om, xviii. 4, 5] EXPOUNDED 471  
  
of God is to avenge itself on Babylon: but the Church  
is not so to do. The risen are in heaven, and are  
called to rejoice over God’s vengeance taken on Babylon  
without their aid. Ver. 20.  
2. Israel is the people intended. They are often  
addressed of God in those words: specially in con-  
nection with Babylon. Jer. 1. 4, 6. To them the call is  
given—\* Remove out of the midst of Babylon, and go forth  
out of the land of the Chaldeans, and be as the he goats  
before the flocks” (1. 8). And again, in the next  
chapter—“‘ Flee out of the midst of Babylon, and deliver  
every man his soul: be not cut off in her iniquity: for  
this ts the time of the Lord’s vengeance”? (li. 6). And  
again—“ My people, go ye out of the midst of her, and  
deliver ye every man his soul from the fierce anger of the  
Lord” (li. 45).  
The sentence of Lo Ammi, “‘ Not my people,’’ is now  
reversed : for Israel now repents.  
The command, therefore, to “‘come out of her” is  
literal. It is not the spiritual desertion of a body  
falsely calling itself a Church of Christ. It is the local  
journey from a literal city: like Lot’s out of Sodom,  
and Rahab’s out of Jericho. There is no word of any  
of Christ’s people being in Rome, save as slaughtered  
there.  
But how should this command be obeyed, if there  
were but one Babylon, and that were a solitude? How  
could any be in danger of those judgments, if they  
had already fallen ? How could God’s people avenge  
themselves, if there were only ruins without inhabi-  
tants ? How would there be any need to call on them  
to come out, if the city were already in flames? This  
tells them of the secret judgments of God close at hand.  
The city is to be swallowed up. A sign is given to  
tell the Jew when to leave. Jer. li. 45, 46.  
“ That ye have no fellowship with her sins.”