

Revelation Chapter 18 — *Babylon is Fallen, is Fallen!!*

The Destruction of “Political (Economic or Commercial)” Babylon

Isaiah 21.9 *And, behold, here cometh a chariot of men, with a couple of horsemen. And he answered and said, **Babylon is fallen, is fallen**; and all the graven images of her gods he hath broken unto the ground.*

Revelation 14.8 *And there followed another angel, saying, **Babylon is fallen, is fallen**, that great city, because she made all nations drink of the wine of the wrath of her fornication.*

Revelation 18:1 And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory.

Revelation 18:2 And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird.

Revelation 18:3 For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies.

Revelation 18:4 And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.

Revelation 18:5 For her sins have reached unto heaven, and God hath remembered her iniquities.

Revelation 18:6 Reward her even as she rewarded you, and double unto her double according to her works: in the cup which she hath filled fill to her double.

Revelation 18:7 How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her: for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow.

Revelation 18:8 Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord God who judgeth her.

Revelation 18:9 And the kings of the earth, who have committed fornication and lived deliciously with her, shall bewail her, and lament for her, when they shall see the smoke of her burning,

Revelation 18:10 Standing afar off for the fear of her torment, saying, Alas, alas, that great city Babylon, that mighty city! for in one hour is thy judgment come.

Revelation 18:11 And the merchants of the earth shall weep and mourn over her; for no man buyeth their merchandise any more:

Revelation 18:12 The merchandise of gold, and silver, and precious stones, and of pearls, and fine linen, and purple, and silk, and scarlet, and all thyine wood, and all manner vessels of ivory, and all manner vessels of most precious wood, and of brass, and iron, and marble, **Revelation 18:13** And cinnamon, and odours, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and slaves, and souls of men.

Revelation 18:14 And the fruits that thy soul lusted after are departed from thee, and all things which were dainty and goodly are departed from thee, and thou shalt find them no more at all.

Revelation 18:15 The merchants of these things, which were made rich by her, shall stand afar off for the fear of her torment, weeping and wailing,

Revelation 18:16 And saying, Alas, alas, that great city, that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls!

Revelation 18:17 For in one hour so great riches is come to nought. And every shipmaster, and all the company in ships, and sailors, and as many as trade by sea, stood afar off,

Revelation 18:18 And cried when they saw the smoke of her burning, saying, What *city is* like unto this great city!

Revelation 18:19 And they cast dust on their heads, and cried, weeping and wailing, saying, Alas, alas, that great city, wherein were made rich all that had ships in the sea by reason of her costliness! for in one hour is she made desolate.

Revelation 18:20 Rejoice over her, *thou* heaven, and ye holy apostles and prophets; for God hath avenged you on her.

Revelation 18:21 And a mighty angel took up a stone like a great millstone, and cast *it* into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all.

Revelation 18:22 And the voice of harpers, and musicians, and of pipers, and trumpeters, shall be heard no more at all in thee; and no craftsman, of whatsoever craft *he be*, shall be found any more in thee; and the sound of a millstone shall be heard no more at all in thee;

Revelation 18:23 And the light of a candle shall shine no more at all in thee; and the voice of the bridegroom and of the bride shall be heard no more at all in thee: for thy merchants were the great men of the earth; for by thy sorceries were all nations deceived.

Revelation 18:24 And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth.

INTRODUCTION¹

As a reminder, **Chapters 17 and 18 are an amplification of one of the main features of the Tribulation, the place, function, and final judgment of Babylon**, described in detail. Seeing and understanding this dual concept of the Babylon—the religious and politico-economic—is the key to understanding chapters 17 and 18.²

These two chapters do not *follow* the seven bowls. In fact, nothing follows the seven bowls except the return of the Lord Jesus Christ and the judgments associated with His return.

- In Chapter 17 we studied the destruction of religious Babylon, which will happen at the midpoint of the Tribulation when the beast is finished using her as a means to his rise to power.
- Chapter 18 is the destruction of political (economic or commercial) Babylon as it is embodied in the city of Babylon, the headquarters of the beast. which will happen at the end of the Tribulation, in conjunction with the seventh bowl and the Second Coming.³

Babylon is fallen, is fallen is the theme of Chapters 17 and 18 that we are looking at in the book of Revelation. We are looking at the **ultimate destruction of evil**: and here in Chapter 18 we deal more specifically with the **“political(economic or commercial)” Babylon**.

Political-commercial is hyphenated because if [we refer to] only *political*, you do not get the full picture. The nations of the world ultimately exist in order to advance their economic privilege and their prosperity, and the two go together, and that's what will happen in this future empire of antichrist. This is unfolded in [Revelation] 18:1-24.⁴

I. Babylon has corrupted people, its leaders and merchants *all over the world*, with its excessive *luxury and wantonness* and *abusive use of wealth*,⁵ becoming the dwelling place of every *foul spirit and completely desolate* in its *utter destruction*, with the world *drunk* on the wrath of her unfaithfulness to the Lord, *because they became one/united* with her.

Revelation 18:1 And after these things* I saw another angel come down from heaven, having great power; and the earth was lightened with his glory.**

Revelation 18:2 And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen,*** and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird.****

Revelation 18:3 For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies.†

* *After these things* refers to the destruction of religious Babylon in chapter 17, which will occur at the midpoint of the tribulation.

**John saw *another* angel. This is not the same angel, then, who John saw in chapter 17, but *another* angel John sees coming down out of heaven.

Since this angel is described as *coming down from heaven*, it would infer that the previous angel from Revelation 17 had *transported John from heaven to earth to see the events and devastation that would take place*.⁶

This angel has *great power*. Power = #1849. **ἐξουσία** *exousia*, ex-oo-see´-ah; from 1832 (in the sense of **ability**); **privilege**, i.e. (subjectively) **force**, capacity, competency, freedom, or (objectively) mastery (concretely, magistrate, superhuman, potentate, token of control), **delegated influence**: — **authority, jurisdiction**. Along with the authority that God has assigned this angel, God has also given him incredible *splendor and glory*. His *brilliance, a reflection of the glory of the God he serves*, **will light up the entire earth**. The great announcement that God's about to make requires an angel **having great power, reflecting the glory of the God he serves** to make it.⁷

*** **And he cried mightily with a strong voice** so that it can be generally heard. This is an announcement the world needs to hear and understand: "**Fallen, fallen is Babylon the great!**" The angel borrows those words from the pronouncement of judgment on the ancient nation of Babylon, which we looked at in the **Supplement to Revelation Bible Study Babylon**.

Isaiah 21:9 *And, behold, here cometh a chariot of men, with a couple of horsemen. And he answered and said, **Babylon is fallen, is fallen; and all the graven images of her gods he hath broken unto the ground.***

Revelation 14:8 is what can be called the "prophetic past," when a future event is spoken of in past tense to demonstrate the certainty of its fulfillment:

Revelation 14.8 And there followed another angel, saying, **Babylon is fallen, is fallen**, that great city, because she made all nations drink of the wine of the wrath of her fornication.

Babylon the harlot is now seen in Revelation 17, and yet she was spoken about in Chapter 14 as if it were already done. We have looked at the **aorist tense** of the Greek verb before, a unique tense

where something is said to be as *good as done* because of the certainty that it is *going to happen*. Here in Revelation 18, the pronouncement is a **literal past tense**. ***Babylon has fallen in the vision*** and the *angel* will describe the consequence of its fall.⁸

****...The second half of the verse describes just how complete the fall of Babylon and its destruction will be. Notice what the angel says: "***...and is become the habitation of devils.***" This picture, again, comes from the Old Testament. When God wants to describe the utter destruction of a nation that He has brought judgment on, He uses these sorts of terms.

Isaiah 13:21-22 (AMP) *But wild beasts of the desert will lie down there, and the people's houses will be full of dolefully howling creatures; and ostriches will dwell there, and wild goats [like demons] will dance there. ²²And wolves and howling creatures will cry and answer in the deserted castles, and jackals in the pleasant palaces. And [Babylon's] time has nearly come, and her days will not be prolonged.*

You get the picture: a nation so completely destroyed that all of its great buildings are desolate and filled with roving scavengers and animals.

The end of Revelation 18.2 goes on to say ...and the hold of every foul spirit, and a cage of every unclean and hateful bird. The capital city will become so desolate, it'll be a place where every *foul spirit* (another term for *demons*) can be safely imprisoned away from everything and everybody, against their wills. "a cage of every unclean and hateful bird" is another metaphor/symbol of a place that is **completely desolate**.

Jeremiah 51:37 *And Babylon shall become heaps [of ruins], a dwelling place of jackals, a horror (an astonishing desolation) and a hissing [of amazement], without inhabitant.*

The point that the angel is making here is that the future great city of Babylon, the luxurious capital city of antichrist's kingdom and the world's greatest city, by far, will become a desolate wilderness. That's how complete its destruction will be.⁹

✚ We've seen the declaration and description of the judgment, and in verse 3 comes a defense of that judgment. The angel explains why God's utter, complete destruction of Babylon, is justified: **...because it has corrupted the entire world.**

1. **Babylon will corrupt its people.** *...all nations have drunk of the wine of the wrath of her fornication.* In other words, the entire population of this planet will become so enamored, both with the false religion and the material prosperity that Babylon stands for and sells, that it will be like they've become drunk: the entire planet and everybody on it.

2. **Babylon will also corrupt its leaders.** Notice verse 3: *...and the kings of the earth have committed fornication with her,...* In other words, the presidents, the prime ministers, the leaders of the nations of that time, will be in bed with antichrist's empire. Why? For one reason. Not because they love antichrist and want to promote him. It's for selfish ends, it always is: To enjoy the material prosperity of being linked in trade and commerce with the wealthiest, most powerful, most luxurious city and empire in the world.

3. **Babylon will also corrupt its merchants.** *...and the merchants of the earth are waxed rich through the abundance of her delicacies.* The Greek word translated *merchants* is **emporoi**. You recognize the word *emporium* we get in English. The Greek word is made up of two words: *em*, meaning *in*, and *poros*, meaning *journey*. The word translated *merchants* here literally means one on a journey to conduct business. The world's greatest businessmen and women will become

incredibly wealthy by the **abundance of her delicacies**. The Amplified Bible, expounding the Greek meaning of the words in its **translation (not interpretation!)** says it this way: ...the businessmen of the earth have become rich with the wealth of her excessive luxury and wantonness.

Don't misunderstand. Being wealthy, and enjoying the fruit of one's wealth, is not inherently sinful. Many righteous people in Scripture God chose to bless with even extreme wealth (such as Abraham, David, Solomon before his sin, and many others). Even in the New Testament, we're told that those who come to Christ who are wealthy are not to necessarily sell everything.

1Timothy 6:17-19 ¹⁷*As for the rich in this world, charge them not to be proud and arrogant and contemptuous of others, nor to set their hopes on uncertain riches, but on God, Who richly and ceaselessly provides us with everything for [our] enjoyment.* ¹⁸*[Charge them] to do good, to be rich in good works, to be liberal and generous of heart, ready to share [with others],* ¹⁹*In this way laying up for themselves [the riches that endure forever as] a good foundation for the future, so that they may grasp that which is life indeed.*

The Bible doesn't say that **wealth** is sin: that's a Marxist idea. Get that out of your head. **It's not sinful to be wealthy.** That's not the issue here. The word that's used here for excessive luxury and wantonness has a **very negative connotation**.

"The idea of the term is that of insolent luxury, self-indulgence, with accompanying arrogance and the vicious exercise of strength." ¹⁰

It's describing the arrogant wealthy who use their power and influence to get whatever they want, and it doesn't matter who is hurt in the process. It is the abusive use of wealth. All the world's great businessmen and women of that time will get very wealthy through their commercial partnership with the city of Babylon.¹¹

Application Questions:

1. Am I a wise steward over my finances, not indulging in excessive luxury and wantonness but using my finances for the Kingdom of God and to extend my hand to serve? See Endnote¹² for some Scriptures on financial stewardship to see what the Bible says about that.
2. Have I compromised my devotion to the Lord in any way to serve *mammon* (wealth or greed)?

II. In line with other Scriptures showing the character and goodness of God before His judgment, God is still sending a message to those left on the earth to *Come out of the world system and not be partakers of her sins nor receive her plagues*, reminding us of His justice in His judgment against iniquities, and reminding us that truly *the wages of sin is death, but His gift is eternal life through Jesus Christ our Lord (Romans 6.23)*.

Revelation 18:4 And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.*

Revelation 18:5 For her sins have reached unto heaven, and God hath remembered her iniquities.**

Revelation 18:6 Reward her even as she rewarded you, and double unto her double according to her works: in the cup which she hath filled fill to her double.***

Revelation 18:7 How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her: for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow.

Revelation 18:8 Therefore shall her plagues come in one day, death, and mourning, and famine and she shall be utterly burned with fire: ❤️ for strong is the Lord God who judgeth her. ❤️ ❤️

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2Corinthians 6.4-18 (AMP) *Do not be unequally yoked with unbelievers [do not make mismatched alliances with them or come under a different yoke with them, inconsistent with your faith]. For what partnership have right living and right standing with God with iniquity and lawlessness? Or how can light have fellowship with darkness? ¹⁵What harmony can there be between Christ and Belial [the devil]? Or what has a believer in common with an unbeliever? ¹⁶What agreement [can there be between] a temple of God and idols? For we are the temple of the living God; even as God said, I will dwell in and with and among them and will walk in and with and among them, and I will be their God, and they shall be My people. ¹⁷**So, come out from among [unbelievers], and separate (sever) yourselves from them, says the Lord, and touch not [any] unclean thing; then I will receive you kindly and treat you with favor, ¹⁸And I will be a Father to you, and you shall be My sons and daughters, says the Lord Almighty.***

Isaiah 52:11 *Depart ye, depart ye, go ye out from thence, touch no unclean thing; go ye out of the midst of her; be ye clean, that bear the vessels of the LORD.*

Jeremiah 50:8 *Remove out of the midst of Babylon, and go forth out of the land of the Chaldeans, and be as the he goats before the flocks.*

Jeremiah 51:45 *My people, go ye out of the midst of her, and deliver ye every man his soul from the fierce anger of the LORD.*

Ephesians 5:11 *And have no fellowship with the unfruitful works of darkness, but rather reprove them.*

The message from *another angel* in Revelation 18.1-3 is soon reiterated by yet *another* angel in verses 4 through 8. (By the way, there's no indication that this is the voice of God or of Jesus the Lamb. Instead, this is an angel speaking for God, as we have seen before in this book.) This angel also describes the coming judgment of Babylon, but interestingly he actually begins with a warning for God's people in verses 4 and 5: **Come out of her, my people. This is an urgent call from God through His angel for His people.** That is, [for] all true believers who are still alive at that point, at the very end of the tribulation, to **exit the literal city of Babylon, if they're still there, in order to avoid the coming judgment, and to refuse to give in to its temptations.** It's like the warning given to Lot, you remember, who [had] pitched his tents towards Sodom and ended up living there. And in **Genesis 19:12**, the two men, the two angels, said to Lot, *"Whom else have you here? A son-in-law, and your sons, and your daughters, and whomever you have in the city, bring them out of the place"* **because God's about to judge it.**

"Come out of her my people." **"Come out"** is an **aorist imperative of urgency.** It means **"do it now, do not delay."** Further, it speaks of a decisive act. This is not only a physical separation, **but a mental separation from materialism as a way of life and as a source of security, significance, and happiness.** See Endnote ¹³ for calls in Scripture to *come out!*

"So that" points to the purpose and reason for separation which is twofold:

(1) *"So that you may not participate in her sins."* *"Participate"* is the verb, **sunkoinwnw**, "to fellowship with, partake, be connected with," or even, "be a partner with." The simple noun form, **koinwnos**, is used in Luke 5:10 of those who were fishing partners with Simon in his fishing

business. **Rather than becoming partners with the Babylonian world system, we are to be partners with the Lord Jesus in His enterprise on earth.** Literally, the Greek says “the sins of her” pointing to particular or specific sins of commercialism, the things which caused universal covetousness, destruction of the divine institutions, increase in crime, violence, and the search for happiness in luxurious living.

(2) “And that you might not receive of her plagues.” “**Plagues**” has the article which points to specific plagues, those of chapter 16 and the seventh bowl judgment. The warning is simply that those who fall in with the system will experience the results of misery and loss in their own lives. ...[T]his has application for us today. We reap what we sow. When we sow to the flesh and pursue the world, we reap of the flesh. But when we sow to the Spirit, we reap of the Spirit, peace, joy, happiness and meaning in life.¹⁴

We saw in Revelation 9:20-21 it was lamented that men did not repent of their deeds. This would indicate that there will be a *window open for repentance*. It seems the hearts of most are hardened. However, that God is calling His people *out*, so that they might not *participate in her sins and receive of her plagues* infers that there are still important choices to be made, and God will still be moving. Regardless of what sort of repentance is allowed during the time of great tribulation (the last three and a half years of the seven-year period that is the seventieth week of Daniel) it is certain that people still have the opportunity to repent [here].

Note: If the call to God’s people to come out of Babylon immediately precedes the time of destruction under the seventh bowl (Revelation 16:19), then the requirement to take the mark of the Beast for commercial participation has already been imposed (Revelation 16:2). Since it is impossible to take the mark and be among the elect of God (Revelation 14:9-11; 17:8), those saints which are in Babylon at this time are “underground.” They will be unable to obtain support except by the black market and must remain in hiding because they lack the mark (Revelation 13:15). Some scholars believe that the call to **Come out** referenced here comes earlier, but that seems unlikely given the immediacy of the warning and impending judgment and that the mark is in place by the time of the first bowl (Revelation 16:2) whereas the destruction occurs at the seventh bowl (Revelation 16:19).¹⁵

Remember that Revelation is written to God’s servants—those who have received the gift of eternal life by faith in Christ—so they might be blessed and rewarded by keeping the words of this prophecy. It is appropriate at *all times* for [us who wish to follow Christ] to identify elements of the world system that are corrupt and exploitative, **and to come out from them. To come out from Babylon delivers believers in all ages from participating in her sins.** The *plagues* that are given to those aligned to the *world system* are the adverse consequences of *sin*. We can see the natural progression of *sin* God has built into His moral law. Lust conceives, brings forth sin when acted upon, and sin brings forth death.

James 1.14-16 ¹⁴But every man is tempted, when he is drawn away of his own lust, and enticed. ¹⁵Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death. ¹⁶Do not err, my beloved brethren.

Romans 6.23 For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.

By coming out from the world, we avoid consequences of death. Death is separation, and sin separates us from [God and] His good design for the world. Just as the world has physical laws, such as gravity, it also has moral laws. This is because God created the world. When God calls His

people to come out of the world system, it is like calling people to come out of a burning house so they won't be burned to death.

The Greek word translated *plagues* is "plege." It refers to an affliction such as a blow, a whipping, or a *plague*. All translations are appropriate for the adverse consequences heaped upon Babylon's victims. ***The harlot abuses, punishes, and afflicts those who fall into its grasp.***

Just as ancient Jews leaving Babylon were called to forsake its pagan culture, New Testament believers are urged to guard their hearts from the allures of consumerism, sexual immorality, and sensual pleasures that lead to addiction and loss. 1 Thessalonians 4:3 reminds us that God's will for believers is their sanctification; particularly that they live apart from immorality.

1Thessalonians 4:1-8 (AMP) (selected verses only for brevity, but great chapter to read in its entirety!) *¹FURTHERMORE, BRETHREN, we beg and admonish you in [virtue of our union with] the Lord Jesus, that [you follow the instructions which] you learned from us about*

how you ought to walk so as to please and gratify God, as indeed you are doing, [and] that you do so even more and more abundantly [attaining yet greater perfection in living this life].

² For you know what charges and precepts we gave you [on the authority and by the inspiration of] the Lord Jesus. ³ For this is the will of God, that you should be consecrated

(separated and set apart for pure and holy living): that you should abstain and shrink from all

sexual vice, ⁴ That each one of you should know how to possess (control, manage) his own body in consecration (purity, separated from things profane) and honor. ... ⁷ For God has

not called us to impurity but to consecration [to dedicate ourselves to the most thorough purity]. ⁸ Therefore whoever disregards (sets aside and rejects this) disregards not man but

God, Whose [very] Spirit [Whom] He gives to you is holy (chaste, pure).

The call to come out of the world system does not mean to stop engaging with the world. New Testament believers are called to be "in the world" but not "of the world" (John 17:14-15). Believers are called on to live amidst secular systems yet resist falling prey to its temptations.¹⁶

** The Greek word is an interesting word, translated *reached unto heaven*. It literally means to *glue together*. Their sins are joined to each other, glued together, until they reach heaven itself. This is almost certainly a reference to the tower of Babel... But instead of bricks stacked on top of one another, reaching up to heaven, the sins of Babylon are stacked up on one another until they reach heaven itself. ... *and God hath remembered her iniquities...* The word *iniquities* is used here in the legal sense of crimes. God will not — and in fact in His justice He **cannot** — forget the crimes that people commit, the crimes of the citizens of Babylon. Back in Chapter 16.19 ...in the seventh bowl judgment it says, "*Babylon the great was remembered before God, to give her the cup of the wine of His fierce wrath.*" The massive crimes of Babylon have indelibly impressed themselves on the memory of God's justice, and He will deal with them in justice.¹⁷

*** ***Reward her even as she rewarded you, and double unto her double according to her works: in the cup which she hath filled fill to her double.***

Revelation 18.6 (AMP) *Repay to her what she herself has paid [to others] and double [her doom] in accordance with what she has done. Mix a double portion for her in the cup she mixed [for others].*

Double restitution was required in the Old Testament in cases of theft (Exodus 22:4-9). This [could be an indication] on how Babylon has made her wealth – through dishonest dealings.¹⁸

In verses 4 to 5, this second angel spoke to believers alive at the end of the tribulation. But here in verses 6 through 8, he is directing his comments to those angels who will carry out God's judgment, the executioners of God's judgment. It is **God's judgment** the angel is calling for here, and in calling for that judgment the angel describes its characteristics.

1. God's judgment is just. Reward her even as she rewarded you. Repay to her what she herself has paid [to others]...

"This is not a prayer for personal vengeance by persecuted saints, but a judicial pronouncement against a sinful civilization that has reached the ultimate limit of evil."¹⁹

Pay her back. This is not a call for personal vengeance. That's not what that Old Testament law was about. Old Testament law was a call for perfect justice, *for a punishment that was absolutely equal to, and appropriate to, the crime*. The angel's words here are really a reflection of the Old Testament law, *lex talionis*, an eye for an eye. *Give her back as she has given to you.*²⁰ Mix a double portion for her in the cup she mixed [for others].

2. **Reciprocal Justice.** "**An eye for an eye**" (Biblical Hebrew: עֵיִן תַּחַת עֵיִן, 'ayin taḥat 'ayin) is a commandment found in the Book of Exodus 21:23–27 expressing the principle of reciprocal justice **measure for measure**. The **law of exact retaliation** (Latin: *lex talionis*), or **reciprocal justice**, bears the same principle that a person who has injured another person is to be penalized to a similar degree by the injured party. In softer interpretations, it means the victim receives the estimated value of the injury in compensation. The intent behind the principle was to restrict compensation to the value of the loss.²¹ ...double [her doom] in accordance with what she has done.

...The principle was famously repudiated by Jesus in the Sermon of the Mount, where he commanded Christians not to avenge evil done to them, but to instead turn the other cheek.

Romans 12.19 *Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord.*

James 4.12 *There is one lawgiver, who is able to save and to destroy: who art thou that judgest another?*

**** Look at verse 7 in the Amplified Bible **translation**:

Revelation 18.7 (AMP) *To the degree that she glorified herself and reveled in her wantonness [living deliciously and luxuriously], to that measure impose on her torment and anguish and tears and mourning. Since in her heart she boasts, I am not a widow; as a queen [on a throne] I sit, and I shall never see suffering or experience sorrow—...*

"To the degree that she glorified herself and reveled in her wantonness [living deliciously and luxuriously], to that measure impose on her torment and anguish and tears and mourning." Again, let the punishment fit the crime, **"to the degree..."**

This is why God's judgment is necessary.

This passage presents the three-fold sin that both characterize Babylon and require God's judgment.

1. First, **self-indulgence** (she **reveled in her wantonness [living deliciously and luxuriously]**). The word *deliciously* is from the Greek word #4764. στρηῖνος *strenos*, stray - nos; akin to #4731; ...i.e. (figuratively) luxury (**voluptuousness** [which means *full of, characterized by, or ministering to indulgence in luxury, pleasure, and sensuous*

enjoyment.²²]): The verb form refers to a luxurious lifestyle with the accompanying trappings of rudeness, arrogance, self-indulgence, and the ruthless exercise of power.

2. Second, **pride** (*she glorified herself ... as a queen [on a throne] I sit*). Self-glorification. Not only arrogant self-glorification, but also arrogant self-centeredness. — *For she says in her heart, "I sit as a queen."* Babylon's attitude here is essentially [that] there is no other God but me.

Psalms 10:4 (AMP) *The wicked one in the pride of his countenance will not seek, inquire for, and yearn for God; all his thoughts are that there is no God [so He never punishes]....*

¹¹ *[The foe] thinks in his heart, God has quite forgotten; He has hidden His face; He will never see [my deed]....* ¹³ Why does the wicked [man] condemn (spurn and renounce) God? Why has he thought in his heart, You will not call to account?

Psalms 14:1 (AMP) *THE [empty-headed] fool has said in his heart, There is no God. They are corrupt, they have done abominable deeds; there is none that does good or right. In other words, their declaration of atheism is a cover and a cloak for their sin. That's still true, by the way. People who reject God don't have an intellectual problem. They have a moral problem. They will not have God tell them what to do.*

3. Third, arrogant **self-confidence; avoidance of suffering** (*am no widow, and will not see sorrow*).²³ Like the ancient cities of Babel, Tyre and Nineveh, antichrist and the citizens of his future capital city will believe themselves to be totally secure, completely beyond God's reach, untouchable. They claim there's no way they'll ever be widowed in a figurative sense, or experience sorrow. But because of her sins, judgment will come suddenly.

Isaiah 47:7-11 (AMP) *And you said, I shall be the mistress forever! So you did not lay these things to heart, nor did you [seriously] remember the certain, ultimate end of such conduct.*

⁸ *Therefore now, hear this, you who love pleasures and are given over to them, you who dwell safely and sit securely, who say in your mind, I am [the mistress] and there is no one else besides me. I shall not sit as a widow, nor shall I know the loss of children.* ⁹ *But these two things shall come to you in a moment, in one day: loss of children and widowhood. They shall come upon you in full measure, in spite of the multitude of [your claims to] power given you by the assistance of evil spirits, in spite of the great abundance of your enchantments.* ¹⁰ *For you [Babylon] have trusted in your wickedness; you have said, No one sees me. Your wisdom and your knowledge led you astray, and you said in your heart and mind, I am, and there is no one besides me.* ¹¹ *Therefore shall evil come upon you; you shall not know the dawning of it or how to charm it away. And a disaster and evil shall fall upon you that you shall not be able to atone for [with all your offerings to your gods]; and desolation shall come upon you suddenly, about which you shall know nothing or how to avert it.*

Just as ancient Babylon considered herself unassailable, so does future Babylon. Both are arrogant and both will fall. Future Babylon will be given *torment and mourning to the degree* she has glorified herself and lived sensuously.²⁴

All these sins are characteristic of **worldliness and materialism.** In response to those sins, notice the angel says, **To the degree that she glorified herself and reveled in her wantonness [living deliciously and luxuriously], to that measure impose on her torment and anguish and tears and mourning.** Torment is the severe pain experienced through torture. Mourning is the normal word that's used for mourning the death of someone you love. **The angel is calling for those who experienced an easy, luxurious life to experience intense pain and suffering.** He's calling for

those who have only known wealth to experience the mourning and gloom that come with bereavement. In other words, he's saying that God in His goodness has allowed them to enjoy many things in this life, but they have spurned that goodness. The goodness of God was intended to lead to repentance, but by refusing to repent, you store up for yourself **judgment and wrath in the day of God's wrath**.

Romans 2.4-9 (AMP) ⁴ *Or are you [so blind as to] trifle with and presume upon and despise and underestimate the wealth of His kindness and forbearance and long-suffering patience? Are you unmindful or actually ignorant [of the fact] that God's kindness is intended to lead you to repent (to change your mind and inner man to accept God's will)?* ⁵ *But by your callous stubbornness and impenitence of heart you are storing up wrath and indignation for yourself on the day of wrath and indignation, when God's righteous judgment (just doom) will be revealed.* ⁶ *For He will render to every man according to his works [justly, as his deeds deserve]:* ⁷ *To those who by patient persistence in well-doing [springing from piety] seek [unseen but sure] glory and honor and [the eternal blessedness of] immortality, He will give eternal life.* ⁸ ***But for those who are self-seeking and self-willed and disobedient to the Truth but responsive to wickedness, there will be indignation and wrath.*** ⁹ ***[And] there will be tribulation and anguish and calamity and constraint for every soul of man who [habitually] does evil, the Jew first and also the Greek (Gentile).***

That's what has happened here. He's calling for those who've known only ease and wealth to experience the worst.

It's like Jesus' parable when Abraham said to the rich man,

Luke 16:25 *Child, remember that during your life you received your good things, and likewise Lazarus bad things; but now he is comforted here, "" in heaven, ""and you are in agony.*

It's a reminder that we don't believe in retribution theology: we don't believe that your circumstances right now are an indication of whether God is pleased or displeased with you. God is good to all, and so God may be lavishing His good on you. But if you're living in unrepentant sin and rebellion against Him, God's goodness is a call for you to **repent**. It's not a sign that He's happy. **God's judgment is always just.**

♥ **Therefore** (because of their arrogant self-confidence) *shall her plagues come in one day. In one day*: that's a Biblical expression that means suddenly, unexpectedly. Suddenly, her plagues will come.

The city of Babylon, the greatest city in the world, in the aftermath of the seventh bowl judgment, will **suddenly** experience four massive plagues.

- 1) **Pestilence**. Death through the spread of disease. She claimed she would never be a widow, but she experiences the death of many of her citizens.
- 2) **Mourning**. The mourning that accompanies [such widespread death and disease]. Her citizens claimed they would never experience sorrow, but they will experience **devastating sorrow** when everything that they treasure is suddenly destroyed.
- 3) **Famine**. In their self-confidence, the citizens of that great city will trust in their abundance, but they will quickly be reduced to famine.
- 4) **She will be utterly burned up with fire**. that great city. This city will surpass the greatest cities on earth today: it will be the greatest city on the planet, probably the greatest city to ever exist in human history. **But that great city will not die through gradual decline, but**

sudden destruction. After the great earthquake that we read about in chapter 16, in the seventh bowl, **destroys the city**, within a few days there will be rampant disease; there will be sorrow and bereavement as people die left and right; and there will be a shortage of food. And on top of all of that, a massive fire will sweep through the ruins and destroy everything. Nothing will be left. God's judgment is just. It is sudden and complete.²⁵

The triad of **pestilence and mourning and famine** underscores the devastating impact of the economic collapse. The Greek word “**thanatos**” translated **pestilence** is often translated “**death**.”²⁶ We can imagine that the economic system is disrupted such that the distribution of food and capacity to farm is toppled, resulting in *famine* and death. When added to the other judgments upon the earth, this is a severe blow.²⁷

💖💖 God's judgment is certain. **For the Lord God who judges her is strong.** This will happen... because no one exists who can frustrate God's plans or thwart His purposes.

Psalm 33:11 *The counsel of Yahweh stands forever, the plans of His heart from generation to generation.*

Isaiah 14:27 (speaking about Assyria and her destruction) *[For] Yahweh of hosts has planned, and who can frustrate it? And as for His stretched-out hand, who can turn it back?*

Isaiah 43:13 *Even from eternity I am He, and there is none who can deliver out of my hand; I act and who can reverse it?*

Isaiah 46:10: *My purpose will be established. And I will accomplish all My good pleasure.*

And then there's the judgment that God brought on Nebuchadnezzar in Daniel 4. And what did Nebuchadnezzar learn?

Daniel 4:35 *All the inhabitants of the earth are accounted as nothing, but He does according to His will in the host of heaven and among the inhabitants of earth; [and] no one can ward off His hand or say to Him, 'What have you done?'*

This is certain.²⁸

Why does this judgment occur?: **for the Lord God who judges her is strong.** The beast and his ten—king alliance burns down the economic system, **but it is God's strong hand that caused the judgment.** Recall that the word “*throne*” appears over 40 times in Revelation, and God's throne is always occupied by God Himself. **Further, all events that transpire in Revelation are authorized by the throne.** This is because God is *strong*—His will is done regardless of the efforts of heaven or earth.²⁹

Matthew 6.10 Thy kingdom come. Thy will be done in earth, as *it is* in heaven.

Future Babylon has *glorified herself* in the same way as ancient Babylon: by believing she was entitled to live in luxury at the expense of others. She also *glorified herself* by believing she was entitled to remain the dominant power indefinitely. That she *lived sensuously* by exploiting captured peoples like the Israelites showed the depth of her corruption. Thus, **the fate of ancient Babylon will foreshadow the destruction of future Babylon.**

Ancient Babylon was an amazing, fortified city. The Euphrates River came under its walls, giving it a constant source of water and supply, making it exceedingly difficult to siege. We see evidence of its mentality of invulnerability in the book of Daniel. There, the king was hosting a feast the night Babylon fell. We see from Daniel 5 that there was no sense of pending doom until the people saw God's handwriting on the wall. We know from history that the Persians camped outside Babylon's walls while the Babylonians feasted. The Babylonians apparently had no fear of the Persians. They

trusted their walls. They did not know the Persians were damming up the river in order to come under the wall.

Because of Babylon's arrogance, the city was taken with little resistance. As Daniel 5:30-31 states, it was taken the same night of the great feast. In like manner, the destruction of the latter-day Babylon of Revelation will come swiftly; the plagues will come in one day and the judgment will come in "one hour."

Revelation 18:10 (AMP) *They will stand a long way off, in terror of her torment, and they will cry, Woe and alas, the great city, the mighty city, Babylon! In one single hour how your doom (judgment) has overtaken you!*

A similarly exploitative system of commerce dealing in the lives of men will be quickly destroyed. Since the beast has the power to deny commerce to any who do not take his mark, perhaps he will seize the avenues of commerce and divert the revenue streams away from the merchants and kings just as the Persians diverted the river.³⁰

Revelation 13:17 (AMP) *So that no one will have power to buy or sell unless he bears the stamp (mark, inscription), [that is] the name of the beast or the number of his name.*

"For this reason," i.e., because of her arrogance, her spirit of independence and false security, her judgment comes in one day (i.e., suddenly). This stresses the fallacy of all false security. Remember therefore, the following principles.

- Riches or the details of life can never provide life eternal or the abundant life.
- Riches can be destroyed in a moment.
- Life can be snatched from us in a moment and we have either eternal separation as unbelievers, or loss of rewards as believers.
- Therefore, the appeal of God's word is for us to acquire happiness and eternal life through faith in the truths of God as revealed in the Word (see Isaiah 55:1-13³¹).³²

Luke 12:16 And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully: ¹⁷ And he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits? ¹⁸ And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods. ¹⁹ And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. ²⁰ But God said unto him, *Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided?*

1Timothy 6:6-11 But godliness with contentment is great gain. ⁷ For we brought nothing into this world, and it is certain we can carry nothing out. ⁸ And having food and raiment let us be therewith content. ⁹ But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. ¹⁰ For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows. ¹¹ But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness. ¹² Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses.

1Timothy 6:13-19 I give thee charge in the sight of God, who quickeneth all things, and before Christ Jesus, who before Pontius Pilate witnessed a good confession; ¹⁴ That thou keep this commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ: ¹⁵ Which in his times he shall shew, who is the blessed and only Potentate, the King

of kings, and Lord of lords; ¹⁶ Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom *be* honour and power everlasting. Amen. ¹⁷ Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; ¹⁸ That they do good, that they be rich in good works, ready to distribute, willing to communicate; ¹⁹ Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life.

Application Questions:

1. In what ways could I be considered to be united in any way with the world and its system, resulting in *unfaithfulness* to the Lord?
2. In what ways do I need to *come out from among [the world]* and *separate myself*, and not touch any contaminating things, putting myself in the position to be received by God? **(2Corinthians 6.17)**
3. Have I had a mental and physical separation from materialism as a way of life and as a source of security, significance, and happiness? How does my life demonstrate this? How can this further change me?
4. How have I partnered with the Lord Jesus Christ in HIS enterprise on earth, rather than by sheer omission becoming partners with the Babylonian world system?
5. Is there any way *self-indulgence* has any place in my life: *rudeness, arrogance, exercise of power, wanting things* as a poor substitution for *wanting God's purposes* in my life?
6. Have I (as one of *they that are Christ's*) *crucified the flesh with the affections and lusts*? If [I] *live in the Spirit*, [do I] *also walk in the Spirit*[?] [Have I totally stayed away from] *vain glory*, [do I] *provoke others or envying* what someone else has? **(Galatians 5.24-26)**
7. Do I mistake the *goodness of God* in my life to be His acceptance of how I use my *time, talents and finances*, OR do I allow the *goodness of God* to lead me to a deeper relationship with Him empowering me to ...lay aside every weight, and the sin which doth so easily beset [me, enabling me to] run with patience the race ...set before [me?] **(Hebrews 12.1)**
8. Do I trust in the Lord and His Word for my *joy and eternal life* through the redemption and sanctification He has provided for me, His presence, and *faith in the truths of His Word*?

III. Though for seven years God has poured out His wrath against sin on the planet while His hand is extended in mercy as He waits for *precious fruit of the earth*, rather than mourn for sin, those who have *committed fornication and lived sensuously with Babylon* shall not mourn until they see the smoke of the burning of the world system, and then they shall weep, sob, and mourn over the loss of the ***material goods that the world treasures and that sinners have sold their souls for.***

Matthew 6.24 (AMP) *No one can serve two masters; for either he will hate the one and love the other, or he will stand by and be devoted to the one and despise and be against the other. You cannot serve God and mammon (deceitful riches, money, possessions, or whatever is trusted in).*

1Corinthians 3.13 (AMP) *Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is.*

Revelation 18:9 And the kings of the earth, who have committed fornication and lived deliciously with her, shall bewail her, and lament for her, when they shall see the smoke of her burning,*

Revelation 18:10 Standing afar off for the fear of her torment, saying, Alas, alas, that great city Babylon, that mighty city! for in one hour is thy judgment come.**

Revelation 18:11 And the merchants of the earth shall weep and mourn over her; for no man buyeth their merchandise any more:***

Revelation 18:12 The merchandise of gold, and silver, and precious stones, and of pearls, and fine linen, and purple, and silk, and scarlet, and all thyine wood, and all manner vessels of ivory, and all manner vessels of most precious wood, and of brass, and iron, and marble, **Revelation 18:13** And cinnamon, and odours, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and slaves, and souls of men. ❤️

* Babylon's destruction will be mourned by sinners. This is the message of verses 9 to 20. It is more than ironic when you realize that, by this time in the tribulation, for almost seven long years God will have poured out his wrath on this planet. Even during those years and after enduring unspeakable suffering, mankind will still refuse to mourn over his sin. Yet when God destroys **Babylon**, the capital city of antichrist's empire, **people across this planet will mourn**. Undoubtedly, that's the response of all fallen humanity. But in verses 9 to 20, the angel singles out three specific groups.

1. **The first group of mourners are the kings of the earth.** ...*the kings of the earth, who have committed fornication and lived deliciously ("sensuously") with her*, — stop there for a moment. John again pictures antichrist's capital city **as a great harlot**. All the leaders of the earth have committed spiritual immorality with her and have indulged in her many luxuries. The kings here include not only the ten kings who serve under antichrist and rule over his empire but also include the rest of the kings and prime ministers and presidents of the nations of the earth. Verse 9 goes on to say these kings *shall bewail her, and lament for her, when they shall see the smoke of her burning*. All the great men and women who lead the nations of the world will #2799. κλαίω **klaio**, klah´-yo; **to sob, i.e. wail aloud** (it's not the word #1145 which is to shed tears or to cry silently): the word here literally means **sob**. It means **To weep aloud with convulsive gasping; cry uncontrollably.**

**Revelation 16 says that the seventh bowl will affect all of the earth's cities. But in spite of the problems in their own nations and cities, some of earth's rulers may either be nearby or travel to be close enough to actually see in person the smoke of the fires that destroy the city after the earthquake. Some of them may already be gathering for Armageddon, the next event to come. But certainly, as in our day, those who aren't immediately nearby, wherever this city is at the time, will be glued to their devices, watching [whatever version of the news is available at that time]. Though they [may be] mesmerized by the enraging inferno, they'll be careful not to get too close: "*Standing afar off for the fear of her torment.*" They will intentionally keep their distance in case the resulting explosions or the windswept fires engulf them.

The magnitude of what will transpire will be as watching a huge magnificent city like New York City being reduced to rubble in a very short time. Think of Los Angeles with its twelve to thirteen million people, and suddenly the entire city disappears from the globe. That's what we're talking about. As they watch her burn, the kings of the earth will mourn, "saying, Alas, alas." That's a cry of sorrow

and grief. ***“Alas, alas, that great city Babylon, that mighty city! for in one hour is thy judgment come!”*** After all, this city will have endured the seven years of all of the events of the seal judgments and the trumpet judgments and even the bowl judgments. **So, the perception is it's a strong city.**

But now they look on in dismay. ***“...for in one hour is thy judgment come!”*** just as the angel had said.

Revelation 18.8 *Therefore shall her plagues come in one day, death, and mourning, and famine and she shall be utterly burned with fire: for strong is the Lord God who judgeth her.*

The city may be a strong city, but God is stronger. And in a single hour when the earthquake hits, and in a single day when the earthquake is followed by a raging fire that sweeps through the city, God's judgment has come. And it comes certainly, and it comes suddenly.³³

2. **...In verses 11 to 20, we see the second group of mourners: the merchants of the earth.**

He begins by talking about those who have invested in goods in merchandise, *"And the merchants of the earth weep and mourn over her."* Just like the kings, all the businessmen and women who have heavily invested their resources in the merchandise bought and sold in that great city will weep and mourn over its destruction. But their weeping is entirely selfish... it's because *"no man buyeth their merchandise any more."* The seventh bowl, with its worldwide storm and its planetwide earthquake, as we're told in chapter 16, an earthquake like there's never been since the beginning of the world, that earthquake will suddenly bring the world's businesses, its stock exchanges, its industries to a screeching halt. All sense of normalcy that they have worked so hard to preserve through the seven years of tribulation will suddenly be gone. The economic epicenter of the earth will just suddenly be destroyed. Robert Thomas, in his commentary, writes, *"They had made money their god, using unscrupulous means to accumulate material goods and placing their whole confidence on the center of commerce."* ***And in an hour, it's gone.***³⁴

♥ In verses 12 and 13, there is a list of commodities, and here's the point. From the vantage point of his vision, the angel tells John of the luxuries and necessities that sit in warehouses, that are stockpiled on ships and on other transportation, but undelivered and unsold because of what's happened to Babylon. The list here includes 28 different kinds of merchandise. These items were common in the ancient world. In fact, many of them are on a similar list in Ezekiel 27 in describing all the pomp, wealth and glory of another city that stood as a proud and mighty fortress by the sea and received a prophesy of judgment and destruction.³⁵

These are the material goods that the world treasures and that sinners sell their souls for. The Holy Spirit's point is to represent the **great wealth that will mark the future commercial empire of antichrist.**

Here are the categories of the wealth of [Babylon].

- First of all, there are gemstones "cargoes of gold and silver and precious stones and pearls."
- Then there are luxury fabrics, "and fine linen and purple and silk, and scarlet."
- There are manufacturing materials, "every kind of citron wood." That's a north African wood with an unusual color that, in the first century, was used for expensive doors and expensive

dining tables. In fact, in the first century, a single table made of this wood was of the same value as a large estate. It was luxury upon luxury.

- "...every article of ivory." In Rome, ivory was imported and used as a wealthy replacement for wood in furniture for the elite.
- Then there are finished goods.
- "...and every article made from very costly wood." That would include maple, cedar, and cypress; possibly ebony from Africa and India.
- "...and bronze," used for works of art,
- "...and iron," used for cutlery, swords, and other weapons in the first century.
- "...and marble," which was used in public buildings and expensive private homes. Again, some of these things are always desirable across time, others of them representative.
- There are spices and perfumes.
- "...and cinnamon." Again, in the first century, it was used as a spice. It was used for incense, for medicine and perfume.
- And then spice, that word actually was used for a perfume for the hair.
- "...and incense," that was for room fragrance, and perfume, sweet-smelling fragrance.
- "...and frankincense," a costly perfume.
- Then in verse 13, you also have food and food ingredients: "And wine and olive oil and fine flour" — that last expression is the finest grade of flour — "and wheat."
- And then there's livestock and the related equipment and supplies, and cattle. Cattle were working animals and provided milk.
- And sheep for wool, "and cargoes of horses and chariots." In the first century, there were four-wheel chariots for the rich, often decorated with silver. So, whatever the really expensive transportation is of the future, it'll be there.
- And then, tragically, notice human slaves. Verse 13 says, "And slaves and human lives," literally, bodies and human souls. Sadly, our world today still traffics in human slavery, whether it's for low-level workers or even trained and educated workers. Especially, tragically, for children and sex slaves. Antichrist's empire and city will traffic in human lives. Perhaps, like us in our culture, it will be technically illegal, but a hidden part of everyday life. Or perhaps slavery will again be widely accepted. Regardless, it will be ever present in his world.

Commenting on this long list of merchandise, John Phillips writes this:

What a catalog of opulence. What a vivid picture of a great commercial city trafficking in every luxury the heart desires. This is the world's great vanity fair. It offers articles of adornment and display, beautiful things to grace the mansions of the world's millionaires. It deals in exotic spices and perfumes, in delicacies for the table and provisions, for banquets, in slaves and in the souls of men. And Babylon imported all these things. Babylon's demand for this world's goods was insatiable. Ever it clamored for more and more.³⁶

"The combined picture is one of complete abandonment to the wealth of this world and complete disregard of the God who gave it."³⁷

Application Questions:

1. Have I in any way tried to serve both *God* and the things of this world?
2. Do I live in luxury and excess instead of investing what God has given me into His Kingdom and people? How does the way I steward the *time, talents and money* He has entrusted me with demonstrate my priorities in living for eternity and not for the things and times of this world?

IV. Realizing that all the luxuries of Babylon are gone and the finality and swiftness of the destruction of it, all who were aligned to the economic capital of the world mourn.

Revelation 18:14 And the fruits that thy soul lusted after are departed from thee, and all things which were dainty and goodly are departed from thee, and thou shalt find them no more at all.*

Revelation 18:15 The merchants of these things, which were made rich by her, shall stand afar off for the fear of her torment, weeping and wailing,**

Revelation 18:16 And saying, Alas, alas, that great city, that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls!

Revelation 18:17 For in one hour so great riches is come to nought. And every shipmaster, and all the company in ships, and sailors, and as many as trade by sea, stood afar off,***

Revelation 18:18 And cried when they saw the smoke of her burning, saying, What *city* is like unto this great city!****

Revelation 18:19 And they cast dust on their heads, and cried, weeping and wailing, saying, Alas, alas, that great city, wherein were made rich all that had ships in the sea by reason of her costliness! for in one hour is she made desolate. ❤️

* As they lament the destruction of the economic capital of the world, the merchants of the earth actually speak to the city in verse 14, notice: "The fruit you long for has gone from you, and all things that were luxurious and splendid have passed away from you." Literally, the fruit of the lust of your soul has gone from you. All the possessions you craved are gone, "and men will no longer find them." In Greek, that is a doubled double negative. ***In no way, any longer; these things are gone forever.***³⁸

** **Standing at distance for fear of her torment:** So great is the heat and **smoke of her burning** that these kings must stand **at a distance**. Some think this may be an indication that nuclear weapons are used in the judgment of these commercial centers.³⁹

3. **Here we see the third group of mourners: the shipmasters, et al.** But it's not only those who invested in the merchandise bought and sold in Babylon that mourn, but notice also in verses 17 through 19, those who invested in the transportation of all of those goods. Wherever it is, this city will be near a significant enough source of water that it will be a major hub for shipping, transportation and distribution. The Greek word for *shipmaster* is the *pilot of a ship, one who serves under the ship's commander*. "And every passenger" is not likely referring to cruise passengers. These are *business travelers, passengers traveling along with their exported goods*. And *sailors: these are the ordinary seamen who man the ships*. And

then he adds, "and as many as make their living by the sea." **This would include the businessmen and women who own the great shipping companies, or the owners and operators of individual ships.** Of course, John uses ships because **they were the common means of intercontinental transport in the ancient world, as they still are today.** But of course, this passage doesn't exclude other forms of transportation, such as, in our day, trucks and trains and planes and any future forms of transport that may come. **All of those who engage in whatever way in the transportation of the world's goods "stood at a distance."**

**** Like the kings and merchants, "*and they were crying out,*" verse 18, "as they saw the smoke of her burning, saying, 'What city is like the great city?' They're shocked and dismayed that such a strong and magnificent city has been so suddenly destroyed, reduced to ashes. Again, little comment needs to be made on this, other than to notice that their sorrow at commercial Babylon's fall is selfish."⁴⁰

♥ In John's vision, those who invested their lives in the transportation of all of the goods manufactured in, and exported to and from, Babylon use an ancient expression of grief. They *cast dust on their heads*, and across the world people will do whatever they normally do to express grief in their culture. *Saying, Woe, woe, the great city, **in which all who had ships at sea became rich by her wealth. Again, you'll notice this is not repentance.*** It's the pain of personal economic loss. Their concern isn't for the city, but for themselves, because without goods to transport, their own wealth will quickly disappear, and their luxurious lifestyles will vanish. And it all happens so suddenly. *for in one hour is she made desolate.* The world will mourn.⁴¹ See Ezekiel 27.1-30 for the similar *foreshadowing* of the destruction of Babylon as seen in the destruction of Tyre beginning with the destruction *from* Nebuchadnezzar of Babylon.⁴²

In the Biblical context, [throwing dust on ones head often accompanies prayer, supplication, or a plea for divine intervention, reflecting a posture of humility and submission before God. Theologically, this act underscores the transient nature of human life and the reality of suffering in a fallen world. It is a reminder of humanity's mortality and the need for repentance and reliance on God's mercy and grace. Throughout Scripture, such expressions of mourning are met with divine attention, as God is portrayed as compassionate and responsive to the cries of His people. Interestingly, both here and in Ezekiel 27 when the merchant city of Tyre had judgment against it, instead of throwing dust on one's head as a vivid biblical symbol of mourning and repentance, reflecting the depth of human emotion in response to sin, loss, and divine judgment, we see it used as an extreme expression of **mourning for the excesses and trappings of the world that Jesus came to set us free from serving.**⁴³

Application Questions:

1. What really *moves me*: do I *cry out* to God for personal economic loss or the loss of *things* or for the lost of ease and carefree living or am I crying out to God for *His Kingdom to come and His will to be done on earth as it is in heaven*?
2. What is the passion of my soul? How is it seen in my every day life?
3. Where have I cared more about things that *shall be dissolved in an hour*, than caring about *what manner of person [I] ought ye to be in all holy conversation and godliness, look[ing] for*

new heavens and a new earth, wherein dwelleth righteousness? What do I need to do to prioritize eternity, regardless of what is going on in earth, and join the Hall of Faith?

Hebrews 11.13 *These all died in faith, not having received the promises, but **having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth.***

James 3.7-10 (AMP) ⁷ *So be subject to God. Resist the devil [stand firm against him], and he will flee from you. ⁸ Come close to God and He will come close to you. [**Recognize that you are] sinners, get your soiled hands clean; [realize that you have been disloyal] wavering individuals with divided interests, and purify your hearts [of your spiritual adultery].** ⁹ [As you draw near to God] be deeply penitent and grieve, even weep [over your disloyalty]. Let your laughter be turned to grief and your mirth to dejection and heartfelt shame [for your sins]. ¹⁰ Humble yourselves [feeling very insignificant] in the presence of the Lord, and He will exalt you [He will lift you up and make your lives significant].*

V. From heaven's perspective, there is rejoicing, **celebrating**, because of the *righteous resolution God's judgment brings*, this being the day that God answers the prayers of those slaughtered by antichrist and his henchmen during the tribulation (**Revelation 6.9-10**); the city that offended, *tripped up*, the little ones that *believe in Christ* (Matthew 6.10) is virtually become like a huge weighted millstone that was slung and violently cast *in the midst of the sea*, never to be seen again, reflecting the end result of the judgment against her for *respecting people and position: choosing to serve mammon instead of God* to serve themselves instead of their Creator, *using sorceries and demonic deception against all people, and slaying the prophets and the saints*.

Revelation 18:20 Rejoice over her, *thou* heaven, and ye holy apostles and prophets; for God hath avenged you on her. *

Revelation 18:21 And a mighty angel took up a stone like a great millstone, and cast *it* into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all.**

Revelation 18:22 And the voice of harpers, and musicians, and of pipers, and trumpeters, shall be heard no more at all in thee; and no craftsman, of whatsoever craft *he be*, shall be found any more in thee; and the sound of a millstone shall be heard no more at all in thee;***

Revelation 18:23 And the light of a candle shall shine no more at all in thee; and the voice of the bridegroom and of the bride shall be heard no more at all in thee: for thy merchants were the great men of the earth;✠ for by thy sorceries were all nations deceived. ✠✠

Revelation 18:24 And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth. †

***Rejoice over her:** Should God's people rejoice when judgment comes? Yes, but we don't rejoice in the destruction in judgment. Rather, we **rejoice** in the **righteous resolution God's judgment brings**.⁴⁴

Not everyone will mourn the destruction of Babylon. When we focus on *what is going on in heaven*, we will see a celebration. **The response in heaven is the opposite of that on the earth.** The angel introduced in verse 4, who has been describing the response of the people on earth, now turns his

attention to the redeemed in heaven, and to them he says, "**Rejoice over her.**" The Greek word translated **rejoice** is literally **celebrate**. It's the same word used of the response of all of the unbelievers on this planet when the two witnesses are killed in chapter 11. Let's celebrate! "**Rejoice over her, O heaven.**" **The angel calls all the inhabitants of heaven to celebrate the destruction of the city of Babylon.**

Now, be careful here; don't misunderstand. ***This is not a sadistic call to delight in the downfall of others for personal or vindictive reasons.***

Proverbs 24:17-18: "Do not rejoice when your enemy falls, and do not let your heart be glad when he stumbles; or the Lord will see it and be displeased."

This is **not** a call to take pleasure in the death or damnation of sinners. **The Lord Himself tells us He takes no pleasure in the death of the wicked.**

Ezekiel 18:23 Have I any pleasure at all that the wicked should die? saith the Lord GOD: *and not that he should return from his ways, and live?*

Ezekiel 33:11 Say unto them, As I live, saith the Lord GOD, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?

Instead, this is a call to celebrate God's victory over those who have stubbornly set themselves against Him. Those who for seven long years have responded to His judgments with an up-raised fist and defiance. Those who for seven years have refused His many amazing offers of grace and mercy in the gospel preached by angels and preached by witnesses and the 144,000 and countless believers. **They have spurned it all.** They continue to reject the Lord *and His ways, and His character, and His holiness.*

This is a call for believers to celebrate the triumph of righteousness. It's a call to celebrate the soon return and exaltation of Jesus Christ. This is His planet. He's earned it, and He's coming to take it. It's a call to celebrate the establishment of His millennial kingdom.

The angel calls believers to celebrate with the rest of heaven: *! O saints (people of God) and apostles and prophets...*

Revelation 18:20 (AMP) *Rejoice (celebrate) over her, O heaven! O saints (people of God) and apostles and prophets, because God has executed vengeance for you upon her!*

Why should they celebrate? ...Because *because God has executed vengeance for you upon her!* [Hear] what the angel is saying: ***Finally, God has answered the prayers of those slaughtered by antichrist and his henchmen during the tribulation.***

Revelation 6:9-10 *And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held: [Later, we learned that these are those killed during the great tribulation.] ¹⁰ And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?*

The angel in Revelation 18:20 answers now: **this long; today it happens.**⁴⁵

** So far, we have seen the destruction of political-commercial Babylon announced by God, mourned by sinners and celebrated by heaven. In verses 21 to 24, we see its destruction pictured as a stone. Yet another strong angel appears in John's vision, and this angel provides a powerful visual of what the future destruction of the capital city of antichrist's empire will be like. This angel picks up a stone that's like a great millstone. Millstone was used to grind grain. Some of them were small and could be operated by a single person. Others, like this one, were very large. **The large ones were typically between four to five feet in diameter, and a foot or more thick, and weighed thousands of pounds.** They can only be moved by several people, by an ox, or by a donkey. This angel picks up a huge stone, like a millstone, *"and threw it into the sea."* He just throws this massive stone into the ocean, saying, *"So will Babylon, the great city, be thrown down with violence."* The picture is certainly a graphic one. **The destruction of the city will be sudden, and it will be violent, in the same way that a heavy stone thrown into the ocean quickly disappears and the water soon settles over it.**

In a moment, the entire city of Babylon will disappear *"and will not be found any longer."* Its destruction will not be temporary; it won't be rebuilt; it's permanent. ⁴⁶

This is reminiscent of Jeremiah's instructions to Seraiah to bind a stone to a text of Jeremiah and cast it into the Euphrates.

Jeremiah 51:61-64 *And Jeremiah said to Seraiah, When thou comest to Babylon, and shalt see, and shalt read all these words; ⁶² Then shalt thou say, O LORD, thou hast spoken against this place, to cut it off, that none shall remain in it, neither man nor beast, but that it shall be desolate for ever. ⁶³ And it shall be, when thou hast made an end of reading this book, that thou shalt bind a stone to it, and cast it into the midst of Euphrates: ⁶⁴ And thou shalt say, Thus shall Babylon sink, and shall not rise from the evil that I will bring upon her: and they shall be weary. Thus far are the words of Jeremiah.*

Matthew 18:6 *But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea.*

This applies to Babylon in Revelation 18, because **she led others into sin.** It is a terrible thing to sin yourself; it is even more terrible to lead others into sin. ⁴⁷

The great city Babylon shall be thrown down, and shall not be found anymore: Some day, this world system will pass away, like a great stone falls to the bottom of the sea. Will this fall hurt us? **We will only be hurt to the extent that we invest ourselves in the mentality of commercial Babylon's materialism and worldliness.** ⁴⁸

*** As a result of her sudden destruction, **all of the normal activities of life will vanish.** The moment that the earth stops shaking, the moment the fires break out, **nothing will be normal again in that massive city, the greatest, largest city on the planet.**

- There will be no more music: *And the voice of harpers, and musicians, and of pipers, and trumpeters, shall be heard no more at all in thee...*
- There will be no more work. *...and no craftsman, of whatsoever craft he be, shall be found any more in thee...*
- There will be no food preparation: *...the sound of a millstone shall be heard no more at all in thee;...* ⁴⁹

✳ Three reasons are now given for Babylon's fall, and the reasons (especially the first) are both instructive and exhortative. They provide a commentary on the world today.

Reason #1: "For your (the commercial system of Babylon) merchants were the *great men of the earth*." This viewpoint has infiltrated the church of Jesus Christ, which isn't anything new as we will see from God's warnings about it in the book of James.

The expression "great men" is the Greek word *megistanes* (plural), which means "*the chief, noble, the magnates of society*." These are the men who are looked up to, worshipped, honored, adored, and presented to everyone as the ultimate. They have power in society; they control the destinies of men, and live in the super luxury which everyone is supposed to want and that people think will give them happiness. It is referring to in the book of James as showing *respect* or *favoritism* of people depending on their possessions or social standing.⁵⁰

Note that it is because of this viewpoint that judgment comes. This viewpoint is a perversion and a prostitution of **divine values and priorities**.⁵¹

People worship and long for wealth and luxury and thereby **compromise principles and priorities to play the harlot with the merchants of Babylon**, the corporation heads of the system of Babylon. Money and luxury is god, and people with money are the ones who become the chief men of society.

Character, righteousness, integrity mean nothing.⁵²

This is not just *wealth*, but **abusive wealth**. We have already seen [as we have studied Babylon] that the power brokers of Babylon will use their wealth and influence not only to advance themselves, but they will even abuse others in the process. They'll be just like the arrogant and abusive rich warned about in the Word of God, as in **James 2:6** which asks "*Is it not the rich who oppress you and personally drag you into court?*" They use their money to **get what they want**. We see in James 2.1-9 quoted in the Endnote under **Reason #1** above, that God sees when the wealth that people accumulate becomes a weapon that they use to get their way and to abuse others. God sees, and God saw it in Babylon, and that's part of the reason for its destruction.⁵³

✳✳ This city will be so utterly destroyed, there won't even be a single light bulb burning. No more normal human relationships and building of families: *the voice of the bridegroom and of the bride shall be heard no more at all in thee*. Life has been radically transformed in a moment. The city that symbolized rebellion against God will be annihilated. It will be razed to the ground. It will never rise again.⁵⁴

Reason #2. "*Because all the nations were deceived by your **sorcery**.*" The word "sorcery" is singular and looks at a whole program of sorcery or deception, a world conspiracy by the merchants or super rich magnates in control of the commercial system of Babylon, the multinational corporation heads.

The Greek word for sorcery is #5331 **pharmakeia**, *far-mak-i'-ah*, "*the use of medicine, drugs or potions as in casting spells,*" and metaphorically, "*to deceive and disorient.*" The word was used of poisoning and witchcraft, or trafficking in the demonic, referencing magic and the occult. This states in effect that **the Babylonian system will use whatever method it can to poison the minds of men and to deceive them—demonism, drugs, and various forms of propaganda will be the norm.**⁵⁵

Sorcery indicates that the lure of commercial Babylon is like a drug addiction, fed by deceptive advertising, [or a demonic spell cast over people].⁵⁶

Babylon will deceive all of the nations by dark magic, not by sleight of hand, but by practices linked to the occult, by satanic and demonic influence. We've seen it already in the book of Revelation, how demons [are masters of deception].⁵⁷

✠ **Reason #3.** The third and final reason is the murder and martyrdom of the people of God over the centuries of time. “Blood” is plural which stresses the many deaths and the magnitude of Babylon’s crimes against the people of God.

We cannot misunderstand what's being said here. During the tribulation, God's people will be slaughtered across the globe. Wherever God's people are, they will be hunted down by antichrist, his henchmen, and those who support him, and be killed. But the orders and the influence behind that great slaughter will all originate in antichrist and in his capital city in Babylon the great. So that city then bears the guilt for the worldwide martyrdom of the saints. This is part of what's said in the celebration hymn of chapter 19.

Revelation 19:1 *After these things I heard something like a loud voice of a great multitude in heaven, saying, 'Hallelujah! Salvation and glory and power belong to our God; because His judgments are true and righteous; for He has judged the great harlot who was corrupting the earth with her immorality and he has avenged the blood of His bond-servants on her.*

You see, God loves His people. He loves them so much that He sent His own Son to die for them. And when they are abused by Satan and humans who follow him, God not only sees, but God keeps a record, and God will address it. God sees and God cares. He loves His people, and He will deal with those who abuse them. That's really the end of this story. His love is set on us, and He will not allow anyone to take advantage of His own.⁵⁸

In the first reason we have a perversion of values portraying the moral degeneracy of the world. In the second reason we have the cause—sorcery, the demonic. In the third reason we have what amounts to a further effect of poisoned minds—the murder of the saints.⁵⁹

This great city could be a **mega city built to accommodate a mindset existing in the world system**, a pervasive mindset that is seen in the world at large, which *honors, magnifies and culminates* in a *city of dreams* of sorts that is built to reflect the culture of the day. Although there is no one literal city that is responsible for **all who were slain on the earth**; the glorification, even the *deification*, of this **great city** could be built in tribute to **reflect** the demonic culture pervading the world system and *mindset*.⁶⁰

Joyless, dark, and silent, **Babylon stands out as a monument to the utmost vengeance of God**. Wickedness had sat enthroned in the midst of those professedly bearing the Name of Christ; but at last, when she had filled to the full her cup of iniquity, God rises in His fierce anger, His indignation burns, and **Babylon falls to rise no more**. Her destruction is **irremediable**...

There is an obvious parallel in the rise and fall of Babylon in its varied forms in Scripture.

- Babylon, as introduced in Genesis 11:1-9, historically symbolized by the tower reaching to heaven, proposed to maintain the union of the world through a common worship and a

common tongue. **God defeated this purpose by confusing the language and scattering the people.**

- Babylon, ecclesiastically symbolized by the woman in Revelation 17, proposes a common worship and a common religion through uniting in a world church. **This is destroyed by the beast in Revelation 17:16 who thus fulfills the will of God** (Revelation 17:17).
- Babylon, politically symbolized by the great city of Revelation 18, attempts to achieve its domination of the world by a world common market and a world government. **These are destroyed by Christ at His second coming** (Revelation 19:11-12).

The triumph of God is therefore witnessed historically in the scattering of the people and the unfinished tower of Genesis 11 and prophetically in the destruction of the world church by the killing of the harlot of Revelation 17 and in the destruction of the city of Revelation 18. With the graphic description of the fall of Babylon contained in chapter 17 and 18, the way is cleared for the presentation of the major theme of the book of Revelation, the second coming of Christ and the establishment of His glorious kingdom.⁶¹

Application Questions:

1. Do I celebrate *God's victory* as destruction is against those who have chosen to *destroy the earth* for their selfish means?
2. Can I celebrate *God's victory* even as He has to destroy some of the things in my own life that stand in opposition to His holiness and character, resulting in a damaged relationship with my Creator?
3. Will the fall of *what is great in this world*, the **world system**, find me *mourning* or *rejoicing*? How invested am I in the *mentality of commercial Babylon's materialism and worldliness*?
4. Am I letting the Holy Spirit *reprove [my] world of sin, [and lead me in] righteousness, and .. judgment:* (John 16.8), and ...guide [me] into all truth, speaking only what He hears and showing [me] things to come (John 16.13); staying in the Word of God *which is able to make [me] wise unto salvation through faith which is in Christ Jesus*?

2Peter 1.10-11 ...give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: ¹¹ For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.

Summary: The excessive abuse of the world system is manifested in Babylon, and we have been warned (over and over) to *Come out of the world system and not be partakers of her sins nor receive her plagues*, knowing we cannot serve two masters and we will be either *mourning* for the destruction of the world we live for and serve, or *rejoicing and celebrating* God's justice in His judgment against iniquity as we live and serve Him; knowing the end of *Babylon* is to be violently slung and cast *into the midst of the sea*, never to be seen again (Matthew 6.10); and God's judgment brings His righteous resolution and eternal victory over sin.

Aim: This passage would case me to *Come out of the world system and not be partakers of her sins nor receive her plagues*, serving the Creator and not mammon, and *putting on immortality*.

1Corinthians 15.52-58 *In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.* ⁵³*For this corruptible must put on incorruption, and this mortal must put on immortality.* ⁵⁴*So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.* ⁵⁵*O death, where is thy sting? O grave, where is thy victory?* ⁵⁶*The sting of death is sin; and the strength of sin is the law.* ⁵⁷*But thanks be to God, which giveth us the victory through our Lord Jesus Christ.* ⁵⁸*Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.*

¹ This Introduction is repeated in both Revelation 17 and 18, and also in the **Supplement to Revelation Bible Study—Babylon**.

² <https://bible.org/seriespage/babylon-seen-scripture-introduction-rev-17-18>

³ <https://countrysidebible.org/sermons/20230618p-173314>

⁴ <https://countrysidebible.org/sermons/20230702p-174379>

⁵ **Matthew 6:19-21** Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: ²⁰ But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: ²¹ For where your treasure is, there will your heart be also.

Luke 12:15 And he said unto them, Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth.

Luke 12:20-21 But God said unto him, *Thou* fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided? ²¹ So is he that layeth up treasure for himself, and is not rich toward God.

1Timothy 6:9 But they that will be rich fall into temptation and a snare, and *into* many foolish and hurtful lusts, which drown men in destruction and perdition. ¹⁰ For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows.

Hebrews 13:5 *Let your conversation be without covetousness; and be content with such things as ye have:* for he hath said, I will never leave thee, nor forsake thee.

James 5:1-3 Go to now, ye rich men, weep and howl for your miseries that shall come upon *you*. ² Your riches are corrupted, and your garments are motheaten. ³ Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days.

Revelation 3:17 Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked:

⁶ <https://thebiblesays.com/en/commentary/rev+18:1>

⁷ <https://countrysidebible.org/sermons/20230702p-174379>

⁸ <https://thebiblesays.com/en/commentary/rev+18:1>

⁹ Supra.

¹⁰ Robert Thomas, as cited in <https://countrysidebible.org/sermons/20230702p-174379>

¹¹ <https://countrysidebible.org/sermons/20230702p-174379>

¹² **1Chronicles 29:14** But who *am* I, and what *is* my people, that we should be able to offer so willingly after this sort? for all things *come* of thee, and of thine own have we given thee.

Matthew 25:14-29 ¹⁴ For the kingdom of heaven is as a man travelling into a far country, who called his own servants, and delivered unto them his goods.... ²⁶ His lord answered and said unto him, *Thou* wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed: ²⁷ Thou oughtest therefore to have put my money to the exchangers, and *then* at my coming I should have received mine own with usury. ²⁸ Take therefore the talent from him, and give *it* unto him which hath ten talents. ²⁹ For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath. ³⁰ And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth.

Luke 16:10 He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much.

Luke 12:48 But he that knew not, and did commit things worthy of stripes, shall be beaten with few *stripes*. For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more.

2Corinthians 9:7 Every man according as he purposeth in his heart, *so let him give*; not grudgingly, or of necessity: for God loveth a cheerful giver.

Luke 6:38 Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again.

Acts 20:35 I have shewed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive.

Proverbs 22:9 He that hath a bountiful eye shall be blessed; for he giveth of his bread to the poor.

1Timothy 6:10 For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows.

Matthew 5:42 Give to him that asketh thee, and from him that would borrow of thee turn not thou away.

2Corinthians 8:3 For to *their* power, I bear record, yea, and beyond *their* power *they were* willing of themselves; ⁴ Praying us with much intreaty that we would receive the gift, and *take upon us* the fellowship of the ministering to the saints.

Acts 2:4 And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.

Acts 2:5 And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven.

Matthew 6:19 Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: ²⁰ But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: ²¹ For where your treasure is, there will your heart be also.

Luke 12:16 And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully: ¹⁷ And he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits? ¹⁸ And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods. ¹⁹ And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, *and* be merry. ²⁰ But God said unto him, *Thou* fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided?

Matthew 25:31-46 When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: ³² And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth *his* sheep from the goats: ³³ And he shall set the sheep on his right hand, but the goats on the left. ³⁴ Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: ³⁵ For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: ³⁶ Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. ³⁷ Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed *thee*? or thirsty, and gave *thee* drink? ³⁸ When saw we thee a stranger, and took *thee* in? or naked, and clothed *thee*? ³⁹ Or when saw we thee sick, or in prison, and came unto thee? ⁴⁰ And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done *it* unto one of the least of these my brethren, ye have done *it* unto me. ⁴¹ Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: ⁴² For I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink: ⁴³ I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not. ⁴⁴ Then shall they also answer him, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not

minister unto thee? ⁴⁵ Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did *it* not to one of the least of these, ye did *it* not to me. ⁴⁶ And these shall go away into everlasting punishment: but the righteous into life eternal.

Matthew 6:24 No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

¹³ **Isaiah 48.20** *Go forth from Babylon! Flee from the Chaldeans! With a voice of singing, declare, proclaim this, utter it to the end of the earth; say, "The LORD has redeemed His servant Jacob!"*

Jeremiah 51.6 *Flee from the midst of Babylon, and every one save his life! Do not be cut off in her iniquity, for this is the time of the LORD'S vengeance; He shall recompense her.*

Jeremiah 51.9 *We would have healed Babylon, but she is not healed. Forsake her, and let us go everyone to his own country; for her judgment reaches to heaven and is lifted up to the skies.*

Jeremiah 51.45 *My people, go out of the midst of her! And let everyone deliver himself from the fierce anger of the LORD.*

Jeremiah 51.50 *You who have escaped the sword, get away! Do not stand still! Remember the LORD afar off, and let Jerusalem come to your mind.*

Zechariah 2.6-7 *"Up, up! Flee from the land of the north," says the Lord; "for I have spread you abroad like the four winds of heaven," says the Lord. "Up, Zion! Escape, you who dwell with the daughter of Babylon."*
https://www.spiritandtruth.org/teaching/Book_of_Revelation/commentary/htm/chapters/18.html#13240

¹⁴ <https://bible.org/seriespage/25-destruction-commercial-babylon-rev-181-24>

¹⁵ As cited in footnote 24 at

https://www.spiritandtruth.org/teaching/Book_of_Revelation/commentary/htm/chapters/18.html#70882E

¹⁶ <https://thebiblesays.com/en/commentary/rev+18:4>

¹⁷ <https://countrysidebible.org/sermons/20230702p-174379>

¹⁸ <https://enduringword.com/bible-commentary/revelation-18/>

¹⁹ Robert Thomas as cited in <https://countrysidebible.org/sermons/20230702p-174379>

²⁰ <https://countrysidebible.org/sermons/20230702p-174379>

²¹ https://en.wikipedia.org/wiki/Eye_for_an_eye

²² <https://www.dictionary.com/browse/voluptuous>

²³ <https://enduringword.com/bible-commentary/revelation-18/>

²⁴ <https://thebiblesays.com/en/commentary/rev+18:4>

²⁵ <https://countrysidebible.org/sermons/20230702p-174379>

²⁶ **Revelation 20:6** Blessed and holy is he that hath part in the first resurrection: on such the second **death** hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.

Revelation 20:13 And the sea gave up the dead which were in it; and **death** and hell delivered up the dead which were in them: and they were judged every man according to their works. ¹⁴ And death and hell were cast into the lake of fire. This is the second **death**.

Revelation 21:4 And God shall wipe away all tears from their eyes; and there shall be no more **death**, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.

Revelation 21:8 But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second **death**.

²⁷ <https://thebiblesays.com/en/commentary/rev+18:4>

²⁸ <https://countrysidebible.org/sermons/20230702p-174379>

²⁹ <https://thebiblesays.com/en/commentary/rev+18:4>

³⁰ <https://thebiblesays.com/en/commentary/rev+18:4>

³¹ **Isaiah 55:1** *Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price. ² Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness. ³ Incline your ear, and come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David. ⁴ Behold, I have given him for a witness to the people, a leader and commander to the people. ⁵ Behold, thou shalt call a nation that thou knowest not, and nations that knew not thee shall run unto thee because of the LORD thy God, and for the Holy One of Israel; for he hath glorified thee. ⁶ Seek ye the LORD while he may be found, call ye upon him while he is near: ⁷ Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the LORD, and he will have mercy upon him; and to our God, for he will abundantly pardon. ⁸ For my thoughts are not your thoughts, neither are your ways my ways, saith the LORD. ⁹ For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts. ¹⁰ For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: ¹¹ So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it. ¹² For ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands. ¹³ Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree: and it shall be to the LORD for a name, for an everlasting sign that shall not be cut off.*

³² <https://bible.org/seriespage/25-destruction-commercial-babylon-rev-181-24>

³³ <https://countrysidebible.org/sermons/20230820p-178149>

³⁴ <https://countrysidebible.org/sermons/20230820p-178149>

³⁵ In the days when the word of the Lord came to Ezekiel, the prophet of exile, the city of Tyre stood as a proud and mighty fortress by the sea. Tyre, a Phoenician city, was renowned for its wealth, its merchants, and its strategic location on the Mediterranean coast. Its ships sailed to distant lands, trading in precious goods, and its people grew rich and arrogant, believing their city to be invincible. But the Lord, who sees the hearts of men and the pride of nations, had a message for Tyre—a message of judgment and destruction.

The Lord's voice was like thunder, and His words carried the weight of divine authority. Tyre had rejoiced over the fall of Jerusalem, seeing it as an opportunity to prosper even more. But the Lord saw their malice and their greed, and He would not let it go unpunished. Ezekiel, trembling under the power of the Spirit, continued to listen as the Lord described the fate that awaited the proud city.

"They shall destroy the walls of Tyre and break down her towers," the Lord declared. "I will scrape her soil from her and make her a bare rock. She shall be in the midst of the sea a place for the spreading of nets, for I have spoken, declares the Lord God. She shall become plunder for the nations, and her daughters on the mainland shall be killed by the sword. Then they will know that I am the Lord."

Ezekiel saw in his mind's eye the great city of Tyre, its walls towering high, its harbors filled with ships from every nation. He saw its merchants, dressed in fine linen and purple, trading in gold, silver, and precious stones. But then he saw the armies of many nations rising against her, like waves crashing upon the shore. The Babylonians, led by King

Nebuchadnezzar, would come first, laying siege to the city with battering rams and siege towers. The once-proud walls would crumble under the relentless assault, and the streets would run red with blood.

The Lord continued, "For thus says the Lord God: Behold, I will bring against Tyre from the north Nebuchadnezzar king of Babylon, king of kings, with horses and chariots, and with horsemen and a host of many soldiers. He will kill with the sword your daughters on the mainland. He will set up a siege wall against you and throw up a mound against you and raise a roof of shields against you. He will direct the shock of his battering rams against your walls, and with his axes he will break down your towers."

Ezekiel shuddered as he envisioned the destruction. The city, once a beacon of commerce and power, would be reduced to rubble. Its people, who had trusted in their wealth and their gods, would find no refuge. The Lord's judgment would be thorough and complete. "They will make a spoil of your riches and a prey of your merchandise," the Lord said. "They will break down your walls and destroy your pleasant houses. Your stones and timber and soil they will cast into the midst of the waters."

But the judgment would not end with the Babylonians. The Lord spoke of a second wave of destruction, carried out by other nations. "I will make you a bare rock," He said. "You shall be a place for the spreading of nets. You shall never be rebuilt, for I am the Lord; I have spoken."

Ezekiel saw the city's fate as a warning to all who would exalt themselves above the Lord. Tyre's pride had led to its downfall, and its destruction would serve as a testament to the sovereignty of God. The prophet's heart was heavy as he delivered the message to the exiles, reminding them that the Lord is just and His judgments are true.

In time, the prophecy came to pass. Nebuchadnezzar laid siege to Tyre for thirteen years, and though the city resisted valiantly, it eventually fell. The mainland city was destroyed, and the island fortress was left in ruins. Later, Alexander the Great would complete the destruction, using the rubble of the old city to build a causeway to the island. Tyre, once a jewel of the sea, became a desolate place, a reminder of the futility of human pride.

And so, the word of the Lord through Ezekiel was fulfilled. The nations saw the power of the Almighty, and His name was glorified. For He alone is the Lord, the ruler of the seas and the judge of the earth.

<https://biblesstories.com/2025/02/20/the-fall-of-tyre-prophecy-of-divine-judgment/>

³⁶ <https://countrysidebible.org/sermons/20230820p-178149>

³⁷ Walvoord, as cited in <https://enduringword.com/bible-commentary/revelation-18/>

³⁸ <https://countrysidebible.org/sermons/20230820p-178149>

³⁹ <https://enduringword.com/bible-commentary/revelation-18/>

⁴⁰ <https://enduringword.com/bible-commentary/revelation-18/>

⁴¹ <https://countrysidebible.org/sermons/20230820p-178149>

⁴² **Ezekiel 27:1** The word of the LORD came again unto me, saying, ² Now, thou son of man, take up a lamentation for Tyrus; ³ And say unto Tyrus, O thou that art situate at the entry of the sea, *which art* a merchant of the people for many isles, Thus saith the Lord GOD; O Tyrus, thou hast said, *I am* of perfect beauty. ⁴ Thy borders *are* in the midst of the seas, thy builders have perfected thy beauty. ⁵ They have made all thy *ship* boards of fir trees of Senir: they have taken cedars from Lebanon to make masts for thee. ⁶ *Of* the oaks of Bashan have they made thine oars; the company of the Ashurites have made thy benches of ivory, *brought* out of the isles of Chittim. ⁷ Fine linen with brodered work from Egypt was that which thou spreadest forth to be thy sail; blue and purple from the isles of Elishah was that which covered thee. ⁸ The inhabitants of Zidon and Arvad were thy mariners: thy wise *men*, O Tyrus, *that* were in thee, were thy pilots. ⁹ The ancients of Gebal and the wise *men* thereof were in thee thy calkers: all the ships of the sea with their mariners were in thee to occupy thy merchandise. ¹⁰ They of Persia and of Lud and of Phut were in thine army, thy men of war: they hanged the shield and helmet in thee; they set forth thy comeliness. ¹¹ The men of Arvad with thine army *were* upon thy walls round about, and the Gammadims were in thy towers: they hanged their shields upon thy walls round about; they have made thy beauty perfect. ¹² Tarshish was thy merchant by reason of the multitude of all *kind of* riches; with silver, iron, tin, and lead, they traded in thy fairs. ¹³ Javan, Tubal, and Meshech, they *were* thy merchants: they traded the persons of men and vessels of brass in thy market. ¹⁴ They of the house of Togarmah traded in thy fairs with horses and horsemen

and mules. ¹⁵ The men of Dedan *were* thy merchants; many isles *were* the merchandise of thine hand: they brought thee *for* a present horns of ivory and ebony. ¹⁶ Syria *was* thy merchant by reason of the multitude of the wares of thy making: they occupied in thy fairs with emeralds, purple, and brodered work, and fine linen, and coral, and agate. ¹⁷ Judah, and the land of Israel, they *were* thy merchants: they traded in thy market wheat of Minnith, and Pannag, and honey, and oil, and balm. ¹⁸ Damascus *was* thy merchant in the multitude of the wares of thy making, for the multitude of all riches; in the wine of Helbon, and white wool. ¹⁹ Dan also and Javan going to and fro occupied in thy fairs: bright iron, cassia, and calamus, were in thy market. ²⁰ Dedan *was* thy merchant in precious clothes for chariots. ²¹ Arabia, and all the princes of Kedar, they occupied with thee in lambs, and rams, and goats: in these *were they* thy merchants. ²² The merchants of Sheba and Raamah, they *were* thy merchants: they occupied in thy fairs with chief of all spices, and with all precious stones, and gold. ²³ Haran, and Canneh, and Eden, the merchants of Sheba, Asshur, *and* Chilmad, *were* thy merchants. ²⁴ These *were* thy merchants in all sorts of *things*, in blue clothes, and brodered work, and in chests of rich apparel, bound with cords, and made of cedar, among thy merchandise. ²⁵ The ships of Tarshish did sing of thee in thy market: and thou wast replenished, and made very glorious in the midst of the seas. ²⁶ Thy rowers have brought thee into great waters: the east wind hath broken thee in the midst of the seas. ²⁷ Thy riches, and thy fairs, thy merchandise, thy mariners, and thy pilots, thy calkers, and the occupiers of thy merchandise, and all thy men of war, that *are* in thee, and in all thy company which *is* in the midst of thee, shall fall into the midst of the seas in the day of thy ruin. ²⁸ The suburbs shall shake at the sound of the cry of thy pilots. ²⁹ And all that handle the oar, the mariners, and all the pilots of the sea, shall come down from their ships, they shall stand upon the land; ³⁰ And shall cause their voice to be heard against thee, and shall cry bitterly, and shall cast up dust upon their heads, they shall wallow themselves in the ashes: ³¹ And they shall make themselves utterly bald for thee, and gird them with sackcloth, and they shall weep for thee with bitterness of heart and bitter wailing. ³² And in their wailing they shall take up a lamentation for thee, and lament over thee, saying, What city is like Tyrus, like the destroyed in the midst of the sea? ³³ When thy wares went forth out of the seas, thou filledst many people; thou didst enrich the kings of the earth with the multitude of thy riches and of thy merchandise. ³⁴ In the time when thou shalt be broken by the seas in the depths of the waters thy merchandise and all thy company in the midst of thee shall fall. ³⁵ All the inhabitants of the isles shall be astonished at thee, and their kings shall be sore afraid, they shall be troubled in their countenance. ³⁶ The merchants among the people shall hiss at thee; thou shalt be a terror, and never shalt be any more.

⁴³ https://biblehub.com/topical/t/throwing_dust_on_their_heads.htm

⁴⁴ <https://enduringword.com/bible-commentary/revelation-18/>

⁴⁵ Taken from <https://countrysidebible.org/sermons/20230820p-178149>

⁴⁶ <https://countrysidebible.org/sermons/20230820p-178149>

⁴⁷ In similar fashion, in 2Samuel 12.14, when David is bringing the word of the Lord to King David about his sin with Bathsheba, he says: ***Howbeit, because by this deed thou hast given great occasion to the enemies of the LORD to blaspheme, the child also that is born unto thee shall surely die.***

2Samuel 12:1-14 **God will not suffer his people to lie still in sin.** By this parable Nathan drew from David a sentence against himself. Great need there is of prudence in giving reproofs. In his application, he was faithful. He says in plain terms, Thou art the man. **God shows how much he hates sin, even in his own people; and wherever he finds it, he will not let it go unpunished.** David says not a word to excuse himself or make light of his sin, but freely owns it. When David said, I have sinned, and Nathan perceived that he was a true penitent, he assured him his sin was forgiven. Thou shalt not die: that is, not die eternally, nor be for ever put away from God, as thou wouldest have been, if thou hadst not put away the sin. Though thou shalt all thy days be chastened of the Lord, yet thou shalt not be condemned with the world. There is this great evil in the sins of those who profess religion and relation to God, that they furnish the enemies of God and religion with matter for reproach and blasphemy. And it appears from David's case, that even where pardon is obtained, the Lord will visit the transgression of his people with the rod, and their iniquity with stripes. For one momentary gratification of a vile lust, David had to endure many days and years of extreme distress.

[Matthew Henry Commentary, as cited in https://biblehub.com/commentaries/2_samuel/12-14.htm]

⁴⁸ <https://enduringword.com/bible-commentary/revelation-18/>

⁴⁹ <https://countrysidebible.org/sermons/20230820p-178149>

⁵⁰ The Greek word is #4382. **προσωποληψία** *prosopolepsia*, pros-o-pol-ape-see´-ah; from 4381; **partiality, i.e. favoritism:...**

James 2.1-9 (AMP) MY BRETHREN, pay **no servile regard** [#4382] to people [show no prejudice, no partiality]. Do not [attempt to] hold and practice the faith of our Lord Jesus Christ [the Lord] of glory [together with snobbery]! ² For if a person comes into your congregation whose hands are adorned with gold rings and who is wearing splendid apparel, and also a poor [man] in shabby clothes comes in, ³ And you pay special attention to the one who wears the splendid clothes and say to him, Sit here in this preferable seat! while you tell the poor [man], Stand there! or, Sit there on the floor at my feet! ⁴ Are you not discriminating among your own and becoming critics and judges with wrong motives? ⁵ **Listen, my beloved brethren: Has not God chosen those who are poor in the eyes of the world to be rich in faith and in their position as believers and to inherit the kingdom which He has promised to those who love Him?** ⁶ But you [in contrast] have insulted (humiliated, dishonored, and shown your contempt for) the poor. **Is it not the rich who domineer over you? Is it not they who drag you into the law courts?** ⁷ Is it not they who slander and blaspheme that precious name by which you are distinguished and called [the name of Christ invoked in baptism]? ⁸ If indeed you [really] fulfill the royal Law in accordance with the Scripture, You shall love your neighbor as [you love] yourself, you do well. ⁹ **But if you show servile regard (prejudice, favoritism) for people, you commit sin and are rebuked and convicted by the Law as violators and offenders.**

⁵¹ **1Corinthians 1:26-29 (AMP)** For [simply] consider your own call, brethren; not many [of you were considered to be] wise according to human estimates and standards, not many influential and powerful, not many of high and noble birth. ²⁷ [No] for God selected (deliberately chose) what in the world is foolish to put the wise to shame, and what the world calls weak to put the strong to shame. ²⁸ And God also selected (deliberately chose) what in the world is lowborn and insignificant and branded and treated with contempt, even the things that are nothing, that He might depose and bring to nothing the things that are, ²⁹ **So that no mortal man should [have pretense for glorying and] boast in the presence of God.**

⁵² <https://bible.org/seriespage/25-destruction-commercial-babylon-rev-181-24>

⁵³ <https://countrysidebible.org/sermons/20230820p-178149>

⁵⁴ <https://countrysidebible.org/sermons/20230820p-178149>

⁵⁵ https://bible.org/seriespage/25-destruction-commercial-babylon-rev-181-24#P3716_923737

⁵⁶ <https://enduringword.com/bible-commentary/revelation-18/>

⁵⁷ <https://countrysidebible.org/sermons/20230820p-178149>

⁵⁸ <https://countrysidebible.org/sermons/20230820p-178149>

⁵⁹ https://bible.org/seriespage/25-destruction-commercial-babylon-rev-181-24#P3716_923737

⁶⁰ <https://enduringword.com/bible-commentary/revelation-18/>

⁶¹ https://bible.org/seriespage/25-destruction-commercial-babylon-rev-181-24#P3716_923737