SMITH FOR CHRIST PUBLISHING · BEREAN DASHBOARD STUDY

Revelation 18

The Fall of Commercial Babylon — O·I·A, integrated with the Deep Dive

OBSERVATION · INTERPRETATION · APPLICATION · STARTED 2026-10-10 · INTEGRATED 2026-10-24 · NASB 1995

"Seeking God diligently — examining the Scriptures daily to see whether these things were so." — Acts 17:11

CHAPTER THEME

The world's economy of greed, luxury and pride — the system that sells even souls — collapses in an hour. God calls His people out of it before it falls, and heaven rejoices when justice comes.

00 The Text

REVELATION 18 (NASB95), MARKED

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

1 After these things I saw another angel coming down
from heaven, having great authority, and the earth was
illumined with his glory.

2 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.

3 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."

4 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;

5 for her sins have piled up as high as heaven, and God
has remembered her iniquities.

6 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.

7 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.'

8 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.

9 "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,

10 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.'

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

12 cargoes of gold and silver and precious stones and
pearls and fine linen and purple and silk and scarlet, and
every kind of citron wood and every article of ivory and
every article made from very costly wood and bronze and
iron and marble,

13 and cinnamon and spice and incense and perfume and
frankincense and wine and olive oil and fine flour and

wheat and cattle and sheep, and cargoes of horses and chariots and slaves and ⚠ human lives.

14 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.

15 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,

16 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;

17 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,

18 and were crying out as they saw the smoke of her burning, saying, '⚠ What city is like the great city?'

19 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!'

20 Rejoice over her, O heaven, and you saints and ☆ apostles and prophets, because God has pronounced judgment for you against her."

21 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.

22 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;

23 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.

24 And in her was found the ⚠ blood of prophets and of saints and of all who have been slain on the earth."

Marked in the text

- **v1** "his glory" — God — His character & actions
- **v2** "fallen" — Key repeated word (every occurrence)
- **v10** "hour" — Key repeated word (every occurrence)
- **v2** "Babylon the great" — Sin / warning
- **v2** "dwelling place of demons" — Sin / warning
- **v2** "habitation of devils" — Sin / warning
- **v4** "Come out of her, my people" — Command / instruction
- **v4** "her sins" — Sin / warning
- **v5** "remembered her iniquities" — God — His character & actions
- **v6** "double" — Key repeated word (every occurrence)
- **v7** "a queen" — Sin / warning
- **v8** "in one day" — Time / place / contrast
- **v8** "the Lord God" — God — His character & actions
- **v13** "human lives" — Sin / warning
- **v13** "souls of men" — Sin / warning
- **v14** "fruit" — Sin / warning
- **v20** "Rejoice over her" — Command / instruction
- **v20** "apostles and prophets" — Promise / blessing
- **v21** "great millstone" — Time / place / contrast
- **v23** "sorcer" — Sin / warning
- **v23** "deceived" — Sin / warning
- **v24** "blood of prophets" — Sin / warning
- **v3** "sensuality" — Sin / warning
- **v10** "at a distance" — Key repeated word (every occurrence)
- **v10** "strong city" — Sin / warning
- **v8** "is strong" — God — His character & actions
- **v5** "piled up as high as heaven" — Sin / warning
- **v21** "any longer" — Key repeated word (every occurrence)
- **v21** "with violence" — Time / place / contrast
- **v18** "What city is like the great city" — Sin / warning

01 Observation

WHAT DOES THE TEXT SAY?

KEY VERSE · REVELATION 18:2

"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."

Setting. "After these things" — after the harlot is shown (ch. 17) — another angel comes down from heaven with great authority, and the earth is lit up with his glory (v1). The last time the earth shone like that was Ezekiel 43:2, when the glory of the LORD came back to the temple.

Structure:

- vv1–3 — **the announcement:** "Fallen, fallen is Babylon the great!" She has become a dwelling place of demons and every unclean spirit and bird. Why: all the nations drank of her immorality, the kings committed it with her, and the merchants grew rich from her sensuality.
- vv4–8 — **the call and the charges:** "Come out of her, my people," so that you will not participate in her sins or receive her plagues (v4). Her sins have piled up as high as heaven, and God has remembered her iniquities (v5). Pay her back double (v6). Because she glorified herself and lived sensuously, and said in her heart "I sit as a queen and I am not a widow, and will never see mourning," her plagues will come in one day — pestilence, mourning, famine, fire — for the Lord God who judges her is strong (vv7–8).
- vv9–19 — **three laments, all from a distance:**
- Kings (vv9–10): "Woe, woe, the great city … in one hour your judgment has come."
- Merchants (vv11–17a): no one buys their cargoes any more. The cargo list: gold, silver, stones, pearls, fine linen, purple, silk, scarlet, citron wood, ivory, costly wood, bronze, iron, marble, cinnamon, spice, incense, perfume, frankincense, wine, olive oil, fine flour, wheat, cattle, sheep, horses, chariots, slaves and human lives (vv12–13). "In one hour such great wealth has been laid waste."
- Sea captains and sailors (vv17b–19): dust on their heads; "in one hour she has been laid waste."
- v20 — **the counter-call:** "Rejoice over her, O heaven, and you saints and apostles and prophets, because God has pronounced judgment for you against her."
- vv21–24 — **the millstone:** a strong angel throws a great millstone into the sea — "so will Babylon … be thrown down with violence, and will not be found any longer." No music, no craftsman, no millstone, no lamp, no bride and groom (vv22–23). Why: her merchants were the great men of the earth, all the nations were deceived by her sorcery (v23), and in her was found the blood of prophets and saints and of all who have been slain on the earth (v24).

The cargo list, counted (vv12–13). Twenty-eight cargoes (twenty-nine if "slaves" and "human lives" are counted apart), listed the way a customs officer would, in seven groups: treasure (gold, silver, precious stones, pearls) · cloth (fine linen, purple, silk, scarlet) · furnishings (citron wood, ivory, costly wood, bronze, iron, marble) · fragrance (cinnamon, spice, incense, perfume, frankincense) · table (wine, olive oil, fine flour, wheat) · livestock

and transport (cattle, sheep, horses, chariots) · people (slaves, human lives). The first word is gold; the last is people.

Repeated words, with counts: "fallen, fallen" (v2; also 14:8); "in one hour" ×3 — kings v10, merchants v17, sailors v19; "in one day" v8; "at a distance" ×3 — vv10, 15, 17; "woe, woe" ×3 — vv10, 16, 19; "the great city" ×5 — vv10, 16, 18, 19, 21 (four from her mourners, the fifth from the angel); "no longer / not any longer" ×6 — vv21–23 (city, music, craftsman, mill, lamp, bride); merchants; weep and mourn; "the smoke of her burning" vv9, 18.

Contrasts: earth weeps (vv9–19) ⟷ heaven rejoices (v20). "I sit as a queen … will never see mourning" (v7) ⟷ mourning and famine in one day (v8). "Babylon, the strong city" (v10) ⟷ "the Lord God who judges her is strong" (v8) — only one of them is. The merchants' list starts with gold and ends with human lives (v13). Her sins "piled up as high as heaven" (v5) ⟷ Babel's tower "whose top will reach into heaven" (Gen 11:4). Babylon's "no longer" ⟷ the New Jerusalem's "no longer any … tears, death, mourning" (21:4).

Shape of the chapter: an announcement (1–3), a call and a sentence (4–8), three laments (9–19), one verse of heaven's joy (20), a millstone and six silences (21–24). It is a dirge, 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.

Chapter theme (my words): The world's economy of greed, luxury and pride — the system that sells even souls — collapses in an hour. God calls His people out of it before it falls, and heaven rejoices when justice comes.

02 Interpretation

WHAT DOES THE TEXT MEAN?

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."

Same Babylon as chapter 17, or a different one? Guzik: intertwined but distinct. Chapter 17 is **religious** Babylon, a harlot destroyed by her political allies (the beast and ten horns), probably around the midpoint. Chapter 18 is **commercial** Babylon, a port city of trade, greed and luxury, destroyed suddenly by God at the end. My workbook lesson names it well: *The Death of Politics and Wealth.* Guzik notes the literal-rebuilt-Babylon view (Saddam Hussein's reconstruction project) but concludes the chapter most likely describes the whole world-system and its capital. Barnhouse, in Guzik: Babylon stands for what Christ called "the world."

Who is she — the three teachers side by side (from the Deep Dive). Tsarfati and MacArthur both read a literal city — Babylon on the Euphrates, rebuilt as the Antichrist's commercial capital — because Isaiah 13:19–20 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, Alexander died there planning to restore it, the city faded over centuries, Arabs have camped in it and Saddam built on it. Zechariah 5:9–11 shows wickedness carried back to Shinar for a house of its own. 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. Tsarfati's frame for the two chapters: 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 funerals.

Prophetic doom-song style. Chapter 18 is woven from the Old Testament oracles against Babylon (Isa 13–14; 21:9; 47; Jer 50–51) and against Tyre, the great sea-trading city (Ezek 26–28). Morris, in Guzik: John has caught the spirit of the prophetic doom songs. Compare "Fallen, fallen is Babylon" (Isa 21:9), "I will be a queen forever … I will not sit as a widow" (Isa 47:7–8), "Come forth from her midst, My people" (Jer 51:45), and Tyre's cargo list and mourning sailors (Ezek 27).

The angel and the announcement (vv1–3). He comes so recently from God's presence that his glory lights the earth (Swete, in Guzik; cf. Ezek 43:2). The double "fallen, fallen" is a dirge (Robertson) — and *epesen* is an aorist, a finished act announced while the city still stands: God's verdicts are past tense before the fire is lit (MacArthur). A city of luxury becomes a haunt of demons and carrion birds — the final concentration of every unclean spirit on earth, in the city that worshiped money. Her sins: immorality (idolatry), luxury and greed — the merchants "became rich by the wealth of her sensuality." Tsarfati: the kings and merchants grew rich on a system the mark of the beast made mandatory — no one could buy or sell without it (13:16–17) — so what collapses here is the whole world's economy, not one city's. *Text note:* the manuscripts split by one letter in v3 — *pepōkan*, the nations "have drunk" (NA28, NASB95), or *peptōkan*, "have fallen" (SBLGNT). Either way they went down with her cup in their hands. Some manuscripts also add "a prison of every unclean beast" in v2 (ESV); NASB95 follows the shorter text.

"Come out of her, my people" (vv4–5). Guzik: a believer can't belong to *religious* Babylon, but *commercial* Babylon is a constant pull on every Christian, like Lot settling in Sodom. The call is to separate from her sins so as not to

share her plagues (2 Cor 6:14–17; Eph 5:11). *Exelthate* is an aorist imperative — get out, decisively, once — the same summons Jeremiah gave the exiles (51:6, 45) and Isaiah before him (48:20); the Bible's oldest word about Babylon. MacArthur: the voice says "My people," so it is God's, and the command is both literal (believers in the city flee it) and moral (believers everywhere refuse its sins). Tsarfati: "My people" here are tribulation saints, Jew and Gentile — the church has been home since chapter 4 — living inside the beast's economy with every pressure to take its mark. Her sins have "piled up" (*kollaō*, glued together, stacked) to heaven, like a new Tower of Babel — Babel built a tower to heaven; Babylon built one out of sins. God *remembers* her iniquities — while He promises to remember ours no more (Heb 8:12); judgment delayed is not judgment forgotten (16:19).

Paid back double (vv6–8). The verb "pay back" is *apodidōmi*, to repay what is owed. Guzik connects "double" with Exodus 22's law of double restitution for theft — full justice; *diplōsate ta dipla*, "double the double," is the Hebrew idiom of full measure (Jer 16:18; Isa 40:2) — not twice what she deserves, but all of it. Her three sins (MacArthur): self-glorification, sensual luxury, and the arrogant security of "I will never see mourning." That last sin is the delusion that money insulates you from sorrow — and it is Isaiah 47:7–8 almost word for word, the same city saying the same thing twenty-six centuries later (Tsarfati). Judgment comes in one day, by a God who is "strong" — the only answer to "the strong city" of v10.

The laments (vv9–19). Guzik notes that every mourner stands far off. They weep for their losses, not for her, and not one of them weeps for sin. Tsarfati: 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; the dust on the head is Ezekiel 27, the funeral of Tyre. The merchants mourn because "no one buys their cargoes any more" (v11). The list runs from luxuries to the most chilling item — "slaves and human lives" (v13): *sōmata*, "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"). Guzik applies it to every system that turns people into products: trafficking, prostitution, pornography. Among the cargoes: silk (*sirikos*, from the Seres — China) and amomum spice are each used only here in the New Testament; "chariots" is *rheda*, a Latin loanword for the wealthy Roman's four-wheeled carriage; fine linen (*byssinon*) is the bride's dress in 19:8, and the harlot wore the gold, stones and pearls in 17:4. "The fruit you long for has gone from you" (v14) — Guzik sees a picture of hell as desire that is never fulfilled. The sailors' cry, "What city is like the great city?" (v18), is the world's worship-vocabulary — they said the same of the beast (13:4). Walvoord, in Guzik: the merchants show a complete abandonment to the wealth of this world.

Rejoice (v20). Heaven's joy is not gloating. It is joy that God has finally set things right and vindicated His people ("God has pronounced judgment for you against her"). The prayer of 6:10 has been answered — MacArthur: God has judged "your judgment," the one you asked for; and chapter 19 opens on the first "Hallelujah" in the New Testament (19:1–3).

The millstone (vv21–24). This is an acted parable straight out of Jeremiah 51:63–64, where Seraiah tied a stone to the scroll and sank it in the Euphrates: "Just so shall Babylon sink down and not rise again" — a twenty-six-century-old sign kept. The "strong angel" is the figure of 5:2 and 10:1; the stone is thrown *hormēmati*, "with violence" — a rush, a hurl, no slow decline. Guzik also recalls Matthew 18:6 — the millstone for those who cause little ones to stumble. Then the six "no longers" (*ou mē … eti*, the strongest "never" Greek owns, stacked six deep) silence everything that made a city live: music, trade, industry, light and weddings — art, work, bread, light, love, in that order. Her final charges (MacArthur: three in two verses): her merchants were the world's great men (money ruled), the nations were deceived by her *pharmakeia* (the cognate word is in 9:21; the same word in Gal 5:20 — she did not argue the world into her markets, she enchanted it), and the blood of all the slain is found in her — the forensic verdict of a God who takes the murder of His people as a personal offense. Guzik notes that the breadth of that charge shows Babylon is the whole world-system, not just one city.

Word study (Greek):

- **fallen — *epesen* (from *piptō*, G4098):** an aorist, "has fallen" — announced as already done (the "prophetic aorist").
- **dwelling place — *katoikētērion* (G2732):** a permanent home; she becomes a demons' residence.
- **sensuality / lived sensuously — *strēnos* (G4764) / *strēniaō* (G4763):** luxurious, arrogant excess, living wantonly — not wealth but wealth gone to the head (vv3, 7, 9).
- **come out — *exelthate* (from *exerchomai*, G1831):** aorist imperative — a decisive command: get out.
- **participate — *synkoinōneō* (G4790):** to be a partner in, share fellowship with.
- **piled up — *kollaō* (G2853):** glued together, stuck — sins stacked up to heaven.
- **pay back — *apodidōmi* (G591):** to render what is due, to settle a debt.
- **double — *diploō* (G1363) / *diplous* (G1362):** to repay twofold, in full measure.
- **strong — *ischyros* (G2478):** "the strong city" (v10) and "the Lord God … is strong" (v8) — the same word, used twice and true once.
- **in one hour — *mia hōra* (G1520 + G5610):** the suddenness of collapse — vv10, 17, 19.
- **at a distance — *apo makrothen* (G575 + G3113):** from afar — vv10, 15, 17; fear, not love, kept every mourner back.
- **slaves — *sōma* (G4983):** literally "bodies" — the slave-market's term for the merchandise.
- **lives / souls — *psychē* (G5590):** the soul, the person — "human lives" sold as cargo.
- **fruit — *opōra* (G3703):** ripe autumn fruit — the thing longed for; Babylon sold desire itself (v14).
- **chariots — *rheda* (G4480):** a Latin loanword — the four-wheeled carriage of the wealthy Roman.
- **millstone — *mylos* (G3458), *lithos mylinos*:** a great millstone, the kind turned by a donkey.
- **with violence — *hormēma* (G3731):** a rush, a violent impulse — the stone hurled, not lowered.
- **no longer — *ou mē … eti*:** the strongest negative in Greek, six times in vv21–23.
- **sorcery — *pharmakeia* (G5331):** the root of our word "pharmacy." In the ancient world it meant drugs, potions and the occult working together (same word Gal 5:20; cognate in 9:21). Guzik ties it to the drug-like spell of a culture's advertising and deception.
- **deceived — *planaō* (G4105):** to lead astray, cause to wander.

Key insights to carry (from the Deep Dive):

1. **Two Babylons, two funerals.** Chapter 17 is religion, burned by the beast at the midpoint (17:16); chapter 18 is politics and wealth, burned by God at the end (18:8).
2. **"Fallen" is spoken before it happens.** God's verdicts are past tense before the fire is lit.
3. **One letter divides the manuscripts in v3** — "have drunk" or "have fallen." Either way they went down with her cup in hand.
4. **"Come out" is the Bible's oldest word about Babylon** — Jer 51:6, 45; Isa 48:20; 2 Cor 6:17. A believer leaves by loyalty before he leaves by geography.
5. **Her sins were glued to heaven** (*ekollēthēsan*, v5) — Babel's tower built again, out of crimes.
6. **Three clocks, three distances.** "In one hour" ×3; "at a distance" ×3. Fear, not love, kept every mourner back.

7. **The cargo list ends in people.** Gold is the first word, "souls of men" the last; an economy is judged by what it is willing to sell.
8. **Six "never again"s — and one answer.** City, music, craft, mill, lamp, bride (vv21–23); in the New Jerusalem it is death, mourning, crying and pain that are "no longer" (21:4).
9. **The millstone is twenty-six centuries old** (Jer 51:63–64) — Revelation 18:21 is that sign kept.
10. **"Strong" is used twice and only once truly** — "the strong city" (v10) against "the Lord God who judges her is strong" (v8). The chapter is about which one is.

Cross-references: Gen 11:4; Dan 4:30; Isa 13:19–22; 21:9; 47:7–9; 48:20; Jer 50:8; 51:6–9, 45, 63–64; Ezek 26–27 (esp. 27:13, 30–32); 43:2; Zech 5:9–11; Matt 6:19–24; 18:6; 2 Cor 6:14–18; Gal 5:20; Heb 8:12; 1 John 2:15–17; James 5:1–5; Rev 6:9–11; 13:4, 16–17; 14:8; 16:19; 17:4, 16–18; 19:1–3, 8; 21:4.

03 Application

HOW DOES IT CHANGE ME?

KEY VERSE · REVELATION 18:20

"Rejoice over her, O heaven, and you saints and apostles and prophets, because God has pronounced judgment for you against her."

Command to obey — "Come out of her, my people." This is a present-tense call for me, not just for Tribulation saints. Where has the world's economy of more crept into my heart — the craving, the comparing, the "I need this to be okay"? Today I'll name one place where I've been "participating in her sins" and walk out of it. For the men I disciple, "come out of her" may mean literally leaving a place, a phone app or a circle of friends.

Sin to confess — "I will never see mourning." Babylon's deepest sin is false security: wealth as a wall against sorrow (v7). I'm tempted to trust savings, health, a good plan or my own competence more than God. Jesus warned about the rich fool (Luke 12:16–21). Money can't keep mourning away; only Christ can turn mourning into joy.

Warning to heed — "slaves and human lives." Every system that buys and sells people falls under this judgment: trafficking, pornography, exploitation. I've seen what pornography's market does to men's souls, and this verse tells me God has it on His ledger. It strengthens my resolve to fight for the men I serve to be free, and to never treat any person as a product.

Promise to trust — "The fruit you long for has gone." Babylon's pleasures never satisfy and always leave. That is how sin works, and how addiction works. Only Christ satisfies (John 6:35), and His pleasures are "forever" (Ps 16:11). When craving speaks, I remind myself that the fruit it promises is already rotting.

Example to follow — heaven's perspective. Earth stands far off and cries "Woe, woe"; heaven says "Rejoice" (v20). I want to see the news and my own losses from heaven's side: God is just, He keeps every record, and He will set it all right.

Questions for the table (from the Deep Dive):

1. The merchants wept because "no one buys their cargoes any more." What in my life would I grieve if it stopped selling — and what does that tell me about where my treasure is? (18:11; Matt 6:19–21) *Their grief measured their god.*
2. "Come out of her, my people" was spoken to people living inside the system. Name one place where my loyalty is still inside Babylon — a habit, a purchase, a fear of missing out. (18:4) *You cannot share her sins without sharing her plagues.*
3. Babylon said in her heart, "I sit as a queen … and will never see mourning." What does my household quietly assume can never be taken from it? (18:7; Isa 47:7–8) *God sentenced a city for what it assumed, not only for what it said.*
4. Kings, merchants and sailors all "stood at a distance because of the fear of her torment." Where does fear of loss keep me standing near something God has already judged? (18:10, 15, 17) *Close enough to watch, too far to be burned — the worst of both.*

5. The cargo list ends with "slaves and human lives." Where, in what I buy and how I work, does a person become a line item? (18:13) *The ledger runs from gold to souls; God reads the last line first.*
6. Heaven is told to rejoice over the same event earth mourns. By what I would actually lose, which side of the street am I standing on this week? (18:20; 19:1–3) *Rejoicing is vindication, not gloating.*

Worship. Babylon's lights go out, her music stops, her weddings end (vv22–23). But a better city is coming, where a Bride is ready and the Lamb is its lamp (19:7; 21:23). I'm not losing a world; I'm gaining one. 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.

Prayer. Strong Lord God who judges — pull me out of Babylon wherever she has a grip on me. Break my trust in wealth and my craving for her fruit. Give me a heart that grieves over souls, not over lost profits. Let me rejoice in Your justice and live for the city that cannot be shaken. Amen.

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