

(3) Rome was regarded by both Jews and Christians as being antagonistic to the kingdom of God. And its downfall was confidently expected. This conception is in accordance with the predicted downfall of Babylon (Revelation 14:8; 18:2:10–21). As Babylon had been the oppressor of Israel, it was natural that this new power, which was oppressing the people of God, should be designated as Babylon.¹

49. The Babylon in Revelation 17–18 speaks of ecumenical Babylon and refers figuratively to Rome. The prophecy that political Babylon will destroy religious Babylon is said to occur during the latter stages of the Great Tribulation.
50. This overthrow is prophesied in Revelation 18:2 and it contains the interesting phrase, “it has become the habitation of fallen angels and is a prison for every unclean spirit.”
51. This indicates that these demons are incarcerated in the specific geographical area of Babylon, or ecumenical Rome.

Analysis of the Noun φυλακή (*phulaké*) in Revelation 18:2

1. The angel communicating this information is the seraph-rank King of Arms of the Angelic College of Heralds.
2. It is obvious that the information he reveals is of such a nature that only a top-ranked seraph is allowed to divulge it.
3. In his comments, the seraph states that Babylon had become the location for a host of demons, characterized as “unclean spirits” who are now imprisoned in the city.
4. Religious Babylon has just been destroyed by Political Babylon. Religious Babylon is the ultimate development of the cosmic organization called the National Council of Churches which the seraph calls “Babylon the great!”

¹ A. F. Fortune, “Babylon in the New Testament,” in *The International Standard Bible Encyclopaedia*, gen. ed. James Orr (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1956), 1:358.

5. The seraph uses a code that identifies the initial effort by the Dark Side to develop a universal religious organization:

Genesis 11:1 - Now the whole earth used the same language and the same vocabulary.

v. 2 - It came about as they traveled east, that they found a plain in the land of Shinar [**Babylonia or Chaldea**] and settled there [**defiance of the divine mandate to separate in Genesis 10:32**].

v. 3 - They collectively said, “Come, let us make bricks and bun them thoroughly.” And they used brick for stone, and they used tar for mortar.

v. 4 - They collectively said, “Come, let us build [**collectivism**] for ourselves [**humanism**] a city, and a tower whose top will reach into heaven, and let us make [**rejection of divine provision & protection**] for ourselves a name [**arrogance**], otherwise we will be scattered abroad over the face of the earth.”

v. 5 - The Lord came down to see [**anthropomorphisms**] the city and the tower which the sons of men had built.

v. 6 - The Lord said, “Behold, they are one people [**internationalism**], and they all have the same language. And this is what they began to do [**separation from God and divine viewpoint**], and now nothing which they propose to do will be impossible for them [**momentum inside the cosmic systems results in reverse process reversionism**].

v. 7 - Come, let Us [**the Trinity**] go down and there confuse their language, so that they will not understand one another’s speech [**difficulty to organize the masses**].”

v. 8 - So the Lord scattered them abroad from there over the face of the whole earth; and they stopped building the city.

v. 9 - Therefore its name was called Babel [**בְּבֶלֶל** (**Bavel**): **Babel** or “**confusion**”], because there the Lord confused the language of the whole earth; and from there the Lord scattered them abroad over the face of the whole earth.

6. The Babylonian system of amalgamation has been the trend of religions since the rebellion at Babel. The Catholic Church has always had an eye on global dominance while Islam's desire is a global caliphate.
7. The city of Babylon became a metonymy for Jewish and Gentile writers who employed the name Babylon to describe Rome. Even the Apostle John in Revelation 2:12-17 describes the city of Pergamum as "where Satan's throne is" and characterizing the culture of the town as, what shall we say ... Cosmopolitan. Licentious. Decadent. Concupiscent. Or a candidate for the metonymy, "Babylon."
8. The title of Babylon was inherited by Rome in the fourth century. It was a gradual transfer that began with the death of Attalus III, King of Pergamum, who bequeathed the city to Rome at his death (133 B.C.).
9. Peter refers to Rome as Babylon in:

1 Peter 5:13 - The ... in Babylon, chosen together with you, sends greetings, and so does my son, Mark.²

² Μάρκος (*Márkos*) refers to John Mark who ancient writers agree was Peter's amanuensis for the Gospel of Mark and who was in Rome when Peter wrote the Letter of First Peter.