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By Dan Maines

Revelation 18

Revelation 18:1-2

After these things I saw another angel coming down from heaven, having great authority, and the earth was illuminated from 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, a prison of every unclean spirit, and a prison of every unclean and hateful bird."

† The angel's proclamation echoes Isaiah 21:9, where Babylon's fall was announced. The repetition "fallen, fallen"

emphasizes the certainty of Jerusalem's judgment.

† Proof, Josephus (Wars 6.8.5) describes Jerusalem as filled with demons of violence, corruption, and madness during the siege, matching this description of a haunt of unclean spirits.

Revelation 18:3

For all the nations have fallen because of the wine of the passion of her sexual immorality, and the kings of the earth have committed acts of sexual immorality with her, and the merchants of the earth have become rich from the excess of her luxury.

† Spiritual immorality is covenant unfaithfulness. Jerusalem allied with Rome and became rich through commerce with the nations.

† Proof, Ezekiel 16:15-19 describes Jerusalem's covenant harlotry. Josephus (Wars 5.1.1) notes the city's leaders plundered wealth and indulged in luxury while destruction loomed.

Revelation 18:4-5

I heard another voice from heaven, saying, "Come out of her, my people, so that you will not participate in her sins and receive any of her plagues. For her sins have piled up as high as heaven, and God has remembered her offenses."

† God calls His people to separate from apostate Jerusalem. The early church obeyed when they fled to Pella before the city's destruction.

† Proof, Eusebius (Ecclesiastical History 3.5.3) records that Christians escaped Jerusalem, fulfilling this call to "come out."

Revelation 18:6-7

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 extent that she glorified herself and lived luxuriously, to the same extent give her

torment and mourning; for she says in her heart, "I sit as a queen and I am not a widow, and I will never see mourning."

† Jerusalem boasted in her security as God's city, but judgment doubled her portion. Her pride echoes Isaiah 47:7-8, where Babylon claimed invincibility.

† Proof, Josephus (Wars 6.2.1) records the arrogance of leaders who mocked the threat of Rome, saying the temple would never fall.

Revelation 18:8

For this reason in one day her plagues will come: plague and mourning and famine, and she will be burned up with fire; for the Lord God who judges her is strong.

† The "one day" symbolizes the suddenness of judgment. Jerusalem's destruction by famine, plague, and fire fulfilled this word.

† Proof, Josephus (Wars 6.4.5) describes the temple burned with fire by Titus' army.

Revelation 18:9-10

And the kings of the earth, who committed acts of sexual immorality and lived luxuriously with her, will weep and mourn 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."

† The kings mourning reflects Jerusalem's importance as a trade and religious center. Yet they stand afar, unwilling to help.

† Proof, Tacitus (Histories 5.13) notes the wide awareness of Judea's downfall, as nations marveled at the swift destruction.

Revelation 18:11-13

And the merchants of the earth weep and mourn over her, because no one buys their cargo any more - cargo of gold,

silver, precious stones, pearls, fine linen, purple, silk, scarlet, every kind of citron wood, every article of ivory, every article made from precious wood, bronze, iron, marble, cinnamon, spice, incense, perfume, frankincense, wine, olive oil, fine flour, wheat, cattle, sheep, cargo of horses, carriages, slaves, and human lives.

† Jerusalem's wealth is catalogued, reflecting her vast trade. The inclusion of "slaves and human lives" highlights her corruption.

† Proof, Josephus (Wars 6.8.2) describes famine driving people to cannibalism, showing the depth of corruption.

Revelation 18:14-17

The fruit you longed for has left you, and all things that were luxurious and splendid have passed away from you, and people 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, precious stones, and pearls; for in one hour such great wealth has been laid waste!"

† Earthly riches vanish in a moment. Jerusalem's wealth and splendor could not prevent her ruin.

† Proof, Ezekiel 27 contains a lament over Tyre's wealth lost in judgment, foreshadowing this lament over Jerusalem.

Revelation 18:18-19

And every shipmaster, every passenger and sailor, and all who 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 from her prosperity; for in one hour she has been laid

waste!"

† The lament shows Jerusalem's global ties. Even distant traders mourned her downfall.

† Proof, Josephus (Wars 6.9.1) highlights the devastation's global impact, as nations heard of the ruin.

Revelation 18:20

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

† The judgment vindicates the blood of prophets and apostles shed by Jerusalem.

† Proof, Matthew 23:35 confirms that all righteous blood would fall upon that generation.

Revelation 18:21-23

Then a strong angel picked 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 never be found again. And the sound of harpists, musicians, flute-players, and trumpeters will never be heard in you again; and no craftsman of any craft will ever be found in you again; and the sound of a mill will never be heard in you again; and the light of a lamp will never shine in you again; and the voice of the groom and bride will never be heard in you again; for your merchants were the powerful people of the earth, because all the nations were deceived by your witchcraft."

† The millstone echoes Jeremiah 51:63-64, where Babylon is cast into the sea. Jerusalem's destruction is final, never to rise again as covenant Babylon.

† Proof, Josephus (Wars 6.9.4) testifies that Jerusalem's devastation was total.

Revelation 18:24

And in her was found the blood of prophets and of saints, and of all who have been slaughtered on the earth.

† Jesus identified Jerusalem as the city guilty of killing the prophets (Matthew 23:37). The blood of saints sealed her fate.

† Proof, Eusebius affirms that Jerusalem's guilt in persecuting the church justified her destruction.

How it applies to us today

† Earthly wealth and alliances cannot save from God's judgment.

† The call to "come out of her" reminds us to separate from false religion and worldly compromise.

† The destruction of Jerusalem proves that God vindicates His saints and fulfills His word without delay.

† The church today lives in the security of the New Jerusalem, never to be destroyed.

† This is the fulfilled perspective we proclaim at Fulfilled Prophecies †

Source Index

† Isaiah 21:9; 47:7-8 – fall of Babylon and her arrogance

† Jeremiah 51:7, 63-64 – Babylon's cup and millstone judgment

† Ezekiel 16; 27 – Jerusalem's harlotry, Tyre's lament

† Matthew 23:35-38 – blood of prophets on Jerusalem

† Revelation 6:9-10 – martyrs under the altar

† Josephus, Wars 5.1.1; 6.2.1; 6.4.5; 6.8.2; 6.8.5; 6.9.1; 6.9.4 – luxury, arrogance, fire, famine, madness, destruction

† Tacitus, Histories 5.13 – nations aware of Judea's ruin

† Eusebius, Ecclesiastical History 3.5.3 – Christians flee Jerusalem

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