

SECTION 57

Text 17:1-5

And there came one of the seven angels that had the seven bowls, and spake with me, saying, Come hither, I will show thee the judgment of the great harlot that sitteth upon many waters; 2 with whom the kings of the earth committed fornication, and they that dwell in the earth were made drunken with the wine of her fornication. 3 And he carried me away in the Spirit into a wilderness and I saw a woman sitting upon a scarlet-colored beast, full of names of blasphemy, having seven heads and ten horns. 4 And the woman was arrayed in purple and scarlet, and decked with gold and precious stone and pearls, having in her hand a golden cup full of abominations, even the unclean things of her fornication, 5 and upon her forehead a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF THE HARLOTS AND OF THE ABOMINATIONS OF THE EARTH.

Initial Questions 17:1-5

1. Discuss the O.T. and N.T. use of the symbol of adultery with respect to faithfulness or lack of faithfulness to God.
2. How extensive was the influence of "the great harlot" - vs. 2?
3. In the N.T. period, what did the color scarlet signify - vs. 3?
4. Discuss the economic significance of the dress of the woman in vs. 4.
5. What does the word mystery mean - vs. 5?

The Vision of Babylon Seated on the Beast
Chapter 17:1-5

Thus far we have noted that five enemies and the followers of the fifth enemy have been presented. The dragon, the beast from the sea, the beast from the earth, the false prophet, the great harlot, Babylon, and those who wear the mark of the beast. John relays the fate of those who wear this mark in chaps. 15-16. God grants to John an inspired vision in chps. 17-19 in which the ultimate defeat of Babylon, the beast of the sea, and the false prophet are revealed. R. H. Charles erroneously charges that the book under study introduces the subject of the fate of Babylon and then fails to discuss it. First, we must not forget that the original Greek Text had no chapter nor verse divisions. In view of this fact Charles' criticism is

irrelevant. The content of chp. 17 relates the nature and history of the harlot, Babylon; chp. 18 manifests the ultimate and final defeat of the enemies of "The Light of the World;" Chp. 19 relates the holy rejoicing in heaven because of Satandom's irrecoverable fall! The victorious Christ and those that are "more than conquerors" are presented.

The harlot is seated on waters, an O.T. symbol for evil. We shall learn later that this is not John's meaning. Almost these very words are used in Jeremiah 51:13. The description of the harlot given in vs. 2 is without question taken from Isaiah's (23:15-17) description of Tyre. The harlot was arrayed in scarlet, the color of royalty. This woman has the same general characteristics of the beast which is described in Jeremiah 51:7; as the one who attempts the destruction of God's elect. We must also emphasize that the Church and the all-Anti-Christian powers occupy the same territory, the earth. God's purpose involves the safety of the remnant (The Church), and the destruction of the five enemies and their evil cohorts. Part of chapter 17 is an explanation of John's visions (vs. 8-18).

Verse 1

The judgment of Babylon (16:19) was already revealed in chapter 14:8. The actual description of the judgment is provided in chapters 17-18. Another prophet of God, Nahum (3:4) uses the imagery of the harlot when speaking of Nineveh.

One of the seven angels commands John to come and see the judgment of Babylon - "the great harlot sitting on many waters." This description was originally given by Jeremiah (51:13) when speaking of physical Babylon. But John cannot be speaking of real Babylon on the Euphrates restored once more; because Isaiah (13:19-22) prophesied that it would never exist again as a powerful empire. Babylon on the Euphrates controlled many canals which were used for irrigation (like the Nile for Egypt). Rome did not have access to such a source of wealth.

Verse 2

The harlot is described as the source of sensual gratification (not merely sexual) of the kings of the earth." The kings practiced fornication (*eporneusan* - 1st aor. indicative, the aorist tense is used to show the established fact of illicite practices) with this harlot. This imagery comes directly from the

prophetic pronouncements concerning the disloyal, disobedient people of Israel. The apostacy of the church from her Lord is here asserted (see Jeremiah 2:20, 3:1, 6:8; Isaiah 1:21; Hosea 2:5, 3:3, 4:14; Ezekiel 16:15, 16, 28, 31, 35, 41, 23:5, 19, 44). The spiritual *apostacy* of the people of God is asserted as a matter of fact in both the O.T. and N.T. It is impossible to harmonize this biblical doctrine with the claim of some denominations that a saved individual can never become an apostate from Christ (The Greek word from which we derive apostate comes from two words - one meaning of or away from, and the other meaning to stand, thus to stand off from an earlier commitment to Christ).

John further describes the moral decadence through the imagery of drunkenness. The moral degradation has extended through out the entire earth. "The ones dwelling on the earth became drunk from the wine of her fornication."----

John is led to the wilderness "in the spirit." The woman of chapter 12 had already fled to the wilderness. John saw "a woman sitting on a scarlet beast, being filled with names of blasphemy, having seven heads and ten horns." The harlot sits clothed like a queen. The kings of the earth are her lovers. Swete has an excellent discussion on the maternal imagery used here of Rome. This relationship with the provinces and their rulers was widely known as late as the fourth century. (See Swete, *The Apocalypse of John, op cit.*, p. 217 for this type of information. Swete and Beckwith are the best readily available sources.) The martyrdom of Christians was the result of an official Roman policy.

Verse 4

The wealth of the harlot is most clearly asserted in the description of her dress. She was no cheap hussy; she was a member of the first century "jet set"—(a name given to the decadent, wealthy European and American men and women of our own day). She "was having been clothed in purple and scarlet (*chrusio kai kokkinon* - only the wealthiest of the wealthy could dress in purple and scarlet garments), and having been gilded (decked or covered) with gold, and precious stones and pearls, having a golden cup in her hand being filled with abominations and unclean things of her fornication," . . . Culturally, the great harlot represented the highest level of Roman society. She possessed the things that men and nations fight to the death to

obtain. Roman culture fell because the seed of her collapse was being sown, even in the first century. She fell, never to rise again in the fifth century A.D.

Verse 5

John draws his imagery from the 1st century practice. Roman harlots wore their names written on their brows. This was a publically visible sign of their illicit profession. The badge of infamy contained the name—"Mystery, Babylon the Great, the Mother of Harlots and Abominations of the Earth." Her evil, lustful life was public knowledge, but her power, prestige and social status made it impossible for even the morally sensitive person to stand for righteousness. In fact, Christians were slain as martyrs of the Faith because of their publically expressed indignation. (See I Peter 5:13, Tertullian, Irenaeus, and Jerome for the use of the symbol Babylon for the Roman Empire.)

SECTION 58

Text 17:6-18

6 And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus. And when I saw her, I wondered with a great wonder. 7 And the angel said unto me, Wherefore didst thou wonder? I will tell thee the mystery of the woman and of the beast that carrieth her, which hath the seven heads and the ten horns. 8 The beast that thou sawest was, and is not; and is about to come up out of the abyss, and to go into perdition. And they that dwell on the earth shall wonder, they whose name hath not been written in the book of life from the foundation of the world, when they behold the beast, how that he was, and is not, and shall come. 9 Here is the mind that hath wisdom. The seven heads are seven mountains, on which the woman sitteth: 10 and they are seven kings, the five are fallen, the one is, the other is not yet come; and when he cometh, he must continue a little while. 11 And the beast that was, and is not, is himself also an eighth, and is of the seven; and he goeth into perdition. 12 And the ten horns that thou sawest are ten kings, who have received no kingdom as yet; but they receive authority as kings, with the beast, for one hour. 13 These have one mind, and they give their power and authority unto the beast.

14 These shall war against the Lamb, and the Lamb shall overcome them, for he is Lord of lords, and King of kings; and they also shall overcome that are with him, called and chosen and faithful. 15 And he saith unto me, The waters which thou sawest, where the harlot sitteth, are peoples, and multitudes, and nations, and tongues. 16 And the ten horns which thou sawest, and the beast, these shall hate the harlot, and shall make her desolate and naked, and shall eat her flesh, and shall burn her utterly with fire. 17 For God did put in their hearts to do his mind, and to come to one mind, and to give their kingdom unto the beast, until the words of God should be accomplished. 18 And the woman whom thou sawest is the great city, which reigneth over the kings of the earth.

Initial Questions 17:6-18

1. John saw the drunken harlot and "wondered with a great wonder." What did the angel ask him in vs. 7?
2. Who does John say shall wonder at the woman in vs. 8?
3. What city of the N.T. World is surrounded by 7 mountains - vs. 9?
4. How can the beast of vs. 11 be an eighth king, and yet be out of the seven mentioned in vs. 10? Check a good commentary or Bible Dictionary on Nero (redivivus).
5. Does the "for one hour" in vs. 12 imply that the ten kings will reign only for a short time under the authority of the beast?
6. Are the forces of evil unified - vs. 13?
7. Who initiates the war in vs. 14?
8. Discuss the descriptive terms for Christians in vs. 14 - "called and chosen and faithful."
9. What does the symbol of the waters mean according to vs. 15?
10. Does vs. 17 show that God uses evil and those who are enthralled in evil to do His will - ultimately?
11. What does "until the words of God should be accomplished" - vs. 17 mean?
12. The woman is identified as what, in vs. 18?

Verse 6

The great harlot was drunk, not with wine, but with the blood of the saints (*hagiōn* - those that are holy, set apart. Compare with biblical doctrine of the saint with the erroneous Roman

Catholic doctrine of Sainthood. They stand in irreconcilable contradiction), and from the blood of the witnesses. (*Marturōn* - one who is martyred, because of his bearing public witness of Jesus Christ). "And seeing her I wondered with a great wonder," What did John see that caused him to be amazed at the content of his vision?

Verse 7

The angel asked John—"Why did you wonder?" Now the angel is going to explain and identify his imagery. John did not understand and the angel provides him with an inspired, revealed interpretation of the symbolism. How often in *The Revelation* does God see fit to give John an interpretation of his imagery? The imagery of the "seven heads and ten horns" are now to be interpreted (note that the imagery is taken from Daniel).

Verse 8

The interpretation now follows. "The beast which you saw was, and is not (or does not now exist); and is about to come up out of the abyss, and goes into destruction (*apōleian* - does not mean annihilation, but rather being cut off from the presence of God. (See the note after this verse). The entire earth, with the exception of the redeemed will also wonder or marvel at the beast. There are many attempted explanations of the beast who "was and is not and is about to come up out of the abyss,"—but a very plausible one is the *Nero redivivus myth*, which was very prevalent late in the first century. We shall give an explanation of this theory in our discussion of vs. 9-12.

Note: *Queber* (Hebrew) always means Grave, but *Sheol* does not always mean grave (e.g., *II Sam. 22:6*—"The sorrows of Sheol"). Surely this reveals consciousness. The J.W.'s doctrine book, *Make Sure of All Things*, p. 154, defines Hell as the "grave." In the grave, the claim is made that man becomes extinct or annihilated. Space forbids any extensive examination of this claim, but we will consider two terms (*olethros*) and (*apollumi*). Lexicons provide no comfort to those who seek to find an annihilationist doctrine in the scriptures of the N.T. (for *olethros* see H. J. Thayer, *Lexicon*, p. 64; Liddell and Scott, new edition, p. 1212-1214; and Arndt and Gingrich, *Lexicon of the New Testament and Early Christian Literature*, p. 566). All of these lexicons are in agreement that the term means ruin, death, destruction, but they give no evidence that the term means annihilation. The standard text which receives most consideration is *II Thess. 1:6-9* (the import is even clear in the N.W.T.)

". . . eternal destruction from the fact of the Lord." Here we clearly see that the wicked are separated from God's presence (face of

God always means His presence in the Scriptures). Paul uses a form of this same word in *I Cor. 5:5*—"unto Satan for the destruction of the flesh, that the Spirit may be saved." (R.V. 1901) The last statement is a purpose clause. The flesh was separated not annihilated, in order that the Spirit would be saved in the judgment.

The other important word we mentioned is (*apollumi*). The noun form means destruction and the verb form to destroy, etc. This is the word found in *Luke 15* concerning the lost sheep (vs. 3, a form of this word is translated *lost, not annihilated*) vs. 9 contains a form of this term and plainly says the coin was lost, not annihilated (after all it would be difficult to find something that had been annihilated) vs. 62 says that the son was lost and found again; it must be very apparent that an annihilated son could not be found.

The Scripture makes inseparable the redemption obtainable only in Jesus Christ as God incarnate and the escape from Hell or the ever lasting separation from the presence of God.

For an excellent study of the term Sheol see the *Bulletin of The Evangelical Theological Society*. Dec. 1961 - for the article by R. Laird Harris, *The Meaning of The Word Sheol* as shown by *Parallels in Poetic Texts*, p. 129.

Verse 9

John states that—"Here *is* (does not appear in the text) the mind (*ho nous* - the faculty of understanding and judgment) having (present participle - means that the mind constantly possesses) wisdom." Now we learn what the symbols mean. "The seven heads are seven mountains (the city of Rome was built around the geographical terrain of seven mountains) where the woman sits (*kathē tai* - present indicative implying that she constantly occupies the territory) on them,"—(The last phrase in the Greek text of verse 9 is translated with verse 10 in our English Bibles).

There are other cities in the world who occupy seven hills (e.g. Constantinople, Jerusalem, etc.), but they are all inappropriate for John's imagery.

Verse 10

"And there are seven kings; five fell (*epesan* - 1st aor. ind. expresses the fact that five kings fell - in a final, complete act. Expresses the complete over throw of these puppet kings. It is used in The Septuagint for violent overthrow of kings and nations - Isaiah 21:9; Jeremiah 1:15). One is (*estin* - presently is king), the other not yet come (*ēlthen* - 2nd aor. ind. - shows the fact that "the other" king has not yet appeared on the scene of Roman history); and whenever he comes he must (*dei* - expresses necessity) remain a little while (*oligon* - means a short period of time).

Verse 11

"The beast who was and is not," even he is the eighth, and is of (*ek* - out of) the seven, and goes into destruction." (See note after vs. 8 on the word here translated destruction). John's riddle needs clarification. There are seven kings. There is to be an eighth one, but he is out of the seven. How can he make plausible sense out of this riddle? The seven kings could have been the seven Roman Emperors - (1) Tiberius (ruled from 14 - 37 A.D.); (2) Caligula ruled from 37-41 A.D.; (3) Claudius, 41-54 A.D.; (4) Nero, 54-68 A.D.; (5) Vespasian, 69-79 A.D.; (6) Titus, 79-81 A.D.; (7) Domitian, 81-96 A.D. Galba, Otho, and Vitellius were in power for a short period of time after Nero, but they were not seriously taken as emperors. "The five are fallen." It is possible that Nero was omitted from the list because of the myth of his coming to life again. Domitian (81-96 A.D.) is to be identified as "the one is" (vs. 10). On the basis of the *Nero redivivus myth*, Nero could meet the requirements of John's imagery in vs. 11 - "even he is the eighth, and is out of the seven". . . . The eighth one was originally one of the seven.

Verse 12

"The ten horns" are now identified as "ten kings." These kings have not yet come to power. God's omnipotent knowledge enables John to have this information revealed to him. These kings and their reign are short lived. They "receive authority (same Greek word for power) as kings one hour (*hōran* is more specifically a very limited period of time than is *oligon* - a short period or a little while in vs. 10) with the beast." God has control of the universe, even when it appears to man that evil powers dominate the cosmos.

Verse 13

Do the powers of darkness have a unified loyalty to evil and error? (See Acts 20:3; I Cor. 1:10 - for same expression applied to Christians.) John gives us a categorical answer. "These have one mind, and they give (*didoasin* - present tense - active, indicative - they continually give) their power (*dunamin* - power which they exercise as rulers) and authority (*exousian* - the authority which their kingly office carries to the beast." Here we see that earthly governments can and are used for the forces of evil. Individuals in a given society can be moral and

yet, the society, as a whole, can be rotten to the core. From a Christian view point how is the individual related to his environment? In what sense do individuals exist in our mass society? If men are brought to Christ as individuals who are responsible to our Lord, how can we reach that individual as he participates in our anti-individual social structure? No Man is an Island! In one real sense of the term, there are no such things as individuals in our technological oriented, depersonalized cultures—Read chapter 13:2. Here we are told that the dragon gave both his authority and power to the beast, so that they all have just one purpose; and all of their authority, etc., is dedicated to the ways of evil. (Read Gibbon's *Decline and Fall of the Roman Empire* - now available in paperback; for background details of Rome's rise and fall.)

Verse 14

The forces of evil gather to make war with the Lamb. Satan tempted Christ because he did not know the ultimate nature nor the power to overcome evil which our Lord possessed. Again, Satan puts the Lamb to the test, and calls Him to do battle. John's imagery does not remind us of any species of Pacifism which is so dominate today under the auspices of the love of God. "The Lamb will overcome them; because He is Lord of lords and King of kings (see Deuteronomy 10:17; I Timothy 6:15; Revelation 1:5)—and the ones with Him are called, and chosen, and faithful." Here John is giving us three characteristics of a child of God. The first two reveal God's approach to man; the third manifests man's response to God's call through the Word, and being chosen in Christ. (See II Peter 1:10; Romans 8:28ff; Revelation 2:10,13.) The passage found in II Peter 1:10 is crystal clear that the Christian man has something to do in order to make his "calling and election sure." The entire passage from the pen of Peter implies that if we do not do the things listed there - then our "calling and election" is *not* sure! We must not fail to see the significance of the third characteristic of the victorious Christian - faithful!

Verse 15

The Angel interprets the imagery of the waters in this verse. The waters "are peoples and crowds, and nations, and tongues." (See Isaiah 8:7; Psalm 18:4, 16 - for the symbol of water.)

The greatest danger any conquering nation has is the people whom they have enslaved. The Roman empire was the melting pot of the heterogeneous population of the world.

Verse 16

The ones who revelled in the immoral mire of the infamous Roman life are going to revolt. Even Rome's closest associates were about to throw off allegiance to the empire. The worst possible enemies anyone can have are those who are formerly intimate friends. This is to be Rome's fate. "The ten horns (vs. 12 - are kings which have no kingdom - yet) and the beast, these will hate the harlot, and will make her naked and having been desolated (*ērēmomenēn* - perfect - passive - participle - meaning that she is completely desolated, and that her condition was brought upon her by outside force. This is the significance of the passive voice), and will eat her flesh (the text has a plural *fleshes*), and will consume (*katakausousin* - this form gives the picture of completely burning to the ground. This is the force of *kata* - the initial part of the word) - with fire." The empire will be pillaged and sacked, and burned until the glory of her wealth and power is no longer to be seen. It is gone forever!

Verse 17

Even in the midst of this severe persecution God had not abdicated His throne. God permitted men to be enthralled with evil. Paul makes this same claim in Romans chapter 1:24-32, when he declares that "God gave them up in the lusts of their hearts". . . . Paul uses the phrase - "God gave them up" three times in nine verses. The second chapter of Romans begins "Wherefore thou art without excuse, O Man,". . . . Even though God gave them up unto their evil passions, they were responsible to Him, and would give an account of every word, deed, and thought on the great day of judgment. God permitted evil to persist, "until the words of God should be accomplished." The Hebrew concept of word means both spoken and the produced effect. God's word shall not return unto Him before it accomplishes His divine purpose. What is the relationship of human effort to the divine plan of the ages?

Verse 18

Now the last image is identified by the angel. The woman, the great harlot "is the great city having a reign (or a kingdom)

over the kings of the earth." No other city could meet the requirements of this imagery - other than Rome, the capital of the immoral Roman empire! Rome controlled all the small, satellite kingdoms in the civilized world. God's wrath will always be poured out - even upon so-called Christian nations. Is not this the plight of our contemporary, western, Christian civilization? We need revival immediately, if we are to survive.

Discussion Questions
Chapter 17:1-18

1. In what passage in *The Revelation* has the judgment of Babylon already been announced - vs. 1?
2. Name one O.T. prophet who uses the imagery of a harlot - vs. 1.
3. Study Jeremiah 51:13 and discuss John's description of Babylon - vs. 1.
4. Study the Book of Hosea for background in considering the imagery of fornication as signifying spiritual apostasy - see Hosea 2:5; 3:3, 4:14, etc. - vs. 2.
5. According to the teaching of vs. 2 can a saved person ever be lost?
6. Does the wilderness play a great place in biblical literature? What significance might it have - vs. 3?
7. Is there any *necessary* connection between sin, culture and wealth - vs. 4?
8. What is the source of John's imagery in vs. 5?
9. Is the biblical doctrine and the Roman Catholic teaching about sainthood compatible - vs. 6?
10. Did John understand the vision of the great harlot - vs. 6-7?
11. What is the myth of *Nero redivivus* - vs. 8?
12. Does the word destruction mean annihilation according to the note after vs. 8?
13. What is a plausible explanation of John's riddle in vs. 11?
14. How could John know about the ten kings who had not yet come to power in vs. 12?
15. What does John say in vs. 12 which implies that the reign of evil is to last only a very short time?
16. The Body of Christ is not united. What power does Satan have which enables the forces of darkness to be of one mind, which the forces of light do not possess - vs. 13?
17. Discuss the statement found in the comment on vs. 13 - that no man is an island.

18. What are the three characteristics of God's children according to vs. 14?
19. What are the former friends of Rome going to do to her according to vs. 16?
20. According to vs. 17—how long is God going to wait until He avenges the faithful Christians?

SECTION 59

Text 18:1-20

After these things I saw another angel coming down out of heaven, having great authority; and the earth was lightened with his glory. 2 And he cried with a mighty voice, saying, Fallen, fallen is Babylon the great, and is become a habitation of demons, and a hold of every unclean spirit, and a hold of every unclean and hateful bird. 3 For by the wine of the wrath of her fornication all the nations are fallen; and the kings of the earth committed fornication with her, and the merchants of the earth waxed rich by the power of her wantonness.

4 And I heard another voice from heaven, saying, Come forth, my people, out of her, that ye have no fellowship with her sins, and that ye receive not of her plagues: 5 for her sins have reached even unto heaven, and God hath remembered her iniquities. 6 Render unto her even as she rendered, and double unto her the double according to her works: in the cup which she mingled, mingle unto her double. 7 How much soever she glorified herself, and waxed wanton, so much give her of torment and mourning: for she saith in her heart, I sit a queen, and am no widow, and shall in no wise see mourning. 8 Therefore in one day shall her plagues come, death, and mourning, and famine; and she shall be utterly burned with fire; for strong is the Lord God who judged her. 9 And the kings of the earth, who committed fornication and lived wantonly with her, shall weep and wail over her, when they look upon the smoke of her burning, 10 standing afar off for the fear of her torment, saying, Woe, woe, the great city, Babylon, the strong city! for the one hour is thy judgment come. 11 And the merchants of the earth weep and mourn over her, for no man buyeth their merchandise any more; 12 merchandise of gold, and silver, and precious stone, and pearls, and fine linen, and purple, and silk, and scarlet; and all thyine wood, and every vessel of ivory, and every vessel made of most

precious wood, and of brass, and iron, and marble; 13 and cinnamon, and spice, and incense, and ointment, and frankincense, and wine, and oil, and fine flour, and wheat, and cattle, and sheep; and merchandise of horses and chariots and slaves; and souls of men. 14 And the fruits which thy soul lusted after are gone from thee, and all things that were dainty and sumptuous are perished from thee, and men shall find them no more at all. 15 The merchants of these things, who were made rich by her, shall stand afar off for the fear of her torment, weeping and mourning; 16 saying, Woe, woe, the great city, she that was arrayed in fine linen and purple and scarlet, and decked with gold and precious stone and pearl! 17 for in one hour so great riches is made desolate. And every shipmaster, and every one that saileth any whither, and mariners, and as many as gain their living by sea, stood afar off, 18 and cried out as they looked upon the smoke of her burning, saying, What city is like the great city? 19 And they cast dust on their heads, and cried, weeping and mourning, saying, Woe, woe, the great city, wherein all that had their ships in the sea were made rich by reason of her costliness! for in one hour is she made desolate. 20 Rejoice over her, thou heaven, and ye saints, and ye apostles, and ye prophets; for God hath judged your judgment on her.

Initial Questions 18:1-20

1. The angel of vs. 1 left the throne room of God. What does this vs. say about this angel?
2. Is it possible that cities and nations are used, as a whole, for good or bad - vs. 2? Discuss the problem of the good individual and the totally corrupt society of which he is a part. If evil dominates, what happens to the good which individuals do? This thesis is of vital concern to contemporary as well as first century Christians. Reinhold Niebuhr's *Moral Man and Immoral Society*, is a brilliant analysis of this problem.
3. In vs. 3 we see the problem of the big nation and the little nations. Does this imagery apply in our own day?
4. What was the economic effects of alliances with the great harlot - vs. 3?
5. How is it possible to have "fellowship with sin" - vs. 4?
6. How does God humiliate the proud city - vs. 7?
7. God's judgment is so sure and severe that it will take how long for her plagues to come - vs. 8?

8. In the great power struggles between nations are all morally responsible for their actions, regardless of their attempts to justify any given action as politically expedient - vs. 9?
9. In vs. 10 we note sacred sarcasm against any and all who trust in their own strength (misplaced trust) - vs. 10. Discuss.
10. Discuss the relationship between morals, merchants, and money - vs. 11.
11. What would happen in our world, if the things were no longer of value - vs. 12? Would nations give their wealth to escape a nuclear holocaust? Would the money mongers exchange their wealth for their safety?
12. How can we make merchandise of the "souls of men" - vs. 13?
13. How did the merchants respond to the destruction of the great city - vs. 15?
14. How long did it take God to make desolate the great city - vs. 16?
15. How were the great merchant ships affected by the destruction of the great city - vs. 19?
16. Has God vindicated His people by His judgments - vs. 20?

The Doom of Babylon
Chapter 18:1-24

John gives us the announcement of the collapse of Babylon in this chapter.

Verse 1

John saw "another angel coming down out of heaven." The heavenly messenger proclaims the ruin of Babylon (vs. 1-8). John uses a series of quotations in this section of *The Revelation* from Jeremiah 25:15, 27, 50:8; 50:39; 51:8; Isaiah 21:9, 47:7-8; 48:20; Psalm 137:8. The fall of Babylon has effected the economy of the world. The merchants, the kings of the earth, and the seafaring people are mourning over their economic catastrophe. The imagery of the laments come directly from Ezekiel, chapters 26-27.

The angel came directly from the throne room of God because "the earth was lightened with his glory." The entire populated earth was to hear the announcement of doom.

Verse 2

The angel cried - "Fallen fallen (*epesen*) is Babylon the great, and became a dwelling place of demons, and a prison of