

## REVELATION: CHAPTER 18

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A more detailed look at the judgment on Jerusalem

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

- The inhabitants of Judea were lightened with this angel's glory having come from the presence of God. He has great authority.

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

- The historical Babylon fell never to be raised again, though the city and land remained (*Alexander the Great lived and died there some 200 years later-McGuigan*). What died was the kingdom. Read Isa 13:17-22.

And so it was with the city of Jerusalem. The angel bellowed over her demise, repeating is fallen, is fallen (14:8) as if to attest fully of her downfall. In this imagery it became a haunted place (*vs. 22, 23*).

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- hateful- Gk.3404-to *detest*, to *persecute*. In this context- vulture: Mat 24:28.

Lev 11:13 "And these you shall detest among the birds; they shall not be eaten; they are **detestable**: the eagle, the bearded vulture, the black **vulture**, 14 the **kite**, the falcon of any kind, (*Emp. added*) (ESV)

*"The severance of all commercial affiliations by the siege of Jerusalem and the devastation of Judea had reduced the city to a haunt."- Wallace*

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

- Of Nineveh- Nah 3:4-7.  
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- The heathen nations were in affiliation with the kings of the earth, i.e., the rulers and other authorities of Judea and Palestine. These made much gain in commerce through the pagan/Gentile merchants because of their allegiance with Jerusalem, and their participation with her in the persecution. Because of that, they too would fall.

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

- voice- God: “Come forth”

**G1831** ἐξέρχομαι *exerchomai ex-er'-khom-ahee*

From **G1537** and **G2064**; to *issue* (literally or figuratively): - come-(forth, out), depart (out of), **escape**, get out, go (abroad, away, forth, out, thence), proceed (forth), spread abroad. (*Emp. added*)

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- My people- the called out.

**G2992** λαός *laos lah-os'*

Apparently a primary word; a *people* (in general; thus differing from **G1218**, which denotes **one's own populace**): - people. (*Emp. added*)

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- Christians were not to take part in even a little of Jerusalem's fornication lest they fall too! (*Mat 24:15-*

22) See notes 12:6; Ecc 7:16-17; 1 Cor 9:27; 10:12; 2 Cor 6:17-18; Gal 6:1; Heb 3:12; 4:11; 12:14-17; 2 Pet 3:17.

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

- (6:9-10) God would have mercy...

Heb 8:12 For I will be merciful to their unrighteousness, and their sins and iniquities will I remember (*Gk.3415- recollect*) no more."

...**but**, just as Cornelius' good deeds "*ascended as a memorial before God*" (*Acts 10:4*) so also would Jerusalem's sins. (*See also 11:18; Gen 18:20-21*)

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

- What Jerusalem dished out to the saints (6:9) of both Testaments she would get double in return (*Lk 11:49-51*). Just as God dealt with them in the past, here was no different: Ex 22:4, 7, 9; Isa 40:2; Jer 16:18.

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

- The more she puffed herself up, the more she would suffer in defeat. She still felt she had a special place as the wife of God (*Isa 54:5*) and her pride revealed it.

Note the use of the term "I am" Jesus uses in John 8:58, terminology with which He made it understood of Himself to be "eternal" in nature. Jerusalem vainly felt she would always exist in her then current, secure state of power: Isa 47:8-9; Zep 2:15.

“Rome sought to exercise supreme civil authority over the whole world, including the Jews, but the Jewish Religion exercising absolute authority over the Jews of the world demanded primary allegiance to Jerusalem, the center of Jewish worship.”

Arthur Ogden- Pg. 84

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- Against the king of Babylon read Isa 14:13-23.

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

- Jerusalem’s punishment would be sudden. As a kingdom she would become desolate.

“Soon the supplies in the city began to run out. A famine arose that was unbelievable. Women were eating their own children. At other times zealots, who were breaking into people’s homes, were fed human meat. With the civil war and famine as well as disease, 116,000 bodies were thrown over the walls of Jerusalem BEFORE the battle even began.”- Ray Murray, Jr.

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

- Although not affected personally by the events going on inside the city, these kings (*see v. 3*) in Palestine were dismayed at Jerusalem’s fall because of the loss of their traffic in goods.

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- the smoke of her burning- Jer 51:9.

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- It was similar to the smoke of Sodom and Gomorrah: Gen 19:27-29.

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- It signifies judgment has taken place and the nations would witness it (19:3).

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

- This ruling class deserted Jerusalem in her hour of judgment (16:20). They supported her when they increased in wealth because of her but ran when they feared her downfall was contagious. Again, her judgment would be quick.

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

- Jerusalem was the leading market place in Palestine. Next it was the merchants who wept because they lost their meal ticket.

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**Rev 18:12** The merchandise of gold, and silver, and precious stones, and of pearls, and fine linen, and purple, and silk, and scarlet, and all thyine wood, and all manner vessels of ivory, and all manner vessels of most precious wood, and of brass, and iron, and marble,

**Rev 18:13** And cinnamon, and odours, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and slaves, and souls of men.

- The fall of Jerusalem would end the traffic of those goods the wealthy Jews were used to purchasing and meant no more need for those items listed here that were used by the Levites in the temple worship. Examples of Jerusalem's wealth in which these merchants profited from selling there:
- thyine wood-

**G2367** θύϊνος *thuinós thoo'-ee-nos*

From a derivative of G2380 (in the sense of *blowing*; denoting a certain **fragrant tree**); made of **citron wood**: - thylene. (*Emp. added*)

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- slaves- bodies.

**G4983** σῶμα *sōma so'-mah*

From G4982; the **body** (as a *sound* whole), used in a very wide application, literally or figuratively: - bodily, body, **slave**. (*Emp. added*)

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- souls- lives.

**G5590** ψυχή *psuchē psoo-khay'*

From G5594; **life**, mind, soul, (*Emp. added*)

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

- The lifeline of these merchants in Palestine was Jerusalem. There would be no need to expect further harvests of profit from her.

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

- In verse 9 it was the kings that were affected. Here, it is the merchants (*16:20*).

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

- While the kings lamented the loss of power, the merchants lamented the loss of income.

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

- come to nought- the picture of a deserted city. Those who transported the goods were also affected. From the top of the totem pole to the bottom. Like placing a luxury tax on luxury items to get the rich to pay more. When they stop buying in protest, it's the laborers at the bottom who are most affected.

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

- smoke of her burning- where there's smoke there's burning. Fire here is equivalent to judgment. The smoke is proof of it (14:11; 19:3): Isa 47:10; Pro 16:18.

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

- Putting dust on their heads (*Jos 7:6*) as a sign of great lamentation (*figurative*); anyone with a sailing vessel who profited from Jerusalem's appetite moaned over the great loss of income. To the kings and merchants, her fall seemed impossible.

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- one hour- sudden and quick.

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

- (12:12) Just as when a sinner repents (*Luke 15:10*) Heaven rejoiced at the death of the city. The holy

apostles (representing N. T.) and prophets (from Daniel to John representing O.T. - Matt. 11:13) rejoiced in this vision (in answer to Daniel's query-7:27) because their fellow servants have rest from the ungodly harlot personified as Jerusalem (6:10). With the zeal that she had in judging the saints, God would judge Jerusalem. Only God's judgment was not only righteous but doubled (vs. 2, 6).

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

- mighty angel- (5:2; 10:1)  
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- As a huge rock sinks and will never float, so Jerusalem, as Babylon, would never rise up in the same position of power she enjoyed in her here former righteous state.

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

- Even that which was beautiful about Jerusalem was made desolate: Jer 25:10.  
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- No entertainment, no artisan, mill or craftsman and thus no employment.

\***G5079** τεχνίτης *technitēs tekh-nee'-tace*

From **G5078**; an *artisan*; figuratively a *founder* (*Creator*): - builder, craftsman.

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**Rev 18:23** And the light of a candle shall shine no more at all in thee; and the voice of the bridegroom and of the bride shall

be heard no more at all in thee: for thy merchants were the great men of the earth; for by thy sorceries were all nations deceived.

- light of a candle- Absence of homes with the evidence of occupancy. Another view: The illumination of Gospel truth (*voice of the Bridegroom= Christ; voice of the bride = His church*) that identified the 7 churches of Asia as being in Christ would no longer be found in OT Jerusalem because the Jews rejected Jesus as the Messiah and the church as the kingdom/New Jerusalem. See also Jer 25:10; 16:19.

*“Titus returned to Caesarea. Having gathered an army of more than 80,000 men, he began to attack Jerusalem about the first of April, 70 AD, during the feast of unleavened bread. The siege continued approximately five months and the city was completely destroyed by the middle of August, 70 AD.”- Arthur Ogden- Pg. 90*

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- merchants- because of the wealth they enjoyed trafficking in Jerusalem they were of a higher status. Without their goods their prominence was lost and the city would die.

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- sorceries- (13:13; Act 8:9-11)

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

- Just as Jesus accused Jerusalem (*Matt. 23:27-36*) and told her that, if she did not repent, she would receive judgment for all sin against God’s chosen; here, as the “reincarnation” of Babylon, the city would suffer the cumulative guilt of persecution she inflicted on all to the point of martyrdom in all the earth for all of time.

Worksheet  
**Revelation: Chapter 18**

1. “Another angel” came to John. Explain “the earth [being] made bright with his glory”? (*v. 1*)
2. What happened to “Babylon” and what inhabited her “dwelling place”? (*v. 2*)
3. How did this affect “all nations”, “the kings of the earth”, “and the merchants”? (*v. 3*)
4. Who and what was said to “My people” as a warning “lest [they] share in her plagues”? Why? (*v. 4*)
5. What was to be paid “a double portion” to the city? (*v. 6*)
6. Explain the phrase “smoke of her burning”. Who saw it and what did they do? (*v. 9*)
7. Why did “the merchants of the earth weep”? (*v. 11*)
8. Explain why “they threw dust on their heads”. (*v. 19*)
9. Why were “heaven” and the “saints and apostles and prophets” to “rejoice over her”? (*v. 20*)
10. What did “a mighty angel” use as an illustration for what would happen to “Babylon”? (*v. 21*)
11. What “sound” would “be heard... no more” in the city? What does that represent? (*v. 22*)
12. Explain the significance of the “bridegroom and bride” no longer being heard? (*v. 23*)
13. What was “found” in the city and why was that the cause of her fall? (*v. 24*)