SMITH FOR CHRIST

TEACHING THE WORD · WATCHING THE TIMES



DEEP DIVE

Revelation

Chapter Eighteen, Verses 1–24

The Fall of Babylon the Great — The Death of Politics and Wealth

NASB 1995 | VERSE BY VERSE | THREE VOICES

One city, one hour, six silences — read through three teachers — **Amir Tsarfati**, **John MacArthur**, and **David Guzik** — with the Greek behind the angel's cry, the call to come out, the twenty-eight cargoes, and the millstone.

THE PASSAGE

Revelation 18:1–24

Announcement · call · three laments · millstone

THE METHOD

Verse by Verse

Color-coded by teacher

WHAT'S INSIDE

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Revelation 18:1–24 — one city, one hour, and the end of the world's economy

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"Come out of her, my people, so that you will not participate in her sins and receive of her plagues." — Revelation 18:4

SECTION I · THE PASSAGE

Revelation 18:1–24

The Fall of Babylon the Great — The Death of Politics and Wealth

† How to Read This Study

This study walks Revelation 18 in four movements, in the order John heard it: an angel's announcement, a voice from heaven, three funerals sung from a safe distance, and a stone thrown into the sea. At each movement you will hear the same three teachers, each marked in his own color, and you will see the Greek John chose and why it matters. Read the Scripture first; then let each voice add its angle. Where they overlap, the truth is underlined; where they differ, the passage opens wider.

AMIR TSARFATI · Revealing Revelation JOHN MACARTHUR · Revelation 12–22
DAVID GUZIK · Enduring Word

HOW THIS STUDY IS MARKED God — His character & actions Command / instruction Key repeated word Sin / warning Promise / blessing Time / place / contrast

KEY VERSE · REVELATION 18:4–5

"Come out of her, my people, so that you will not participate in her sins and receive of her plagues; for her sins have piled up as high as heaven, and God has remembered her iniquities."

† Before the Passage

A word about the title first. Chapters 17 and 18 are one funeral held in two services. Seventeen buries the harlot — Babylon as religion, the system that seduces the soul; eighteen buries the city — Babylon as commerce and politics, the system that buys it. Same name, two faces, and heaven ends both. Amir Tsarfati's title for this chapter in *Revealing Revelation* is "The Death of Politics and Wealth," and it is exact: when God is finished here there is no market left to trade in and no throne left to court.

Babylon is the oldest enemy in the Bible. It begins on the plain of Shinar — "let us build for ourselves a city … and let us make for ourselves a name" (Genesis 11:4) — the first city raised against heaven. It is Nebuchadnezzar on his roof: "Is this not Babylon the great, which I myself have built?" (Daniel 4:30). It is the golden cup in the Lord's hand that made the whole earth drunk (Jeremiah 51:7), and the ephah Zechariah watched being carried to Shinar so that wickedness would have a house there again (Zechariah 5:11). Revelation 18 is the last chapter of a story that began at Babel.

Who is she? Tsarfati and MacArthur both read a literal city — Babylon on the Euphrates, rebuilt as the Antichrist's commercial capital — because Isaiah 13 and Jeremiah 51 promise a sudden, Sodom-like, never-

again-inhabited end that history has not delivered: Cyrus walked in without a siege in 539 BC and the city faded over centuries. **Guzik** walks the same text and keeps the door wider: whatever the street address, this is the world's system — its money, its markets, its pleasures — judged in one hour, and every reader can find himself somewhere in the cargo list.

Read it with your ear. The chapter is a dirge, the oldest form of prophetic poetry, and John borrowed the melody on purpose — "Fallen, fallen" from Isaiah 21, "come out of her" and the sinking stone from Jeremiah 51, the dust-on-the-head lament from Ezekiel 27 over Tyre — so that no one who knew the prophets could miss what was happening. Five times the chapter calls her "the great city." Heaven calls her fallen before she is down.

I
MOVEMENT

REVELATION 18:1–3

Fallen, Fallen

The announcement — a city declared dead while it is still standing

> *"After these things I saw another angel coming down from heaven, having great authority, and ⚠ the earth was illumined with his glory. And he cried out with a mighty voice, saying, "🔁 Fallen, fallen is Babylon the great! She has become a ⚠ dwelling place of demons and a prison of every unclean spirit, and a prison of every unclean and hateful bird. For all the nations have drunk of the wine of the passion of her immorality, and the kings of the earth have committed acts of immorality with her, and the merchants of the earth have become rich by the ⚠ wealth of her sensuality."*
>
> REVELATION 18:1–3

Ἔπεσεν, ἔπεσεν Βαβυλὼν ἡ μεγάλη

EPESEN EPESEN BABYLŌN HĒ MEGALĒ · "FALLEN, FALLEN IS BABYLON THE GREAT"

Epesen is an aorist — a finished act. The city is still standing when the angel speaks; the prophets' habit is to announce the certain as already done (the "prophetic aorist"). The doubling is Isaiah's (21:9), and John has sounded it once already (14:8). *Strēnos*, "sensuality" (v. 3; the verb in vv. 7, 9), is not wealth but wealth gone to the head — the swagger of luxury. And the manuscripts split by one letter on verse 3: *pepōkan*, the nations "have drunk," or *peptōkan*, they "have fallen." SBLGNT prints *peptōkan*; NA28 and NASB95 follow *pepōkan*, "drunk." Either way the nations went down with her cup in their hands.

AMIR TSARFATI · Behold Israel

In chapter 17 the beast and his ten kings burn the harlot (17:16) — God using His enemies to finish religious Babylon at the midpoint of the tribulation. Here God Himself finishes the other Babylon, the political and economic one, at the end. The kings and the merchants "became rich" on a system that the mark of the beast made mandatory — no one could buy or sell without it (13:16–17) — so what collapses in this chapter is the whole world's economy, not one city's. The angel's glory lighting the earth is the brightest the planet has been in seven years; the light comes to expose a ruin that has already been handed over to demons.

JOHN MACARTHUR · Grace to You

"Another angel," not Christ — but one with great authority, whose glory lights the earth as Ezekiel saw the Lord's glory light it (Ezekiel 43:2). "Fallen, fallen" is the certainty of God: spoken in the past tense of a future event because nothing can now prevent it. The ruin is total — a prison of demons, the final concentration of every unclean spirit on earth in the city that worshiped money. The three partners are named by their appetites: the nations drank, the kings fornicated, the merchants got rich. The world's whole political and commercial order had one address, and it is burning.

DAVID GUZIK · Enduring Word

The announcement comes before the account: verse 2 gives the fact, verses 9–19 the footage. The picture of the ruin is Isaiah's (Isaiah 13) — the glittering city gone back to wilderness, home to owls and unclean creatures. Each of Babylon's partners got what it came for: the nations a drink, the kings a bed, the merchants a bank — and so her fall is theirs. Guzik's pastoral point is in the last phrase: the world's economy runs on appetite. Sell a man a desire and you have sold him for life; that is the "wealth of her sensuality," and it is why this city grew so large.

II
MOVEMENT

REVELATION 18:4–8

Come Out of Her, My People

The call and the sentence — one command, two measures, one day

> *"I heard another voice from heaven, saying, "Come out of her, my people, so that you will not participate in her sins and receive of her plagues; for her sins have piled up as high as heaven, and God has remembered her iniquities. Pay her back even as she has paid, and give back to her double according to her deeds; in the cup which she has mixed, mix twice as much for her. To the degree that she glorified herself and lived sensuously, to the same degree give her torment and mourning; for she says in her heart, 'I sit as a queen and I am not a widow, and will never see mourning.' For this reason in one day her plagues will come, pestilence and mourning and famine, and she will be burned up with fire; for the Lord God who judges her is strong."*
>
> REVELATION 18:4–8

Ἐξέλθατε, ὁ λαός μου, ἐξ αὐτῆς

EXELTHATE HO LAOS MOU EX AUTĒS · "COME OUT OF HER, MY PEOPLE"

Exelthate is an aorist imperative — **get out**, decisively, once — the same summons Jeremiah gave the exiles: "Come forth from her midst, My people" (51:45), "Flee from the midst of Babylon" (51:6). Then verse 5: her sins *ekollēthēsan*, "piled up" — literally *glued*, stuck one on another until the heap reached heaven. Babel built a tower to heaven; Babylon built one out of sins. And verse 6, *diplōsate ta dipla*, "double the double," is the Hebrew idiom of full measure (Jeremiah 16:18; Isaiah 40:2) — not twice what she deserves, but all of it.

AMIR TSARFATI · Behold Israel

"My people" here are not the church — the church has been home since chapter 4. These are the people saved during the tribulation, Jew and Gentile, living inside the beast's economy with every pressure to take its mark, and God tells them to get out before the fire falls, as the angels told Lot (Genesis 19). Her boast is Isaiah 47:7–8 almost word for word — "I will be a queen forever … I will not sit as a widow" — the same city saying the same thing twenty-six centuries later, which is one of Tsarfati's reasons for reading this as the same literal Babylon. "In one day" the seal judgments' whole menu arrives at once: pestilence, mourning, famine, fire.

JOHN MACARTHUR · Grace to You

The voice says "My people," so it is God's. The command is both literal and moral — believers in the city are to flee it, and believers everywhere are to refuse its sins; *synkoinōneō*, "participate," is to share in as a partner. Her sins are a stacked heap of crimes, and "God has remembered" — judgment delayed is not judgment forgotten (16:19). Verse 6 is retribution measured to the deed. Verse 7 names three sins in one sentence: self-glory, self-indulgence, and the presumption that she would never see sorrow. Verse 8 answers her "strong city" (v. 10) with the only one who is strong — the Lord God who judges her.

DAVID GUZIK · Enduring Word

Separation runs the length of the Bible: Isaiah's "depart, depart" (52:11) becomes Paul's "do not be bound together with unbelievers" (2 Corinthians 6:14), and a believer leaves Babylon not by geography but by loyalty. You cannot share her sins without sharing her plagues — the two come as a set. "Double" is the principle of Exodus 22's double restitution: God's justice is not vengeful but exact. And "I sit as a queen" is the creed of every prosperous age — not a widow (I need no one), never see mourning (nothing can touch me). What she built over centuries God answers in one day.

III
MOVEMENT

REVELATION 18:9–19

Three Laments from a Distance

Kings, merchants, mariners — and the twenty-eight cargoes

> *"And the kings of the earth, who committed acts of immorality and lived sensuously with her, will weep and lament over her when they see the smoke of her burning, standing at a distance because of the fear of her torment, saying, 'Woe, woe, the great city, Babylon, the strong city! For in one hour your judgment has come.'"*
>
> REVELATION 18:9–10

> *"And the merchants of the earth weep and mourn over her, because no one buys their cargoes any more—"*
>
> REVELATION 18:11

Twenty-eight cargoes in NASB95 — twenty-nine if "slaves" and "human lives" are counted apart. John lists them the way a customs officer would, in seven groups, and the order is the sermon.

NASB 1995	GREEK	WHAT IT MEANS
TREASURE · WHAT SHE HOARDED		
gold	χρυσοῦ chrysou	The first word of the list; the last word is people.
silver	ἀργύρου argyrou	
precious stones	λίθου τιμίου lithou timiou	Singular in Greek — “precious stone,” stone as a commodity.
pearls	μαργαριτῶν margaritōn	The harlot wore them (17:4); the merchants shipped them.
CLOTH · WHAT SHE WORE		
fine linen	βυσσίνου byssinou	Byssus, the finest Egyptian linen — in 19:8 the bride’s dress.
purple	πορφύρας porphyras	Tyrian dye from the murex shell; the color of rule.
silk	σιρικοῦ sirikou	From the Seres — China — at the far end of the Silk Road.
scarlet	κοκκίνου kokkinou	Kermes-dyed; the beast and the harlot are both in it (17:3–4).
FURNISHINGS · WHAT SHE BUILT WITH		
citron wood	ξύλον θύϊνον xylon thyinon	Thyine wood from North Africa; a single table could cost a fortune in Rome.
ivory	ἐλεφάντινον elephantinon	
very costly wood	ξύλου τιμιωτάτου xylou timiōtatou	Superlative: the most precious wood.
bronze	χαλκοῦ chalkou	
iron	σιδήρου sidērou	
marble	μαρμάρου marmarou	Quarried and shipped by the ton for the wealthy’s houses.
FRAGRANCE · WHAT SHE SMELLED OF		
cinnamon	κιννάμωμον kinnamōmon	From Ceylon and the east; the holy anointing oil used it (Exodus 30:23).
spice	ἄμωμον amōmon	Amomum, an Indian aromatic; only here in the New Testament.
incense	θυμιάματα thymiamata	Plural: incense of every kind.
perfume	μύρον myron	The ointment poured on Jesus (Mark 14:3).
frankincense	λίβανον libanon	A magi’s gift (Matthew 2:11), now a commodity.

NASB 1995	GREEK	WHAT IT MEANS
TABLE · WHAT SHE ATE AND DRANK		
wine	οἶνον oinon	
olive oil	ἔλαιον elaion	
fine flour	σεμίδαλιν semidalin	The flour of the grain offering (Leviticus 2:1) — and of the rich man's bread.
wheat	σῖτον siton	
LIVESTOCK & TRANSPORT · WHAT MOVED HER		
cattle	κτήνη ktēnē	
sheep	πρόβατα probata	
horses	ἵππων hippōn	
chariots	ῥεδῶν rhedōn	*Rheda* — a Latin loanword, the four-wheeled carriage of the wealthy Roman.
PEOPLE · WHOM SHE SOLD		
slaves	σωμάτων sōmatōn	Literally "bodies" — the slave-market's term for the merchandise.
human lives	ψυχὰς ἀνθρώπων psychas anthrōpōn	"Souls of men" — Ezekiel's phrase for Tyre's trade in people (27:13, NASB "the lives of men").

> *"The fruit you long for has gone from you, and all things that were luxurious and splendid have passed away from you and men will no longer find them. The merchants of these things, who became rich from her, will stand at a distance because of the fear of her torment, weeping and mourning, saying, 'Woe, woe, the great city, she who was clothed in fine linen and purple and scarlet, and adorned with gold and precious stones and pearls; for in one hour such great wealth has been laid waste!' And every shipmaster and every passenger and sailor, and as many as make their living by the sea, stood at a distance, and were crying out as they saw the smoke of her burning, saying, 'What city is like the great city?' And they threw dust on their heads and were crying out, weeping and mourning, saying, 'Woe, woe, the great city, in which all who had ships at sea became rich by her wealth, for in one hour she has been laid waste!'"*
>
> REVELATION 18:14–19

μιᾷ ὥρᾳ

MIA HŌRA · "IN ONE HOUR"

Three times — from the kings (v. 10), the merchants (v. 17), the sailors (v. 19) — and three times *apo makrothen*, "at a distance" (vv. 10, 15, 17). The city that took a millennium to build ends in sixty minutes, and the people who loved her watch from where the heat cannot reach. Verse 13 ends the cargo list with *sōmatōn kai psychas anthrōpōn* — "bodies," the slave-market's own word, and "souls of men," Ezekiel's phrase for Tyre's trade in people (27:13, NASB "the lives of men"). The ledger runs from gold to human beings, and the last line is the one God reads first.

AMIR TSARFATI · Behold Israel

Three groups, three sectors: kings are politics, merchants are wealth, shipmasters are the trade that moves it — the whole global economy singing at the graveside of the city that made it. Notice what they mourn. Not one tear for the city; every tear for the money. And notice where they stand: at a distance — no one runs in to help. The dust on the head is Ezekiel 27, the funeral of Tyre, the last great sea-trading empire God sank; John expects his reader to have read it. For the believer the lesson is Matthew 6:19–21 in prophetic form: do not invest your life in what God has already scheduled for demolition.

JOHN MACARTHUR · Grace to You

Self-centered grief. The kings weep because their partner in sin is gone, the merchants because "no one buys," the sailors because the freight has stopped; fear, not love, keeps all three at a distance. The cargo list runs in seven groups — treasure, cloth, furnishings, fragrance, food, livestock and transport, and people — and it ends in the slave trade: *sōmata*, bodies, and the souls of men, humanity reduced to inventory. The three laments each close on the same clock — "in one hour" — because that is how long it takes God to take apart what He has decided to end.

DAVID GUZIK · Enduring Word

The whole section is modeled on Ezekiel 26–28 over Tyre, down to the dust on the heads and the question "who is like?" — and the sailors' cry, "What city is like the great city?", is the world's worship-vocabulary; they said the same of the beast (13:4). "The fruit you long for" (v. 14) is what Babylon sold: desire itself. And Guzik reads "slaves and human lives" straight into our own day — trafficking, prostitution, pornography — so that no reader thinks the cargo is a metaphor; people are still bought by the shipload. The merchants' grief is the measure of their god: they weep because the market closed.

IV
MOVEMENT

REVELATION 18:20–24

The Millstone and the Six Silences

Heaven's one verse of joy, a stone in the sea, and the sound of nothing

"Rejoice over her, O heaven, and you saints and apostles and prophets, because God has pronounced judgment for you against her." Then a strong angel took up a stone like a great millstone and threw it into the sea, saying, "So will Babylon, the great city, be thrown down with violence, and will not be found any longer. And the sound of harpists and musicians and flute-players and trumpeters will not be heard in you any longer; and no craftsman of any craft will be found in you any longer; and the sound of a mill will not be heard in you any longer; and the light of a lamp will not shine in you any longer; and the voice of the bridegroom and bride will not be heard in you any longer; for your merchants were the great men of the earth, because all the nations were deceived by your sorcery. And in her was found the blood of prophets and of saints and of all who have been slain on the earth."

REVELATION 18:20–24

οὐ μὴ … ἔτι

OU MĒ … ETI · "NEVER AGAIN"

Ou mē is the strongest "never" Greek owns, and John stacks it six deep in verses 21–23: not the city, not music, not craft, not the mill, not the lamp, not the bride. Everything that makes a city a home goes quiet in order — art, work, bread, light, love. The stone is thrown *hormēmati*, "with violence" — with a rush, a hurl, no slow decline. And the charge is *pharmakeia*, "sorcery": drugs, potions, spells, the drugging of the nations (the cognate word in 9:21; the same word in Galatians 5:20). Babylon did not argue the world into her markets; she enchanted it.

AMIR TSARFATI · Behold Israel

Heaven throws a party at the funeral. The martyrs who cried "How long?" under the altar (6:10) get their answer in verse 20, and chapter 19 opens on the first "Hallelujah" in the New Testament (19:1–3). The millstone is twenty-six centuries old: Jeremiah told Seraiah to tie his scroll to a stone and throw it into the Euphrates — "just so shall Babylon sink down and not rise again" (Jeremiah 51:63–64). The six silences are the end of normal life — this is what the death of politics and wealth sounds like. And the chapter closes on blood, because the bottom line of every godless empire is the blood of the saints, and God has kept the account.

JOHN MACARTHUR · Grace to You

Verse 20 is the answer to 6:10: God has judged "your judgment" — the one you asked for — against her. The "strong angel" is the figure of 5:2 and 10:1; the millstone picture is Jeremiah 51's, and the point is suddenness and finality. The "no longer"s silence joy, industry, provision, light and love in turn. Then three charges in two verses: her merchants were the great men of the earth (money ruled), the nations were deceived by her sorcery (the occult and the drugged mind of the Antichrist's world, cf. 9:21), and "in her was found" blood — the forensic verdict of a God who takes the murder of His people as a personal offense.

DAVID GUZIK · Enduring Word

Rejoicing over judgment is not gloating but vindication — heaven rejoices in the righteous resolution, not in the destruction itself. The millstone is Jeremiah's sign fulfilled: swift, violent, irreversible. Then the most chilling picture in the chapter — a city with no music, no craftsman, no sound of grinding grain, no lamp in a window, no wedding: life itself has ceased. Her sorcery deceived "all the nations" — the deception was universal, by drugs and by spells. And the blood of "all who have been slain on the earth" makes Babylon the system behind every martyrdom in history — and the reason heaven, not earth, gets the last word over her.

V
THEME

CROSS-REFERENCES

The Passage in the Whole Bible

Where the dirge was first sung, and where the believer's exit is

"Now behold, here comes a troop of riders, horsemen in pairs." And one said, "Fallen, fallen is Babylon; And all the images of her gods are shattered on the ground."

ISAIAH 21:9

"Flee from the midst of Babylon, And each of you save his life! Do not be destroyed in her punishment, For this is the Lord's time of vengeance; He is going to render recompense to her. Babylon has been a golden cup in the hand of the Lord, Intoxicating all the earth. The nations have drunk of her wine; Therefore the nations are going mad. Suddenly Babylon has fallen and been broken; Wail over her! Bring balm for her pain; Perhaps she may be healed."

JEREMIAH 51:6-8

"And as soon as you finish reading this scroll, you will tie a stone to it and throw it into the middle of the Euphrates, and say, 'Just so shall Babylon sink down and not rise again because of the calamity that I am going to bring upon her; and they will become exhausted.'" Thus far are the words of Jeremiah.

JEREMIAH 51:63-64

"And Babylon, the beauty of kingdoms, the glory of the Chaldeans' pride, Will be as when God overthrew Sodom and Gomorrah. It will never be inhabited or lived in from generation to generation; Nor will the Arab pitch his tent there, Nor will shepherds make their flocks lie down there."

ISAIAH 13:19-20

"I said to the angel who was speaking with me, "Where are they taking the ephah?" Then he said to me, "To build a temple for her in the land of Shinar; and when it is prepared, she will be set there on her own pedestal.""

ZECHARIAH 5:10-11

"Therefore, come out from their midst and be separate," says the Lord. "And do not touch what is unclean; And I will welcome you."

2 CORINTHIANS 6:17

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

REVELATION 19:1-2

"Do not love the world nor the things in the world. If anyone loves the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh and the lust of the eyes and the boastful pride of life, is not from the Father, but is from the world. The world is passing away, and also its lusts; but the one who does the will of God lives forever."

1 JOHN 2:15-17

AMIR TSARFATI · Behold Israel

Isaiah 13 and Jeremiah 51 are the case for a literal Babylon. They promise a Sodom-like overthrow, never again inhabited, no Arab's tent, no shepherd's flock — and none of it has happened. Cyrus took the city without a battle; Alexander died there planning to restore it; it declined for centuries; Arabs have camped in it and Saddam Hussein built on it. Prophecy that has not been fulfilled literally will be. Zechariah 5 shows wickedness being carried back to Shinar for a house of its own in the last days — and Revelation 18 is the day that house burns.

JOHN MACARTHUR · Grace to You

John is not inventing a dirge; he is quoting one. Isaiah 21's doubled "fallen," Jeremiah 51's "flee" and the stone in the Euphrates — God announced this city's end before Belshazzar lost it, and Revelation 18 is the final reading of a sentence passed long ago. 2 Corinthians 6:17 turns the command into a principle for every believer in every age; Revelation 19:1 shows what the martyrs' vindication sounds like; and 1 John 2:17 is the chapter in one line — the world is passing away.

DAVID GUZIK · Enduring Word

1 John 2:15–17 and Matthew 6:19–21 are Revelation 18 for a Tuesday. The lust of the flesh, the lust of the eyes and the boastful pride of life are the three partners of verse 3 in a man's own heart, and "the world is passing away" is "in one hour" spoken quietly. The believer's exit from Babylon is not one dramatic departure but a daily refusal to love what God has already judged — and the Hallelujah of chapter 19 is what that refusal sounds like when it is finally vindicated.

SECTION II · STUDY HELPS

At a Glance

Three voices, one chapter

The same chapter, read three ways. Tsarfati listens for the literal city and the times; MacArthur presses the certainty and justice of God; Guzik walks the text and the believer's heart. Together they keep Revelation 18 from becoming either a newspaper or a mood.

THE MOMENT	TSARFATI · the times	MACARTHUR · certainty	GUZIK · text & heart
The announcement (18:1–3)	Chapter 17 by the beast, chapter 18 by God; the mark's economy collapsing.	Prophetic certainty; the final concentration of demons; one address for the world's order.	Fact before footage; the city gone back to wilderness; an economy that runs on appetite.
The call (18:4–8)	Tribulation saints out of the beast's economy, like Lot; Isaiah 47's boast repeated.	God's own voice; literal and moral exit; retribution measured to the deed.	Separation by loyalty, not geography; "queen" is the creed of every prosperous age.
The laments (18:9–19)	Politics, wealth and trade at the graveside; dust on the head from Ezekiel 27.	Self-centered grief from a distance; seven cargo groups ending in slaves.	Tyre's funeral reused; Babylon sold desire; the market is their god.
The millstone (18:20–24)	The martyrs answered; Jeremiah's stone fulfilled; the sound of the end of politics and wealth.	Judgment "for you"; three charges — money, sorcery, blood.	Vindication, not gloating; life itself ceases; the system behind every martyrdom.
The whole Bible	Isaiah 13 and Jeremiah 51 still unfulfilled; Zechariah's ephah back in Shinar.	A sentence passed long ago, read for the last time; 2 Cor 6:17 as principle.	1 John 2 and Matthew 6: Revelation 18 for a Tuesday.

REVELATION 18:1–24 · A COMPARATIVE READING

† Key Insights to Carry

- **Two Babylons, two funerals.** Chapter 17 is religion, burned by the beast and his kings at the midpoint (17:16); chapter 18 is politics and wealth, burned by God at the end (18:8). Same name, two deaths. TSARFATI
- **"Fallen" is spoken before it happens.** *Epesen* is an aorist — a done deed — announced while the city still stands. God's verdicts are past tense before the fire is lit. TEXT
- **One letter divides the manuscripts in verse 3.** *Pepōkan*, the nations "have drunk," or *peptōkan*, "have fallen." NASB95 reads *drunk*. Either way they went down with her cup in hand. TEXT
- **"Come out" is the Bible's oldest word about Babylon.** Jeremiah 51:6 and 45, Isaiah 48:20, 2 Corinthians 6:17 — the same summons in every age. A believer leaves by loyalty before he leaves by geography. TEXT
- **Her sins were glued to heaven.** *Ekollēthēsan* (v. 5) — stuck one on another till the heap reached the sky. Babel's tower built again, out of crimes. TEXT
- **Three clocks, three distances.** "In one hour" three times (vv. 10, 17, 19); "at a distance" three times (vv. 10, 15, 17). Fear, not love, kept every mourner back. MACARTHUR
- **The cargo list ends in people.** Gold is the first word, "souls of men" the last. *Sōmata*, "bodies," was the slave trade's own word; an economy is judged by what it is willing to sell. MACARTHUR

- **Six "never again"s — and one answer.** *Ou mē … eti* six times in vv. 21–23: city, music, craft, mill, lamp, bride. In the New Jerusalem it is death, mourning, crying and pain that are "no longer" (21:4). TEXT
- **The millstone is twenty-six centuries old.** Jeremiah 51:63–64: Seraiah's stone in the Euphrates, "just so shall Babylon sink down and not rise again." Revelation 18:21 is that sign kept. TSARFATI
- **"Strong" is used twice — and only once truly.** Earth calls her "the strong city" (v. 10, *ischyra*); heaven says "the Lord God who judges her is strong" (v. 8, *ischyros*). The chapter is about which one is. TEXT

† Questions for the Table

1 **The merchants wept because "no one buys their cargoes any more." What in your life would you grieve if it stopped selling — and what does that tell you about where your treasure is?**

Their grief measured their god. Matthew 6:21 is the diagnostic.

REVELATION 18:11; MATTHEW 6:19–21

2 **"Come out of her, my people" was spoken to people living inside the system. Name one place where your loyalty is still inside Babylon — a habit, a purchase, a fear of missing out.**

You cannot share her sins without sharing her plagues; the two come as a set.

REVELATION 18:4

3 **Babylon said in her heart, "I sit as a queen … and will never see mourning." What does your household quietly assume can never be taken from it?**

God sentenced a city for what it assumed, not only for what it said.

REVELATION 18:7; ISAIAH 47:7–8

4 **Kings, merchants and sailors all "stood at a distance because of the fear of her torment." Where does fear of loss keep you standing near something God has already judged?**

Fear kept them close enough to watch and too far to be burned — the worst of both.

REVELATION 18:10, 15, 17

5 **The cargo list ends with "slaves and human lives." Where, in what you buy and how you work, does a person become a line item?**

The ledger runs from gold to souls; God reads the last line first.

REVELATION 18:13

6 **Heaven is told to rejoice over the same event earth mourns. By what you would actually lose, which side of the street are you standing on this week?**

Rejoicing is vindication, not gloating — God proved true, and the martyrs were answered.

REVELATION 18:20; 19:1–3

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One hour. The city that took a thousand years to build and a world to feed ends between the angel's first word and his last — and heaven sings. Come out of her, My people.

Teaching the Word. Watching the Times. — Smith For Christ

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