

# The Light of a Lamp in Spiritual Babylon

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It seems incongruous that spiritual Babylon, which is Satan's realm, would have any light in it. Certainly, it would not produce light by itself because Satan is against everything that represents the light of Almighty God.

For the commandment is a lamp, and **the law is light**... (Prov. 6:23a; cf. Jn. 8:44; NKJV used throughout unless otherwise noted; emphasis added).

In contrast to the darkness of spiritual Babylon and its ruler, Jesus Christ brings the light of Almighty God's law and commandments wherever he goes.

In him (Christ) was life, and the life was the light of men. <sup>5</sup>And the light shines in the darkness, and the darkness did not comprehend it (Jn. 1:4-5; Ed. note in parenthesis).

There are scriptural examples of Christ preaching to spirit-beings who are in darkness. Therefore, the light of Almighty God's word has been seen and heard by the fallen host, even if they didn't comprehend it due to Satan's many deceptions (Rev. 12:9; cf. Gen. 3:1).

For Christ also suffered once for sins, the just for the unjust, that he might bring us (you) to God, being put to death in the flesh but made alive by the Spirit (of Almighty God), <sup>19</sup>through which also **he (Christ) went and preached to the spirits in prison** (fallen host), <sup>20</sup>who formerly were disobedient, when once the longsuffering of God waited (patiently) in the days of Noah (hoping for repentance which did not occur), while the ark was being prepared, in which a few, that is, eight souls (living beings), were saved through water (symbol of baptism; cf. vs 21) (1Pet. 3:18-20; cf.

2Pet. 2:4; Ed. notes in parentheses; emphasis added).

As Christ is the same yesterday, today, and forever (Heb. 13:8), his message to the fallen host would have been the same as the one he preached to his twelve disciples.

I (Christ) have come as a light into the world, that whoever believes in me (what Christ taught; cf. Mt. 5:17-19; 7:21-23; 19:16-19) should not abide in darkness (symbol of Satan's deception) (Jn. 12:46; Ed. notes in parentheses).

Jesus Christ is not the only one representing the light of his Father's law and commandments. Every repentant sinner reflects this same light.

**You** (repentant sinners) **are all sons of light and sons of day**. We (collective members of God's true church) are not of the night, nor of darkness (1Thes. 5:5; Ed. notes in parentheses; emphasis added).

In fact, the next scripture confirms that members of the fallen host are exposed to the light of Almighty God's truth through His true church.

To the intent that **now the manifold** (many-sided) **wisdom of God** (Almighty) **might be made known by the church to the principalities** (rulers of the fallen host; cf. Eph. 6:12) and powers in the heavenly places (spirit realm of the fallen host) (Eph. 3:10; Ed. notes in parentheses).

Apparently, the fallen angels desire to know the things that God reveals to His church, but they are unable to understand it correctly due to their carnal and disobedient state of mind (Rom. 8:6-7). This same principle also applies to rebellious mankind (Rev. 12:9).

To them (Old Testament prophets; cf. vs 10) it was revealed that, not to themselves, but to us (you) they were ministering the things which now

have been reported to you through those who have preached the gospel (good news) to you by (through) the Holy Spirit (power of Almighty God) sent from heaven – **things which angels desire to look into** (1Pet. 12; Ed. notes in parentheses; emphasis added).

So, through the example of Jesus Christ, and his obedient servants, the fallen host is exposed to the light of God's truth. However, the Book of Revelation confirms that this light from Christ and his followers will eventually be extinguished completely from Satan's realm.

And the light of a lamp shall not shine in you (spiritual Babylon; cf. vs 21) anymore... (Rev. 18:23a).

As a second witness to this truth, Jesus Christ and the members of his church are compared to a bridegroom and a bride.

...And the voice of the bridegroom and bride shall not be heard in you (spiritual Babylon; cf. vs 21) anymore (Rev. 18:23b; Ed. note in parenthesis).

John the Baptizer knew that Christ was the bridegroom and the collective members of God's true church comprise Christ's bride.

He (Christ) who has the bride is the bridegroom; but the friend of the bridegroom (John the Baptizer), who stands and hears him, rejoices greatly because of the bridegroom's voice. Therefore this joy of mine is fulfilled (Jn. 3:29; Ed. note in parenthesis).

The Apostle Paul also understood this symbolic language describing the relationship between Christ and his church.

For I (Paul) am jealous for you with godly jealousy. For I have betrothed you to one husband (Christ), that I may present you as a

chaste virgin (untouched by sin) to Christ (2Cor. 11:2; Ed. notes in parentheses).

Husbands, love your wives, just as Christ also loved the church and gave himself for it (her), <sup>26</sup>that he might sanctify (set it apart from the ways of this present evil age; cf. Gal. 1:4) and cleanse it with the washing of water by the word, <sup>27</sup>that he might present it to himself a glorious church, not having spot or wrinkle or any such thing (symbols representing sin), but that it should be holy and without blemish (Eph. 5:25-27; Ed. notes in parentheses).

As soon as "the voice of the bridegroom and bride" are no longer heard by anyone in spiritual Babylon, their marriage takes place in the realm of the loyal host of heaven with great jubilation.

Let us be glad and rejoice and give Him (Almighty God) glory, for the marriage of the Lamb (symbol of Jesus Christ; cf. Jn. 1:29) has come, and his wife (God's true church) has made herself ready. <sup>8</sup>And to her it was granted to be arrayed in fine linen, clean and bright, for the **fine linen is the righteous acts of the saints** (Rev. 19:7-8; cf. **12:17**; Ed. notes in parentheses; emphasis added).

So, the phrase "the voice of the bridegroom and bride shall not be heard in you anymore", in Revelation 18:23, is referring to the examples of Jesus Christ and his church. Both act as witnesses against the rebellious conduct of Satan and the fallen host. This scripture is not referring to marriages between physical men and women.

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