

Isaiah's Book of Consolation (Isaiah 40-55)
(#9) The Servant Israel is the Lord's Witness (Isaiah 43:8-13)

Outline of Isaiah 40-66

SECTION THREE: ORACLES OF REDEMPTION AND CONSUMMATION

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Today we will continue our study of Isaiah 40-55, commonly known as "The Book of Consolation." The word, consolation, speaks of the peace and comfort that God brings His people to experience through Him bringing them salvation from their sins. This portion of Isaiah is both historic and prophetic. As *history*, it describes what God had intended to do on behalf of a remnant of Jewish people whom He had preserved for Himself through His judgment. He purposed to enable these Jewish people to return from the place of exile, to which God had driven them, to return to their homeland. It would be there that He would send His Servant, which is would be Jesus Christ, who would be their Savior-King, who would cleanse them of their sin, and who would protect them and preserve them unto their final destiny, which is life in a new heavens and earth. And so, as *prophecy*, this portion of God's Word in Isaiah looks forward to the salvation that is wrought by Jesus Christ through His crucifixion, when He died to atone for the sins of His people. It also looks forward prophetically to a great ingathering of His people, who are both Jewish and Gentile, whom the Lord is bringing to Himself in salvation. This gathering of "outcasts", of sinners, God is calling unto salvation from all corners of the world. This is what God has been accomplishing in fulfilment of Isaiah's prophecy for these past 2,000 years.

For our better understanding of these matters, let us rehearse in some detail the historical context of this portion of God's Word. Isaiah was God's prophet who lived in the 700's BC, declaring forth the Word of God regarding God's dealings with Israel as well as with the nations of the world at that time in history. Isaiah revealed that it was God's purpose to bring His judgment upon Israel for its long history of refusing to order its life according to God's law that He had delivered to them long before. God had established a covenant relationship with Israel through Moses, late in the 15th century before Christ. At that time God had graciously brought the Jewish people out of slavery in Egypt, setting them free, promising to give them the land of Canaan, as He had promised their forefathers, Abraham, Isaac, and Jacob. After God had delivered Israel out of Egypt, He had brought them to Mount Sinai. It was then and there that God constituted the Jewish people as the nation of Israel. God gave them His law, the Ten Commandments (See Exodus 20:1ff).

God promised them that after He had given them the land of Canaan, that He would regard them and treat them as His chosen nation, Israel, if they would order their life according to His law that He had given them. But apart from limited periods of time in which God had raised up leaders of His people who led them rightly, the subsequent centuries were a sad record of Israel's defiance and defection. Because of Israel's refusal and failure to keep God's law according to its covenantal obligation to God, God purposed to judge His people for their sin. God raised up the nation of Babylon, a pagan nation that came to be the world empire of the day. In 586 BC Babylon had conquered Judah (Israel), destroying Jerusalem and the Jewish temple. The survivors of the invasion and siege were taken to Babylon as slaves. God's judgment had cast His people out of the land and placed them at the hands of oppressive masters.

However, although Israel had experienced God's just judgment, God had purposed to forgive His people for their sins and restore them to their land. God Himself would save them due to His mercy and grace. It was not because they deserved His favor; they had warranted God's rejection and judgment. God purposed by His power to do for them that which they could not do for themselves. Now in order for God to enable the restoration of His people, He would break the power of Babylon that held His people in its control. God would raise up another nation, led by a man who would defeat Babylon. He would then issue the decree for the Jews to be released from their bondage and He would enable their return to their homeland of Israel. It is this great event of deliverance of His people from Babylon that is in view before us in this portion of Isaiah's prophecy. In this portion of God's Word Israel is set forth as a witness to the world of God's dealings with them. Although God had been faithful to Israel, Israel had been unfaithful to God. Nevertheless God would use Israel as a witness of His mercy, His kindness, His wisdom, His power, His grace, when He restored them unto Himself. He would first deliver them from their oppressors, direct them and provide for them in their return to the land. And then God would send another Servant, His own dear Son, Jesus Christ, who would through His life and death on the cross atone for His people's sins. He would become their King. They would be His people. He would govern them and direct them through life unto their future and final inheritance, a new Jerusalem, in a new earth, with a new heavens.

In order for us to gain the proper literary context of our passage, we wish to review and enhance our understanding of the first 7 verses of Isaiah 43 before we proceed farther into the chapter before us.

H. God's Commitment to Save His People by His Grace (43:1-7)

Now in Isaiah 43:1-7 we read of God's commitment to deal with His people according to His grace. They did not merit God's favor. God was not obligated to work on their behalf. God did so freely of His own will in accordance with His eternal purpose. In spite of their sinfulness, God assured His people that they would be the objects of His saving action. We read in **verse 1**,

*But now, thus says the LORD, who created you, O Jacob,
And He who formed you, O Israel:
"Fear not, for I have redeemed you;
I have called you by your name;
You are Mine.*

God Himself had purposed to "purchase" them from their slavery. It is expressed in the past tense to show the certainty that God would bring to pass His good plans for His people. These people, although still in helpless bondage to the Babylonians, could be assured of God's commitment to them because...

- 1) God had created them,
- 2) God had redeemed them,
- 3) God called them to Himself (by name) and possessed them

We read further in **verse 2** that they could be assured of divine favor because of His presence and His protection.

*“When you pass through the waters, I will be with you;
And through the rivers, they shall not overflow you.
When you walk through the fire, you shall not be burned,
Nor shall the flame scorch you.*

How could they doubt? How could they fear? If God was for them, what could stand against them?

Take note of the theme of the “journey” that was before them. After God effected their release, He would direct them to their “homeland.” But how could this occur? We read in **verse 3a**,

*For I am the LORD your God,
The Holy One of Israel, your Savior;*

How can this deliverance occur for this people? It is because...

- 1) He is “the LORD your God” -- He is your Head
- 2) He is the “Holy One of Israel” -- He is your Sanctifier
- 3) He is their “Savior” -- He is your Deliverer

We then read in **verse 3b**,

*I gave Egypt for your ransom,
Ethiopia and Seba in your place.*

God regards His own people as having foremost importance to Himself; He would sacrifice other nations in order to bring about their safety. God at times brings relief or deliverance to us by causing two tyrants to fight one another rather than turn against us. In a sense, they are given over as a ransom in the place of His people. In order to preserve them, He destroyed those who afflicted them.

We then read in **verse 4**,

*Since you were precious in My sight,
You have been honored,
And I have loved you;
Therefore I will give men for you,
And people for your life.*

This describes God’s covenant love for His people. They are precious because God regards them so, not because they are any better or nobler than others. God prefers His people to others. He had set His love upon them.

God then assured His people further in **verse 5**,

*Fear not, for I am with you;
I will bring your descendants from the east,
And gather you from the west;*

God tells His people, “Do not fear, for I am with you.” How could we fear, we who are His people through faith in Jesus Christ? Why should we fear? What can ultimately defeat us if God be for us? As is stated in the New Testament:

If God is for us, who can be against us? ³²He who did not spare His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things? ³³Who shall bring a charge against God’s elect? It is God who justifies. ³⁴Who is he who condemns? It is Christ who died, and

furthermore is also risen, who is even at the right hand of God, who also makes intercession for us.
³⁵Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? ³⁶As it is written:

“For Your sake we are killed all day long;
We are accounted as sheep for the slaughter.”

³⁷Yet in all these things we are more than conquerors through Him who loved us. ³⁸For I am persuaded that neither death nor life, nor angels nor principalities nor powers, nor things present nor things to come, ³⁹nor height nor depth, nor any other created thing, shall be able to separate us from the love of God which is in Christ Jesus our Lord. (Rom. 8:31-39)

God’s great comfort is the rightful possession of the child of God, the one who believes in and follows Jesus Christ.

Now the immediate context is God’s commitment to restore His people from Babylon. But these words reveal the heart of God and purpose of God toward all of His people, those who have faith in Him as their God and as the One who saves them from their sin through Jesus Christ.

Verses 6 and 7 shows to what extent God would go to gather all of His people and bring them unto Himself.

*I will say to the north, ‘Give them up!’
And to the south, ‘Do not keep them back!’
Bring My sons from afar,
And My daughters from the ends of the earth—
⁷Everyone who is called by My name,
Whom I have created for My glory;
I have formed him, yes, I have made him.”*

God issues the command for His people to be gathered to Himself out of Gentile lands. And who is it that are the objects of this summons? “Everyone who is called by My name, whom I have created for My glory, I have formed him, yes, I have made him.” These are all descriptions of not only Old Testament Israel, but of New Testament Christians also. And so, even though the historic context speaks directly to the remnant of Jews in Babylon, the language reaches beyond to God’s purpose for all of His people scattered throughout the world. This idea is conveyed in many places of the Old Testament, but we may consider **Psalms 67**. Give attention to the world-wide scope of God’s purpose to call His people unto Himself.

God be merciful to us and bless us,
And cause His face to shine upon us, Selah
²That Your way may be known on earth,
Your salvation among all nations.

³Let the peoples praise You, O God;
Let all the peoples praise You.
⁴Oh, let the nations be glad and sing for joy!
For You shall judge the people righteously,
And govern the nations on earth. Selah

⁵Let the peoples praise You, O God;
Let all the peoples praise You.
⁶Then the earth shall yield her increase;
God, our own God, shall bless us.
⁷God shall bless us,

And all the ends of the earth shall fear Him.

We now arrive to a new section of this portion of God's Word. In Isaiah 43:8 through 13 we read of...

I. The Servant Israel is the Lord's Witness (Isa. 43:8-13)

Let us first read this passage in its entirety.

⁸Bring out the blind people who have eyes,
And the deaf who have ears.

⁹Let all the nations be gathered together,
And let the people be assembled.

Who among them can declare this,
And show us former things?

Let them bring out their witnesses, that they may be justified;
Or let them hear and say, "It is truth."

¹⁰"You are My witnesses," says the LORD,

"And My servant whom I have chosen,
That you may know and believe Me,
And understand that I am He.
Before Me there was no God formed,
Nor shall there be after Me.

¹¹I, even I, am the LORD,
And besides Me there is no Savior.

¹²I have declared and saved,
I have proclaimed,
And there was no foreign god among you;
Therefore you are My witnesses,"
Says the LORD, "that I am God.

¹³Indeed before the day was, I am He;
And there is no one who can deliver out of My hand;
I work, and who will reverse it?"

What is suggested in these verses is another court scene in which God is conducting a hearing. He calls forth witnesses to testify to His dealings with His people. But God first calls forth witnesses from among the pagan nations to give witness to their "gods." But they are as blind and deaf witnesses. They know nothing at all. Here are Matthew Henry's comments on these false witnesses:

God here challenges the worshippers of idols to produce such proofs of the divinity of their false gods as even this very instance (to go no further) of the redemption of the Jews out of Babylon furnished the people of Israel with, to prove that their God is the true and living God, and he only.

I. The patrons of idolatry are here called to appear, and say what they have to say in defence of their idols, vs. 8, 9. Their gods have *eyes and see not, ears and hear not*, and those that make them and trust in them are like unto them; so David had said (Psa. 115:8), to which the prophet seems here to refer when he calls idolaters *blind people that have eyes, and deaf people that have ears*. They have the shape, capacities, and faculties, of men; but they are, in effect, destitute of reason and common sense, or they would never worship gods of their own making. "*Let all the nations therefore be gathered together, let them help one another, and with a combined force plead the cause of their dunghill gods; and, if they have nothing to say in their own justification, let them hear what the God of Israel has to say for their conviction and confutation.*" ¹

¹ *Commentary on the Whole Bible by Matthew Henry*, vol. 4, p. 427.

The Gentiles themselves would have to admit in their witness that their gods were no gods. They could not deliver them from God's dealings with them in order to gain the release of His people. They would be forced to admit that their gods are no gods.

But in contrast to the idolaters who could produce no evidence as witnesses to the reality of their gods, for their gods were blind and deaf, as were their worshippers, God calls forth His people as His witnesses to testify to His purpose and power to deliver them from their oppressors. He would so deal with them, bring salvation to them, that they would have ample evidence for which they could testify. God had chosen the ones whom He purposed to rescue to be His faithful witnesses of His power and His faithfulness.

The God of the Bible claims to be the only God who exists and His people would testify to this truth. Again, **verse 11** states what it was that His witnesses were to testify, that He only is the true God.

¹¹I, even I, am the LORD,
And besides Me there is no Savior.
¹²I have declared and saved,
I have proclaimed,
And there was no foreign god among you;
Therefore you are My witnesses,"
Says the LORD, "that I am God.
¹³Indeed before the day was, I am He;
And there is no one who can deliver out of My hand;
I work, and who will reverse it?"

Now down through history God had always revealed Himself as the sole God of the universe. The Bible presents the monotheist God as the only God that exists. But because of Israel's proneness to idolatry and its tendency to be syncretistic in the lands of idolatry in which they dwelled, many of the Jewish people in history were not monotheists, but rather they were polytheistic. That was a major problem before the Babylonian exile; they had believed in other gods, sometimes they served other gods alongside of the God of Israel, at other times they served other gods instead of the one true God. But the Babylonian exile cured the Jewish people of this error. They were thorough-going monotheists in their national existence from their release from Babylon in the 6th century BC. The manner of their deliverance from an idolatrous nation showed them that God is not merely greater than all other gods, but in actuality, He was the only true God, who transcends physical borders.

J. God's Commitment to Redeem and Restore Israel from Babylon (43:14-21)

In order for God to effect the release of His people, He must first defeat and disarm their captors. **Verses 14 and 15** read,

¹⁴*Thus says the LORD, your Redeemer,
The Holy One of Israel:
"For your sake I will send to Babylon,
And bring them all down as fugitives—
The Chaldeans, who rejoice in their ships.
¹⁵I am the LORD, your Holy One,
The Creator of Israel, your King."*

To bring to pass His commitment to free His people, He first would judge Babylon. As long as Babylon had power over them, they would remain its captive.

This act of God in which He delivered His people from the Babylonian captivity is an illustration of God bringing about our deliverance as Christians in this new covenant, this New Testament age. God, in order to redeem us unto Himself, dealt with sin itself through Jesus Christ, sin which had mastery over us. As long as sin had power, His people would be in bondage. We read this in **Romans 6:16-18**, in which the apostle Paul wrote of God delivering us from our former bondage to sin.

Do you not know that to whom you present yourselves slaves to obey, you are that one's slaves whom you obey, whether of sin leading to death, or of obedience leading to righteousness? ¹⁷But God be thanked that though you were slaves of sin, yet you obeyed from the heart that form of doctrine to which you were delivered. ¹⁸And having been set free from sin, you became slaves of righteousness.

And how did God accomplish this deliverance on our behalf? We read in **Romans 8:2 and 3**:

For the law of the Spirit of life in Christ Jesus has made me free from the law of sin and death. ³For what the law could not do in that it was weak through the flesh, God did by sending His own Son in the likeness of sinful flesh, on account of sin: He condemned sin in the flesh,...

Let us return to our passage. We read in **Isaiah 43:14** that God

***“For your sake I will send to Babylon,
And bring them all down as fugitives—
The Chaldeans, who rejoice in their ships.***

God sent the Babylonians down the river (the Euphrates) to be exported as slaves on what were once their own ships. Perhaps the very ships that had brought slaves to Babylon are now to be used to ship off the Babylonians into slavery. God has a way of punishing people in the very thing(s) they once boasted.

It was God's kingly authority by which He accomplished these feats. We read in **verse 15**,

***¹⁵I am the LORD, your Holy One,
The Creator of Israel, your King.”***

God is The Sovereign Ruler, the King, over all of the works of his hands. Because He is the Creator of all things, He is the sovereign King or Ruler over all things. Our Sovereign God, God the Father, has made His Son, Jesus Christ, the God-Man, to be our Sovereign King who rescues us from our enemies, which is sin, satan, and the worldly system under which we live. He has created us, when He brought us to saving faith in Him. Ephesians 2:10 reads that “we are His workmanship, **created** in Christ Jesus for good works, which God prepared beforehand that we should walk in them” (Eph. 2:10). And 2 Corinthians 5:17 describes this new creation into which God has brought us: “Therefore, if anyone is in Christ, **he is a new creation**; old things have passed away; behold, all things have become new” (2 Cor. 5:17).

In **verses 16 and 17** we read of God's delivering and leading His people in a **Second Exodus**. Just as God had long before gone down into Egypt and had defeated Egypt in order to deliver His people, Israel, and bring them to the Promised Land; similarly, God would deliver His people from Babylon. We read,

***¹⁶Thus says the LORD, who makes a way in the sea
And a path through the mighty waters,
¹⁷Who brings forth the chariot and horse,
The army and the power
(They shall lie down together, they shall not rise;
They are extinguished, they are quenched like a wick):***

The prophet alludes here to His dealings in Egypt with Pharaoh and his army. The Lord rescued His people from Egypt by bringing them through the parting of the Red Sea. God then caused the Red Sea to return upon the Egyptian chariots and army, thereby destroying them and bringing an end of their pursuit of His people. And so here we see God's commitment to overthrow Babylon in order to secure the release of His people. God called upon His people to recall His former dealings with Egypt so that they might be encouraged that He would bring to pass His present plans to deliver them from Babylon.

We then read **verses 18 and 19** the theme of the pilgrimage through the wilderness on their return to their "homeland."

¹⁸***“Do not remember the former things,
Nor consider the things of old.***

¹⁹***Behold, I will do a new thing,
Now it shall spring forth;
Shall you not know it?
I will even make a road in the wilderness
And rivers in the desert.***

²⁰***The beast of the field will honor Me,
The jackals and the ostriches,
Because I give waters in the wilderness
And rivers in the desert,
To give drink to My people, My chosen.***

²¹***This people I have formed for Myself;
They shall declare My praise.***

The people are encouraged not to look backward to the glory of the first Exodus but, rather, forward to a greater deliverance--that which will come from Babylon but will culminate through the life and work of Jesus Christ whom God would send to be their Savior. The new thing is the New Exodus, which although is presented as new life upon being delivered from Babylon, in truth it looks beyond that historical event when all of His people will enjoy a great Exodus from this fallen world which holds us in bondage, even "Babylon, as an emblem of this fallen world system. In the last book of the Bible, Revelation, God's people are delivered from the oppression of "Babylon", which throughout the Bible been an emblem of the corrupt and oppressive fallen world system which has kept His people in bondage and from which God has purposed to set His people free through Jesus Christ.

Our Lord Jesus spoke of His own "exodus" out of this world system. He departed this fallen world through His death and entered into His eternal glory. We read of this in the event of the transfiguration of Jesus. Here is Luke's account:

²⁸Now it came to pass, about eight days after these sayings, that He took Peter, John, and James and went up on the mountain to pray. ²⁹As He prayed, the appearance of His face was altered, and His robe became white and glistening. ³⁰And behold, two men talked with Him, who were Moses and Elijah, ³¹who appeared in glory and ***spoke of His decease*** which He was about to accomplish at Jerusalem. ³²But Peter and those with him were heavy with sleep; and when they were fully awake, they saw His glory and the two men who stood with Him. ³³Then it happened, as they were parting from Him, that Peter said to Jesus, "Master, it is good for us to be here; and let us make three tabernacles: one for You, one for Moses, and one for Elijah"—not knowing what he said.

³⁴While he was saying this, a cloud came and overshadowed them; and they were fearful as they entered the cloud. ³⁵And a voice came out of the cloud, saying, "This is My beloved Son. Hear Him!" ³⁶When the voice had ceased, Jesus was found alone. But they kept quiet, and told no one in those days any of the things they had seen. (Luke 9:28-36)

The word "decease" in Luke 9:30 is the translation of the word **τὴν ἔξοδον**, which is "the Exodus." Our Lord was speaking to Moses and Elijah of His soon exodus from this world that would be accomplished

at Jerusalem. And so, God has set forth once again both His intention and His ability to bring to pass the deliverance of His people from the bondage they had brought upon themselves through their sin.

However, what was the response of the Jewish people of this good news that had been proclaimed to them? Did they immediately receive in faith this word of promise and did they begin to live their lives accordingly? No, as we read in **verses 22ff.**

- ²²“But you have not called upon Me, O Jacob;
And you have been weary of Me, O Israel.
²³You have not brought Me the sheep for your burnt offerings,
Nor have you honored Me with your sacrifices.
I have not caused you to serve with grain offerings,
Nor wearied you with incense.
²⁴You have bought Me no sweet cane with money,
Nor have you satisfied Me with the fat of your sacrifices;
But you have burdened Me with your sins,
You have wearied Me with your iniquities.

The Jews were wholly unable and unwilling to respond to God in humble faith and obedience. They continued to aggravate their guilt and presume upon God’s mercies toward them. Nevertheless, God purposed to proceed with His purpose. He would save them. He would not do so because they wanted it or merited it, but rather solely because God Himself desired to deliver his people for the sake of His own name, so that through this great act of redemption and deliverance, He alone might be glorified. We read of God’s intention in the face of their neglect, failure, and refusal to come to Him in humble faith and submission. Here is **Isaiah 43:25-28.**

- ²⁵“I, even I, am He who blots out your transgressions for My own sake;
And I will not remember your sins.
²⁶Put Me in remembrance;
Let us contend together;
State your case, that you may be acquitted.
²⁷Your first father sinned,
And your mediators have transgressed against Me.
²⁸Therefore I will profane the princes of the sanctuary;
I will give Jacob to the curse,
And Israel to reproaches.

Here we have confirmed that God’s work of bringing salvation to His people is solely due to God’s grace alone. As though to underscore what has already been set forth, it was not due to their merit that He was doing this, but rather it was due to His grace. God’s wrath was upon this people. Notice the frequency of God’s use of “Me” in these verses. God had been offended and affronted. He had been “burdened” and “wearied” by their sins. Nevertheless, God had purposed to glorify Himself through His mercy and grace shown to them. As one once wrote concerning this: “He blots out the iniquities of His people, and restores them to freedom; for they have no merits by which they could obtain it, since they deserve the severest punishment, and even destruction” (John Calvin). No one can obtain pardon from God until and unless the mercy, grace and goodness of God alone are relied upon.

Now their rejection of this good news presents a “problem.” If His people are this guilty, how can God be just in setting them free? The answer is that the Servant (Messiah) will atone for their sin so that God could be just in His forgiveness of their sins.

Now let us close with a view to the larger picture. God revealed through Isaiah of His intention to save His people from bondage in Babylon and deliver them so that they could journey to their homeland.

This temporal deliverance began to occur in 539 BC when the Persian King Cyrus captured and conquered the ancient city of Babylon. But this past deliverance is used in Scripture to foreshadow a far greater act of salvation that God accomplishes on behalf of His people. As we have stated, “Babylon” in Scripture is often to be understood as the historic kingdom of the 7th and 6th centuries BC who had conquered the known world. But “Babylon” has also been a metaphor of the entire fallen world system that has resisted God and has afflicted His people throughout all of history. Genesis speaks of “Babylon”, which was centered in the tower of “Babel”, when was a united effort of fallen man to break from his dependence and submission to the true God in their efforts to be the controller of their own false “gods” which they presumed would show them favor. But in the opening century of the New Testament era, “Babylon,” the fallen world system was manifest in and through the Roman Empire. And for several centuries into the Christian era this “Babylon” afflicted the true people of God—Christians, from which they needed deliverance. The Book of Revelation presents Jesus Christ as the crucified, buried, risen, enthroned King of kings who would affect the deliverance, the salvation of His people from this oppressive, corrupt, world system. And so we read of the fall of “Babylon”, the fallen world. Babylon in the book of Revelation is not an endtime short-lived kingdom of an endtime antichrist, it is a corrupt kingdom of this fallen world of which all unbelievers have been sold. The mark of the beast is upon their forehead, that is, the world owns them. Just as an ancient slave master would place his name on the forehead or hand of his slave to connote his ownership, so all those who are “owned” by this fallen world of “Babylon” will be overturned when God brings His judgment upon the world. God has purposed to send forth His Son, Jesus Christ, King of kings and Lord of lords, with the commission to overthrow and utterly destroy Babylon, first calling His people to come forth from this “city” so that they are not condemned with it. And so we read in Revelation 18 what God enabled John the Apostle to see. John wrote:

After these things I saw another angel coming down from heaven, having great authority, and the earth was illuminated with his glory. ²And he cried mightily with a loud voice, saying, “Babylon the great is fallen, is fallen, and has become a dwelling place of demons, a prison for every foul spirit, and a cage for every unclean and hated bird! ³For all the nations have drunk of the wine of the wrath of her fornication, the kings of the earth have committed fornication with her, and the merchants of the earth have become rich through the abundance of her luxury.” ⁴ And I heard another voice from heaven saying, “Come out of her, my people, lest you share in her sins, and lest you receive of her plagues. ⁵For her sins have reached to heaven, and God has remembered her iniquities. ⁶Render to her just as she rendered to you, and repay her double according to her works; in the cup which she has mixed, mix double for her.” (Rev. 18:1-6)

We come out of this fallen and condemned “city” Babylon, the fallen world system, by repenting of our sins, believing and submitting to Jesus Christ as our Lord and Savior, who alone can deliver us according to His mercy from the damnation that is coming upon this world. May God enable us to take to heart this message as an urgent one. May we not doubt. May we not procrastinate. But let us flee to Jesus Christ. He will embrace us and count us as His own, the ones on whom He has set His love, ones for whom He has sworn to being them to deliver from bondage to sin and escort them to their heavenly Zion.

As God has said: “I will dwell in them and walk among *them*. I will be their God, and they shall be My people.” ¹⁷Therefore “Come out from among them and be separate, says the Lord. Do not touch what is unclean, and I will receive you.” ¹⁸“I will be a Father to you, and you shall be My sons and daughters, says the LORD Almighty” (2 Cor. 6:16-18)