

- I. "What will it take for the church to come out of Babylon?"  
(Revelation 18:1-5)
1. Developing a theology of martyrdom (Stephen in Acts 7:54-8:3 and the martyr/witnesses in the Book of Revelation): Martyrdom is the testimony of Jesus (Revelation 1:2, 9; 11:7; 12:17; 19:10). Jesus is the example for us (I Timothy 6:11-13 and John 18:33-38). Martyrdom releases an impartation of grace and power for the Gospel to be performed in the church and into the earth to fulfill the word of God and the purposes of the Lord (Colossians 1:24-29). Apostles and prophets are called into the heavenly council as angels/messengers to lead the church into the testimony of Jesus (Acts 6:15; Rev 1:1, 20; Amos 3:7 [Christian Standard Bible]; Jeremiah 23:21,22; Psalm 82:1-8). The witness of the martyrs is central to God's purposes for the realization of His kingdom through the church (Revelation 6:9-11; 12:10-11; 20:4).
  2. Learning to live in prophetic time (70 weeks of prophecy of Daniel 9:24-27; the difference between chronological time "chronos" and prophetic time "kairos") and the revelation of the mysteries of the kingdom (eschatological events): [See the accompanying handout for occurrences of the word "mystery" in the New Testament]. In Greek "chronos" means a specific amount of time or a set period of time (minutes, days, weeks, years). "Kairos" speaks of the quality of time, such as an "opportune moment," or a "critical time period," or an "opportunity to accomplish something important or significant." Revelation 10:6 (King James Version) says the "chronological/chronos" time is no longer since the 490 years of the 70 weeks of Daniel 9 has already been fulfilled. "Prophetic time" is "kairos" time (Revelation 1:3; 11:18; 12:12, 14; 22:10). The church lives now out of what Jesus has done in His death, resurrection, and ascension. This involves the renewal of the mind to see all things from the prophetic standpoint and to see the revelation of the mysteries of the kingdom of God that are being established in human history (Revelation 1:20; 10:7; 17:5, 7). The church must define kingdom reality and define what Babylon is so as to embrace kingdom life and forsake Babylonian idolatry.
  3. Intercessory Prayer:
    - (A) Like the "todah" prayer of Daniel 9:1-19 ("todah" is the Hebrew word for "confession" in verses 4 and 20) that brings the Lord to forgive sin and restore His people from exile.
    - (B) Like Stephen's prayer of forgiveness in Acts 7:60.
    - (C) Like the intercession of the saints in Revelation 5:8 and the intercession that "tips the bowl of incense" and releases the seven trumpets in the earth in Revelation 8:1-6.
    - (D) Like the petition in the Lord's prayer that prays "Your kingdom come, Your will be done on earth as it is in heaven" (Matthew 6:10).
    - (E) Walter Wink says "History belongs to the intercessors." Intercessory prayer sets in motion the manifestation of God's kingdom in the earth (Revelation 11:15).

4. Discerning the will of the Lord in repentance (how the church gets out of Babylon) and promise (how the church walks in the testimony of Jesus) in the prophetic messages to the seven churches in Asia (Revelation chapters 2 and 3).
5. Seeing the church and how it is central in the establishing of the Lord's kingdom purposes in human history: The church is the vehicle of fulfilled eschatology. The book is addressed to the church (Revelation 1:4) by the Lord and the concluding statement by Jesus designates the church is the focus of the entire book (Revelation 22:16). The final statement in the book is the response of the church/bride in the power of the Spirit to Jesus (Revelation 22:20).
6. Moving in worship and warfare: The church must be prepared for its work on earth by first learning in heaven to be encouraged, empowered, disciplined, taught, set free from bondage to sin and demonic power, and healed so that they might go forth to proclaim the Gospel to the nations. Identity (worship) must precede work (warfare). This is why the church goes to heaven in Revelation chapters 1 through 10 to learn how to worship and move in God's presence before the church goes forth to proclaim the Gospel in the earth in Revelation chapters 11 through 22.
7. Seeing things from heaven's perspective: John is brought up to heaven in Revelation chapters 4 and 5 in order to see human history and the kingdom of God the way the Lord sees these things. The book of Revelation demonstrates that we must not only see Jesus for who He is (Revelation chapter 1), but we must also see history the way the Lord God sees history (Revelation chapters 4 and 5).
8. Three perspectives to understanding the book of Revelation: "Blessed is he who reads and those who hear the words of this prophecy, and keep those things which are written in it; for the time is near (Revelation 1:3)."
  - (A) The teaching perspective: teaching, analyzing, conceptualizing, interpreting, and applying God's word. This is the one who "reads."
  - (B) The prophetic perspective: one must see things from heaven's standpoint/how the Lord sees things. This is the one who "hears."
  - (C) The apostolic perspective: this empowers us to live out what we are taught and hear. This is the one who "keeps."