**and that ye receive not of her plagues**  
(the fear, in case of God’s servants remaining in her, would be twofold: 1) lest by  
over-persuasion or guilty conformity they  
should become accomplices in any of her  
crimes: 2) lest by being in and of her, they  
should, though the former may not have  
been the case [and even more if it have),  
share in her punishment. It was through  
lingering fondness that Lot’s wife became a  
sharer in the destruction of Sodom): {5} **because  
her sins** (not as De Wette, the cry of  
her sins: but the idea is of a heap: see  
below) **have reached as far as heaven,  
and God hath remembered her iniquities.  
{6} Repay to her** (the words are now addressed to the executioners of judgment)  
**as she also repaid** (see the reference to  
Jeremiah, “*As she hath done, do unto  
her*.” The latter **repaid** is used, not in its  
strict propriety, but as corresponding to  
the other.—Hers was a giving, this is a  
giving back: we have exactly the same  
construction, which was probably in mind  
here, used also of Babylon, in the Septuagint version of Ps. cxxxvii. 8, “*Happy  
is he that shall repay to thee thy repayment, which thou didst repay to  
us*”), **and double** [**the**] **double according  
to her works** (so in Isa. xl. 2, and Jer.  
xvi. 18. See also Zech. ix. 12). **In the cup** (see above, ch. xvii. 4, and xiv. 8,  
xviii. 8) **which she mixed, mix for her  
double** (see ch. xiv. 10: a double portion  
of the deadly wine of God’s wrath): {7} **in  
proportion as** (literally, in as many things  
as) **she glorified herself, and luxuriated**(see above, ver. 8, and 1 Tim. v. 11, note),  
**so much torment and grief give to her.  
Because in her heart she saith [that] I  
sit a queen** (see ref. Isa., from which the  
sense and even the single words come,  
being there also said of Babylon. Similarly also Ezek. xxvii. 1 ff., of Tyre), **and  
am not a widow** (see as above), **and shall  
never see mourning** (“n*either shall I know  
the loss of children*,” Isa.). {8} **For this  
cause in one day shall come her plagues,  
death and mourning and famine** (from  
Isa. xlvii. 9, where however we have.“*loss  
of children and widowhood.*” The judgments here are more fearful: death, for  
her scorn of the prospect of widowhood;  
mourning, for her inordinate revelling;  
famine, for her abundance): a**nd with fire  
shall she be burnt** (the punishment of the  
fornicatress ; see ch. xvii. 1G note. Whether  
this is to be understood of the literal destruction of the *city of Rome* by fire,  
surely doubtful, considering the mystical  
character of the whole prophecy) : **because  
strong is** [the Lord] **God who hath**