**Expository Sermon**

**Sermon Title; Get Out**

**Revelation 18:1-20**

A Sermon Outline w/ Notes

**By:**

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# **Date**

# **06/13/21**

**Outline – Get Out**

1. **Introduction ~** ea **1** of us-part of something bigger than just us
   1. ⸫ we share responsibility/culpability-for systems we prosper from
   2. illustrate thru movie-*Globe, July 2018* *Soylent Green*-cannibalism
   3. need to seriously think about this-our world increasingly complex
      1. we participate-is ignrnce a vald defense? no easy answrs
2. **Context ~** if desire honor God w/ our lives-need to think about this
   1. **Rev 18:1-20** we called upon to separate ourselves frm Babylon
   2. as we unpack this-note (μετὰ ταῦτα) “**after these things**”
      1. ⸫ this sectn most likely refs order John saw the visions
3. **Background ~** last wk-saw Babylon destroyed-now here it is again
   1. another rewind w/diff aspect of Babylon’s fall examined in detail
      1. religion/econmcs/poltcs all inextrcbly mxd togthr-like now
4. **Glory ~ Rev 18:1** vb “**I saw**” (εἶδον) is contnuatn of John’s vision
   1. the imagery finds its roots in the vision of **Ezekiel 43:2**
      1. there is a key diff-the source of the glory-genrly frm God
   2. this has some interpreters seeing this as a **christophany**
      1. @ same time-is doubtful John confuse a created being
         1. w/Creator of created beings-JC **1 Cor 8:6** big diff
5. **Hear Ye ~** passage open w/statement of judgment **Rev 18:2-3**
   1. are evil forces @ work-we must not be a part of it **Eph 6:12**
      1. yet we are NOT helpless pawns in all this **Eph 6:13**
   2. we’re in a war-reqs being alert & ready in power of HS
6. **Historic Context ~** is important-John draws on biblical history
   1. these things inform how we can understand what’s coming
   2. pride & fall histrcl Babylon takn as pattrn for downfll future empire
      1. aftr many warnings-judgment fell all @ once **Dan 5:25-31**
   3. just as this took plc w/the Babylonian nation during Daniel’s life
      1. latter-day Babylon also be removed suddenly **Rev 18:8**
   4. so-have the backdrop of ancient Babylon-but is more complex
      1. remmbr-John prophesied agnst bckdrp of contmprry hstry
      2. put another way-used canvas of history as the basis
         1. & w/it he painted his picture of the future
   5. that brngs us to considerng Roman Empire-John calls “**Babylon**”
      1. the ||’s w/histrc recrd of Rome & events in Rev are strikng
      2. to save time I have added an insert w/the historic details
   6. but-as horrific as these were-still too small to qualify what dscrbd
      1. JC tells us full scope of these events in **Mark 13:19-20**
7. **The Future ~** now comes into view as John draws on history
   1. used these to rflct what still in his future & far future-Babylon
   2. 1 imprtnt aspect this empire will be wealth-shows up **4X** in chpt
   3. *Man/honord/leading citizn/1st came/nothing/bag/now/$1.5M/$90K*
      1. wealth begets wealth-w/this backgrnd begn to get picture
   4. ancient Babylon fell before authority of God **Isa 21:9**
      1. in same way future Babylon will fall befor commnd of God
   5. be clear-Babylon Empire is demonic in nature **Rev 16:13**
8. **Get Out of There ~** now is command of God to His people **Rev 18:4**
   1. is pivotal passage-ref to “**my people**” suggests is most likely JC
   2. then we note the reason we are to be separated from **Rev 18:5**
      1. should prevent genuine Xtian’s from being seduced
   3. majority of biblical interpreters agree “**her**” (αὐτῆς) refs Babylon
      1. personified as a woman identified in **Rev 17:4-5**
   4. the call to flee from sinful nations is found w/some frequency
      1. command in text today is patterned after **Jer 51:44-45**
         1. leave city & its idolatry-returning to homeland
9. **How to Separate ~** a little more complicated in our context
   1. the seprtn req’d of the Jews req’d both physical & moral separatn
      1. not possible during the Tribulation prd **Rev 18:4**
      2. this will be (& is now) world-wide, where would you go?
   2. let’s think about-as Xtians-not req’d to w/draw frm economic life
      1. honestly-is not possible-we work/earn $$/pay bills
      2. these thngs are necessry even as pilgrims **Heb 13:14-16**
         1. the summons refs need for Xtian to disentangle
         2. frm corrupt & seductive influences of “**the empire**”
            1. we find a || to this in **2 Cor 6:17-7:1**
   3. the unavoidable fact is-this world is not home **John 15:19**
10. **Not Literal ~** have job to do **2 Cor 5:20-21** be a light **Matt 5:14-16**
    * 1. @ same time-is a real danger we become part of system
    1. is possible-even likely-this command echo’s JC **Matt 24:15-18**
       1. obednce this cmmnd saved many Xtian Jews in **A.D. 70**.
          1. the irony of it is this-the source of persuasion
          2. the tool used-is the reason for jdgmnt **Rev 13:16-17**
       2. let’s be honst-is hrd not to love $$ & things allows prchas
    2. that’s why Spiritual Discipline of steward ship so importnt
11. **Inclusio ~** frm vs **9-19** come into focs w/reptd “**will weep & lament**”
    1. it emphasizes sorrow over lost revenue by various groups
       1. never mind that those profits were immorally gained
    2. for many-$$ is more important than human life or suffering
       1. @ end of day-is example of what told in **1 Tim 6:9-10**
12. **Application ~** in histrc contxt-Rev is indictmnt against Roman Empire
    1. history provided the canvas John used to paint picture of future
    2. God warns the Church-not possible to profit from unjust system
       1. & not also share in its guilt & its punishment **Prov 30:7-9**
       2. it warns against the dangers of placing anything
          1. $$/military pwr/technlgy/any other self-glorification
             1. ahead of utter dependence on our Creator
    3. our challenge is to be in our society & not to identify w/it
       1. do our purchases represent the abuse of fellow humans?
          1. have we become part of the “Babylonian System”?
    4. our calling/$$/attitudes/actions/investments must refect calling
       1. ea aspct of our lives must reflect command of **Rom 13:10**

**Sermon Text – Revelation 18:1-20**

**06/13/21**

**Get Out**

**Introduction ~**

We, each one of us, are a part of something bigger than just ourselves. We share responsibility, or culpability, for the organizations and systems that we prosper from. This is illustrated through a movie I was recently reminded of in The Globe, July 2018 edition, page 47. The article is entitled “Food Fight.” *Read the article*.

You may remember the movie, *Soylent Green*, I can still remember some of the scenes. What the hero discovered was that the world’s population was being sustained through practices that were beyond disturbing. What’s more, there was at least some aspect of the entire system that he was personally responsible for.

We need to seriously think about this. Our world is increasingly complex, and increasingly interconnected. In many cases, the products we enjoy are the direct result of the abuse of other human beings. At what level are we, who are benefiting from that abuse, responsible? Is ignorance a valid defense? I wish I had some simple answers for you, but I don’t. What I do have is a desire to honor God, I have His Word, and honestly, some very uncomfortable things to think about.

**Context ~**

Our full text today is Revelation 18:1-20. Here we, the followers of Jesus (that would be you and me) are called upon to separate ourselves from the doomed empire, Babylon.[[1]](#footnote-1) As we prepare to unpack, interpret, and then apply this portion of the Revelation we need to note that, just as we’ve seen throughout the Revelation, the expression (μετὰ ταῦτα) “after these things” is not necessarily a reference to chronological events.[[2]](#footnote-2) This phrase has been consistently used in Revelation to introduce new textual units… often picking up on events that are not sequential in order.[[3]](#footnote-3) Therefore this section most likely refers to the order in which John saw the visions, not the order in which the events will take place.[[4]](#footnote-4)

**Background ~**

Last week we saw Babylon destroyed, some biblical interpreters see the events of Revelation 17 as addressing the religious aspects of the Beast’s rule through the Second Beast, while this week in Revelation 18 we will see the economic and political systems fall.[[5]](#footnote-5) Personally, I’m not so sure the break is that neat and clean. Nor am I so sure that the text supports this view, what we have could just as easily be another rewind of time as a different aspect of Babylon’s fall is examined. Religion, economics, and politics are all inextricably mixed together. Frankly, that’s true right now.

We open with glory revealed as another angel descends to the earth; Revelation 18:1 ~

**18** After these things I saw another angel coming down from heaven, having great authority, and the earth was illuminated with his glory.[[6]](#footnote-6)

The verb “I saw” (εἶδον) marks this as the continuation of John’s vision.[[7]](#footnote-7) Although here the glory is that of an angel, ultimately that glory will find its source in God Himself. But the fact that glory is associated with this angel suggests his/her/its position in heaven. This guy is a big deal in the heavenly courts. The imagery finds its roots in the vision of Ezekiel 43:2 ~

2And behold, the glory of the God of Israel came from the way of the east. His voice *was* like the sound of many waters; and the earth shone with His glory.[[8]](#footnote-8)

The idea of the earth shining with glory is common to both passages, the difference is what stands as the source of that glory. Again, ultimately, the glory will find its source in God, and God alone. In fact, this is the only place in Revelation where an angel is described as having “glory” (δόξα).[[9]](#footnote-9) Most often, this word is reserved for describing the presence of God.[[10]](#footnote-10)

Because of this apparent disconnect, some interpreters have suggested that this may actually be a christophany (that is, an appearance of Christ), especially when read in light of Ezekiel’s passage since Ezekiel speaks of *God’s* glory.[[11]](#footnote-11) At the same time, I find it doubtful that John would confuse a created being, an angel, with the Creator of created beings, Jesus; 1 Corinthians 8:6 ~

6… yet for us *there is* one God, the Father, of whom *are* all things, and we for Him; and one Lord Jesus Christ, through whom *are* all things, and through whom we *live*.[[12]](#footnote-12)

Certainly, there have been multiple instances in which we’ve seen angels invested with great authority making important pronouncements.[[13]](#footnote-13) But there is a vast difference between being invested with authority and being the Creator and Sustainer of all things. Regardless, this passage provides an appropriate introduction to the central point of this chapter. God calls His people to separate themselves from the evil empire and be restored to the Lord.[[14]](#footnote-14)

**Hear Ye ~**

The passage opens with a declaration backed by the authority of God, although delivered through an angel; Revelation 18:2-3 ~

2And he cried mightily with a loud voice, saying, “Babylon the great is fallen, is fallen, and has become a dwelling place of demons, a prison for every foul spirit, and a cage for every unclean and hated bird! 3For all the nations have drunk of the wine of the wrath of her fornication, the kings of the earth have committed fornication with her, and the merchants of the earth have become rich through the abundance of her luxury.”[[15]](#footnote-15)

It’s interesting that the angel is more glorious than Babylon, and speaks with an authority more compelling than Babylon’s.[[16]](#footnote-16) Think about this, it’s not even God’s glory, it’s just that of an angel. His appearance and loud proclamation are intended to get the attention of any who may be in danger of falling under the spell of Babylon and the forces operating behind it.[[17]](#footnote-17) I suppose this being a part of a “sign,” it is reasonable to stop and think about whether this is literal. Would the people of the earth literally see and hear this great angel? I don’t have an answer for you, but it’s worth spending a little time thinking about.

Either way, we know that evil in the world does not happen by accident, and we must not be a part of it; Ephesians 6:12 ~

12For we do not wrestle against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this age, against spiritual *hosts* of wickedness in the heavenly *places*.[[18]](#footnote-18)

There are evil forces at work behind many of the events in human history. But here’s the thing, we are NOT helpless pawns, we are able to resist, we are able to stand ready and show the right in contrast to the wrong. This is particularly, especially, emphatically, true for the Christian. The passage continues; Ephesians 6:13 ~

13Therefore take up the whole armor of God, that you may be able to withstand in the evil day, and having done all, to stand.[[19]](#footnote-19)

As we think about the time described in our passage today, we’re required to remember that we are in a war, and that war requires preparation on our part. It requires that we be ready to face what God allows into our lives. As we deal with life, which we all must do, we don’t have any way of identifying precisely when things begin to funnel into the conclusion of history, all we can do is to seek to be ready, reading the signs as best we can.

But here’s the thing, this is a time of opportunity, not of fear. It is a time when, as we’ve already seen, we will minister in the power of the Spirit in spite of any opposition the enemy may bring. That time is now. So, let’s take a step back, and look at types, shadows, and precursors. What can we learn that might be helpful as we prepare for our own battles?

**Historic Context ~**

As I’ve said before, the things we know from biblical history inform how we can understand what’s being communicated about the future. The pride and fall of historical Babylon has been repeatedly taken as a typological pattern for the downfall of the worldwide Babylonian system at the end of history.[[20]](#footnote-20)

God provided plenty of warnings to ancient Babylon, and some individuals heeded those warnings and worshipped God. And yet ultimately, as a nation, the warnings were ignored. Judgment fell all at once; Daniel 5:25-31 ~

25“And this is the inscription that was written:

MENE, MENE, TEKEL, UPHARSIN

26This *is* the interpretation of *each* word. Mene: God has numbered your kingdom, and finished it; 27Tekel: You have been weighed in the balances, and found wanting; 28Peres: Your kingdom has been divided, and given to the Medes and Persians.” 29Then Belshazzar gave the command, and they clothed Daniel with purple and *put* a chain of gold around his neck, and made a proclamation concerning him that he should be the third ruler in the kingdom.

30That very night Belshazzar, king of the Chaldeans, was slain. 31And Darius the Mede received the kingdom, *being* about sixty-two years old.[[21]](#footnote-21)

Just as this took place with the Babylonian nation during Daniel’s lifetime, the latter-day Babylon will also be removed suddenly.[[22]](#footnote-22) Revelation 18:8 ~

8Therefore her plagues will come in one day—death and mourning and famine. And she will be utterly burned with fire, for strong *is* the Lord God who judges her.[[23]](#footnote-23)

Notice the plagues mentioned, pestilence, mourning, famine, and burning with fire. These are all aspects of what happened in the ancient world with the capture of a city.[[24]](#footnote-24) Pestilence and famine commonly resulted after a prolonged siege.[[25]](#footnote-25) Mourning was a natural result of the death of the city’s inhabitants, and burning with fire was the final act of destruction carried out by the conquerors.[[26]](#footnote-26) It speaks of the destruction of a nation.

So we have the backdrop of ancient Babylon, but remember, John was recording prophesy against the backdrop of contemporary history. To put it another way, he used the canvas of history as the basis to paint his picture of the future. That brings us to considering the Roman Empire, described by John as “Babylon.”

The parallels with the historic record of Rome and the events in the Revelation are striking. Small wonder that many biblical interpreters have adopted a Preterist view (that is, the view that these things all took place during the first century). The Jews aligned themselves with Rome and set the stage for Jesus’ crucifixion and participation in the persecution of Jesus’ followers.[[27]](#footnote-27) For three and a half years the Beast, Nero, systematically ravished the Church.[[28]](#footnote-28)

With Nero’s death, on June 9th, A.D. 68,[[29]](#footnote-29) it seemed that the Empire had received a fatal blow, the empire was on the brink of unraveling. However, through an almost miraculous twist of events, General Vespasian became emperor in A.D. 69 and Rome came back to life.[[30]](#footnote-30) At this point, with new life, the revived Beast, Rome, again turned its attention to the Jews, and by the spring of A.D. 70, Vespasian’s son, Titus, had besieged Jerusalem, and then overthrew it.[[31]](#footnote-31)

By August, the altar of the Temple of God was littered with corpses, and on the 30th, ironically the anniversary of Babylon destroying the first Temple, Rome destroyed the second Temple, burning it to the ground.[[32]](#footnote-32) By the end of September all of Jerusalem was in flames.[[33]](#footnote-33) The Jewish historian, Josephus, wrote that the destruction was so complete that there was nothing left to indicate that the city had ever been there.[[34]](#footnote-34) Over 97,000 people were taken as prisoners, and over 1.1 million people died.[[35]](#footnote-35)

But… as horrific as these events were, it was still too small to qualify for what this letter describes. Jesus tells us the full scope of these events in Mark 13:19-20 ~

19For *in* those days there will be tribulation, such as has not been since the beginning of the creation which God created until this time, nor ever shall be. 20And unless the Lord had shortened those days, no flesh would be saved; but for the elect’s sake, whom He chose, He shortened the days.[[36]](#footnote-36)

**The Future ~**

So what we have is the Apostle John drawing from both ancient history and (from his perspective) current events, and with this canvas he paints a picture of the future. He drew on God’s dealings with ancient Babylon and Israel which is then used to reflect what was still in his future, God’s dealing with Rome. He then looks through Rome as the lens to predict the future of spiritual Babylon, a future world empire and world system that will be judged by God.

One important aspect of this empire will be wealth and the pleasures that wealth can purchase. The theme of the wealth of Babylon-Rome shows up four times in this chapter: verses 3, 9, 16–17, and 19.[[37]](#footnote-37) In the Roman Empire, their great wealth was the result of tax revenue. Taxes accounted for roughly 10% of the gross national product of the empire, which in the first century amounted to as much as 200 million silver *denarii*.[[38]](#footnote-38)

The denarii was the typical day’s wage for an agricultural worker.[[39]](#footnote-39) Depending, of course on what the minimum wage is, we can assume a denarii would be worth about $72.50.[[40]](#footnote-40) That would mean the tax revenue would be worth about $1.45 billion dollars.

Even though that’s an astounding amount of money, the inflow of tribute cash from the provinces approximately matched the outflow of cash in private trade.[[41]](#footnote-41) In other words, the influx of taxes from the provinces drove an enormous increase of trade activity in the Roman Empire, resulting the production of massive wealth.[[42]](#footnote-42)

A man was being honored as his city’s leading citizen. The gathered friends and admirers called upon him to share his story, which he was happy to do. “Friends and neighbors, when I first came here thirty years ago, I walked into your down on a muddy dirt road with only the suit on my back, the shoes on my feet, and all of my earthly possessions wrapped in a red bandana tied to a stick, which I carried over my shoulder. Today, I am the chairman of the board of the bank. I own hotels, apartment buildings, office buildings, three companies with branches in in forty-nine cities, and I am on the boards of all the leading clubs. Yes, friends, your city has been very good to me.,”

After the banquet, an aspiring young man as the great man, “Sir, could you tell me what you had in that red bandana when you walked into town thirty years ago?” The man thought for a moment, and replied, “As best as I can remember, I had about a million and a half dollars in cash and another $900,000 in government bonds.”[[43]](#footnote-43)

Wealth begets wealth. With this background we can begin to get a picture of what’s going to happen in the future Babylon. The assurance of the worldwide Babylonian empire’s fall is rooted in the fact that the fall of old Babylon was also predicted by the authority of God; Isaiah 21:9 ~

9 And look, here comes a chariot of men *with* a pair of horsemen!”

Then he answered and said,

“Babylon is fallen, is fallen!

And all the carved images of her gods

He has broken to the ground.”[[44]](#footnote-44)

In the same way that the old Babylon fell before the command of God, so also will the fulfillment of this prophesy come to pass.[[45]](#footnote-45) It is so certain that only the results of this prophesy are addressed in the text,[[46]](#footnote-46) although we’ve certainly spent enough time looking at the judgments God will bring against this evil government and the people who are a part of it.

God’s judgment against Babylon removes the veil hiding its demonic nature.[[47]](#footnote-47) The fact is that the Babylonian Empire exists right now, the forces behind its operation are at work right now. The nature of the empire has remained hidden behind idolatry down through the ages with the purpose of attracting and then deceiving her devotees.[[48]](#footnote-48)

But let’s be clear about this, it is demonic in nature and opposed to God on every front. Babylon’s identification with the Satan, the Beast, and with the False Prophet, is made clear through the revelation that they all possess “unclean spirits,” that is, “demons;”[[49]](#footnote-49) Revelation 16:13 ~

13And I saw three unclean spirits like frogs *coming* out of the mouth of the dragon, out of the mouth of the beast, and out of the mouth of the false prophet.[[50]](#footnote-50)

**Get Out of There ~**

Now we come to the pivotal passage in the text; Revelation 18:4 ~

4And I heard another voice from heaven saying, “Come out of her, my people, lest you share in her sins, and lest you receive of her plagues.[[51]](#footnote-51)

The introduction of this new unidentified voice opens the start of a new textual subunit.[[52]](#footnote-52) Verses 1–3 were introduced as a *vision*, while verse 4 is introduced as an *audition*.[[53]](#footnote-53) John hears this. Although the speaker is never explicitly identified, the reference to “my people” suggests that it is most likely either God the Father, or Christ, God the Son.[[54]](#footnote-54) I’m inclined to read this as the voice of the Lord Jesus, God the Son.

Then we note this, in Revelation 18:5 ~

5For her sins have reached to heaven, and God has remembered her iniquities.[[55]](#footnote-55)

The reality of Babylon’s sin, as well as the certainty of her punishment, ought to be enough to prevent genuine Christian’s from being seduced into cooperating in her evil.[[56]](#footnote-56) This exhortation again reflects the reality of the cyclic nature of the Revelation.[[57]](#footnote-57) If this were taking place chronologically, following all that we’ve already seen, there would be precious few followers of Jesus left.[[58]](#footnote-58)

Note that this command is addressed to those within the community of faith who God already calls, “my people.”[[59]](#footnote-59) Revelation 18:4 ~

4And I heard another voice from heaven saying, “Come out of her, my people, lest you share in her sins, and lest you receive of her plagues.[[60]](#footnote-60)

Now, if you hold a pre-trib expectation for the rapture, then this can be read as speaking to the people who have been converted during the Great Tribulation. If you expect the rapture sometime during or after the Great Tribulation, then Jesus is speaking to the Church. I think it’s the latter, and I sincerely hope that I’m wrong.

The majority of biblical interpreters agree that “her” (αὐτῆς) is a reference to Babylon, personified as a woman, we saw this connection back in Revelation 17:4-5 ~

4The woman was arrayed in purple and scarlet, and adorned with gold and precious stones and pearls, having in her hand a golden cup full of abominations and the filthiness of her fornication. 5And on her forehead a name *was* written:

MYSTERY,

BABYLON THE GREAT,

THE MOTHER OF HARLOTS AND OF THE ABOMINATIONS OF THE EARTH[[61]](#footnote-61)

The call to flee from sinful nations is found with some frequency in the Hebrew Scriptures, especially the prophetic books.[[62]](#footnote-62) The command found in our text today is patterned after the exhortations of Jeremiah to the Jews;[[63]](#footnote-63) Jeremiah 51:44-45 ~

44 I will punish Bel in Babylon,

And I will bring out of his mouth what he has swallowed;

And the nations shall not stream to him anymore.

Yes, the wall of Babylon shall fall.

45 “My people, go out of the midst of her!

And let everyone deliver himself from the fierce anger of the Lord.[[64]](#footnote-64)

For the Jews, the prophets exhorted them to separate from Babylon and its idolatry by physically leaving it and returning to their homeland when the time of their exile was at an end.[[65]](#footnote-65) As they were leaving God commanded them to touch no unclean thing as they left, that is to not bring the sin of idolatry home with them;[[66]](#footnote-66) Isaiah 52:11 ~

11 Depart! Depart! Go out from there,

Touch no unclean *thing;*

Go out from the midst of her,

Be clean,

You who bear the vessels of the Lord.[[67]](#footnote-67)

This was a reference to the idols of Babylon.[[68]](#footnote-68) With this background in mind, we can safely conclude that “her sins” in verse 4 are primarily around the issue of idol worship.[[69]](#footnote-69) And as we’ve explored together previously, idol worship includes anything that takes priority in our lives in the place that rightly belongs to God. Idol worship is more than bowing down to a carved rock. It is robbing God of His glory. It is choosing human reason, and the perversions that invariably follow, over what God has planted in our hearts. The voice commanding separation from Babylon commands a separation from this sin.[[70]](#footnote-70)

**How to Separate ~**

The purpose of the command to separate themselves from Babylon is so that the Christian will “not to partake of her sins,” but also so that the Christian will escape the coming judgment that will fall on her.[[71]](#footnote-71) Note, the separation required of the Jews required both physical and moral separation.[[72]](#footnote-72) That’s not actually possible during the Tribulation period, look again at Revelation 18:4 ~

4And I heard another voice from heaven saying, “Come out of her, my people, lest you share in her sins, and lest you receive of her plagues.[[73]](#footnote-73)

It seems likely that this summons to flee is symbolic. [[74]](#footnote-74) The “her”, the city, refers to the demonic social and political power structure that constituted the Roman Empire,[[75]](#footnote-75) that stands behind the forces of evil at work today, and that will constitute the Babylonian Empire. This is world-wide, where would you go to be physically separated? Therefore, this separation is moral, not physical.[[76]](#footnote-76)

Let’s think about this… As Christians we are not being required to withdraw from economic life.[[77]](#footnote-77) Honestly, that would be impossible. We all work, earn money, pay our bills, save for the future if we can. These things are necessary as we pilgrims sojourn in a foreign land; Hebrews 13:14-16 ~

14For here we have no continuing city, but we seek the one to come. 15Therefore by Him let us continually offer the sacrifice of praise to God, that is, the fruit of *our* lips, giving thanks to His name. 16But do not forget to do good and to share, for with such sacrifices God is well pleased.[[78]](#footnote-78)

Here, the summons to flight addresses the necessity of the Christian community to disentangle themselves (ourselves) and distance themselves (ourselves) morally, and perhaps even socially, from the corrupt and seductive influences of “the empire,”[[79]](#footnote-79) We find a parallel to this in 2 Corinthians 6:17-7:1[[80]](#footnote-80) ~

17Therefore

*“Come out from among them*

*And be separate, says the Lord*.

*Do not touch what is unclean,*

*And I will receive you.”*

18 *“I* *will be a Father to you,*

*and you shall be My* *sons and daughters*,

*says the Lord Almighty*.”

***7*** Therefore, having these promises, beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.[[81]](#footnote-81)

At the same time, we already know that the Christian may well be ostracized from any economic dealings because of their refusal to compromise.[[82]](#footnote-82) This was true during the first century under the Roman Empire, and it will be true again during the final years of this current age. The unavoidable fact is that this world is not our home, and as Christians it will never be our home. Jesus put it this way, in John 15:19 ~

19If you were of the world, the world would love its own. Yet because you are not of the world, but I chose you out of the world, therefore the world hates you.[[83]](#footnote-83)

**Not Literal ~**

Regardless of this, we are called upon to remain *in* the world as witnesses, in fact we are called to be His ambassadors in a foreign land; 2 Corinthians 5:20-21 ~

20Now then, we are ambassadors for Christ, as though God were pleading through us: we implore *you* on Christ’s behalf, be reconciled to God. 21For He made Him who knew no sin *to be* sin for us, that we might become the righteousness of God in Him.[[84]](#footnote-84)

There is always some element of risk when serving in a foreign land, and if need be, we will be called upon to suffer for our testimony, even to death;[[85]](#footnote-85) Revelation 12:11 ~

11And they overcame him by the blood of the Lamb and by the word of their testimony, and they did not love their lives to the death. [[86]](#footnote-86)

So with all of this we can safely conclude that a complete physical removal of the Church would be a contradiction of our calling as Christians to be witness to the world.[[87]](#footnote-87) That Christians need to be warned against this makes it clear that there was a present danger of compromise within the first century Church,[[88]](#footnote-88) and I have no doubt that same danger remains today.

We are commanded to come out, to be separate from, the Babylonian system; Revelation 18:4 ~

4And I heard another voice from heaven saying, “Come out of her, my people, lest you share in her sins, and lest you receive of her plagues.[[89]](#footnote-89)

It is possible, and even likely, that this command echo’s Jesus’ Christian Jews to flee Jerusalem when Rome was coming to surround the city;[[90]](#footnote-90) Matthew 24:15–18 ~

15“Therefore when you see the *‘abomination of desolation,’* spoken of by Daniel the prophet, standing in the holy place” (whoever reads, let him understand), 16“then let those who are in Judea flee to the mountains. 17Let him who is on the housetop not go down to take anything out of his house. 18And let him who is in the field not go back to get his clothes.[[91]](#footnote-91)

Obedience to this command saved the lives of many Christian Jews in A.D. 70. Because of the arrogance of Babylon, expressed through idolatry, politics, and economics, her destruction will be sudden and complete.[[92]](#footnote-92) We, too, are commanded to be separate from this city. The irony of it is this, the very source of persuasion employed to force people to submit is the very reason for judgment; Revelation 13:16-17 ~

16He causes all, both small and great, rich and poor, free and slave, to receive a mark on their right hand or on their foreheads, 17and that no one may buy or sell except one who has the mark or the name of the beast, or the number of his name.[[93]](#footnote-93)

Let’s be honest, it is hard not to love money and the things it allows us to purchase. It is hard to love God before all things, that’s why the Spiritual Discipline of steward ship is so important. It reminds us that our stuff is not our stuff. We only manage it for God. Frankly, if that truth is not impacting you in practical, financial, ways, then you have not yet grasped the reality of your stewardship of God’s things.

**Inclusio ~**

Following this, we have an inclusio running from verse 9-19 with the expression “will weep and lament” repeated with minor alterations.[[94]](#footnote-94) This section, which we’re not going to spend much time on, emphasizes the mourning of those who will prosper under the idolatrous economic system that Babylon will create, and they will mourn their own economic losses because of her destruction.[[95]](#footnote-95) Never mind that those profits were immorally gained on the backs of the helpless.

Babylon’s reach will have encompassed the entire planet.[[96]](#footnote-96) Kings, merchants, shipmasters, sailors all mourn Babylon’s destruction; Revelation 18:18-19 ~

18…and cried out when they saw the smoke of her burning, saying, ‘What *is* like this great city?’ 19“They threw dust on their heads and cried out, weeping and wailing, and saying, ‘Alas, alas, that great city, in which all who had ships on the sea became rich by her wealth! For in one hour she is made desolate.’[[97]](#footnote-97)

The mourning taking place will not be over the loss of human life.[[98]](#footnote-98) It’s all about the money. This is a living example of what we’re told in 1 Timothy 6:9-10 ~

9But those who desire to be rich fall into temptation and a snare, and *into* many foolish and harmful lusts which drown men in destruction and perdition. 10For the love of money is a root of all *kinds of* evil, for which some have strayed from the faith in their greediness, and pierced themselves through with many sorrows.[[99]](#footnote-99)

The Church’s response in heaven and on earth is very different from the world’s; Revelation 18:20 ~

20“Rejoice over her, O heaven, and *you* holy apostles and prophets, for God has avenged you on her!”[[100]](#footnote-100)

**Application ~**

In its historic context, the Revelation is an indictment against the Roman Empire for the violence it inflicted on the nations, for the exploitation of people for its own profit, and for its idolatrous arrogance.[[101]](#footnote-101)

History provided the canvas that John used to paint a picture of the future. God, through the Apostle John operating in a prophetic ministry under the enabling of the Holy Spirit, warns the Church that it is not possible to profit from an unjust system without also sharing in its guilt.[[102]](#footnote-102)

What’s more, wealth comes with its own dangers. This danger was expressed through a petition in Proverbs 30:7-9 ~

7 Two *things* I request of You

(Deprive me not before I die):

8 Remove falsehood and lies far from me;

Give me neither poverty nor riches—

Feed me with the food allotted to me;

9 Lest I be full and deny *You,*

And say, “Who *is* the Lord?”

Or lest I be poor and steal,

And profane the name of my God.[[103]](#footnote-103)

The Church (that’s you and me) must beware of trusting in economic security lest we be judged along with the world.[[104]](#footnote-104) This historic indictment against Rome continues to speak in power against the dangers of placing material wealth, military power, technological sophistication, pride, or any other form of self-glorification, over the Creator.[[105]](#footnote-105)

The challenge for us is not to identify what “Babylon” refers to, the challenge is to identify what has been allowed into our own lives that is actually part of the “Babylonian System”? What have we been a part of that stands in opposition to the nature and purposes of God?[[106]](#footnote-106) Our calling, our money, our attitudes, our actions, our investments, our activities must all fall under the central command summarized in Romans 13:10 ~

10Love does no harm to a neighbor; therefore love *is* the fulfillment of the law.[[107]](#footnote-107)

**Sermon Study Notes**

**The Passage**

[[108]](#footnote-108)

**Outline of Revelation**

1. Introduction (1:1-8)
   1. Title and means of revelation (1:1-2)
   2. A blessing on the public reading (1:3)
   3. Greeting (1:4-5a)
   4. Doxology (1:5b-6)
   5. Statement of theme (1:7-8)
2. Christ the Royal Priest (1:9-20)
3. The Seven Messages to the Churches in Asia (2:1-3:22)
   1. A message to the church in Ephesus (2:1-7)
   2. A message to the church in Smyrna (2:8-11)
   3. A message to the church in Pergamum (2:11-17)
   4. A message to the church in Thyatira (2:18-29)
   5. A message to the church in Sardis (3:1-6)
   6. A message to the church in Philadelphia (3:7-13)
   7. A message to the church in Laodicea (3:14-22)
4. The Heavenly Court
   1. The worship of God by four living creatures and twenty-four elders (4:1-11)
   2. The appearance of Christ the Lamb (5:1-14)
5. Plagues of the Tribulation (6:1-16:21)
   1. The first six seals (6:1-17)
      1. The first seal: militarism (6:1-2)
      2. The second seal: warfare (6:3-4)
      3. The third seal: famine (6:5-6)
      4. The fourth seal: death (6:9-11)
      5. The fifth seal: persecution and martyrdom (6:9-11)
      6. The sixth seal: celestial phenomena (7:1-8)
   2. The sealing of the 144,000 (7:1-8)
   3. A multitude of saints who came out of the Tribulation (7:9-17)
      1. The seventh seal: silence in heaven, thunder, lighting and an earthquake on earth (8:1-5)
   4. The first six trumpets (8:6-9:21)
      1. The first trumpet: hail, fire, blood, and one third of the earth burned (8:7)
      2. The second trumpet: an erupting volcano thrown into the sea and one third of sea life and ships are destroyed (8:8-9)
      3. The third trumpet: a meteor falls on one third of the water supply poisoning it (8:10-11)
      4. The fourth trumpet: the sun, moons, and stars are darkened by one third (8:12)
      5. The fifth trumpet: locusts from the bottomless pit (9:1-12)
      6. The sixth trumpet: one third of humanity destroyed by horsemen
   5. Seven thunders cancelled to avoid delay (10:1-7)
   6. John eats a scroll of prophesies about the nations (10:8-11)
   7. The two witnesses (11:1-13)
      1. The seventh trumpet: the world is under Christ’s rule (11:14-19)
   8. The woman bears a male child and is protected from the dragon (12:1-17)
   9. Two beasts (13:1-18)
      1. The beast out of the sea (13:1-10)
      2. The beast out of the earth (13:11-18)
   10. The 144,000 with Christ on Mount Zion (14:1-5)
   11. Three angelic messages (14:6-12)
       1. The eternal Gospel (14:6-7)
       2. The fall of Babylon (14:8)
       3. A warning against worship of the beast (14:9-12)
   12. Two harvests (14:14-20)
       1. Harvested by “one like a son of man” (14:14-16)
       2. Harvested by and angel with much bloodshed (14:17-20)
   13. The seven bowls (15:1-16:21)
       1. Preparation (15:1-16:1)
       2. The first bowl: malignant sores (16:2)
       3. The second bowl: the sea turns to blood (16:3)
       4. The third bowl: All the rivers and springs turn into blood (16:4-7)
       5. The fourth bowl: scorching heat (16:8-9)
       6. The fifth bowl: darkness and pain (16:10-11)
       7. The sixth bowl: the Eastern hordes gather for Armageddon (16:12-16)
       8. The seventh bowl: the enemy is overthrown (16:17-21)
6. The Fall of Babylon and the Return of Christ (17:1-19:21)
   1. The harlot Babylon described by paganism (17:1-8)
   2. Babylon is destroyed with its commercialism (18:1-19:5)
   3. The marriage supper of the Lamb (19:6-10)
   4. The descent of Christ (19:11-16)
   5. The wicked are defeated and the Beast and False Prophet are cast into the lake of fire (19:17-21)
7. The Kingdom of Christ and of God (20:1-22:5)
   1. Satan is bound for 1000 years (20:1-3)
   2. The millennial reign of Christ (20:4-6)
   3. Satan is loosed and there is rebellion defeated (20:7-10)
   4. The Great White Throne Judgment (20:11-15)
   5. The new heaven, new earth, and the new Jerusalem (21:1-22:5)
8. Conclusion (22:6-21)
   1. The trustworthiness of Revelation and warnings (22:6-20)
   2. Benediction (22:21) [[109]](#footnote-109)

[[110]](#footnote-110)

**Revelation 18:1-20 (The Message)**

1–8 18 Following this I saw another Angel descend from Heaven. His authority was immense, his glory flooded earth with brightness, his voice thunderous:

Ruined, ruined, Great Babylon, ruined!

A ghost town for demons is all that’s left!

A garrison of carrion spirits,

garrison of loathsome, carrion birds.

All nations drank the wild wine of her whoring;

kings of the earth went whoring with her;

entrepreneurs made millions exploiting her.

Just then I heard another shout out of Heaven:

Get out, my people, as fast as you can,

so you don’t get mixed up in her sins,

so you don’t get caught in her doom.

Her sins stink to high Heaven;

God has remembered every evil she’s done.

Give her back what she’s given,

double what she’s doubled in her works,

double the recipe in the cup she mixed;

Bring her flaunting and wild ways

to torment and tears.

Because she gloated, “I’m queen over all,

and no widow, never a tear on my face,”

In one day, disasters will crush her—

death, heartbreak, and famine—

Then she’ll be burned by fire, because God,

the Strong God who judges her,

has had enough.

9–10 “The kings of the earth will see the smoke of her burning, and they’ll cry and carry on, the kings who went night after night to her brothel. They’ll keep their distance for fear they’ll get burned, and they’ll cry their lament:

Doom, doom, the great city doomed!

City of Babylon, strong city!

In one hour it’s over, your judgment come!

11–17 “The traders will cry and carry on because the bottom dropped out of business, no more market for their goods: gold, silver, precious gems, pearls; fabrics of fine linen, purple, silk, scarlet; perfumed wood and vessels of ivory, precious woods, bronze, iron, and marble; cinnamon and spice, incense, myrrh, and frankincense; wine and oil, flour and wheat; cattle, sheep, horses, and chariots. And slaves—their terrible traffic in human lives.

Everything you’ve lived for, gone!

All delicate and delectable luxury, lost!

Not a scrap, not a thread to be found!

“The traders who made millions off her kept their distance for fear of getting burned, and cried and carried on all the more:

Doom, doom, the great city doomed!

Dressed in the latest fashions,

adorned with the finest jewels,

in one hour such wealth wiped out!

17–19 “All the ship captains and travelers by sea, sailors and toilers of the sea, stood off at a distance and cried their lament when they saw the smoke from her burning: ‘Oh, what a city! There was never a city like her!’ They threw dust on their heads and cried as if the world had come to an end:

Doom, doom, the great city doomed!

All who owned ships or did business by sea

Got rich on her getting and spending.

And now it’s over—wiped out in one hour!

20 “O Heaven, celebrate! And join in, saints, apostles, and prophets! God has judged her; every wrong you suffered from her has been judged.”[[111]](#footnote-111)

**Revelation 18:1-20 (NLT)**

After all this I saw another angel come down from heaven with great authority, and the earth grew bright with his splendor. 2He gave a mighty shout:

“Babylon is fallen—that great city is fallen!

She has become a home for demons.

She is a hideout for every foul spirit,

a hideout for every foul vulture

and every foul and dreadful animal.

3For all the nations have fallen

because of the wine of her passionate immorality.

The kings of the world

have committed adultery with her.

Because of her desires for extravagant luxury,

the merchants of the world have grown rich.”

4Then I heard another voice calling from heaven,

“Come away from her, my people.

Do not take part in her sins,

or you will be punished with her.

5For her sins are piled as high as heaven,

and God remembers her evil deeds.

6Do to her as she has done to others.

Double her penalty for all her evil deeds.

She brewed a cup of terror for others,

so brew twice as much for her.

7She glorified herself and lived in luxury,

so match it now with torment and sorrow.

She boasted in her heart,

‘I am queen on my throne.

I am no helpless widow,

and I have no reason to mourn.’

8Therefore, these plagues will overtake her in a single day—

death and mourning and famine.

She will be completely consumed by fire,

for the Lord God who judges her is mighty.”

9And the kings of the world who committed adultery with her and enjoyed her great luxury will mourn for her as they see the smoke rising from her charred remains. 10They will stand at a distance, terrified by her great torment. They will cry out,

“How terrible, how terrible for you,

O Babylon, you great city!

In a single moment

God’s judgment came on you.”

11The merchants of the world will weep and mourn for her, for there is no one left to buy their goods. 12She bought great quantities of gold, silver, jewels, and pearls; fine linen, purple, silk, and scarlet cloth; things made of fragrant thyine wood, ivory goods, and objects made of expensive wood; and bronze, iron, and marble. 13She also bought cinnamon, spice, incense, myrrh, frankincense, wine, olive oil, fine flour, wheat, cattle, sheep, horses, wagons, and bodies—that is, human slaves.

14“The fancy things you loved so much

are gone,” they cry.

“All your luxuries and splendor

are gone forever,

never to be yours again.”

15The merchants who became wealthy by selling her these things will stand at a distance, terrified by her great torment. They will weep and cry out,

16“How terrible, how terrible for that great city!

She was clothed in finest purple and scarlet linens,

decked out with gold and precious stones and pearls!

17In a single moment

all the wealth of the city is gone!”

And all the captains of the merchant ships and their passengers and sailors and crews will stand at a distance. 18They will cry out as they watch the smoke ascend, and they will say, “Where is there another city as great as this?” 19And they will weep and throw dust on their heads to show their grief. And they will cry out,

“How terrible, how terrible for that great city!

The shipowners became wealthy

by transporting her great wealth on the seas.

In a single moment it is all gone.” [[112]](#footnote-112)

**Revelation 18:1-20 (NIV)**

**18** After this I saw another angel coming down from heaven. He had great authority, and the earth was illuminated by his splendor. 2 With a mighty voice he shouted:

“Fallen! Fallen is Babylon the Great!

She has become a home for demons

and a haunt for every evil spirit,

a haunt for every unclean and detestable bird.

3 For all the nations have drunk

the maddening wine of her adulteries.

The kings of the earth committed adultery with her,

and the merchants of the earth grew rich from her excessive luxuries.”

4 Then I heard another voice from heaven say:

“Come out of her, my people,

so that you will not share in her sins,

so that you will not receive any of her plagues;

5 for her sins are piled up to heaven,

and God has remembered her crimes.

6 Give back to her as she has given;

pay her back double for what she has done.

Mix her a double portion from her own cup.

7 Give her as much torture and grief

as the glory and luxury she gave herself.

In her heart she boasts,

‘I sit as queen; I am not a widow,

and I will never mourn.’

8 Therefore in one day her plagues will overtake her:

death, mourning and famine.

She will be consumed by fire,

for mighty is the Lord God who judges her.

9 “When the kings of the earth who committed adultery with her and shared her luxury see the smoke of her burning, they will weep and mourn over her. 10 Terrified at her torment, they will stand far off and cry:

“ ‘Woe! Woe, O great city,

O Babylon, city of power!

In one hour your doom has come!’

11 “The merchants of the earth will weep and mourn over her because no one buys their cargoes any more— 12 cargoes of gold, silver, precious stones and pearls; fine linen, purple, silk and scarlet cloth; every sort of citron wood, and articles of every kind made of ivory, costly wood, bronze, iron and marble; 13 cargoes of cinnamon and spice, of incense, myrrh and frankincense, of wine and olive oil, of fine flour and wheat; cattle and sheep; horses and carriages; and bodies and souls of men.

14 “They will say, ‘The fruit you longed for is gone from you. All your riches and splendor have vanished, never to be recovered.’ 15 The merchants who sold these things and gained their wealth from her will stand far off, terrified at her torment. They will weep and mourn 16 and cry out:

“ ‘Woe! Woe, O great city,

dressed in fine linen, purple and scarlet,

and glittering with gold, precious stones and pearls!

17 In one hour such great wealth has been brought to ruin!’

“Every sea captain, and all who travel by ship, the sailors, and all who earn their living from the sea, will stand far off. 18 When they see the smoke of her burning, they will exclaim, ‘Was there ever a city like this great city?’ 19 They will throw dust on their heads, and with weeping and mourning cry out:

“ ‘Woe! Woe, O great city,

where all who had ships on the sea

became rich through her wealth!

In one hour she has been brought to ruin! [[113]](#footnote-113)

**Revelation 18:1-20 (NKJV)**

**18** After these things I saw another angel coming down from heaven, having great authority, and the earth was illuminated with his glory. 2And he cried mightily with a loud voice, saying, “Babylon the great is fallen, is fallen, and has become a dwelling place of demons, a prison for every foul spirit, and a cage for every unclean and hated bird! 3For all the nations have drunk of the wine of the wrath of her fornication, the kings of the earth have committed fornication with her, and the merchants of the earth have become rich through the abundance of her luxury.”

4And I heard another voice from heaven saying, “Come out of her, my people, lest you share in her sins, and lest you receive of her plagues. 5For her sins have reached to heaven, and God has remembered her iniquities. 6Render to her just as she rendered to you, and repay her double according to her works; in the cup which she has mixed, mix double for her. 7In the measure that she glorified herself and lived luxuriously, in the same measure give her torment and sorrow; for she says in her heart, ‘I sit *as* queen, and am no widow, and will not see sorrow.’ 8Therefore her plagues will come in one day—death and mourning and famine. And she will be utterly burned with fire, for strong *is* the Lord God who judges her.

9“The kings of the earth who committed fornication and lived luxuriously with her will weep and lament for her, when they see the smoke of her burning, 10standing at a distance for fear of her torment, saying, ‘Alas, alas, that great city Babylon, that mighty city! For in one hour your judgment has come.’

11“And the merchants of the earth will weep and mourn over her, for no one buys their merchandise anymore: 12merchandise of gold and silver, precious stones and pearls, fine linen and purple, silk and scarlet, every kind of citron wood, every kind of object of ivory, every kind of object of most precious wood, bronze, iron, and marble; 13and cinnamon and incense, fragrant oil and frankincense, wine and oil, fine flour and wheat, cattle and sheep, horses and chariots, and bodies and souls of men. 14The fruit that your soul longed for has gone from you, and all the things which are rich and splendid have gone from you, and you shall find them no more at all. 15The merchants of these things, who became rich by her, will stand at a distance for fear of her torment, weeping and wailing, 16and saying, ‘Alas, alas, that great city that was clothed in fine linen, purple, and scarlet, and adorned with gold and precious stones and pearls! 17For in one hour such great riches came to nothing.’ Every shipmaster, all who travel by ship, sailors, and as many as trade on the sea, stood at a distance 18and cried out when they saw the smoke of her burning, saying, ‘What *is* like this great city?’

19“They threw dust on their heads and cried out, weeping and wailing, and saying, ‘Alas, alas, that great city, in which all who had ships on the sea became rich by her wealth! For in one hour she is made desolate.’

20“Rejoice over her, O heaven, and *you* holy apostles and prophets, for God has avenged you on her!”[[114]](#footnote-114)

[[115]](#footnote-115)

**Revelation 18:1-20 Interlinear Gk/Eng**

|  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |
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|  | **18** |  |  | Μετὰ |  | ταῦτα |  | εἶδον |  | ἄλλον |  | ἄγγελον |  | καταβαίνοντα |  | ἐκ |  | τοῦ |  |
|  |  |  |  | μετά |  | οὗτος |  | εἶδον |  | ἄλλος |  | ἄγγελος |  | καταβαίνω |  | ἐκ |  | ὁ |  |
|  |  |  |  | After |  | these |  | I saw |  | other |  | messenger |  | coming down |  | from |  | the |  |
|  |  |  |  | P |  | RD-APN |  | VAAI1S |  | JASM |  | NASM |  | VPAP-SAM |  | P |  | DGSM |  |

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| --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- |
| οὐρανοῦ |  | ἔχοντα |  | ἐξουσίαν |  | μεγάλην, |  | καὶ |  | ἡ |  | γῆ |  | ἐφωτίσθη |  | ἐκ |  |
| οὐρανός |  | ἔχω |  | ἐξουσία |  | μέγας |  | καί |  | ὁ |  | γῆ |  | φωτίζω |  | ἐκ |  |
| heaven |  | having |  | authority |  | great |  | and |  | the |  | earth |  | was lightened |  | from |  |
| NGSM |  | VPAP-SAM |  | NASF |  | JASF |  | CLN |  | DNSF |  | NNSF |  | VAPI3S |  | P |  |

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| τῆς |  | δόξης |  | αὐτοῦ | . |  |  |  | **2** | καὶ |  | ἔκραξεν |  | ἐν |  | ἰσχυρᾷ |  | φωνῇ |  | λέγων, |  |
| ὁ |  | δόξα |  | αὐτός |  |  |  |  |  | καί |  | κράζω |  | ἐν |  | ἰσχυρός |  | φωνή |  | λέγω |  |
| the |  | splendor |  | of him |  |  |  |  |  | And |  | he shouted |  | in |  | strong |  | voice |  | saying |  |
| DGSF |  | NGSF |  | RP3GSM |  |  |  |  |  | CLN |  | VAAI3S |  | P |  | JDSF |  | NDSF |  | VPAP-SNM |  |

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|  |  |  |  |  | Ἔπεσεν |  | ἔπεσεν |  | Βαβυλὼν |  | ἡ |  | μεγάλη, |  |
|  |  |  |  |  | πίπτω |  | πίπτω |  | Βαβυλών |  | ὁ |  | μέγας |  |
|  |  |  |  |  | fell |  | fell |  | Babylon |  | the |  | great |  |
|  |  |  |  |  | VAAI3S |  | VAAI3S |  | NNSF |  | DNSF |  | JNSF |  |
|  | καὶ |  | ἐγένετο |  | κατοικητήριον |  | δαιμονίων |  |  | | | | |  |
|  | καί |  | γίνομαι |  | κατοικητήριον |  | δαιμόνιον |  |  | | | | |  |
|  | and |  | she became |  | residence place |  | of demons |  |  | | | | |  |
|  | CLN |  | VAMI3S |  | NNSN |  | NGPN |  |  | | | | |  |

|  |  |  |  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- |
|  | καὶ |  | φυλακὴ |  | παντὸς |  | πνεύματος |  | ἀκαθάρτου |  |
|  | καί |  | φυλακή |  | πᾶς |  | πνεῦμα |  | ἀκάθαρτος |  |
|  | and |  | guard |  | of all |  | spirit |  | unclean |  |
|  | CLN |  | NNSF |  | JGSN |  | NGSN |  | JGSN |  |
|  | καὶ |  | φυλακὴ |  | παντὸς |  | ὀρνέου |  | ἀκαθάρτου |  |
|  | καί |  | φυλακή |  | πᾶς |  | ὄρνεον |  | ἀκάθαρτος |  |
|  | and |  | guard |  | of all |  | bird |  | unclean |  |
|  | CLN |  | NNSF |  | JGSN |  | NGSN |  | JGSN |  |

|  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- |
|  | [ | καὶ | | φυλακὴ | | παντὸς | | θηρίου |  | ἀκαθάρτο] | |  | καὶ |  | μεμισημένου, |  |  | | |  |
|  |  | καί | | φυλακή | | πᾶς |  | θηρίον |  | ἀκάθαρτος | |  | καί |  | μισέω |  |  | | |  |
|  |  | and | | guard | | of all | | wild animal | | unclean | |  | and |  | having been hated |  |  | | |  |
|  |  | CLN | | NNSF | | JGSN | | NGSN |  | JGSN | |  | CLN |  | VRPP-SGN |  |  | | |  |
| **3** |  |  | ὅτι |  | ἐκ |  | τοῦ | οἴνου | |  | τοῦ | θυμο | | | τῆς |  | πορνείας |  | αὐτῆς |  |
|  |  |  | ὅτι |  | ἐκ |  | ὁ |  | οἶνος |  | ὁ |  | θυμός |  | ὁ |  | πορνεία |  | αὐτός |  |
|  |  |  | because |  | from |  | the |  | wine |  | of the |  | fury |  | of the |  | sexual immorality |  | of her |  |
|  |  |  | CAZ |  | P |  | DGSM |  | NGSM |  | DGSM |  | NGSM |  | DGSF |  | NGSF |  | RP3GSF |  |

|  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- |
|  | πέπωκαν |  | πάντα |  | τὰ |  | ἔθνη |  |  | | | | | | |  |
|  | πίνω |  | πᾶς |  | ὁ |  | ἔθνος |  |  | | | | | | |  |
|  | have drunk |  | all |  | the |  | nations |  |  | | | | | | |  |
|  | VRAI3P |  | JNPN |  | DNPN |  | NNPN |  |  | | | | | | |  |
|  | 23.34 |  | 59.23 |  | 92.24 |  | 11.37 |  |  | | | | | | |  |
|  | καὶ |  | οἱ |  | βασιλεῖς |  | τῆς |  | γῆς |  | μετʼ |  | αὐτῆς |  | ἐπόρνευσαν |  |
|  | καί |  | ὁ |  | βασιλεύς |  | ὁ |  | γῆ |  | μετά |  | αὐτός |  | πορνεύω |  |
|  | and |  | the |  | kings |  | of the |  | earth |  | with |  | her |  | committed sexual immorality |  |
|  | CLN |  | DNPM |  | NNPM |  | DGSF |  | NGSF |  | P |  | RP3GSF |  | VAAI3P |  |

|  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- |
|  | καὶ |  | οἱ |  | ἔμποροι |  | τῆς |  | γῆς |  | ἐκ |  | τῆς |  | δυνάμεως |  | τοῦ |  | στρήνους |  |
|  | καί |  | ὁ |  | ἔμπορος |  | ὁ |  | γῆ |  | ἐκ |  | ὁ |  | δύναμις |  | ὁ |  | στρῆνος |  |
|  | and |  | the |  | merchants |  | of the |  | earth |  | from |  | the |  | power |  | of the |  | luxury |  |
|  | CLN |  | DNPM |  | NNPM |  | DGSF |  | NGSF |  | P |  | DGSF |  | NGSF |  | DGSN |  | NGSN |  |

|  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- |
| αὐτῆς |  | ἐπλούτησαν | . |  |  |  |  | | | | | | | | | |  |
| αὐτός |  | πλουτέω |  |  |  |  |  | | | | | | | | | |  |
| of her |  | were rich |  |  |  |  |  | | | | | | | | | |  |
| RP3GSF |  | VAAI3P |  |  |  |  |  | | | | | | | | | |  |
|  | **4** | Καὶ |  | ἤκουσα |  | ἄλλην |  | φωνὴν |  | ἐκ |  | τοῦ |  | οὐρανοῦ |  | λέγουσαν, |  |
|  |  | καί |  | ἀκούω |  | ἄλλος |  | φωνή |  | ἐκ |  | ὁ |  | οὐρανός |  | λέγω |  |
|  |  | And |  | I heard |  | other |  | voice |  | from |  | the |  | heaven |  | saying |  |
|  |  | CLN |  | VAAI1S |  | JASF |  | NASF |  | P |  | DGSM |  | NGSM |  | VPAP-SAF |  |

|  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- |
|  |  |  | Ἐξέλθατε | |  | ὁ |  | λαός |  | μου | ἐξ | |  | αὐτῆς |  |
|  |  |  | ἐξέρχομαι | |  | ὁ |  | λαός |  | ἐγώ | ἐκ | |  | αὐτός |  |
|  |  |  |  | come out |  | the |  | people |  | of me | from | |  | her |  |
|  |  |  |  | VAAM2P |  | DNSM |  | NNSM |  | RP1GS |  | P |  | RP3GSF |  |
|  | ἵνα |  | μὴ |  | συγκοινωνήσητε |  | ταῖς |  | ἁμαρτίαις |  | αὐτῆς, |  |  | |  |
|  | ἵνα |  | μή |  | συγκοινωνέω |  | ὁ |  | ἁμαρτία |  | αὐτός |  |  | |  |
|  | that |  | not |  | you might be co-partner |  | in the |  | sins |  | of her |  |  | |  |
|  | CAP |  | BN |  | VAAS2P |  | DDPF |  | NDPF |  | RP3GSF |  |  | |  |

|  |  |  |  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- |
|  | καὶ |  | ἐκ |  | τῶν |  | πληγῶν |  | αὐτῆς |  |
|  | καί |  | ἐκ |  | ὁ |  | πληγή |  | αὐτός |  |
|  | and |  | from |  | the |  | blows |  | of her |  |
|  | CLN |  | P |  | DGPF |  | NGPF |  | RP3GSF |  |
|  | ἵνα |  | μὴ |  | λάβητε, |  |  | | |  |
|  | ἵνα |  | μή |  | λαμβάνω |  |  | | |  |
|  | that |  | not |  | you might take |  |  | | |  |
|  | CAP |  | BN |  | VAAS2P |  |  | | |  |

|  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- |
| **5** |  |  | ὅτι |  | ἐκολλήθησαν |  | αὐτῆς |  | αἱ |  | ἁμαρτίαι |  | ἄχρι |  | τοῦ |  | οὐρανοῦ |  |
|  |  |  | ὅτι |  | κολλάω |  | αὐτός |  | ὁ |  | ἁμαρτία |  | ἄχρι |  | ὁ |  | οὐρανός |  |
|  |  |  | because |  | were joined |  | of her |  | the |  | sins |  | until |  | the |  | heaven |  |
|  |  |  | CAZ |  | VAPI3P |  | RP3GSF |  | DNPF |  | NNPF |  | P |  | DGSM |  | NGSM |  |
|  | καὶ |  | ἐμνημόνευσεν |  | ὁ |  | θεὸς |  | τὰ |  | ἀδικήματα |  | αὐτῆς | . |  |  |  |  |
|  | καί |  | μνημονεύω |  | ὁ |  | θεός |  | ὁ |  | ἀδίκημα |  | αὐτός |  |  |  |  |  |
|  | and |  | remembered |  | the |  | God |  | the |  | unrights |  | of her |  |  |  |  |  |
|  | CLN |  | VAAI3S |  | DNSM |  | NNSM |  | DAPN |  | NAPN |  | RP3GSF |  |  |  |  |  |

|  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- |
| **6** |  |  | ἀπόδοτε |  | αὐτῇ |  | ὡς |  | καὶ |  | αὐτὴ |  | ἀπέδωκεν |  |  |  |
|  |  |  | ἀποδίδωμι |  | αὐτός |  | ὡς |  | καί |  | αὐτός |  | ἀποδίδωμι |  |  |  |
|  |  |  | Give off |  | to her |  | as |  | also |  | she |  | gave off |  |  |  |
|  |  |  | VAAM2P |  | RP3DSF |  | CAM |  | BE |  | RP3NSFP |  | VAAI3S |  |  |  |
|  | καὶ |  | διπλώσατε |  | τὰ |  | διπλᾶ |  | κατὰ |  | τὰ |  | ἔργα |  | αὐτῆς, |  |
|  | καί |  | διπλόω |  | ὁ |  | διπλοῦς |  | κατά |  | ὁ |  | ἔργον |  | αὐτός |  |
|  | and |  | double |  | the |  | doubles |  | by |  | the |  | works |  | of her |  |
|  | CLN |  | VAAM2P |  | DAPN |  | JAPN |  | P |  | DAPN |  | NAPN |  | RP3GSF |  |

|  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- |
|  | ἐν |  | τῷ |  | ποτηρίῳ |  | ᾧ |  | ἐκέρασεν |  | κεράσατε |  | αὐτῇ |  | διπλοῦν, |  |
|  | ἐν |  | ὁ |  | ποτήριον |  | ὅς |  | κεράννυμι |  | κεράννυμι |  | αὐτός |  | διπλοῦς |  |
|  | in |  | the |  | cup |  | in which |  | she mixed |  | mix |  | to her |  | double |  |
|  | P |  | DDSN |  | NDSN |  | RR-DSN |  | VAAI3S |  | VAAM2P |  | RP3DSF |  | JASN |  |
| **7** |  |  | ὅσα |  | ἐδόξασεν |  | αὐτὴν |  | καὶ |  | ἐστρηνίασεν, |  |  | | |  |
|  |  |  | ὅσος |  | δοξάζω |  | αὐτός |  | καί |  | στρηνιάω |  |  | | |  |
|  |  |  | as many as |  | she gave splendor |  | herself |  | and |  | luxuriated |  |  | | |  |
|  |  |  | RK-APN |  | VAAI3S |  | RP3ASF |  | CLN |  | VAAI3S |  |  | | |  |

|  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- |
|  | τοσοῦτον |  | δότε |  | αὐτῇ |  | βασανισμὸν |  | καὶ |  | πένθος | . |  |  |  |
|  | τοσοῦτος |  | δίδωμι |  | αὐτός |  | βασανισμός |  | καί |  | πένθος |  |  |  |  |
|  | such |  | give |  | to her |  | torment |  | and |  | mourning |  |  |  |  |
|  | JASM |  | VAAM2P |  | RP3DSF |  | NASM |  | CLN |  | NASN |  |  |  |  |
|  | ὅτι |  | ἐν |  | τῇ |  | καρδίᾳ |  | αὐτῆς |  | λέγει |  | ὅτι |  |  |
|  | ὅτι |  | ἐν |  | ὁ |  | καρδία |  | αὐτός |  | λέγω |  | ὅτι |  |  |
|  | Because |  | in |  | the |  | heart |  | of her |  | she says |  | (") |  |  |
|  | CAZ |  | P |  | DDSF |  | NDSF |  | RP3GSF |  | VPAI3S |  | CSC |  |  |

|  |  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- | --- |
|  |  |  | Κάθημαι |  | βασίλισσα |  |  |  |
|  |  |  | κάθημαι |  | βασίλισσα |  |  |  |
|  |  |  | I sit |  | queen |  |  |  |
|  |  |  | VPUI1S |  | NNSF |  |  |  |
|  | καὶ |  | χήρα |  | οὐκ |  | εἰμὶ |  |
|  | καί |  | χήρα |  | οὐ |  | εἰμί |  |
|  | and |  | widow |  | not |  | I am |  |
|  | CLN |  | NNSF |  | BN |  | VPAI1S |  |

|  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- |
|  | καὶ |  | πένθος |  | οὐ |  | μὴ |  | ἴδω | . |  |  |  |  | | | | | |  |
|  | καί |  | πένθος |  | οὐ |  | μή |  | εἶδον |  |  |  |  |  | | | | | |  |
|  | and |  | mourning |  | not |  | not |  | I might see |  |  |  |  |  | | | | | |  |
|  | CLN |  | NASN |  | BN |  | BN |  | VAAS1S |  |  |  |  |  | | | | | |  |
| **8** |  |  | διὰ |  | τοῦτο |  | ἐν |  | μιᾷ |  | ἡμέρᾳ |  | ἥξουσιν |  | αἱ |  | πληγαὶ |  | αὐτῆς, |  |
|  |  |  | διά |  | οὗτος |  | ἐν |  | εἷς |  | ἡμέρα |  | ἥκω |  | ὁ |  | πληγή |  | αὐτός |  |
|  |  |  | Through |  | this |  | in |  | one |  | day |  | will come |  | the |  | blows |  | of her |  |
|  |  |  | P |  | RD-ASN |  | P |  | JDSF |  | NDSF |  | VFAI3P |  | DNPF |  | NNPF |  | RP3GSF |  |

|  |  |  |  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- |
|  | θάνατος |  | καὶ |  | πένθος |  | καὶ |  | λιμός, |  |
|  | θάνατος |  | καί |  | πένθος |  | καί |  | λιμός |  |
|  | death |  | and |  | mourning |  | and |  | famine |  |
|  | NNSM |  | CLN |  | NNSN |  | CLN |  | NNSM |  |
|  | καὶ |  | ἐν |  | πυρὶ |  | κατακαυθήσεται, |  |  |  |
|  | καί |  | ἐν |  | πῦρ |  | κατακαίω |  |  |  |
|  | and |  | in |  | fire |  | she will be burned down |  |  |  |
|  | CLN |  | P |  | NDSN |  | VFPI3S |  |  |  |

|  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- |
|  | ὅτι | | ἰσχυρὸς | | κύριος | | ὁ |  | θεὸς | | ὁ |  | κρίνας | | αὐτήν | |  |  |  |  | |
|  | ὅτι | | ἰσχυρός | | κύριος | | ὁ |  | θεός | | ὁ |  | κρίνω | | αὐτός | |  |  |  |  | |
| because | | | strong | | Master | | the | | God | the | | one having judged | | | her |  |  |  |  |  | |
|  | CAZ | | JNSM | | NNSM | | DNSM | | NNSM | | DNSM | | VAAP-SNM | | RP3ASF | |  |  |  |  | |
|  | **9** | Καὶ |  | κλαύσουσιν |  | καὶ |  | κόψονται |  | ἐπʼ |  | αὐτὴν |  | οἱ |  | βασιλεῖς |  | τῆς |  | γῆς |  |
|  |  | καί |  | κλαίω |  | καί |  | κόπτω |  | ἐπί |  | αὐτός |  | ὁ |  | βασιλεύς |  | ὁ |  | γῆ |  |
|  |  | And |  | they will cry |  | and |  | will mourn |  | over |  | her |  | the |  | kings |  | of the |  | earth |  |
|  |  | CLN |  | VFAI3P |  | CLN |  | VFMI3P |  | P |  | RP3ASF |  | DNPM |  | NNPM |  | DGSF |  | NGSF |  |

|  |  |  |  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- |
| οἱ |  | μετʼ |  | αὐτῆς |  | πορνεύσαντες |  | καὶ |  | στρηνιάσαντες, |
| ὁ |  | μετά |  | αὐτός |  | πορνεύω |  | καί |  | στρηνιάω |
| the ones |  | with |  | her |  | having committed sexual immorality |  | and |  | having luxuriated |
| DNPM |  | P |  | RP3GSF |  | VAAP-PNM |  | CLN |  | VAAP-PNM |

|  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- |
|  | ὅταν |  | βλέπωσιν |  | τὸν |  | καπνὸν |  | τῆς |  | πυρώσεως |  | αὐτῆς, |  |  | **10** | ἀπὸ |  |
|  | ὅταν |  | βλέπω |  | ὁ |  | καπνός |  | ὁ |  | πύρωσις |  | αὐτός |  |  |  | ἀπό |  |
|  | when |  | they might see |  | the |  | smoke |  | of the |  | burning |  | of her |  |  |  | from |  |
|  | CAT |  | VPAS3P |  | DASM |  | NASM |  | DGSF |  | NGSF |  | RP3GSF |  |  |  | P |  |

|  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- |
| μακρόθεν |  | ἑστηκότες |  | διὰ |  | τὸν |  | φόβον |  | τοῦ |  | βασανισμοῦ |  | αὐτῆς |  |
| μακρόθεν |  | ἵστημι |  | διά |  | ὁ |  | φόβος |  | ὁ |  | βασανισμός |  | αὐτός |  |
| from far |  | having stood |  | through |  | the |  | fear |  | of the |  | torment |  | of her |  |
| B |  | VRAP-PNM |  | P |  | DASM |  | NASM |  | DGSM |  | NGSM |  | RP3GSF |  |

|  |  |
| --- | --- |
| λέγοντες, |  |
| λέγω |  |
| saying |  |
| VPAP-PNM |  |

|  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- |
|  |  |  | Οὐαὶ |  | οὐαί, |  | ἡ |  | πόλις |  | ἡ |  | μεγάλη, |  |
|  |  |  | οὐαί |  | οὐαί |  | ὁ |  | πόλις |  | ὁ |  | μέγας |  |
|  |  |  | woe |  | woe |  | the |  | city |  | the |  | great |  |
|  |  |  | I |  | I |  | DVSF |  | NVSF |  | DVSF |  | JVSF |  |
|  | Βαβυλὼν |  | ἡ |  | πόλις |  | ἡ |  | ἰσχυρά, |  |  | | |  |
|  | Βαβυλών |  | ὁ |  | πόλις |  | ὁ |  | ἰσχυρός |  |  | | |  |
|  | Babylon |  | the |  | city |  | the |  | strong |  |  | | |  |
|  | NVSF |  | DVSF |  | NVSF |  | DVSF |  | JVSF |  |  | | |  |

|  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- |
|  | ὅτι |  | μιᾷ |  | ὥρᾳ |  | ἦλθεν |  | ἡ |  | κρίσις | | σου | . |  |  |  |  | | | |
|  | ὅτι |  | εἷς |  | ὥρα |  | ἔρχομαι | | ὁ |  | κρίσις | | σύ |  |  |  |  |  | | | |
|  | because | | in one | | hour |  | came |  | the |  | judgment | | of you | |  |  |  |  | | | |
|  | CAZ | | JDSF | | NDSF | | VAAI3S | | DNSF | | NNSF | | RP2GS | |  |  |  |  | | | |
|  | **11** | Καὶ |  | οἱ |  | ἔμποροι |  | τῆς |  | γῆς |  | κλαίουσιν | | καὶ |  | πενθοῦσιν |  | ἐπʼ |  | αὐτήν, |  |
|  |  | καί |  | ὁ |  | ἔμπορος |  | ὁ |  | γῆ |  | κλαίω |  | καί |  | πενθέω |  | ἐπί |  | αὐτός |  |
|  |  | And |  | the |  | merchants |  | of the |  | earth |  | cry |  | and |  | mourn |  | on |  | her |  |
|  |  | CLN | | DNPM | | NNPM |  | DGSF |  | NGSF |  | VPAI3P |  | CLN |  | VPAI3P |  | P |  | RP3ASF |  |

|  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- |
| ὅτι |  | τὸν |  | γόμον |  | αὐτῶν |  | οὐδεὶς |  | ἀγοράζει |  | οὐκέτι |  |  | **12** | γόμον |  | χρυσοῦ |  | καὶ |  |
| ὅτι |  | ὁ |  | γόμος |  | αὐτός |  | οὐδείς |  | ἀγοράζω |  | οὐκέτι |  |  |  | γόμος |  | χρυσός |  | καί |  |
| because |  | the |  | cargo |  | of her |  | no one |  | buys |  | no longer |  |  |  | cargo |  | of gold |  | and |  |
| CAZ |  | DASM |  | NASM |  | RP3GPM |  | JNSM |  | VPAI3S |  | BN |  |  |  | NASM |  | NGSM |  | CLN |  |

|  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- |
| ἀργύρου |  | καὶ |  | λίθου |  | τιμίου |  | καὶ |  | μαργαριτῶν |  | καὶ |  | βυσσίνου |  | καὶ |  |
| ἄργυρος |  | καί |  | λίθος |  | τίμιος |  | καί |  | μαργαρίτης |  | καί |  | βύσσινος |  | καί |  |
| silver |  | and |  | stone |  | valuable |  | and |  | pearls |  | and |  | linen |  | and |  |
| NGSM |  | CLN |  | NGSM |  | JGSM |  | CLN |  | NGPM |  | CLN |  | JGSN |  | CLN |  |

|  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- |
| πορφύρας |  | καὶ |  | σιρικοῦ |  | καὶ |  | κοκκίνου, |  | καὶ |  | πᾶν |  | ξύλον |  | θύϊνον |  | καὶ |  | πᾶν |  |
| πορφύρα |  | καί |  | σιρικός |  | καί |  | κόκκινος |  | καί |  | πᾶς |  | ξύλον |  | θύϊνος |  | καί |  | πᾶς |  |
| purple |  | and |  | silk |  | and |  | scarlet |  | and |  | all |  | wood |  | citron |  | and |  | all |  |
| NGSF |  | CLN |  | JGSN |  | CLN |  | JGSN |  | CLN |  | JASN |  | NASN |  | JASN |  | CLN |  | JASN |  |

|  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- |
| σκεῦος |  | ἐλεφάντινον |  | καὶ |  | πᾶν |  | σκεῦος |  | ἐκ |  | ξύλου |  | τιμιωτάτου |  | καὶ |  |
| σκεῦος |  | ἐλεφάντινος |  | καί |  | πᾶς |  | σκεῦος |  | ἐκ |  | ξύλον |  | τίμιος |  | καί |  |
| pot |  | ivory |  | and |  | all |  | pot |  | from |  | wood |  | most valuable |  | and |  |
| NASN |  | JASN |  | CLN |  | JASN |  | NASN |  | P |  | NGSN |  | JGSNS |  | CLN |  |

|  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- |
| χαλκοῦ |  | καὶ |  | σιδήρου |  | καὶ |  | μαρμάρου, |  |  | **13** | καὶ |  | κιννάμωμον |  | καὶ |  | ἄμωμον |  |
| χαλκός |  | καί |  | σίδηρος |  | καί |  | μάρμαρος |  |  |  | καί |  | κιννάμωμον |  | καί |  | ἄμωμον |  |
| copper |  | and |  | iron |  | and |  | marble |  |  |  | and |  | cinnamon |  | and |  | spice |  |
| NGSM |  | CLN |  | NGSM |  | CLN |  | NGSM |  |  |  | CLN |  | NASN |  | CLN |  | NASN |  |

|  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- |
| καὶ |  | θυμιάματα |  | καὶ |  | μύρον |  | καὶ |  | λίβανον |  | καὶ |  | οἶνον |  | καὶ |  | ἔλαιον |  |
| καί |  | θυμίαμα |  | καί |  | μύρον |  | καί |  | λίβανος |  | καί |  | οἶνος |  | καί |  | ἔλαιον |  |
| and |  | incense |  | and |  | perfume |  | and |  | frankincense |  | and |  | wine |  | and |  | oil |  |
| CLN |  | NAPN |  | CLN |  | NASN |  | CLN |  | NASM |  | CLN |  | NASM |  | CLN |  | NASN |  |

|  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- |
| καὶ |  | σεμίδαλιν |  | καὶ |  | σῖτον |  | καὶ |  | κτήνη |  | καὶ |  | πρόβατα, |  | καὶ |  | ἵππων |  | καὶ |  |
| καί |  | σεμίδαλις |  | καί |  | σῖτος |  | καί |  | κτῆνος |  | καί |  | πρόβατον |  | καί |  | ἵππος |  | καί |  |
| and |  | fine flour |  | and |  | wheat |  | and |  | animals |  | and |  | sheep |  | and |  | horses |  | and |  |
| CLN |  | NASF |  | CLN |  | NASM |  | CLN |  | NAPN |  | CLN |  | NAPN |  | CLN |  | NGPM |  | CLN |  |

|  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- |
| ῥεδῶν |  | καὶ |  | σωμάτων, |  | καὶ |  | ψυχὰς |  | ἀνθρώπων | . |  |  |  |
| ῥέδη |  | καί |  | σῶμα |  | καί |  | ψυχή |  | ἄνθρωπος |  |  |  |  |
| chariots |  | and |  | bodies |  | and |  | souls |  | of men |  |  |  |  |
| NGPF |  | CLN |  | NGPN |  | CLN |  | NAPF |  | NGPM |  |  |  |  |

|  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- |
| **14** |  |  | καὶ |  |  |  | ἡ |  | ὀπώρα |  | σου |  | τῆς |  | ἐπιθυμίας |  | τῆς |  | ψυχῆς |  |
|  |  |  | καί |  |  |  | ὁ |  | ὀπώρα |  | σύ |  | ὁ |  | ἐπιθυμία |  | ὁ |  | ψυχή |  |
|  |  |  | And |  |  |  | the |  | fruit |  | of you |  | the |  | desire |  | of the |  | soul |  |
|  |  |  | CLN |  |  |  | DNSF |  | NNSF |  | RP2GS |  | DGSF |  | NGSF |  | DGSF |  | NGSF |  |
|  | ἀπῆλθεν |  | ἀπὸ |  | σοῦ, |  |  | | | | | | | | | | | | |  |
|  | ἀπέρχομαι |  | ἀπό |  | σύ |  |  | | | | | | | | | | | | |  |
|  | went off |  | from |  | you |  |  | | | | | | | | | | | | |  |
|  | VAAI3S |  | P |  | RP2GS |  |  | | | | | | | | | | | | |  |

|  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- |
|  | καὶ |  | πάντα |  | τὰ |  | λιπαρὰ |  | καὶ |  | τὰ |  | λαμπρὰ |  |
|  | καί |  | πᾶς |  | ὁ |  | λιπαρός |  | καί |  | ὁ |  | λαμπρός |  |
|  | and |  | all |  | the |  | sleek |  | and |  | the |  | bright |  |
|  | CLN |  | JNPN |  | DNPN |  | JNPN |  | CLN |  | DNPN |  | JNPN |  |
|  | ἀπώλετο |  | ἀπὸ |  | σοῦ |  |  | | | | | | |  |
|  | ἀπόλλυμι |  | ἀπό |  | σύ |  |  | | | | | | |  |
|  | are destroyed |  | from |  | you |  |  | | | | | | |  |
|  | VAMI3S |  | P |  | RP2GS |  |  | | | | | | |  |

|  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- |
|  | καὶ |  | οὐκέτι |  | οὐ |  | μὴ |  | αὐτὰ |  | εὑρήσουσιν | . |  |  |  |  | |
|  | καί |  | οὐκέτι |  | οὐ |  | μή |  | αὐτός |  | εὑρίσκω |  |  |  |  |  | |
|  | and |  | no longer |  | not |  | not |  | them |  | they will find |  |  |  |  |  | |
|  | CLN |  | BN |  | BN |  | BN |  | RP3APN |  | VFAI3P |  |  |  |  |  | |
|  | **15** | οἱ |  | ἔμποροι |  | τούτων |  | οἱ |  | πλουτήσαντες | | ἀπʼ |  | αὐτῆς |  | ἀπὸ |  |
|  |  | ὁ |  | ἔμπορος |  | οὗτος |  | ὁ |  | πλουτέω |  | ἀπό |  | αὐτός |  | ἀπό |  |
|  |  | The | | merchants | | of these |  | the | | ones being rich |  | from |  | her |  | from |  |
|  |  | DNPM | | NNPM |  | RD-GPN | | DNPM | | VAAP-PNM |  | P | RP3GSF | | | P |  |

|  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- |
| μακρόθεν |  | στήσονται |  | διὰ |  | τὸν |  | φόβον |  | τοῦ |  | βασανισμοῦ |  | αὐτῆς |  |
| μακρόθεν |  | ἵστημι |  | διά |  | ὁ |  | φόβος |  | ὁ |  | βασανισμός |  | αὐτός |  |
| from far |  | will stand |  | through |  | the |  | fear |  | of the |  | torment |  | of her |  |
| B |  | VFMI3P |  | P |  | DASM |  | NASM |  | DGSM |  | NGSM |  | RP3GSF |  |

|  |  |  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- | --- | --- |
| κλαίοντες |  | καὶ |  | πενθοῦντες |  |  | **16** | λέγοντες, |  |
| κλαίω |  | καί |  | πενθέω |  |  |  | λέγω |  |
| crying |  | and |  | mourning |  |  |  | saying |  |
| VPAP-PNM |  | CLN |  | VPAP-PNM |  |  |  | VPAP-PNM |  |

|  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- |
|  |  |  | Οὐαὶ |  | οὐαί, |  | ἡ |  | πόλις |  | ἡ |  | μεγάλη, |  |
|  |  |  | οὐαί |  | οὐαί |  | ὁ |  | πόλις |  | ὁ |  | μέγας |  |
|  |  |  | woe |  | woe |  | the |  | city |  | the |  | great |  |
|  |  |  | I |  | I |  | DVSF |  | NVSF |  | DVSF |  | JVSF |  |
|  | ἡ |  | περιβεβλημένη |  | βύσσινον |  |  | | | | | | |  |
|  | ὁ |  | περιβάλλω |  | βύσσινος |  |  | | | | | | |  |
|  | the |  | having thrown around herself |  | linen |  |  | | | | | | |  |
|  | DVSF |  | VRPP-SVF |  | JASN |  |  | | | | | | |  |

|  |  |  |  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- |
| καὶ |  | πορφυροῦν |  | καὶ |  | κόκκινον |  |  | |  |
| καί |  | πορφυροῦς |  | καί |  | κόκκινος |  |  | |  |
| and |  | purple |  | and |  | scarlet |  |  | |  |
| CLN |  | JASN |  | CLN |  | JASN |  |  | |  |
|  | καὶ |  | κεχρυσωμένη |  | [ | ἐν | ] |  | χρυσίῳ |  |
|  | καί |  | χρυσόω |  |  | ἐν |  |  | χρυσίον |  |
|  | and |  | having made golden |  |  | in |  |  | gold |  |
|  | CLN |  | VRPP-SVF |  |  | P |  |  | NDSN |  |

|  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- |
| καὶ |  | λίθῳ |  | τιμίῳ |  | καὶ |  | μαργαρίτῃ, |  |  | | | | | | | |  |
| καί |  | λίθος |  | τίμιος |  | καί |  | μαργαρίτης |  |  | | | | | | | |  |
| and |  | stone |  | valuable |  | and |  | pearl |  |  | | | | | | | |  |
| CLN |  | NDSM |  | JDSM |  | CLN |  | NDSM |  |  | | | | | | | |  |
|  | **17** | ὅτι |  | μιᾷ |  | ὥρᾳ |  | ἠρημώθη |  | ὁ |  | τοσοῦτος |  | πλοῦτος | . |  |  |  |
|  |  | ὅτι |  | εἷς |  | ὥρα |  | ἐρημόω |  | ὁ |  | τοσοῦτος |  | πλοῦτος |  |  |  |  |
|  |  | because |  | in one |  | hour |  | was desolated |  | the |  | such |  | rich |  |  |  |  |
|  |  | CAZ |  | JDSF |  | NDSF |  | VAPI3S |  | DNSM |  | JNSM |  | NNSM |  |  |  |  |

|  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- |
| Καὶ |  | πᾶς |  | κυβερνήτης |  | καὶ |  | πᾶς |  | ὁ |  | ἐπὶ |  | τόπον |  | πλέων |  | καὶ |  | ναῦται |  |
| καί |  | πᾶς |  | κυβερνήτης |  | καί |  | πᾶς |  | ὁ |  | ἐπί |  | τόπος |  | πλέω |  | καί |  | ναύτης |  |
| And |  | all |  | helmsman |  | and |  | all |  | the one |  | on |  | place |  | sailing |  | and |  | sailors |  |
| CLN |  | JNSM |  | NNSM |  | CLN |  | JNSM |  | DNSM |  | P |  | NASM |  | VPAP-SNM |  | CLN |  | NNPM |  |

|  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- |
| καὶ |  | ὅσοι |  | τὴν |  | θάλασσαν |  | ἐργάζονται, |  | ἀπὸ |  | μακρόθεν |  | ἔστησαν |  |  | **18** | καὶ |
| καί |  | ὅσος |  | ὁ |  | θάλασσα |  | ἐργάζομαι |  | ἀπό |  | μακρόθεν |  | ἵστημι |  |  |  | καί |
| and |  | as many as |  | the |  | sea |  | work |  | from |  | from far |  | they stood |  |  |  | and |
| CLN |  | RK-NPM |  | DASF |  | NASF |  | VPUI3P |  | P |  | B |  | VAAI3P |  |  |  | CLN |

|  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- |
|  | ἔκραζον |  | βλέποντες |  | τὸν |  | καπνὸν |  | τῆς |  | πυρώσεως |  | αὐτῆς |  | λέγοντες, |  |  |  |
|  | κράζω |  | βλέπω |  | ὁ |  | καπνός |  | ὁ |  | πύρωσις |  | αὐτός |  | λέγω |  |  |  |
|  | were shouting |  | seeing |  | the |  | smoke |  | of the |  | burning |  | of her |  | saying |  |  |  |
|  | VIAI3P |  | VPAP-PNM |  | DASM |  | NASM |  | DGSF |  | NGSF |  | RP3GSF |  | VPAP-PNM |  |  |  |

|  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- |
|  |  | Τίς |  | ὁμοία |  | τῇ |  | πόλει |  | τῇ |  | μεγάλῃ; |  |  | **19** | καὶ |  | ἔβαλον |  | χοῦν |  | ἐπὶ |  |
|  |  | τίς |  | ὅμοιος |  | ὁ |  | πόλις |  | ὁ |  | μέγας |  |  |  | καί |  | βάλλω |  | χοῦς |  | ἐπί |  |
|  |  | what |  | like |  | to the |  | city |  | the |  | great |  |  |  | And |  | they threw |  | dust |  | on |  |
|  |  | RI-NSF |  | JNSF |  | DDSF |  | NDSF |  | DDSF |  | JDSF |  |  |  | CLN |  | VAAI3P |  | NASM |  | P |  |

|  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- |
| τὰς |  | κεφαλὰς |  | αὐτῶν |  | καὶ |  | ἔκραζον |  | κλαίοντες |  | καὶ |  | πενθοῦντες |  |
| ὁ |  | κεφαλή |  | αὐτός |  | καί |  | κράζω |  | κλαίω |  | καί |  | πενθέω |  |
| the |  | heads |  | of them |  | and |  | were shouting |  | crying |  | and |  | mourning |  |
| DAPF |  | NAPF |  | RP3GPM |  | CLN |  | VIAI3P |  | VPAP-PNM |  | CLN |  | VPAP-PNM |  |

|  |  |
| --- | --- |
| λέγοντες, |  |
| λέγω |  |
| saying |  |
| VPAP-PNM |  |

|  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- |
|  |  |  |  |  | Οὐαὶ |  | οὐαί, |  | ἡ |  | πόλις |  | ἡ |  | μεγάλη, |  |
|  |  |  |  |  | οὐαί |  | οὐαί |  | ὁ |  | πόλις |  | ὁ |  | μέγας |  |
|  |  |  |  |  | woe |  | woe |  | the |  | city |  | the |  | great |  |
|  |  |  |  |  | I |  | I |  | DNSF |  | NNSF |  | DNSF |  | JNSF |  |
|  | ἐν |  | ᾗ |  | ἐπλούτησαν |  | πάντες |  | οἱ |  | ἔχοντες |  | τὰ |  | πλοῖα |  |
|  | ἐν |  | ὅς |  | πλουτέω |  | πᾶς |  | ὁ |  | ἔχω |  | ὁ |  | πλοῖον |  |
|  | in |  | which |  | were rich |  | all |  | the |  | ones having |  | the |  | boats |  |
|  | P |  | RR-DSF |  | VAAI3P |  | JNPM |  | DNPM |  | VPAP-PNM |  | DAPN |  | NAPN |  |

|  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- |
|  | ἐν |  | τῇ |  | θαλάσσῃ |  | ἐκ |  | τῆς |  | τιμιότητος |  | αὐτῆς, |  |
|  | ἐν |  | ὁ |  | θάλασσα |  | ἐκ |  | ὁ |  | τιμιότης |  | αὐτός |  |
|  | in |  | the |  | sea |  | from |  | the |  | most valuable |  | of her |  |
|  | P |  | DDSF |  | NDSF |  | P |  | DGSF |  | NGSF |  | RP3GSF |  |
|  | ὅτι |  | μιᾷ |  | ὥρᾳ |  | ἠρημώθη | . |  |  |  | | |  |
|  | ὅτι |  | εἷς |  | ὥρα |  | ἐρημόω |  |  |  |  | | |  |
|  | because |  | in one |  | hour |  | it was desolated |  |  |  |  | | |  |
|  | CAZ |  | JDSF |  | NDSF |  | VAPI3S |  |  |  |  | | |  |

[[116]](#footnote-116)

[[117]](#footnote-117)

Legend for word function designations:

|  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- |
| N=Noun | P=Pronoun |  |  |  |  |  |
|  |  | N=Nominative | M = Masculine | 1 = 1st Person | S = Singular |  |
|  |  | G = Genitive | F = Feminine | 2 = 2nd Person | P = Plural |  |
|  |  | D = Dative | N = Neuter | 3 = 3rd Person |  |  |
|  |  | A = Accusative |  |  |  |  |
|  |  | V = Vocative |  |  |  |  |
| V = Verb | I = Indicative | P = Present | A = Active | N = Nominative | M = Masculine | 1 = 1st Person |
|  | M = Imperative | I = Imperfect | M = Middle | G = Genitive | F = Feminine | 2 = 2nd Person |
|  | N = Infinitive | F = Future | P = Passive | D = Dative | N = Neuter | 3 = 3rd Person |
|  | O = Optative | A = Aorist | E = either Middle or Passive | A = Accusative |  |  |
|  | P = Participle | R = Perfect | D = Middle Deponent | V = Vocative |  | S = Singular |
|  | R = Participle (imperative sense) | L = Pluperfect | O = Passive Deponent |  |  | P = Plural |
|  | S = Subjunctive |  | N = Middle or Passive Deponent |  |  |  |
| A = Adjective | B = Adverb | C = Cardinal | N = Nominative | M = Masculine | 1 = 1st Person | S = Singular |
|  | P = Pronomial | D = Demonstrative | G = Genitive | F = Feminine | 2 = 2nd Person | P = Plural |
|  |  | I = Indefinite | D = Dative | N = Neuter |  |  |
|  |  | M = Comparative | A = Accusative |  |  |  |
|  |  | O = Ordinal | V = Vocative |  |  |  |
|  |  | R = Relative |  |  |  |  |
|  |  | S = Superlative |  |  |  |  |
|  |  | T = Interrogative |  |  |  |  |
| D = Definite Article | N = Nominative | M = Masculine |  |  |  |  |
|  | G = Genitive | F = Feminine | S = Singular |  |  |  |
|  | D = Dative | N = Neuter | P = Plural |  |  |  |
|  | A = Accusative |  |  |  |  |  |
|  | V = Vocative |  |  |  |  |  |
| P = Preposition | G = Genitive |  |  |  |  |  |
|  | D = Dative |  |  |  |  |  |
|  | A = Accusative |  |  |  |  |  |
| C = Conjunction | C = Coordinating |  |  |  |  |  |
|  | H = Super- ordinating |  |  |  |  |  |
|  | S = Subordinating |  |  |  |  |  |
| Q = Particle | N = Negative |  |  |  |  |  |
|  | S = Sentence |  |  |  |  |  |
|  | T = Interrogative |  |  |  |  |  |
|  | V = Verbal |  |  |  |  |  |
|  |  |  |  |  |  |  |

[[118]](#footnote-118)

**Revelation 18:1-20 Greek New Testament**

18 1Μετὰ ταῦτα εἶδον ἄλλον ἄγγελον καταβαίνοντα ἐκ τοῦ οὐρανοῦ, ἔχοντα ἐξουσίαν μεγάλην· καὶ ἡ γῆ ἐφωτίσθη ἐκ τῆς δόξης αὐτοῦ. 2καὶ ἔκραξεν ἐν ἰσχυρᾷ φωνῇ, λέγων, Ἔπεσεν, ἔπεσεν Βαβυλὼν ἡ μεγάλη, καὶ ἐγένετο κατοικητήριον δαιμονίων, καὶ φυλακὴ παντὸς πνεύματος ἀκαθάρτου, καὶ φυλακὴ παντὸς ὀρνέου ἀκαθάρτου καὶ μεμισημένου. 3ὅτι ἐκ τοῦ οἴνου τοῦ θυμοῦ τῆς πορνείας αὐτῆς πέπωκαν πάντα τὰ ἔθνη, καὶ οἱ βασιλεῖς τῆς γῆς μετʼ αὐτῆς ἐπόρνευσαν, καὶ οἱ ἔμποροι τῆς γῆς ἐκ τῆς δυνάμεως τοῦ στρήνους αὐτῆς ἐπλούτησαν.

4Καὶ ἤκουσα ἄλλην φωνὴν ἐκ τοῦ οὐρανοῦ, λέγουσαν, Ἐξέλθατε ἐξ αὐτῆς ὁ λαός μου, ἵνα μὴ συνκοινωνήσητε ταῖς ἁμαρτίαις αὐτῆς, καὶ ἐκ τῶν πληγῶν αὐτῆς ἵνα μὴ λάβητε· 5ὅτι ἐκολλήθησαν αὐτῆς αἱ ἁμαρτίαι ἄχρι τοῦ οὐρανοῦ, καὶ ἐμνημόνευσεν ὁ θεὸς τὰ ἀδικήματα αὐτῆς. 6ἀπόδοτε αὐτῇ ὡς καὶ αὐτὴ ἀπέδωκεν, καὶ διπλώσατε τὰ διπλᾶ κατὰ τὰ ἔργα αὐτῆς· ἐν τῷ ποτηρίῳ ᾧ ἐκέρασεν, κεράσατε αὐτῇ διπλοῦν· 7ὅσα ἐδόξασεν αὐτὴν καὶ ἐστρηνίασεν, τοσοῦτον δότε αὐτῇ βασανισμὸν καὶ πένθος. ὅτι ἐν τῇ καρδίᾳ αὐτῆς λέγει ὅτι Κάθημαι βασίλισσα, καὶ χήρα οὐκ εἰμί, καὶ πένθος οὐ μὴ ἴδω. 8διὰ τοῦτο ἐν μιᾷ ἡμέρᾳ ἥξουσιν αἱ πληγαὶ αὐτῆς, θάνατος καὶ πένθος καὶ λιμός· καὶ ἐν πυρὶ κατακαυθήσεται· ὅτι ἰσχυρὸς κύριος ὁ θεὸς ὁ κρίνας αὐτήν. 9Καὶ κλαύσουσιν καὶ κόψονται ἐπʼ αὐτὴν οἱ βασιλεῖς τῆς γῆς, οἱ μετʼ αὐτῆς πορνεύσαντες καὶ στρηνιάσαντες, ὅταν βλέπωσιν τὸν καπνὸν τῆς πυρώσεως αὐτῆς, 10ἀπὸ μακρόθεν ἑστηκότες διὰ τὸν φόβον τοῦ βασανισμοῦ αὐτῆς, λέγοντες, Οὐαί, οὐαί, ἡ πόλις ἡ μεγάλη Βαβυλών, ἡ πόλις ἡ ἰσχυρά, ὅτι μιᾷ ὥρᾳ ἦλθεν ἡ κρίσις σου. 11Καὶ οἱ ἔμποροι τῆς γῆς κλαίουσιν καὶ πενθοῦσιν ἐπʼ αὐτήν, ὅτι τὸν γόμον αὐτῶν οὐδεὶς ἀγοράζει οὐκέτι· 12γόμον χρυσοῦ, καὶ ἀργύρου, καὶ λίθου τιμίου, καὶ μαργαριτῶν, καὶ βυσσίνου, καὶ πορφύρας, καὶ σιρικοῦ, καὶ κοκκίνου· καὶ πᾶν ξύλον θύϊνον, καὶ πᾶν σκεῦος ἐλεφάντινον, καὶ πᾶν σκεῦος ἐκ ξύλου τιμιωτάτου, καὶ χαλκοῦ, καὶ σιδήρου, καὶ μαρμάρου, 13καὶ κιννάμωμον, καὶ ἄμωμον, καὶ θυμιάματα, καὶ μύρον, καὶ λίβανον, καὶ οἶνον, καὶ ἔλαιον, καὶ σεμίδαλιν, καὶ σῖτον, καὶ κτήνη, καὶ πρόβατα, καὶ ἵππων, καὶ ῥεδῶν, καὶ σωμάτων, καὶ ψυχὰς ἀνθρώπων. 14καὶ ἡ ὀπώρα σου τῆς ἐπιθυμίας τῆς ψυχῆς ἀπῆλθεν ἀπὸ σοῦ, καὶ πάντα τὰ λιπαρὰ καὶ τὰ λαμπρὰ ἀπώλετο ἀπὸ σοῦ, καὶ οὐκέτι οὐ μὴ αὐτὰ εὑρήσουσιν. 15Οἱ ἔμποροι τούτων οἱ πλουτήσαντες ἀπʼ αὐτῆς, ἀπὸ μακρόθεν στήσονται διὰ τὸν φόβον τοῦ βασανισμοῦ αὐτῆς, κλαίοντες καὶ πενθοῦντες, 16λέγοντες, Οὐαί, οὐαί, ἡ πόλις ἡ μεγάλη, ἡ περιβεβλημένη βύσσινον καὶ πορφυροῦν καὶ κόκκινον, καὶ κεχρυσωμένη ἐν χρυσῷ καὶ λίθῳ τιμίῳ καὶ μαργαρίτῃ· ὅτι μιᾷ ὥρᾳ ἠρημώθη ὁ τοσοῦτος πλοῦτος. 17Καὶ πᾶς κυβερνήτης, καὶ πᾶς ὁ ἐπὶ τόπον πλέων, καὶ ναῦται, καὶ ὅσοι τὴν θάλασσαν ἐργάζονται, ἀπὸ μακρόθεν ἔστησαν, 18καὶ ἔκραζον, βλέποντες τὸν καπνὸν τῆς πυρώσεως αὐτῆς, λέγοντες, Τίς ὁμοία τῇ πόλει τῇ μεγάλῃ; 19Καὶ ἔβαλον χοῦν ἐπὶ τὰς κεφαλὰς αὐτῶν, καὶ ἔκραζον κλαίοντες καὶ πενθοῦντες, λέγοντες, Οὐαί, οὐαί, ἡ πόλις ἡ μεγάλη, ἐν ᾗ ἐπλούτησαν πάντες οἱ ἔχοντες τὰ πλοῖα ἐν τῇ θαλάσσῃ ἐκ τῆς τιμιότητος αὐτῆς, ὅτι μιᾷ ὥρᾳ ἠρημώθη. 20Εὐφραίνου ἐπʼ αὐτῇ, οὐρανέ, καὶ οἱ ἅγιοι καὶ οἱ ἀπόστολοι καὶ οἱ προφῆται, ὅτι ἔκρινεν ὁ θεὸς τὸ κρίμα ὑμῶν ἐξ αὐτῆς.[[119]](#footnote-119)

**Passage Overview**

Context:

The focus shifts from the nature of the harlot/Babylon to her fall and destruction.

Topic:

The fall of Babylon and the world’s response.

**Observations from the Text**

**Revelation 18:1-20 (more or less)**

Observation #1

There is temporal progression in vv.1, although it is not clear whether the “after this” refers to sequential events, or the sequence that the visions were given.

Observation #2

There is particularity as the angel is identified as one with great authority in vv. 1.

Observation #3

There is repetition in vv. 2, 4, 9, 11, and 17 as there is repeated recorded the words of various beings, a might angel, God, kings, merchants, and ships’ captains.

Observation #4

There is specificity in the kinds of loss experienced as the world economy collapses with the collapse of the Beast’s empire recorded throughout chapter 18.

Observation #5

There is a command given to the people of God in vv. 4.

Observation #6

There is explanation given in vv. 4 and 5 regarding why God’s people must come out of her, but what does that mean?

Observation #7

There is cause and effect in vv. 4-8 as Babylon’s sins now result in judgment.

**Cultural, Exegetical, and**

**Historical Background**

[[120]](#footnote-120)

**Textual Considerations:**

Today our text summons the followers of Jesus, that would be you and me, to separate ourselves from the doomed empire, Babylon.[[121]](#footnote-121) We need to note that, just as throughout the Revelation μετὰ ταῦτα (“after these things”) is not necessarily a reference to the chronological order of events.[[122]](#footnote-122) The phrase “after this I saw” has been consistently used in Revelation to introduce new textual units.[[123]](#footnote-123) Therefore this section most likely refers to the order of the visions from John’s standpoint.[[124]](#footnote-124)

**Background Information:**

Last week we saw the religious systems of Babylon destroyed, while this week we see the economic and political systems fall.[[125]](#footnote-125) We open with glory as the angel descends to the earth; Revelation 18:1 ~

**18** After these things I saw another angel coming down from heaven, having great authority, and the earth was illuminated with his glory.[[126]](#footnote-126)

The verb “I saw” (εἶδον) marks this as the continuation of John’s vision.[[127]](#footnote-127) Although here the glory is that of an angel, ultimately that glory will find its source in God Himself. This imagery finds its roots in the vision of Ezekiel 43:2 ~

2And behold, the glory of the God of Israel came from the way of the east. His voice *was* like the sound of many waters; and the earth shone with His glory.[[128]](#footnote-128)

This is the only place in Revelation where angel is described as having “glory” (δόξα).[[129]](#footnote-129) This term is usually reserved for describing the presence of God.[[130]](#footnote-130) Because of this, some interpreters have suggests that this may actually be a christophany when read in the light of Ezekiel’s passage sine Ezekiel speaks of *God’s* glory.[[131]](#footnote-131) At the same time, it is doubtful that John would confuse a created being, an angel, with the Creator of created beings, Jesus. We have frequently seen angels invested with great authority and often making pronouncements.[[132]](#footnote-132)

Regardless, this passage provides an appropriate allusion to introduce the central point of this chapter as God calls His people to separate from the world and be restored to the Lord.[[133]](#footnote-133)

**Study Notes:**

The passage opens with a declaration backed by the authority of God, although delivered through an angel; Revelation 18:2-3 ~

2And he cried mightily with a loud voice, saying, “Babylon the great is fallen, is fallen, and has become a dwelling place of demons, a prison for every foul spirit, and a cage for every unclean and hated bird! 3For all the nations have drunk of the wine of the wrath of her fornication, the kings of the earth have committed fornication with her, and the merchants of the earth have become rich through the abundance of her luxury.”[[134]](#footnote-134)

It is interesting that the angel is more glorious than Babylon, and speaks with an authority more compelling than Babylon’s.[[135]](#footnote-135) Think about this, it’s not even God’s glory, just that of an angel. His appearance and loud proclamation are intended to get the attention of any who may be in danger of falling under the spell of Babylon and the forces operating behind it.[[136]](#footnote-136)

The parallels with the historic record of Rome and the events in the Revelation are striking. For three and a half years the Beast, Nero, systematically ravished the Church.[[137]](#footnote-137) The Jews align themselves with Rome and set the stage for Jesus’ crucifixion and participate in the persecution of Jesus’ followers.[[138]](#footnote-138)

With Nero’s death, on June 9th, A.D. 68,[[139]](#footnote-139) it seemed that the Empire was also about to die, but through a miraculous twist of events General Vespasian became emperor in A.D. 69 and Rome came back to life.[[140]](#footnote-140) At this point, with new life, the revived Beast, Rome, again turned its attention to the Jews, and by the spring of A.D. 70, Vespasian’s son, Titus, had besieged Jerusalem, and then overthrew it.[[141]](#footnote-141) By August, the altar of the Temple of God was littered with corpses, and on the 30th, on the anniversary of Babylon destroying the Temple, Rome destroyed the second Temple, burning it to the ground.[[142]](#footnote-142)

By the end of September all of Jerusalem was in flames.[[143]](#footnote-143) The Jewish historian, Josephus, wrote that the destruction was so complete that there was nothing left to indicate that the city had ever been there.[[144]](#footnote-144) Over 97,000 people were taken as prisoners, and over 1.1 million people died.[[145]](#footnote-145)

Now remember, John is recording prophesy on the backdrop of contemporary history. To put it another way, he uses the canvas of history to paint his picture of the future on. To do this, he draws on God’s dealings with ancient Babylon and Israel to look forward to God’s dealing with Rome, and then he looks through historic Rome to predict the future of spiritual Babylon, a future world empire and system that will be judged by God.

Some biblical scholars believe that the Antichrist will literally rebuild Babylon on the site of ancient Babylon.[[146]](#footnote-146) Whether this is true or not, wealth will certainly be a major component of the operation of this final human empire. The theme of the wealth of Babylon-Rome shows up four times in this chapter: verses 3, 9, 16–17, and 19.[[147]](#footnote-147) This great wealth was the result of tax revenue. Taxes accounted for roughly 10% of the gross national product of the empire, which in the first century amounted to a range of 112 million silver *denarii* to as much as 200 million silver *denarii*.[[148]](#footnote-148) The denarii was they typical day’s wage for an agricultural worker.[[149]](#footnote-149) Depending, of course on what the minimum wage is, we can assume a denarii would be worth about $72.50.[[150]](#footnote-150) That would mean the tax revenue would be worth about $1.45 billion dollars.

Even though that is an astounding amount of money, the inflow of tribute cash from the provinces approximately matched the outflow of cash in private trade.[[151]](#footnote-151) In short, the influx of taxes from the provinces resulted in an enormous increase of trade activity in the Roman Empire, resulting the production of massive wealth.[[152]](#footnote-152)

With this background we can begin to get a picture of what’s going on in the future Babylon, as well as what’s about to happen to it. The prophecy, and its fulfillment, that Babylon in the past would (and did) fall is seen as the historic pattern for the fall of a much larger future Babylon.[[153]](#footnote-153) The assurance of the worldwide Babylonian empire’s fall is rooted in the fact that the fall of old Babylon was also predicted by the authority of God; Isaiah 21:9 ~

9 And look, here comes a chariot of men *with* a pair of horsemen!”

Then he answered and said,

“Babylon is fallen, is fallen!

And all the carved images of her gods

He has broken to the ground.”[[154]](#footnote-154)

In the same way that the old Babylon fell before the command of God, so also will the fulfillment of this prophesy came to pass.[[155]](#footnote-155) It is so certain that only the results of this prophesy are addressed in the text,[[156]](#footnote-156) although we’ve certainly spent enough time looking at the judgments that God will bring against this evil government and the people who are a part of it.

God’s judgment against Babylon remove’s the veil hiding its demonic nature.[[157]](#footnote-157) That nature has remained hidden behind idolatry down through the ages with the purpose of attracting and deceiving her devotees.[[158]](#footnote-158) Babylon’s identification with the Satan, the Beast, and with the False Prophet, is made clear through the revelation that they all possess “unclean spirits” and “demons;”[[159]](#footnote-159) Revelation 16:13 ~

13And I saw three unclean spirits like frogs *coming* out of the mouth of the dragon, out of the mouth of the beast, and out of the mouth of the false prophet.[[160]](#footnote-160)

Now we come to the pivotal passage in the text; Revelation 18:4 ~

4And I heard another voice from heaven saying, “Come out of her, my people, lest you share in her sins, and lest you receive of her plagues.[[161]](#footnote-161)

The introduction of this new unidentified voice opens the start of a new textual subunit.[[162]](#footnote-162) Verses 1–3 were introduced as a *vision*, while verse 4 is introduced as an *audition*.[[163]](#footnote-163) John hears this. Although the speaker is never explicitly identified, the reference to “my people” suggests that it is probably either God the Father, or Christ, God the Son.[[164]](#footnote-164) Then we note this, in Revelation 18:5 ~

5For her sins have reached to heaven, and God has remembered her iniquities.[[165]](#footnote-165)

With the reference to God in the third person in v 5b, it is likely that the speaker is Christ.[[166]](#footnote-166)

The reality of Babylon’s sin, as well as the certainty of her punishment, ought to be enough to prevent genuine Christian’s from being seduced into cooperating in her evil.[[167]](#footnote-167) This exhortation reflects the reality of the cyclic nature of the Revelation.[[168]](#footnote-168) If this were taking place chronologically following all that we’ve already seen, there would be precious few followers of Jesus left.[[169]](#footnote-169)

Note that this command is addressed to those within the community of faith who God already calls, “my people.”[[170]](#footnote-170) Revelation 18:4 ~

4And I heard another voice from heaven saying, “Come out of her, my people, lest you share in her sins, and lest you receive of her plagues.[[171]](#footnote-171)

The majority of biblical interpreters agree that “her” (αὐτῆς) is a reference to Babylon, personified as a woman, and now used as a code name for Rome.[[172]](#footnote-172) And, as we’ve already explored, Rome stands as the historic precedent for the future world-wide Babylon.

The call to flee from sinful nations is found with some frequency in the Hebrew Scriptures, especially the prophetic books.[[173]](#footnote-173) The command is patterned after the exhortations of Jeremiah to the Jews;[[174]](#footnote-174) Jeremiah 51:44-45 ~

44 I will punish Bel in Babylon,

And I will bring out of his mouth what he has swallowed;

And the nations shall not stream to him anymore.

Yes, the wall of Babylon shall fall.

45 “My people, go out of the midst of her!

And let everyone deliver himself from the fierce anger of the Lord.[[175]](#footnote-175)

For the Jews, the prophets exhorted them to separate from Babylon and its idolatry by physically leaving it and returning to their homeland when the time of their exile was at an end.[[176]](#footnote-176) They were commanded to touch no unclean thing as they left;[[177]](#footnote-177) Isaiah 52:11 ~

11 Depart! Depart! Go out from there,

Touch no unclean *thing;*

Go out from the midst of her,

Be clean,

You who bear the vessels of the Lord.[[178]](#footnote-178)

This was a reference to the idols of Babylon.[[179]](#footnote-179) With this background in mind, we can safely conclude that “her sins” in verse 4 are primarily around the issue of idol worship.[[180]](#footnote-180) The voice commanding separation from Babylon, which by the way, note it is an unidentified voice, commands God’s people to separate themselves from this sin.[[181]](#footnote-181)

The purpose of this command to separate themselves from Babylon is so that The Christian will “not to partake of her sins,” but also so that the Christian will escape the coming judgment that will fall on her.[[182]](#footnote-182) The separation required of the Jews involved both physical and moral separation.[[183]](#footnote-183) Not so with Revelation 18:4 ~

4And I heard another voice from heaven saying, “Come out of her, my people, lest you share in her sins, and lest you receive of her plagues.[[184]](#footnote-184)

It seems likely that this summons to flee is symbolic. [[185]](#footnote-185) The “her”, the city, refers to the demonic social and political power structure that constituted the Roman Empire,[[186]](#footnote-186) and will constitute the Babylonian Empire. Therefore, this separation is moral, not physical.[[187]](#footnote-187)

The Christian is not being required to withdraw from economic life.[[188]](#footnote-188) Here, the summons to flight addresses the necessity of the Christian community to disentangle themselves (ourselves) and distance themselves (ourselves) morally, and perhaps even socially, from the corrupt and seductive influences of “the empire,”[[189]](#footnote-189) We find a parallel to this in 2 Corinthians 6:17-7:1[[190]](#footnote-190) ~

17Therefore

*“Come out from among them*

*And be separate, says the Lord*.

*Do not touch what is unclean,*

*And I will receive you.”*

18 *“I* *will be a Father to you,*

*and you shall be My* *sons and daughters*,

*says the Lord Almighty*.”

***7*** Therefore, having these promises, beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.[[191]](#footnote-191)

At the same time, we already know that Christian may well be ostracized from any economic dealings because of their refusal to compromise.[[192]](#footnote-192) This was true during the first century, and it will be true again during the final years of this current age.

Regardless of this, we are called upon to remain *in* the world as witnesses, and if need be, to suffer for our testimony, even to death;[[193]](#footnote-193) Revelation 12:11 ~

11And they overcame him by the blood of the Lamb and by the word of their testimony, and they did not love their lives to the death. [[194]](#footnote-194)

A complete physical removal of the Church would be a contradiction of our calling as Christians to be witness to the world.[[195]](#footnote-195) That Christians need to be warned against this makes it clear that there was a present danger of compromise within the first century Church,[[196]](#footnote-196) and I have no doubt that same danger remains today.

It is possible, and even likely, that the command to Christian Jews to flee may echo the need to flee Jerusalem when Rome was coming to surround the city;[[197]](#footnote-197) Matthew 24:15–18 ~

15“Therefore when you see the *‘abomination of desolation,’* spoken of by Daniel the prophet, standing in the holy place” (whoever reads, let him understand), 16“then let those who are in Judea flee to the mountains. 17Let him who is on the housetop not go down to take anything out of his house. 18And let him who is in the field not go back to get his clothes.[[198]](#footnote-198)

Obedience to this command saved the lives of many Christian Jews in A.D. 70.

The pride and fall of historical Babylon has been repeatedly taken as a typological pattern for the downfall of the worldwide Babylonian system at the end of history.[[199]](#footnote-199) It happened all at once; Daniel 5:25-31 ~

25“And this is the inscription that was written:

MENE, MENE, TEKEL, UPHARSIN

26This *is* the interpretation of *each* word. Mene: God has numbered your kingdom, and finished it; 27Tekel: You have been weighed in the balances, and found wanting; 28Peres: Your kingdom has been divided, and given to the Medes and Persians.” 29Then Belshazzar gave the command, and they clothed Daniel with purple and *put* a chain of gold around his neck, and made a proclamation concerning him that he should be the third ruler in the kingdom.

30That very night Belshazzar, king of the Chaldeans, was slain. 31And Darius the Mede received the kingdom, *being* about sixty-two years old.[[200]](#footnote-200)

Just as this took place with the Babylonian nation during Daniel’s lifetime, the latter-day Babylon will also be removed suddenly.[[201]](#footnote-201) Revelation 18:8 ~

8Therefore her plagues will come in one day—death and mourning and famine. And she will be utterly burned with fire, for strong *is* the Lord God who judges her.[[202]](#footnote-202)

The plagues mentioned here, pestilence, mourning, famine, and burning with fire, are all aspects of what happened in the ancient world with the capture of a city.[[203]](#footnote-203) Pestilence and famine commonly resulted after a prolonged siege.[[204]](#footnote-204) Mourning was a natural result of the death of the city’s inhabitants, and burning with fire was the final act of destruction carried out by the conquerors.[[205]](#footnote-205)

Because of the arrogance of Babylon, expressed through politics and economics, her destruction will be sudden and complete.[[206]](#footnote-206) The irony of it is this, the very source of persuasion employed to force people to submit is the very reason for the judgment; Revelation 13:16-17 ~

16He causes all, both small and great, rich and poor, free and slave, to receive a mark on their right hand or on their foreheads, 17and that no one may buy or sell except one who has the mark or the name of the beast, or the number of his name.[[207]](#footnote-207)

Following this, we have an inclusion running from verse 9-19 with the expression “will weep and lament” repeated with minor alterations.[[208]](#footnote-208) This section, which we’re not going to spend much time on, emphasize the mourning of those who will prosper under the idolatrous economic system that Babylon will create, and they will mourn their own economic downfall because of her destruction.[[209]](#footnote-209)

Babylon’s reach will have encompassed the entire planet.[[210]](#footnote-210) Kings, merchants, shipmasters, sailors all mourn Babylon’s destruction; Revelation 18:18-19 ~

18…and cried out when they saw the smoke of her burning, saying, ‘What *is* like this great city?’ 19“They threw dust on their heads and cried out, weeping and wailing, and saying, ‘Alas, alas, that great city, in which all who had ships on the sea became rich by her wealth! For in one hour she is made desolate.’[[211]](#footnote-211)

The mourning taking place will not be over the loss of human life.[[212]](#footnote-212) It’s all about the money. 1 Timothy 6:9-10 ~

9But those who desire to be rich fall into temptation and a snare, and *into* many foolish and harmful lusts which drown men in destruction and perdition. 10For the love of money is a root of all *kinds of* evil, for which some have strayed from the faith in their greediness, and pierced themselves through with many sorrows.[[213]](#footnote-213)

The Church’s response is very different from the world’s; Revelation 18:20 ~

20“Rejoice over her, O heaven, and *you* holy apostles and prophets, for God has avenged you on her!”[[214]](#footnote-214)

In its historic context, the Revelation is an indictment against the Roman Empire for the violence it has inflicted on the nations, for the exploitation of people for its own profit, and idolatrous arrogance.[[215]](#footnote-215)

**Application:**

God, through the Apostle John operating in a prophetic ministry, warns the Church that it is not possible to profit from an unjust system without also sharing in its guilt.[[216]](#footnote-216) The church must beware of trusting in economic security lest its members be judged along with the world.[[217]](#footnote-217) This historic indictment against Rome continues to speak in power against the dangers of placing material wealth, military power, technological sophistication, pride, or any other form of self glorification, over the Creator.[[218]](#footnote-218)

The challenge for us is not to identify what “Babylon” refers to, the challenge is to identify what has been allowed into our own lives that stands in opposition to the nature and purposes of God.[[219]](#footnote-219)

[[220]](#footnote-220)

**Interpretive Questions**

**(who, what, when, where, and why?)**

1. Who was impacted by this event?

The Church was encouraged to not participate in the sins of the surrounding culture.

1. What was the result of this passage?

Presumably the Church would be cautious about adopting the standards and practices of the ungodly culture around them, although historically we find that this was not true most of the time.

1. Why was the letter written?

This letter was written to correct and encourage the Church as they faced a period of extreme persecution.

**What Did it Mean to Them?**

It meant that the Church was to distance itself from the pagan empire.

**What Does it Mean to Us?**

It means the exact same thing to us today.

[[221]](#footnote-221)

**The Big Idea**

We must come out of Babylon (but… what does that mean?)

*Subject:*

What does Christ command us to do?

*Complement:*

Christ commands us to come out.

**Purpose**

The purpose of this sermon is to explore what it means to not be a part of the world empire in practical terms.

**Exegetical Idea**

There are repeated records of the response of various groups in response to the fall of Babylon, this is probably significant.

[[222]](#footnote-222)

**Developmental Questions**

*What Does it Mean?*

It means that, in some way, we must not allow ourselves to be drawn into the practices of the ungodly world system around us.

*Is It True?*

Yes, and very dangerous.

*What Difference Does it Make?*

It requires that we be alert to the threats we face today.

**Homiletical Idea**

We must come out of Babylon (but… what does that mean?)

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