:12; Rev. 22:2).⁹

With all this interconnectedness, how does one decide what to preach? I’ve chosen to go through ch. 17 into the middle of 18. The reason is that this is very clearly its own intricate 10-point chiastic structure. Truly, Revelation is a piece of literature unsurpassed in world history:

⁹ Ibid., 168.

- A. "Judgment" and "The Great Prostitute" (17:1)
- B. "Kings of the earth have committed sexual immorality" (17:2)
- C. "A woman sitting" (17:3)
- D. "The woman was arrayed in purple and scarlet, and adorned with gold and jewels and pearls" (17:4)
- E. "A golden cup" "the impurities of her sexual immorality" "drunk with the blood of the saints" (17:4b-6)
- F. "The angel said to me" (17:7)
- G. "The mystery of the woman" (17:7b)
- H. "Beast" "seven heads" "ten horns" (repeat) (17:7c-12)
 - I. "One mind" "hand over their power and authority to the beast" (17:13)
 - J. **WAR AGAINST LAMB / LAMB CONQUERS (17:14)**
 - H'. "The waters" "ten horns" (17:15-16)
 - I'. "One mind" "handing over their royal power to the beast" (17:17)
 - G'. "The woman that you saw is the great city" (17:18)
- F'. "Another angel" "he called out" (18:1-2)
- E'. "Her sexual immorality" "mix a double portion for her in the cup she mixed" (18:3-6)
- D'. "She glorified herself and lived in luxury" (18:7)
- C'. "I sit as a queen" (18:7)
- B'. "Kings of the earth, who committed sexual immorality" (18:9)
- A'. "Your Judgment has come" (18:10)¹⁰

Together, these two chapters will give us seven messages of judgment against Babylon.

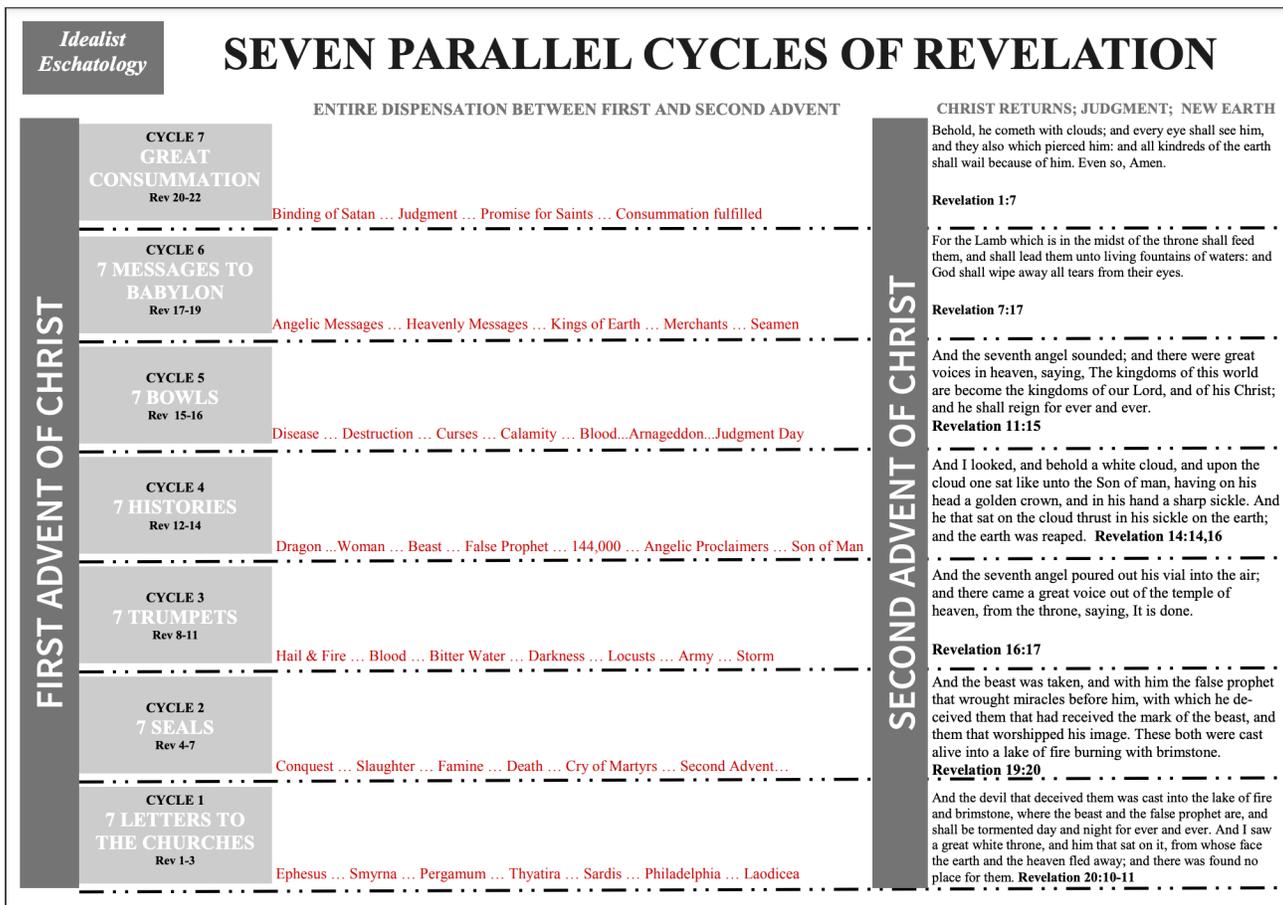
Messages of Judgment on Babylon		
Passage	Speaker	Message
17:7-18	angel (with bowl)	fall of Beast and Babylon

¹⁰ Pete Owen, "Revelation 17:1-18:10," *Biblical Chiasm Exchange* (April 28, 2015), <https://www.chiasmusxchange.com/2015/04/28/revelation-11-1810/>.

18:1-3	bright angel with authority	fall of Babylon
18:4-8	voice from heaven	come out from Babylon
18:9-10	kings of the earth	lament
18:11-17a	merchants of the earth	lament
18:17b-19	sailors	lament
18:21-24	a mighty angel	Permanent fall of Babylon, illustrated with a millstone ¹¹

Perhaps the most basic way to look at our passage today is as follows:

¹¹ I came across another great summary chart of Revelation this week that has these “seven messages to Babylon” explicit in its seven cycles.



- *Introducing Babylon, 17:1-6*
- *Angelic Message concerning War and the Destruction of Babylon, 17:7-18*
- *Second Angelic Message, Announcing Babylon's Fall, 18:1-3*
- *Third Angelic Message, Warning Saints to Come Out, 18:4-8¹²*

Mystery Babylon (17:1-6)

The sixth cycle begins, “Then one of the seven angels who had the seven bowls came and said to me...” (Rev 17:1). This is our first hint that what is before us now is **not some new chronological material** unheard of in the book, **but a recapitulation** of the **sixth and seventh bowls**. This is extremely important for interpreting both past and future events. Remember, in some futurist views of Revelation, everything in each chapter happens chronologically after the chapter before it. But in this understanding, we are simply looking at things we have seen before from a new point of view.

The angel continued, “Come, I will show you the judgment of the great prostitute who is seated on many waters” (17:1b). **Sitting is a position of authority** in Revelation (3:21; 4:2; 5:1; 14:14; etc.), as it is usually the sitting on a throne. The parallels (**vs. 3** and **18:7**) show this

¹² Vern Poythress, *The Returning King: A Guide to the Book of Revelation* (Phillipsburg, NJ: P&R, 2000), 160.

is exactly what's going on here, because she says, "I sit as a queen." Queen of the nations.

Her seat comes straight out of **Jeremiah 51:13 (i)** and his great oracle against Babylon, "O you who dwell by many waters, rich in treasures, your end has come; the thread of your life is cut" (**Jer 51:13**). Historically, Babylon was judged in 539 BC, when Cyrus the Great conquered her. She has never risen again. This means that Jeremiah's prophecy must have **more than one fulfillment**, and this is a good hint that perhaps much of Revelation might too. This is a point that many do not take seriously enough. Of course, the great question becomes, **who is this harlot** John is seeing now and what does she have to do with ancient Babylon? Everything from a **revived Babylon** to a **Revived Roman Empire** to **the world economic system** to **apostate Israel** and **the apostate church** have been regarded as candidates. We can only arrive at an answer by going slowly.

The angel begins to explain the answer. The prostitute has committed sexual immorality with "**the kings of the earth**" (2). Our first clue about her identity is that **the woman is separate somehow from the kings of the earth**. Now, **sexual immorality** (*porneia*) is obviously an image that should be associated with a prostitute. And so the word

certainly has these overtones of infidelity. But it would be a huge mistake to think that this is all that is included. For, this is not a literal woman, and she is not having physical relations with all the kings of the earth.

In the second half of the verse, we see that more is involved. She seduces these kings “with the wine of ... sexual immorality” that causes “the dwellers on earth” to “have become drunk.” First, what is this wine? As we have seen and will see again today, it is the blood of the martyrs (vs. 6; cf. 14:8, 19). In this, we get a picture not of adultery, but of murder. In fact, when Isaiah accuses Jerusalem of being a harlot (Isa 1:21), he says she used to be righteous, but not is full of *murderers*. In other words, this prostitute city is contrasted with a city of justice. The broader meaning is therefore that she is full of injustice: murderers (1:21), covered in blood (16-17); she abuses orphans (16-17); her judges and princes are rebels who accept bribes (1:23); they will not hear the case of the widow. In a word, her harlotry is the refusal to follow her husband’s example as the one who defends the fatherless and widows.¹³ Her harlotry leads inevitably to violence. In Revelation, this harlot is making political alliances with wicked kings. She is compromising

¹³ Leithart, 2:176.

with the nations. She is committing idolatry and fornicating with the gods.

But second, we return here to the idea of a kind of *unholy liturgy*. This is the wine of *religion*; their blood is an anti-communion drink-sacrifice. In fact, you must see that this prostitute is not merely a hooker in a city trying to eke out a living by selling her body. This is a temple prostitute and those who come to her are being seduced by her religious wine. Ancient pagan worship involved great libations of wine (and literal bloody drinks) and temple prostitution in its worship of the gods. This is an important feature in identifying the woman.

Now, *Preterists* take this image, which is by far the most common in the OT of Israel being the harlot, to mean that the woman here *is apostate Israel*. That is, the unfaithful religious system of the Pharisees and religious leaders. It is common to read them say that this harlot must have been God's wife, and indeed most of the time that *porneia* or the verb *porneuo* are used in the LXX, it does refer to apostate Israel. But not always. Simply "*the wicked*" can commit this sin (*Ps 72:27*). In *Isa 47:10*, *Babylon* commits it. In *Isa*

23:15-17, it is Tyre who is the harlot. In Nahum 3:4, it is Nineveh. So they take their argument too far.¹⁴

John continues. The angel “carried me away in the Spirit into a wilderness...” (Rev 17:3). Four times John is in the Spirit in this book. First, he is on the Island of Patmos, where he had been exiled as a prisoner of Rome. Then he was in the Spirit in heaven where he has been since 4:1. Now, he is in the wilderness and soon, he will be in the Spirit on a mountain:

1. In Spirit on Patmos (1:9–3:22)
2. In Spirit in heaven (4:1–16:21)
3. In Spirit in the wilderness (17:1–21:8)
4. In Spirit on a mountain (21:9–22:5)

But why the wilderness? First, because the language echoes that of Isaiah’s oracle against Babylon (ii). “The oracle concerning the wilderness of the sea...” (Isa 21:1ff).

¹⁴ **Digging Deeper.** Some say that all three of these were somehow in a covenant contract with Yahweh through Israel (For example David Chilton, *The Days of Vengeance: An Exposition of the Book of Revelation* [Ft. Worth, TX: Dominion Press, 1987], 424 n. 2). But not only do I see zero evidence of this biblically, immediately after Tyre is said to be the harlot, Isaiah launches into his great oracle against all the nations saying that they have all “broken the everlasting covenant” (Isa 24:5). This refers in my view to the covenant of works (not grace) that everyone and therefore every nation is under by nature, and therefore any nation could break covenant with God and play the harlot. Of course, not all harlots are married (think Rahab) and it is difficult to find proof in Revelation 17-18 that this harlot was married. It is easy to understand that any nation could commit this sin and be in covenant with God via Isa 24:5. This is why God can say to Babylon, “For thy trusting in wickedness: for thou saidst, I am, and there is not another: know thou, the understanding of these things and thy harlotry shall be thy shame; for thou saidst in thy heart, I am, and there is not another” (Isa 47:10 LXA). Preterists take their argument much too far.

Second, we've seen the wilderness before and in it, we saw the other woman. "The woman fled into the wilderness, where she has a place prepared by God, in which she is to be nourished for 1,260 days" (Rev 12:6). She fled there to escape the dragon who was trying to kill her. Now, this other woman is in the wilderness. Are the two women right there together?

Notice the woman of Rev 17. "I saw a woman sitting on a scarlet beast that was full of blasphemous names, and it had seven heads and ten horns" (17:3b). The scarlet is a symbol of blood, sin (Isa 1:18) and specifically, with prostitution (Jer 4:30; Josh 2:18). She is not fleeing the dragon; she is riding the dragon's beast into the wilderness. That beast was a sea-monster, a leviathan, and this is why she is seated on many waters (remember, Satan who followed the Good Woman into the wilderness is also a Leviathan). Its many heads originate in Daniel's vision that we saw represents all the great political-military kingdoms of world history: Babylon, Assyria, Greece, Rome, Britain, Spain, America, it doesn't matter. This woman is riding the beast and hence she can make the kings of the earth drunk with her harlotry. Religion *always* holds the reigns that steer the world-beast. Men can't help but be seduced by her. Make no mistake,

that's as true today with postmodern evolved atheists in America as any time or place in history. There are deep and powerful religious factors at work in our country—and they are not Christian.

The woman now tries to emulate the beast she is riding. She is *arrayed in scarlet*, however, she also adorns herself in such a manner as might be described of the Virtuous Woman later in the book. She has purple, gold, jewels, and pearls. She mocks the Virtuous Woman by trying to *emulate her*. In her hand she has a “*golden cup full of abominations and the impurities of her sexual immorality*” (Rev 17:4).

She also *mimics her beast* with a name. The scarlet beast is “*full of blasphemous names*” (3; 13:1-6). The scarlet dressed woman has (like the marks of the beast and of God) written *on her forehead* “*a name of mystery: Babylon the great, mother of prostitutes and of earth's abominations*” (5). Like the other marks, this is not a tattoo or a microchip or a vaccine. It is an identification of what she is at her core. She is Babylon. That's her soul. The great religious empire first started by Nimrod that led to the Tower of Babel. But this is “*mystery Babylon.*” This title becomes perhaps the most interesting part of the entire passage today.

What could it possibly refer to? To answer it, we must again go to the OT for background. This time it is Daniel 4 (iii). Early in the chapter Nebuchadnezzar king of Babylon has a dream. Daniel is called in to interpret it because, “The spirit of the holy gods is in you and that no *mystery* is too difficult for you, tell me the visions of my dream that I saw and their interpretation” (Dan 4:9). Daniel does interpret the dream and he tells the king that unless he humbles himself now, he will be punished greatly by God and made to become like ... *a beast* (5:21) until he recognizes God’s sovereignty over him. But the arrogant king forgets all about the dream and many months later as he is walking on his roof overseeing the greatness of his kingdom he says, “Is not this great *Babylon*, which I have built by my mighty power as a royal residence and for the glory of my majesty?” (Dan 4:30). Mystery. Babylon. This is the third prophet (Jer, Isa, Dan) we have now seen whose prophecies dealt specifically with Babylon (not Israel) and John carries them over into his prophecy of this harlot who is now called Babylon.

As we continue to think about who she might be, think next about how she is called the “*mother of prostitutes and of earth’s abominations*” (Rev 17:5b). This is talking about

the root, the start, just like Babel was. And yet, the way it is said makes me think because she has had children, she is now just one among many. This certainly fits with how the kings are all involved in what she has done. That doesn't completely answer who she might be, but it helps.

The next verse shows us that the woman's cup is indeed filled with the blood of the saints, that is the martyrs of Jesus. And this causes John to marvel greatly (6). What kind of a woman is this, really?

The First Angel: War and the Destruction of Mystery Babylon (17:7-18)

Suddenly, the angel interrupts John's thoughts and asks him, "Why do you marvel? I will tell you the mystery of the woman and of the beast with seven heads and ten horns that carries her" (7). What he is about to reveal is prophecy of a very surprising and yet unsurprising sort, if one understands the true nature of evil.

He begins with the beast, then the heads, then the horns. "The beast that you saw was, and is not, and is about to rise from the bottomless pit and go to destruction" (8a). This shows you how the false-triune beast is a mocker of God—the only one who truly was, is, and is to come. For this beast

only thinks *he* is to come. It is total denial of God the Father, Son, and Holy Spirit. Instead, what he is coming *to is his own doom*. Nevertheless, “The dwellers on earth whose names have not been written in the book of life from the foundation of the world will marvel to see the beast, because it was and is not and is to come” (8). They are *deceived*. They think this beast is god—everlasting to everlasting. And so they follow the beast as the name on their forehead indicates. This is what men do in worshiping their leaders. They do this because they are not written in the book of life, nor have their names been there like the saints have, since before the foundation of the world.

This calls for a mind of *Wisdom*, which in Proverbs, is *the virtuous woman!* “The seven heads are seven mountains on which the woman is seated” (9). Suddenly, many commentators are not thinking of Babylon, but **Rome**—the City on Seven Hills. This is *the only time Rome is hinted at in the book*. Is this beast the Roman Empire?

Vs. 10 throws us into a quagmire of trying to identify *a series of kings*, something we’ve done before, both in Revelation and in Daniel. “They are also seven kings, five of whom have fallen, one is, the other has not yet come, and when he does come he must remain only a little while” (10).

Are these seven Emperors just prior to the destruction of Jerusalem in 70 AD, five of whom had already come and gone (Julius, Augustus, Tiberias, Caligula, Claudius), one who is (Nero) and one who is yet to come (Galba? Otho? Vitellius?)? **Preterists** go with that interpretation. How about seven forms of roman government (kings, consuls, dictators, decemvirs, military tribunes, Caesars, and Dukedom(?), Christian Emperors(?), the Papacy(?) as **Historicists** see it? Or how perhaps they are Egypt, Assyria, Babylon, Persia, Greece, Rome, and a revived Roman Empire? That's a **Futurist** view. I think, as we will see soon enough, that people are looking for too much specificity here in a prophecy that we've just seen has more than one stated symbol. I mean, if **the heads are both mountains and kings**, why must only one interpretation be what God has in mind for history that continually repeats itself? The text itself has just told you this isn't true.

This becomes clearer even in the next verse. “**As for the beast that was and is not, it is an eighth but it belongs to the seven, and it goes to destruction**” (11). Wait, is this **an eighth head**? No. It is a way of speaking about the first seven in a new way. It's an **octave**, a new **Sunday**, an eighth that comes back around on itself. The beast with seven heads which are

these mountains and kings is itself something that **combined ends up having all the power of the seven** in its final manifestation (Poythress). And so it both is and is not itself, in the same way that Rome is Babylon because it took over Greece, which took over Assyria, which took over Babylon. And yet, of course, it is Rome not Babylon. But *the same spirit* resides in them all. They are all the beast. If that's true, then it may very well be that some great climactic event takes place at the end of history (perhaps with both an Antichrist and Bestial World Power?), but it will be one that simply escalates what has already been fulfilled throughout the ages when this beast makes war on the saints and prostitutes itself with the woman.

The next verse is more of the same. “**The ten horns that you saw are ten kings who have not yet received royal power, but they are to receive authority as kings for one hour, together with the beast**” (12). Again, are we to look for **ten historical kingdoms** (Anglo-Saxons, Franks, Alleman-Franks, Burgundic-Franks, Visigoths, Suevi, Vandals, Ostrogoths, Bavarians, Lombards) like **Historicists** think? How about ten provinces of Rome that supported the Caesars or carried out commands during the Jewish war as **Preterists** view it? Or maybe it is nation-states of a revived

Roman Empire like the European Union? That's a **Dispensational** view.¹⁵ Notice how if we take all of the views together, **history repeats itself**, be it for the seven or the ten and that's why we have so many interpretations that make sense to people. These differences of opinion suggest to me that John is giving us **a general overview of world history** through this new terrifying imagery which is going to come to a grand finale sometime in the future which compared to all of world history will be very short (one hour).¹⁶ In this way, all the "specific fulfillment" views are right, and all are myopic in thinking they are the only view that is right. The beast is not one moment in time, but all of time shown in a moment.

We are coming very near the center of the chiasm of our entire passage. It also happens to be near **the center of this first angel's announcement** of the war and destruction of Mystery Babylon. This is where the biggest part of the mystery unfolds. **"These are of one mind, and they hand over their power and authority to the beast"** (**Rev 17:13**). This is repeated in vs. 17 which we will see in a moment. Who are "these?" They are the ten horns and the seven heads

¹⁵ ON these and the seven see **Steve Gregg**, *Revelation Four Views: A Parallel Commentary* (Nashville: Thomas Nelson, 1997), 408-19.

¹⁶ Compare this with other time references in the book associated with the beast: 1,260 days, 42 months.

and eighth. Essentially, it is the **totality of the nations and kings**, for that's the point of the image of a hydra.

What do they do? “**They will make war on the Lamb**” (14). How do you do this with a Being that is in heaven? You do it by **attacking his Body** on earth—this bride, the Church who is the other woman. This is a foolish thing to try. And it is really the point of Revelation. All the persecution, the suffering, the misery, the death caused by the beast that leads to so much turmoil and deep prayer to God for vengeance is going to be answered. “**The Lamb will conquer them.**”

Why? Two reasons. “**For he is Lord of lords and King of kings.**” He is **omnipotent**. Jesus holds the power of the nations in his hands. They are like chaff to him. He does whatever he pleases on the earth, as Nebuchadnezzar king of Babylon learned when the mystery prophecy of his turning into a beast came true. Second, “**Those with him are called and chosen and faithful.**” The followers of the Lamb whom we have seen so many times are not those who come of their own accord, for this would result in nothing but apostasy. Rather, **God calls them, by name**, as he called Lazarus to come out of the grave. God chooses them before the foundation of the earth—as this is set in contrast to those whose names were not written in that book before the

earth's foundations. Finally, they are **faithful**. Why? Because they were called and chosen. Their faithfulness is a result of God's work, not their own. This is **deep theology about salvation** right at the center of our chapter. And it all comes because the Lamb cannot and will not be defeated.

This is part of the mystery that is being unfolded here, for this is **a foolish theology to those** grasping for their own will and power. And it is the reason that the world enters into such a foolish fight. They don't understand the power of God's call, his choosing, or his sanctifying work in his people. They think if they just attack that this army of losers will disband. It hasn't yet and it's been many thousands of years of continuous assaults.

But another mystery immediately raises its head. We get a bit of parenthesis. The angel continues, "**The waters that you saw, where the prostitute is seated, are peoples and multitudes and nations and languages**" (15). Why bring this up now? Because you need to see **the seductive power that this woman holds**. Her power to seduce and deceive captivates the entire world! In other words, not only is the **theology foolish**, they are double doomed, because they are **spiritually deceived** by this harlot woman who has them entranced. They cannot escape her spell. You must pray for

them; it and the Word are the only powers that can break such a spell.

But then, the biggest shock comes. “The ten horns that you saw, they and the beast will hate the prostitute. They will make her desolate and naked, and devour her flesh and burn her up with fire” (16). What’s happening here? The beast is turning on the prostitute. It is attacking her. It removes all of her finery, her clothes and jewels. She is now naked and very ashamed. Then, they eat her flesh. While the scene properly speaking is that of an animal devouring a human, if both somehow represent humans, then this is the language of cannibalism. It’s eating its own. It burns her up with fire. This is the language of final destruction. She is no more.

Now, why does this happen? This is where the chiasm begins to turn back to the beginning. Notice that vs. 17 repeats vs. 13, but with a new emphasis. “God has put it into their hearts to carry out his purpose by being of one mind and handing over their royal power to the beast, until the words of God are fulfilled” (17). What could possibly make the world turn on itself? From one perspective it is simply its own depravity. That’s what evil does. But from another, this is God’s predestining purpose. God put this into their

hearts so that they would themselves carry out his will by being the source of their own destruction. Final Evil will not endure both because evil eats its own and because God will not endure it forever. Remember this in days like ours—whether we are in the very end of all things or not.

Ch. 17 concludes with the chiastic answer to vs. 7. “**And the woman that you saw is the great city that has dominion over the kings of the earth**” (Rev 17:18). I’ve pointed out so far that this woman is a **temple prostitute** and therefore symbolizes **religion**, that she is associated with things most often related to **apostate Israel**, but that she is called Babylon and Rome. Now, we add that she is “**the great city.**” We’ve seen this term before and it said, “**The great city ... symbolically is called Sodom and Egypt, where their Lord was crucified**” (Rev 11:8). So now we have all of these ideas circulating at once: Jerusalem, Egypt, Sodom, Babylon, and Rome all wrapped up in the religious garb of a temple prostitute. We are getting much closer to an answer.

The Second Angel: Announcing Mystery Babylon’s Fall (18:1-3)

A second angel now comes with an announcement. He comes “**down from heaven, having great authority, and the**

earth was made bright with his glory” (18:1). I would argue that this can only refer to one Angel—the Angel of the LORD, whom we saw back in Revelation 10. Christ has come again to his friend John.

“And he called out with a mighty voice, ‘Fallen, fallen is Babylon the great!’” (2a). This again comes from Isaiah 21, this time verse 9. Listen to the religious overtones, “Fallen, fallen is Babylon; and *all the carved images of her gods he has shattered to the ground.*” Again, we have historical Babylon in mind, but now the prophecy is being applied to something beyond it.

“She has become a dwelling place for demons, a haunt for every unclean spirit, a haunt for every unclean bird, a haunt for every unclean and detestable beast” (Rev 2b). This fascinating verse has its roots in Isaiah 13 and 34, the former of which is yet another prophecy against Babylon, the latter being one against all the nations, but specifically Edom. In the ESV you can compare unclean birds and unclean and detestable beasts to Isa 21:21-22 (wild animals, howling creatures, ostriches, hyenas, jackals) and 34:11-15 (hawk, porcupine, owl, jackals, ostriches, wild animals, hyenas, night birds, hawks) quite easily.

However. This translation does not do well in translating what are very obviously **supernatural creatures** in the very same passages. For example, while “wild animals” in Isa 13:21 is fine, every other animal in this list has been translated supernaturally by at least one translation. In them we get *echos* (“**howlings**”), *seiren* (“**monsters,**” “**daughters of the ostrich,**” **sirens** in Micah 1:8), *daimonion* (“**devils,**” “**satyrs**”), *onokentauros* (“**satyrs**”), *tan* (**dragons**). In the other list hawks, porcupines, owls, ravens, ostriches, wild animals, owls, and hawks are all fine, but the others are also interpreted supernaturally very often: *tan/seiren* (“**monsters,**” “**dragons**”), *daimonion* (“**devils**”), *sair/onokentauros* (“**satyrs,**” “**goat-demons**”), *lilith/onokentauros* (“**night monster,**” “**Lilith**”). Yes, satyrs, sirens, and creatures related to centaurs are in the Bible. Importantly, they are classified under what the LXX calls *daimonion*—demons! (If the ESV translator understood the connection to Revelation, surely it would not have gone with all natural animals!) Yes, John is getting this from the OT.¹⁷ And this will become a major part of the warning that brings us to the climax of our study today.

¹⁷ For more see **Douglas Van Dorn**, *Giants: Sons of the Gods* (Erie, Co: Waters of Creation Pub., 2013), 185-202.

Vs. 3 gives us more of the woman's opulence. "For all nations have drunk the wine of the passion of her sexual immorality, and the kings of the earth have committed immorality with her, and the merchants of the earth have grown rich from the power of her luxurious living." This important verse embellishes what was only minimally visible previously. This woman seems to represent **not only religious but economic prosperity** that causes men to become drunk and stammer.

Now, I believe we are fully able to **identify this woman**. Given all that we have said, it is curious to compare the beast and the woman. In prior chapters, **the beast has attacked the saints with power and persecution**. It is the **military, governmental** arm of the nations. But the woman does something different. She does not force the worship of the beast; **she seduces and entices the saints** to give up their purity through their own inner lusts. If **the beast imposes external fear through military and governmental power**, the woman lures out inner lust.¹⁸ Many have therefore concluded that the woman Babylon **"is the prevailing economic-religious system in alliance with the state and its related authorities, as it exists in various forms throughout the ages ... apostate**

¹⁸ Poythress' entire section on this is gold.

national Israel, to the pagan world system, and to the apostate church which cooperates with it.”¹⁹ Or “Just as Satan, the Beast, and the False Prophet form a counterfeit Trinity, Babylon is a counterfeit church, seducing the world to allegiance to the counterfeit Trinity.”²⁰ So we have a beastly government-military industrial complex; and a religious-economic prostitute steering it. It appears throughout history on down to the End. That’s Mystery Babylon. Curiously, when you put them together, you essentially have the **definition of fascism**—the government working together with the church and big business to conquer the world.²¹

There are **two passages** outside of these two chapters that can help us understand our text better. First, we have the John 5 inverse parallel. In it, we see **Jerusalem in parallel with Babylon**. This helps us see more of the religious connections in how God viewed the corrupt religion of *ancient Israel* with its adultery and refusal to worship him through his Son. God’s destruction of their temple was no small thing. He was extremely angry.

¹⁹ Beale, *Shorter Commentary* 354, 78.

²⁰ Poythress, 159.

²¹ Mussolini pointed out that “The first stage of fascism should more appropriately be called corporatism, because it is the merger of the state and corporate power.” Someone else has pointed out that fascist Italy and Nazi Germany used the state to control corporations. “In modern America, corporations have gained control over the state. The end result is the same.” See 7. **Jim Marrs**, *The Rise of the Fourth Reich: The Secret Societies that Threaten to Take Over America* (New York: Harper Collins, 2008), 6-7.

The Old Jerusalem	The Great Babylon
<p>5:2–4 “now there is in <i>Jerusalem</i> ... a pool with five porticoes. In these lay <i>a multitude of those who were sick, blind, lame, and withered</i> ... for an angel descended at certain seasons and <i>stirred the waters</i> ...”</p>	<p>18:1–2 “I saw another angel descending from heaven ... fallen is <i>Babylon the Great</i>. She has become <i>a dwelling place of demons and a prison place of every unclean spirit</i>” “and a strong angel took a stone ... and <i>threw it into the sea</i>” (18:21)</p>
<p>5:27 The Father “has given Him (Jesus) authority to execute judgment also, because He is the Son of Man.”</p>	<p>19:11 “in righteousness He (Jesus) judges and makes war”</p>
<p>5:35 “He (John the Baptist) was the burning and shining lamp, and you (Jerusalem) were willing for a time to rejoice in his light”</p>	<p>18:23 “The light of the a lamp shall not shine in you (Babylon) anymore”</p>
<p>5:44 “you (the Jews of the temple) receive glory from one another”</p>	<p>18:7 “she (the harlot) glorified herself”</p>

Second, way back in **Rev 2:20**, to the fourth (center) church—Thyatira, Jesus spoke of another prostitute. “**You tolerate that woman Jezebel, who calls herself a prophetess and is teaching and seducing my servants to practice sexual**

immorality and to eat food sacrificed to idols.” You can hear the same sexual immorality going on with a prostitute. But this one *deceives people in the church*, but still those whose names have not been written in the book of life before the foundation of the world. In fact, the harlot of Revelation 17 is based on *Jezebel* as is seen from at least 13 exactly parallels between them.

- Both predict beasts shall eat her flesh (2Kg 9:36; Rev 17:16)
- Both happen according to the word of the Lord (2Kg 9:36; Rev 17:17)
- Both were heavily adorned or made up (2Kgs 9:30; Rev 17:4).
- Both were queens (1Kg 16:31; Rev 17:18; 18:7).
- Both controlled seductively (1Kg 21:25; Rev 17:2).
- Both were guilty of spiritual fornication or immorality (2Kg 9:22; Rev 17:1–2).
- Both engaged in witchcraft (2Kg 9:22; Rev 18:23).
- Both were greedy for wealth (1Kg 21:7; Rev 18:11–19).
- Both persecuted the saints (1Kg 18:4; Rev 17:6).
- In both cases a righteous remnant opposed her sinful ways (1Kgs 19:18; Rev 17:14).
- God avenged on both the blood of His servants (2Kg 9:7; Rev 19:2).
- The destruction of both occurs quickly (2Kg 9:33–37; Rev 18:10, 17, 19).
- God judges the followers of both (1Kg 18:40; 2Kg 10:19; Rev 2:23; 18:9–10; 20:15).

That Jezebel was a *non-Israelite goddess worshipping queen* (like the names Babylon, Egypt, Sodom, Rome, Edom) shows that this prostitute can be *something beyond*

apostate Israel or the heretical church. It is pagan, Gentile worship of the gods and of secularism and of self. In this way, she is all three. The main application here is clearly to the churches and the warning to them that they must avoid at all costs indulging in their desires with her. Just what do you think God thinks of visible churches that prostitute themselves with worldly agendas and worship? This woman tells you.

There is a counterfeit church that seducing professing Christians into making allegiance with the counterfeit trinity. Vern Poythress has wisely told us,

Babylon is attractive because she promises pleasures associated both with sexual intercourse and with economic prosperity ... The pagans in Asia looked to Rome as the source and guarantee of economic well-being and material comfort. They gave political allegiance and worship to the Roman Emperor, not only because they feared the power of Rome, but because they loved economic benefits that they received from her ...

The cities of the first century are not alone in being centers of seduction to idolatry, to greed, to materialism, and to sexual immorality. Our modern cities with their wealth, false religions, and sexual exploitation are modern forms of Babylon. The media and their advertisements can bring into

our homes and thoughts the seducing message of worshipping money, sex, power, and pleasure. Advertisements tell us that satisfaction and meaningful living can be found if only we buy the latest product. They say, “if only you have enough money and toys and sexual pleasures, you will be fulfilled.” Thus the symbolism of Babylon is capable of multiple embodiments, including a final, climactic embodiment just before the Second Coming ... Today people invest hopes in state power, whenever it promises to deliver utopian peace and prosperity. [Give up your freedoms and your for free tuition or an iPhone or a Krispy Kreme donut, just take this shot we’re giving you, we promise you will have pleasures evermore.]

Analogues to Babylon also exist in the recesses of our hearts. The Beast commands his subjects through fear; the Prostitute seduces by playing on our lusts with the enticements of illicit pleasures. However subtle may be the remaining sinful tendencies in our hearts, they take these two forms, of fear and of lust. We capitulate and compromise with sin either through fear or through lust. We fear suffering and shame. Or we lust, we have unbridled desire for whatever it is that has made our hearts captive. Sex, wealth, fame, power, health, beauty can all become idols, objects for our lust. But how foolish it all is!²²

²² Poythress, 159-62.

How can you be saved from this? It is **threefold**. First, you must see that this evil woman is **demonic**. Not only will be she a haunt for demons, to be seduced into her bosom is to be caught in a trap that will take you down to the pit of Sheol, where the demons reside. “The woman Folly is loud; she is seductive and knows nothing. She sits at the door of her house; she takes a seat on the highest places of the town, calling to those who pass by, who are going straight on their way, ‘Whoever is simple, let him turn in here!’ And to him who lacks sense she says, ‘Stolen water is sweet, and bread eaten in secret is pleasant.’ But he does not know that the dead (*Rephaim*) are there, that her guests are in the depths of Sheol (Hades)” (**Prov 9:13-18**). Do you see that to be lured by her enticements is to participate, either now or then, with demons?

The Third Angel: Warning to Saints to Come Out (18:4-10)

Second, you must see that **this evil woman is doomed**. **Rev 18:5-10** bear this out. “Her sins are heaped high as heaven [like her tower in Gen 11 before this], and God has remembered her iniquities. Pay her back as she herself has paid back others, and repay her double for her deeds; mix a

double portion for her in the cup she mixed. As she glorified herself and lived in luxury, so give her a like measure of torment and mourning, since in her heart she says, ‘I sit as a queen, I am no widow, and mourning I shall never see.’ For this reason her plagues will come in a single day, death and mourning and famine, and she will be burned up with fire; for mighty is the Lord God who has judged her. And the kings of the earth, who committed sexual immorality and lived in luxury with her, will weep and wail over her when they see the smoke of her burning. They will stand far off, in fear of her torment, and say, ‘Alas! Alas! You great city, you mighty city, Babylon! For in a single hour your judgment has come.’” What sense is there in making allegiances with a doomed woman whom all the earth will mourn?

Third, you must **heed the admonition**. The previous series of verses is prefaced by a warning. “**Come out of her, my people, lest you take part in her sins, lest you share in her plagues**” (4). This warning needs to be understood not merely as a call to not become like her or to suffer her same fate. Those are bad enough. Rather, they need to be understood in light of what we saw about the Virtuous Woman at the beginning. Sometimes, the wicked woman is

made up of biblical saints: **Sarah** who failed to trust God's promise and committed a terrible act of faithlessness in given Hagar to Abraham; **Rebekah** who betrayed her husband, plotted against him and tricked him into acting against his will;²³ **Rachel** who stole her father's household gods in an act of spiritual adultery, not trusting in the God of her husband.

My point is, it is far too easy to see the prostitute as someone wholly other than me. Just here, I want to remind us again of our **Joshua typology**. This book reenacts the battle of Jericho with its vision of the Angel Commander, its seven trumpets, its two spy-witnesses, its demise of the city, *and its prostitute*. But in the case of Jericho, the Canaanite prostitute who lived inside her walls, God's grace came to her. "**Come out of her, Rahab.**" Do not participate any longer in her adulteries. Come out and be clean. Come out and become a spotless virgin I can make you to be through washing you with my word.

This isn't about birthright. It is about **grace**. This woman whom we could easily identify as the harlot of

²³ Some will be tempted to think that Rebekah's action was an act of faith—i.e. she believed the promise given to Jacob while Isaac did not. But do the ends justify the means? That is a utilitarian, not a biblical ethic. No, the story of Jacob is sorted from beginning to end with tricks and deception from all parties involved. These are very human characters, full of sins and evil in their hearts.

Revelation 17 were we not already jaded by the story, **led the spies by faith through the city**, by faith her scarlet thread saved her because the spies did not kill her with the others, and by faith she became one with God's people. Eventually, this led to a prostitute becoming the grandmother of Jesus Christ himself (**Matt 1:5**). Jesus gives everyone time to come out of its love-affair with the world until it is finally too late.

We can see this one more way, in the **inverse parallel in John**. Now, it is **the Samaritan woman** who is compared to the Prostitute. It is the Babylonian harlot who sits upon "**the waters**" (**Rev 18:1**) and says, "**I am not a widow**" (**18:7**). In John, the Samaritan woman comes "**to draw water**" (**John 4:7**) and tells Jesus "**I have no husband**" (**4:17**). The life of the Babylon harlot is with **five** kings who have fallen, **one** who is, and one who is not yet, but he will remain **a little while** when he comes (**Rev 17:10**)—**one hour** (**12**). The Samaritan, remarkably, has had **five** husbands, the **one** with her now is not her husband (**John 4:18**), but Jesus remained there two days (**40**) and said, "**The hour is coming, and is now here, when the true worshipers will worship the Father in Spirit and truth, for the Father is seeking such people to worship him**" (**23**). Where? Neither on this mountain or in Jerusalem (**21**). We have just seen the mountains all fade into

nothing (**Rev 16:20**). This caused the disciples to **marvel** at his teaching to the Samaritan woman (**John 4:27**), even as John has **marveled** at the parallel teaching of the first angel about the woman (**Rev 17:6**).

Incredibly, just after they marveled at Jesus, the Samaritan woman left her water jar and went away into town and said to the people, “**Come, see a man who told me all that I ever did. Can this be the Christ?**” And “**They *went out of the city* and were coming to him**” (**John 4:30**). John’s Gospel is the earthly parallel to heavenly Revelation’s warning. “***Come out of her my people.***” When you see and understand all that is going on here, the demonic nature of the woman, her sure and certain doom, and most of all the grace of God in calling even prostitutes to come out and be clean, don’t just marvel at the teaching. Be a Virtuous Woman and faithfully, submissively, in wisdom obey the voice to come out. For it is the voice of the Bridegroom, the Son of God who is soon taking his own Bride made up of sinners saved and sanctified by his word, to be married to him forever.

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The Samaritan Woman	The Whore of Babylon
4:7 The Samaritan woman, who has come “to draw water ” says, “ <i>I have no husband</i> ” (4:17)	17:1 The Babylonian harlot, who sits upon “the waters ,” says, “ <i>I am not a widow</i> ” (18:7)
4:18 Jesus describes the Samaritan woman’s old life in the city: “you have had five husbands, and the <i>one</i> you now have is not your husband” “(Jesus) remained there two days” (4:40)	17:10 The angel describes the life of the Babylonian harlot in the city: “ five (kings) have fallen, and <i>one is</i> , the other has not yet come; when he (the seventh) comes, he shall remain a little while”
4:21 “neither on this mountain , nor in Jerusalem”	16:20 “and the mountains were not found”
4:27 “His disciples ... marveled that he spoke with a woman ”	17:6 John the disciple writes, “And when I saw the woman ... I marveled ”

The Samaritan Woman	The Bride of Christ
4:29–30 The Samaritan woman calls for the people to “‘Come’ ... (and) they came out of the city”	18:4 A voice from heaven calls: “ Come out of her (the city of the harlot), My people”
4:10, 28–29 “I would have <i>given</i> you living water ... So the woman <i>left her waterpot</i> , and went into the city, and said to the men, ‘ <i>Come ...</i> ’ ”	22:17 “And the Spirit and the bride say, ‘ <i>Come ...</i> ’ And let <i>the one who thirsts</i> come ... let the one who will take the water of life <i>without cost.</i> ”

