



Convincing Lukewarm Christians to Come Out of Babylon | KIB 550

Kingdom Intelligence Briefing



Introduction

The biblical pattern suggests that lukewarm believers are rarely moved by information alone. Scripture addresses the heart, exposes competing loyalties, reveals the consequences of compromise, and then calls people to repentance and covenant faithfulness.

1. Defining Babylon and Answering the Call to Come Out

Revelation 18:4–8 (ESV)

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.”

Notice that God says, “my people.” The warning is directed to people who belong to Him but have become entangled with Babylon. That gives you an important pastoral starting point: the message is not simply “Babylon is evil.” It is that God’s people must not participate in Babylon’s sins.

Before we define Babylon, I want to point out that Babylon believes it will never see mourning. A bewitchment has captured Babylon

and all who dwell within it. **Much of modern Christianity has been enthralled with the same bewitchment. Therefore, we must begin binding the bewitchment's power over God's people before any forward movement can be established. If the Remnant does not pray against the bewitchment, those caught in its web of self-delusion will never hear the cry to come out or the Remnant's pleas to wake from spiritual slumber.**

The Spider's Web

What Mary saw with the spider, the spider's web, and even eggs lines up with Scripture regarding the enemy.

Ephesians 6:11 (ESV)

Put on the whole armor of God, that you may be able to stand against the schemes of the devil.

Wiles/Schemes: Greek word – *Methodeia*. We get the English words “method and methodical” from this Greek word. It means “deceit, scheming, cunning, craftiness, trickery, stratagems, cunning attacks, tricks, and system of rules.” **Logos Word Sense:** A way of doing something (deceptive), especially in a systematic way; implies an orderly local arrangement (usually in steps). This would certainly describe a spider's web! I think that the eggs in her vision would symbolize new stratagems for entrapment in the last days.

Binding the Strongman

Mark 3:27 (ESV)

But no one can enter a strong man's house and plunder his goods, unless he first binds the strong man. Then indeed he may plunder his house.

I believe that Satan's greatest prize is not world leaders in his grasp. It is lukewarm Christians! If he is going to be judged, what greater prize could he find than those who confessed the Lordship of Christ but entangled themselves in Babylon and will be judged with it!

Facts, and even the pleas for covenantal fidelity, are not enough. The influence of strongman (spirit of Babylon) must be bound over the lukewarm before they can be called out! Note: Bind up the influence and ask Heaven to bind up the strongman.)

Trace Babylon's Development

Trace Babylon as a biblical system from:

- Genesis 10:8–12 — Nimrod and the beginnings of his kingdom.
- Genesis 11:1–9 — Babel: centralized human rebellion, self-exaltation, and independence from God.
- Daniel 1:1–8 — Babylon attempts to reshape identity, education, diet, language, and allegiance.
- Daniel 3:1–18 — Babylon demands conformity and worship.
- Daniel 5:1–30 — Babylon profanes what God has declared holy.

- Revelation 17:1–18 — Babylon becomes associated with spiritual corruption and illicit alliance with worldly power.
- Revelation 18:1–24 — Babylon becomes an economic, cultural, commercial, and spiritual system under divine judgment.

Therefore, “coming out” should not be reduced merely to geographical separation. It is fundamentally a separation of allegiance, worship, values, practices, and participation in sin.

2. SHOW THEM THAT LUKEWARMNESS IS A LOYALTY PROBLEM

Revelation 3:15–16 is particularly important:

Revelation 3:15–16 (ESV)

“ ‘I know your works: you are neither cold nor hot. Would that you were either cold or hot! So, because you are lukewarm, and neither hot nor cold, I will spit you out of my mouth.

But continue through Revelation 3:17–19.

Laodicea believed:

“I am rich, I have prospered, and I need nothing.”

Christ's assessment was radically different.

This is one danger of spiritual Babylon: **it can create an environment where material comfort masks spiritual poverty.**

The person says, “I am fine.”

Christ says, in effect, “You do not understand your actual spiritual condition.”

That makes Revelation 3:19 crucial:

“Those whom I love, I reprove and discipline, so be zealous and repent.” (Revelation 3:19, ESV)

The message is severe precisely because Christ loves His people.

3. EXPOSING THE IMPOSSIBILITY OF DUAL ALLEGIANCE

One of the strongest approaches is not simply telling believers what Babylon is doing. Show them that Scripture does not permit divided allegiance.

- Joshua 24:15 — “Choose this day whom you will serve.”
- 1 Kings 18:21 — “How long will you go limping between two different opinions?”
- Matthew 6:24 — “No one can serve two masters.”
- James 4:4 — “Friendship with the world constitutes hostility toward God.”
- 1 John 2:15–17 — “Do not love the world or the things in the world.”

- 2 Corinthians 6:14–18 — “go out from their midst, and be separate from them.”
- Revelation 18:4 — “Come out of her, my people.”

These passages reveal a consistent biblical principle:

COVENANT WITH GOD REQUIRES EXCLUSIVE ALLEGIANCE TO GOD.

The issue, then, runs much deeper than avoiding certain worldly activities. The believer must ask:

- Who defines my values?
- Who defines righteousness?
- Who determines my identity?
- Whose approval am I seeking?
- What shapes my worldview?
- What controls my appetites?
- Where does my security come from?
- What am I unwilling to surrender to Christ?

Those questions move the discussion from an abstract “Babylonian system” to personal discipleship.

4. CONTRAST DANIEL WITH LOT

This could become one of the strongest teaching devices.

Daniel lived IN Babylon without Babylon getting INTO Daniel.

Daniel 1:8 says:

“But Daniel resolved that he would not defile himself...”
(Daniel 1:8, ESV)

Lot presents almost the opposite trajectory.

- Genesis 13:12 — Lot pitches his tents near Sodom.
- Genesis 14:12 — Lot is living in Sodom.
- Genesis 19:1 — Lot is sitting in the gate of Sodom.

The progression is striking:

PROXIMITY → ACCOMMODATION → INTEGRATION.

Daniel demonstrates another progression:

CONVICTION → SEPARATION → FAITHFULNESS → INFLUENCE.

That distinction also prevents “come out of Babylon” from being interpreted as abandoning society. Daniel remained deeply involved in Babylonian government while refusing Babylonian worship and defilement.

The biblical goal is not isolation. **It is consecration.**

5. SHOW THAT BABYLON OFFERS COUNTERFEITS

Babylon does not usually announce: “Reject God.”

Instead, it offers substitutes.

- God offers identity; Babylon manufactures identity.
- God offers covenant; Babylon offers conformity.
- God offers provision; Babylon offers materialism.
- God offers worship; Babylon offers entertainment and idolatry.
- God offers truth; Babylon offers narratives designed around human desire.
- God offers freedom through obedience; Babylon promises freedom through autonomy.

This takes you directly back to Genesis 3:1–6.

The serpent's strategy was not merely getting Eve to break a rule. **It was persuading humanity to determine good and evil independently of God.** That same principle reaches Babel:

“... let us make a name for ourselves” (Genesis 11:4, ESV).

The Kingdom says:

God's name must be exalted.

Babylon says:

Let us make a name for ourselves.

6. MAKE REVELATION 18:4 A COVENANTAL WARNING

The verse contains both command and consequence:

- “Come out of her, my people,

- b. lest you take part in her sins,
- c. lest you share in her plagues.”

(Revelation 18:4, ESV)

There is a progression:

PARTICIPATION → ACCOUNTABILITY → JUDGMENT.

That pattern appears repeatedly throughout Scripture.

- Achan participated in what God had forbidden, and judgment entered the covenant community (Joshua 7:1–26).
- Jehoshaphat formed an ungodly alliance and was rebuked (2 Chronicles 19:1–3).
- Israel repeatedly participated in Canaanite worship and subsequently experienced covenant discipline.

Therefore, coming out of Babylon is not merely a matter of personal preference. It concerns refusing participation in something God has placed under judgment.

7. DON'T ONLY PREACH “COME OUT.” TEACH “COME INTO.”

This is essential. God did not deliver Israel from Egypt merely to get Israel out of Egypt. He brought them OUT so He could bring them INTO covenant relationship with Himself.

Exodus 19:4–6 expresses this movement beautifully.

“I bore you on eagles’ wings and brought you to myself.”
(Exodus 19:4, ESV)

That gives us the fuller biblical equation:

OUT OF EGYPT
OUT OF BABYLON
OUT OF DARKNESS
OUT OF THE WORLD'S SYSTEM



INTO COVENANT
INTO HOLINESS
INTO THE KINGDOM
INTO OBEDIENCE
INTO FELLOWSHIP WITH GOD

Paul expresses the same movement:

“He has delivered us from the domain of darkness and transferred us to the kingdom of his beloved Son.” (Colossians 1:13, ESV)

This means the message cannot end with everything Christians must abandon. **They need to see what Christ is calling them toward.**

8. CALL FOR CONCRETE REPENTANCE

John the Baptist provides an important model. When people responded to his preaching, they asked:

“What then shall we do?” (Luke 3:10, ESV)

John gave concrete answers. That is where a “Come Out of Babylon” message should eventually lead.

Ask believers to examine:

- Entertainment.
- Money.
- Sexual morality.
- Business practices.
- Relationships.
- Spiritual practices.
- Consumerism.
- Technology.
- Political or cultural identity.
- Church traditions.
- Personal ambitions.
- Sources of truth and authority.

The question is not merely:

“Is this Babylonian?”

A sharper discipleship question is:

“Does this compete with my obedience and allegiance to Jesus Christ?”

9. CENTER THE APPEAL ON JESUS, NOT BABYLON

There is a danger in teaching extensively about Babylon: Babylon can accidentally become the center of the message. Revelation does not ultimately reveal the greatness of Babylon. It reveals the supremacy of Jesus Christ.

- Babylon falls.
- Christ reigns.

Therefore, the most compelling biblical call is not:

“Look how terrible Babylon is.”

It is:

“Look how worthy the Lamb is.”

Revelation 18 records Babylon's destruction.

Revelation 19 immediately turns toward heaven:

“Hallelujah! Salvation and glory and power belong to our God.”
(Revelation 19:1, ESV)

Then comes the marriage supper of the Lamb in Revelation 19:6–9.

There is a remarkable theological movement:

BABYLON FALLS → THE BRIDE PREPARES → THE KING RETURNS.

This should become the backbone of our end-time message.

10. THE CENTRAL MESSAGE

I would summarize the appeal this way:

- God is not calling His people out of Babylon because He wants to deprive them.
- He is calling them out because Babylon is under judgment.
- He is calling them away from mixture because He desires a holy people.
- He is calling them away from counterfeit identity because they belong to Christ.
- He is calling them away from slavery because He has called them into freedom.
- And He is calling them out of Babylon because the Bride must prepare herself for the coming King.

That connects Revelation 18:4 directly with Revelation 19:7:

“Let us rejoice and exult and give him the glory, for the marriage of the Lamb has come, and his Bride has made herself ready.” (Revelation 19:7, ESV)

Therefore, our end-time message should be:

“COME OUT OF BABYLON” IS NOT MERELY A WARNING
ABOUT JUDGMENT. IT IS A CALL FOR THE BRIDE TO PREPARE
FOR HER KING.

And that shifts the emphasis from fear-driven separation to
covenant faithfulness, holiness, repentance, and wholehearted
allegiance to Jesus Christ.