



Αποκάλυψη

REVELATION

18:9-19

OUTLINE

- 🕒 Main Point
- 🕒 The Vision
- 🕒 Reaction of the Kings (v. 9-10)
- 🕒 Reaction of the Merchants (v. 11-13)
- 🕒 Economic Ruin of Babylon (v. 14)
- 🕒 Weeping for Babylon (v. 15-16)
- 🕒 Reaction of the Mariners (v. 17-19)
- 🕒 Lessons For Us

MAIN POINT

Three groups of people mourning the destruction of Babylon

-  Kings of the earth (separate from the ten kings)
-  Merchants who became wealthy from Babylon
-  Mariners on the seas

Why are they weeping

-  Not because of the sin of Babylon or her righteous judgment
-  Weeping for selfish reasons (e.g. loss of wealth or a good market)
-  There is no righteous sorrow in this passage
-  Wealth did not save Babylon, and it will not Save us

The Christian's relationship to money

-  Money is just a medium of exchange and a store of value
-  What matters is how you use it
 -  Do you use it for God or for yourself?
 -  Does it become an idol?

THE VISION



REACTION OF THE KINGS (V. 9-10)

Not the same kings as **Revelation 17:16**

-  Those kinds were destroying Babylon
-  They had some specific issue with her and wanted something which could not otherwise be resolved
-  They are defined as the ten kings or the ten horns, etc.
-  These are the kings of the earth

No attempt is made to save Babylon by these kings

-  Realize that the doom is inevitable (wall via Thomas v2, p. 328)
-  Cannot come to her rescue
-  Were aware of the corruption alluded to in **Revelation 17:16**?

Why are they weeping?

-  They got rich because of Babylon
-  Now that source of wealth is gone
-  Not weeping because of what Babylon was or the sin it propagated
-  Only weeping for selfish reasons

Standing far off

-  Some see this as evidence of a nuclear weapon, especially when joined with the “one hour” of destruction
-  Not necessitated by the text, but a possibility, and does rely on a modern interpretation of “one hour”
-  Also plausible that no one wants to be around a city’s destruction for common sense reasons

REACTION OF THE MERCHANTS (V. 11-13)

The weeping merchants

-  Similar to **Ezekiel 27:25-31**
-  Loss of a market and center of wealth
-  Also implies that, up until this point there had been commercial activity
 -  Dispute all the judgments and upheavals, money could still flow
 -  Across the world, or just Babylon?
 -  The fact that both merchants and sea traders are mentioned implies some form of long-range commercial activity

What was for sale?

-  28 items in total are listed
-  Seven categories (Lee via Thomas v2, p. 330) (see also **Ezekiel 16:13; 27:22** in relation to Jerusalem and Tyre)
 -  1. Precious wares (gold, silver, precious stones, pearls) (pearls not in the OT and not valued by Jews)
 -  2. Materials of rich attire (fine linen, purple, silk, scarlet) (see also **Ezekiel 16:10; 27:16** and **Jeremiah 4:30** for Tyre and Jerusalem)
 -  3. Materials for costly furniture (thyine wood, every vessel of ivory, of most precious wood, brass, iron, marble) (Ivory and bronze in **Ezekiel 27:13, 15**)
 -  4. Precious spices (cinnamon, spice, incense, ointment, frankincense) (cinnamon used in holy oil per **Exodus 30:23**)
 -  5. Articles of food (wine, oil, fine flour, wheat) (Wine in Tyre in **Ezekiel 27:18**)
 -  6. Merchandise for agricultural and domestic uses (cattle, sheep, horses, chariots) (cattle equated with wealth in **Psalms 50:10**)
 -  7. Traffic in men (bodies, the souls of men) (also said of Tyre in **Ezekiel 27:13**). Two separate categories or the same?
-  List of John's time or the time of the end?
 -  Regardless, it is clear that there is extreme wealth involved. See also **Revelation 6:6**

ECONOMIC RUIN OF BABYLON (V. 14)

Who is speaking

-  Change from third person to second person
-  Possibly the merchants given their identification in v. 11 and 15 (Thomas v2, p. 336)
-  Again, note that their lament is for commercial reasons
 -  Tells us where their heart is
 -  Nothing wrong with wealth in itself; what matters is how you use it
 -  Can assume that these people were not using their wealth in a Godly manner

God is taking away what Babylon loved most

-  Babylon was not just a false religious system, it was running a racket
-  Found a way to get rich with its system
-  Common among the priesthood of the Near-East/Mediterranean world
-  The language tells us she was wholly given over to going after luxury

Implication of total destruction

-  She will never again find or have those things she sought after
-  Implies that Babylon will never again return
 -  Seen also in OT passages
 -  Can be inferred here as reform of Babylon is not an option

WEeping FOR BABYLON (V. 15-16)

Babylon was rich and made others rich too

-  There is still trade that happens at this time (somehow)
-  People can still be wealthy
-  Possibly the only way to obtain wealth is to deal with Babylon

Fear

-  Natural response to what has happened
-  Do not want the same thing to happen to you
-  Do not want to be caught up in the destruction by the Ten Kings
-  No attempt to help (unwilling or unable)
-  Some have seen this as evidence of a nuclear engagement; possible, but not necessitated

Mourning because Babylon was so opulent

-  They liked Babylon and thought it was a beautiful city
-  Would be our reaction to the destruction of Paris or Rome
-  Again, nothing about the sin or corruption of Babylon
-  No weeping because she trafficked in men's souls; only weeping because it is gone

REACTION OF THE MARINERS (V. 17-19)

Implies the existence of sea trade (somehow)

-  Good for shipping bulk goods long distances
-  Implies some sea access to Babylon (possible dredging, change in the coastline, or something else entirely)
 -  Not really navigable now to anything other than shallow draft vessels, or a small section near the Persian Gulf

Her money could not save her

-  Did not prevent her destruction (may have been a catalyst for destruction)
-  God does not care how rich she is; judgment still comes
-  Wealth is not an issue *per se*, rather what matters is how you spend it
 -  If a good Christian has wealth, then that means they have more they can use for God
 -  “You cannot take it with you, but you can send it ahead.” — Chuck Missler

Again, note the reason for their grief

-  Sad because of commercial reasons, not weeping because of sin, or considering the justice of God
-  Their weeping is great and intense (“dust on their heads” in v. 19)
 -  Common in the Old testament, e.g. Joshua 7:6; 1 Samuel 4:12; 2 Samuel 1:2; 13:19; 15:32; Job 2:12; Lamentations 2:10

LESSONS FOR US

🔊 Even in the midst of judgment, Babylon and those that supported her only thought of money

- 🔊 Not a single spiritual thought
- 🔊 After all the judgment and all the attempts by God to get ahold of them, they only thought of how to become rich
- 🔊 Totally blind to what was really going on

🔊 Righteous sorrow

- 🔊 Missing from this passage
- 🔊 Only weeping because of money and the loss of it
- 🔊 How should we comfort people that have unrighteous sorrow... Or should we? Could our comfort of them send the wrong message and/or interfere with what God is trying to get them to understand?

🔊 Money is not the issue

- 🔊 We often misquote or misunderstand **1 Timothy 6:10**
- 🔊 If God gives us something, He expects use to us it wisely and for Him