

Focus: Rooted, Ready, Resilient

## Jeremiah 17:7-8

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### The Book of Revelation Summary

#### Chapter 17-22

Rev. Dr. Christopher Moore, Sr.

**Chapter 17** introduces us to the system that we know all too well in 2026, a corrupt system of government, culture, and world religions that leads people away from God. “For wide is the gate and broad is the way that leads to destruction, and there are many who go in by it,” (Matthew 7:13). This system is called:

- The Woman (v. 3, 4, 6, 7, 9, 18)
- Great Harlot or Prostitute (v. 1, 15, 16)
- Babylon the Great (v. 5).

The relationship between the woman (Babylon the Great/world system) and the beast (Antichrist) in Revelation 17 is mutually beneficial, but ultimately self-destructive. At first, the world system uses the beast’s power and authority to spread her influence and maintain control over the nations (v. 3). At the same time, the beast and his empire use the system’s legitimacy, wealth, and global reach to consolidate power and unite the world under his rule (v. 12–13, where the ten kings “give their power and authority to the beast,” and Revelation 13:4–8, where the world worships the beast and follows his authority).

Eventually, when the Antichrist no longer needs the world system, he and the ten kings turn on her and destroy her (v. 16–17), demanding exclusive worship and establishing his own absolute rule. This dynamic shows how evil alliances ultimately collapse under the weight of pride and power. When the Antichrist and his 10 kings fight against the Great Harlot, they do so for selfish reasons but are really playing into God’s hand. God decided all along to destroy Babylon (v. 16-17).

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**Chapter 18** vividly describes the actual fall and destruction of Babylon, the world system, detailing her immense wealth, global influence, and the suddenness of her ruin (v. 17). God uses the beast and his allies as instruments of judgment, but angelic forces and God's sovereign will are clearly at work throughout the chapter (v. 1-2). This destruction occurs before the battle of Armageddon, which is set up at the end of chapter 16 and fulfilled in chapter 19. In the midst of Babylon's downfall, God issues a clear call for His people to physically leave the city (v. 4). This is not about ceasing participation in her system, since believers are already excluded, but about escaping the coming destruction and judgment that will soon fall on Babylon and all who remain within her.

When Babylon falls, the kings of the earth, the merchants, and the shipmasters all mourn her destruction (v. 9-11, 17). These groups are devastated because they had grown rich and powerful through her luxury and trade, and now their source of wealth and security is gone. Their grief is not for Babylon's morality, but for their own loss (v. 17). The world's leaders and businesspeople are left in shock, watching from a distance as the system they depended on is destroyed.

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In **Chapter 19** heaven erupts in praise as a great multitude celebrates the fall of Babylon, declaring, "Hallelujah! Salvation and glory and honor and power belong to the Lord our God" (v. 1). The wedding supper of the Lamb is announced, and the faithful are called blessed for being invited to this great celebration (v. 7-9). All of heaven worships God, rejoicing that His judgments are true and just (v. 2).

Then, heaven opens and Christ appears riding a white horse, called Faithful and True, coming to judge and make war in righteousness (v. 11). The armies of heaven follow

Him, and with a sharp sword from His mouth He strikes the nations and defeats the beast, the false prophet, and their armies (v. 14-15, 19-21). This is the battle of Armageddon. The beast and false prophet are thrown alive into the lake of fire (v. 20), the rest of the people were killed with the sword (v. 21), and the victory of Christ is complete as He establishes His reign.

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**Chapter 20** introduces us to four major events that will happen after the Great Tribulation.

1. **Satan is Bound for One Thousand Years.** When Satan originally sinned, he was cast out of his exalted position in heaven, but he still had access to heaven. Satan ruled in the spiritual realm (Ephesians 2:1-4). It wasn't until Revelation 12, in the Tribulation, that Satan was cast out of heaven to earth. After the Battle of Armageddon, now in Revelation 20, Satan is bound and cast into the bottomless pit. At this point, he has absolutely no influence over the nations of the world (v. 1-3).
2. **Christ Reigns on Earth with the Saints for One Thousand Years.** While Satan is bound, Christ will reign on earth with his saints. Faithful believers, especially those martyred during the Tribulation, will be resurrected to reign with Christ during the Millennium. This "first resurrection" is for the righteous only; the wicked are not raised until after the Millennium. Those who participate in the first resurrection are eternally secure and will never face the "second death" (v. 4-6).
3. **Satan Will Be Released from Prison (v. 7-10).** Interestingly, during this reign, scholars believe people will have children, who also need to make a personal decision for Christ. Many outwardly conform to Christ's rule but inwardly reject Him; when Satan is released, he deceives these unbelieving descendants, and they join his final rebellion. God swiftly destroys his followers. Satan is then cast into the lake of fire forever, ending his opposition to God once and for all.
4. **Great White Throne Judgment (v. 11-14).** The Great White Throne Judgment is where all unbelievers are judged by their works and, because their names are

not found in the book of life, are cast into the lake of fire for eternal separation from God.

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**Chapter 21** describes the eternal home of God's people, a new, perfect creation where God dwells with us forever, and all sorrow and evil are gone. God creates a new heaven and a new earth, for the first heaven and earth have passed away. The holy city, New Jerusalem, comes down from heaven, prepared as a bride for Christ. God dwells with His people. He wipes away every tear, and there is no more death, sorrow, crying, or pain (v. 3-4). Everything is made new, and those who overcome inherit all these blessings, while the unrepentant are excluded (v. 5-8).

John is shown the New Jerusalem in detail: it is radiant, immense, and perfectly designed, with gates of pearl, foundations of precious stones, and streets of gold (v. 9-21). There is no temple, because God and the Lamb are its temple; there is no sun or moon, because God's glory lights the city (v. 22-23). The nations walk in its light, the gates are always open, and nothing impure enters. Only those whose names are written in the Lamb's book of life (v. 24-27).

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**Chapter 22** describes the blessings of eternal life with God, the certainty and urgency of Christ's return, and closes with an invitation to all to receive the gift of life and a final prayer for Jesus to come.

First, we see the blessings of eternal life. John sees a vision of the river of the water of life flowing from the throne of God and of the Lamb (v. 1). On either side stands the tree of life bearing twelve kinds of fruit, with leaves for the healing of the nations (v. 2). The curse is removed, God's servants worship Him, see His face, and reign forever in His light, no more night, no need for sun or lamp (v. 3-5).

Then the angel affirms that these words are faithful and true (v. 6), and Jesus declares, "Behold, I am coming quickly," promising blessing to those who keep the words of this prophecy (v. 7). So, anyone reading Revelation will know that these events are not far-fetched, but closer than you think.

Jesus then gives us both an invitation and a warning. As He does, He identifies Himself as the Alpha and the Omega, the First and the Last (v. 13), the Root and Offspring of David and the Bright Morning Star (v. 16). The Spirit of God and the Bride (the Church) extend the call: "Let the one who is thirsty come" (v. 17).

John comes to the conclusion and offers a solemn warning not to add to or take away from the prophecy of this book (v. 18-19).

The book closes with Christ's promise, "Surely I am coming quickly" (v. 20), John's response, "Amen. Even so, come, Lord Jesus," and a final benediction of grace (v. 21).

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