

Notes on the Greek New Testament
Day 361 – December 27th – Revelation 18:1-24

Works frequently referenced in these notes on the book of Revelation

Morris, Leon	<i>The Revelation of St John</i> (Tyndale New Testament Commentaries), Grand Rapids, Eerdmans, 1969
Mounce, Robert H	<i>The Book of Revelation</i> (New International Commentary on the New Testament), Grand Rapids, Eerdmans, 1977
Peterson, Eugene H	<i>Reversed Thunder</i> , San Francisco, HarperCollins, 1991
Witherington, Ben	<i>Revelation</i> (New Cambridge Bible Commentary), Cambridge University Press, Cambridge, 2003

Chapter 18

"In chapter 18 John lays before us a detailed account of the destruction of Rome, that centre of power, luxury, and fierce antagonism against the Christian faith. Drawing heavily upon prophetic oracles and taunt songs of Jewish scripture, the Apocalypticist composes an extended dirge over the accursed city."
Mounce.

Witherington comments that "The OT texts being drawn on in this section are chiefly Isa 13; 34:8ff.; Jer 51; Ezek 26-28; and Nah 3, though there are small echoes from elsewhere in the OT. Rev 17:16-18 have warned of Rome's destruction. Rev 18 will lament its fall and aftermath. So sure is John of the outcome that he offers a funeral dirge before the city is even attacked."

Verse 1

Μετὰ ταῦτα εἶδον ἄλλον ἄγγελον καταβαίνοντα ἐκ τοῦ οὐρανοῦ, ἔχοντα ἐξουσίαν μεγάλην, καὶ ἡ γῆ ἐφωτίσθη ἐκ τῆς δόξης αὐτοῦ.

ἄλλος, η, ο another, other
καταβαίνω come down, descend
ἐξουσία, ας f authority, power
ἐφωτίσθη Verb, aor pass indic, 3 s φωτίζω
give light to, shine on
δόξα, ης f glory

Reflecting the radiant glory of God.

Verse 2

καὶ ἔκραξεν ἐν ἰσχυρᾷ φωνῇ λέγων: Ἔπεσεν, ἔπεσεν Βαβυλῶν ἡ μεγάλη, καὶ ἐγένετο κατοικητήριον δαιμονίων καὶ φυλακὴ παντὸς πνεύματος ἀκαθάρτου καὶ φυλακὴ παντὸς ὀρνέου ἀκαθάρτου καὶ φυλακὴ παντὸς θηρίου ἀκαθάρτου καὶ μεμνημένου,

κραζώ cry out, call out
ἰσχυρός, α, ον strong, mighty, powerful
ἔπεσεν Verb, aor act indic, 3 s πίπτω fall

Cf. Is 21:9. The past tense expresses the certainty of the fall.

ἐγένετο Verb, aor midd dep indic, 3 s γίνομαι κατοικητήριον, ον n house, home; haunt φυλακὴ, ης f prison, imprisonment

Mounce suggests that φυλακὴ here means 'hold' rather than prison. "It is not a place of detention but a place where they dwell undisturbed." Mounce. I.e. 'haunt' (NRSV). Cf. Jer 51:37.; Is 34:11-15.

ἀκαθάρτος, ον unclean
ὄρνειον, ον n bird
θηρίον, ον n animal, beast, wild animal

Cf. Is 13:20-22.

μεμνημένου Verb, perf pass ptc, m & n gen σμίσω hate, despise

There are a number of variants affecting the order of the three καὶ φυλακὴ ... ἀκαθάρτου clauses, omission in some mss of the third clause and positioning of καὶ μεμνημένου after various of the clauses. These textual variants no doubt arose from errors of transcription due to the similarities between the beginnings and endings of the clauses.

Verse 3

ὅτι ἐκ τοῦ οἴνου τοῦ θυμοῦ τῆς πορνείας αὐτῆς πέπτωκαν πάντα τὰ ἔθνη, καὶ οἱ βασιλεῖς τῆς γῆς μετ' αὐτῆς ἐπόρνευσαν, καὶ οἱ ἔμποροι τῆς γῆς ἐκ τῆς δυνάμεως τοῦ στρήνου αὐτῆς ἐπλούτησαν.

οἶνος, ον m wine
θυμός, ον m anger, rage, fury
πορνεία, ας f sexual immorality

The mixed picture of the wine of wrath and of fornication has resulted in several textual variants. For this phrase, see on 14:8.

πέπτωκαν Verb, perf act indic, 3 pl πίνω drink
πορνεύω commit sexual immorality

"Fornication is a well-known figure in the OT for apostasy from God (Hos 4:10; Jer 3:2). It is used here to denote the unclean and illicit relationships between the capital of the empire and all the nations of the earth. In the last days it will be epitomised by worship of the beast."
Mounce.

ἐμπορος, ου m merchant
δυναμις, εως f power
στηνος, ους n sensuality, luxury
πλουτεω be rich, grow rich

Verse 4

Καὶ ἤκουσα ἄλλην φωνὴν ἐκ τοῦ οὐρανοῦ λέγουσαν· Ἐξέλθατε, ὁ λαός μου, ἐξ αὐτῆς, ἵνα μὴ συγκοινωνήσητε ταῖς ἀμαρτίαις αὐτῆς, καὶ ἐκ τῶν πληγῶν αὐτῆς ἵνα μὴ λάβητε·

ἐξέλθατε Verb, aor act imperat, 2 pl
ἐξερχομαι

Cf. Is 52:11; Jer 50:8; 51:6,45. "The summons in Revelation 18:4 suggests a literal flight from the doomed city (as Christian Jews fled to Pella at the fall of Jerusalem), but when projected on the larger screen of the consummation it becomes a call to the last generation of believers for 'spiritual withdrawal from Vanity Fair' (Kiddle...)." Mounce.

Witherington comments, "In our text it is a call for divorcing oneself from the materialistic orientation that characterised Rome."

λαος, ου m people
συγκοινωνεω take part in
πληγη, ης f plague
λάβητε Verb, aor act indic, 2 pl λαμβανω

"To share in her sins is to reap her recompense." Mounce.

Verse 5

ὅτι ἐκολλήθησαν αὐτῆς αἱ ἀμαρτίαι ἄχρι τοῦ οὐρανοῦ, καὶ ἐμνημόνευσεν ὁ θεὸς τὰ ἀδικήματα αὐτῆς.

ἐκολλήθησαν Verb, aor pass indic, 3 pl
κολλαομαι unite oneself with

Here meaning joining one sin to another, heaping up sins.

ἄχρι prep with gen until, as far as

Cf. Jer 51:9.

μνημονεω remember, keep in mind
ἀδικημα, τος n crime, sin, wrong

Verse 6

ἀπόδοτε αὐτῇ ὡς καὶ αὐτὴ ἀπέδωκεν, καὶ διπλώσατε τὰ διπλά κατὰ τὰ ἔργα αὐτῆς· ἐν τῷ ποτηρίῳ ᾧ ἐκέρασεν κεράσατε αὐτῇ διπλοῦν·

ἀποδιδωμι give, render, give back, repay

"The voice from heaven ... now addresses itself to undesignated agents of divine vengeance."
Mounce.

διπλω double
διπλους, η, ουν double

"double unto her double" is a "conventional expression for full requital" Beckwith. Cf. Jer 16:18; 17:18 and see also Is 40:2.

ποτηριον, ου n cup
ἐκέρασεν Verb, aor act indic, 3 s κεραυνωμι
mix, pour
κεράσατε Verb, aor act imperat, 2 pl
κεραυνωμι

Verse 7

ὅσα ἐδόξασεν αὐτὴν καὶ ἐστηνίασεν, τοσοῦτον δότε αὐτῇ βασανισμὸν καὶ πένθος, ὅτι ἐν τῇ καρδίᾳ αὐτῆς λέγει ὅτι Κάθημαι βασίλισσα, καὶ χήρα οὐκ εἰμί, καὶ πένθος οὐ μὴ ἴδω.

ὅσος, η, ον as much as, how much
δοξαζω praise, glorify, exalt
στηνιαω live in sensuality or luxury
τοσουτος, αυτη, ουτον / ουτο so much
δότε Verb, aor act imperat, 2 pl διδωμι
βασανισμος, ου m torture, torment
πενθος, ους n mourning, sorrow
καρδια, ας f heart
καθημαι sit, sit down, live
βασιλισσα, ης f queen
χηρα, ας f widow

Cf. Is. 47:7,8. "Indicates that she has not experienced the debilitating effects of war and loss of life. Her men are victorious: they have not died on the field of battle." Mounce.

ἴδω Verb, aor act subj, 1 s ὁραω see

The sins highlighted are self-glorification and arrogance.

Verse 8

διὰ τοῦτο ἐν μιᾷ ἡμέρᾳ ἤξουσιν αἱ πληγαὶ αὐτῆς, θάνατος καὶ πένθος καὶ λιμός, καὶ ἐν πυρὶ κατακαυθήσεται· ὅτι ἰσχυρὸς κύριος ὁ θεὸς ὁ κρίνας αὐτήν.

ἤκω come, have come, be present
θανατος, ου m death
λιμος, ου m & f famine, hunger
πυρ, ος n fire

The fire of divine judgement. Cf. Jer. 51:25.

κατακαυθήσεται Verb, fut pass indic, 3 s
κατακαιω burn, burn up, consume
ισχυρος, α, ον strong, mighty, powerful
κρινω judge

Pompei may still have been fresh in the memories of many during the reign of Domitian.

Verses 9-19

Verses 9-19 are modelled after Ezekiel's lamentation over Tyre (Ezek 27).

Verse 9

Καὶ κλαύσουσιν καὶ κόπονται ἐπ' αὐτήν οἱ βασιλεῖς τῆς γῆς οἱ μετ' αὐτῆς πορνεύσαντες καὶ στρηνιασάντες, ὅταν βλέπωσιν τὸν καπνὸν τῆς πυρώσεως αὐτῆς,

κλαύσουσιν Verb, fut midd dep indic, 3 pl
κλαιω weep, cry
κοπῶ cut; midd mourn, wail, lament

Cf. Ezek 26:16-18.

πορνευω see v.3

στρηνιαω see v.7

ὅταν when

καπνὸν Noun, acc s καπνος, ου m smoke
πυρώσις, εως f burning

Witherington comments, "They are weeping over their own demise, for they do not rush to help. They think only of the implications for themselves, such is the fallen, selfish human nature. There is more involved though, for these rulers or officials also fear sharing in the same torment. This is why they stand at a distance and watch."

Verse 10

ἀπὸ μακρόθεν ἑστηκότες διὰ τὸν φόβον τοῦ βασανισμοῦ αὐτῆς λέγοντες· Οὐαὶ οὐαὶ, ἡ πόλις ἡ μεγάλη, Βαβυλῶν ἡ πόλις ἡ ἰσχυρά, ὅτι μιᾶ ὥρᾳ ἦλθεν ἡ κρίσις σου.

μακροθεν adv far off, at a distance
ἑστηκότες Verb, perf act ptc, m nom pl
ἵστημι stand

φοβος, ου m fear

βασανισμος, ου m torture, torment

They do not rush to her rescue.

οὐαὶ interj. woe!

ἰσχυρος, α, ον strong, mighty, powerful

εἷς, μια, ἐν gen ἑνος, μιας, ἑνος one

ὥρα, ας f hour, moment

κρίσις, εως f judgement

Verse 11

Καὶ οἱ ἔμποροι τῆς γῆς κλαίουσιν καὶ πενθοῦσιν ἐπ' αὐτήν, ὅτι τὸν γόμον αὐτῶν οὐδεὶς ἀγοράζει οὐκέτι,

ἔμπορος, ου m merchant

πενθεω mourn, be sad

γομος, ου m cargo

οὐδεις, οὐδεμια, οὐδεν no one

ἀγοράζω buy

οὐκετι adv no longer, no more

Contemporary writers such as Pliny and Aristides testify to the tremendous volume of trade consumed by Rome. Witherington reports that "Vitellius, who was Emperor for less than a year, somehow managed to spend more than \$20 million, mostly on food." He adds, "Women in Rome in this period had a great passion for silver bathtubs, and Julius Caesar is said to have given a pearl worth \$18,000 to Servilia."

The following list should be compared to the one in Ezekiel 27:2-24 concerning Tyre.

Verse 12

γόμον χρυσοῦ καὶ ἀργύρου καὶ λίθου τιμίου καὶ μαργαριτῶν καὶ βυσσίνου καὶ πορφύρας καὶ σιρικοῦ καὶ κοκκίνου, καὶ πᾶν ξύλον θύϊνον καὶ πᾶν σκεῦος ἐλεφάντινον καὶ πᾶν σκεῦος ἐκ ξύλου τιμιωτάτου καὶ χαλκοῦ καὶ σιδήρου καὶ μαρμάρου,

γομος, ου m cargo

χρυσος, ου m gold

ἀργυρος, ου m silver

λιθος, ου m stone

τιμιος, α, ον precious, valuable

μαργαριτης, ου m pearl

βυσσινος, η, ον made of fine linen

πορφυρα, ας f purple cloth

σιρικον, ου n silk cloth

κοκκινος, η, ον scarlet, red

ξύλον, ου n wood, tree

θύϊνος, η, ον citron, scented (wood)

σκευος, ους n object, thing

ἐλεφαντινος, η, ον of ivory

τιμιωτατος, α, ον most precious, priceless,

rare (comparitive of τιμιος)

χαλκος, ου m copper, brass, bronze

σιδηρος, ου m iron

μαρμαρος, ου m marble

Verse 13

καὶ κιννάμωμον καὶ ἄμωμον καὶ θυμιάματα καὶ μύρον καὶ λίβανον καὶ οἶνον καὶ ἔλαιον καὶ σεμίδαλιν καὶ σῖτον καὶ κτήνη καὶ πρόβατα, καὶ ἵππων καὶ ῥεδῶν καὶ σωμάτων, καὶ ψυχὰς ἀνθρώπων.

κινναμωμον, ου n cinnamon

ἄμωμον, ου n spice (from India)

θυμιαμα, ατος n incense

μυρον, ου n ointment, perfume, oil

λιβανος, ου m frankincense; incense

οἶνος, ου m wine

ἐλαιον, ου n olive oil, oil

σεμίδαλις, εως f fine wheat flour

σιτος, ου m grain, wheat

κτηνος, ους n pack animal; pl. cattle

προβατον, ου n sheep

ἵππος, ου f horse

ῥεδη, ης f (four wheeled) carriage

σωμα, τος n body

I.e. slaves.

ψυχη, ης f life, 'soul', living being, person

Witherington comments, "There are two words used here for slaves. The first is simply bodies, as in English we might talk about hired hands. There were perhaps 60 million slaves in the Roman Empire at this time. The second term, lives/souls of humans, basically refers to human livestock. Slaves did the work for the wealthy, filled the brothels, and performed in the arena. Rome could not have existed without slavery."

The fabulous wealth of the empire was generated by exploitation and oppression. Witherington continues, "Slavery helped create the 1-2 percent leisure class of rulers, patricians, and others in Rome exempt from having to do any manual labour. Thus when Rome itself falls or is destroyed, this meant an end of a whole way of life for merchants and ship owners and others who depended on the wealthy on the one hand to buy their goods and slaves on the other hand to provide, transport, and deliver their goods. Since Asia was the richest of provinces, and in some ways the one most dependent on Rome, John's audience would know at once what the impact was on them if Rome fell."

Verse 14

καὶ ἡ ὥρα σου τῆς ἐπιθυμίας τῆς ψυχῆς ἀπῆλθεν ἀπὸ σοῦ, καὶ πάντα τὰ λιπαρὰ καὶ τὰ λαμπρὰ ἀπόλετο ἀπὸ σοῦ, καὶ οὐκέτι οὐ μὴ αὐτὰ εὐρήσουσιν.

ὄπωρα, ας f fruit

ἐπιθυμία, ας f desire, lust, passion

ψυχη, ης f self, 'soul', person

λιπαρος, α, ον costly, luxurious

λαμπρος, α, ον bright, fine, splendid

ἀπόλετο Verb, aor midd indic, 3 s ἀπολλυμι
destroy; midd be lost, perish

οὐκέτι adv no longer, no more

εὐρισκω find, discover

Verse 15

οἱ ἔμποροι τούτων, οἱ πλουτήσαντες ἀπ' αὐτῆς, ἀπὸ μακρόθεν στήσονται διὰ τὸν φόβον τοῦ βασανισμοῦ αὐτῆς κλαίοντες καὶ πενθοῦντες,

ἔμπορος, ου m see v.3

πλουτεω see v.3

μακροθεν adv see v.10

στήσονται Verb, fut midd dep indic, 3 pl

ἴστημι see v.10

φοβος, ου m see v.10

βασανισμος, ου m see v.10

κλαω see v.9

πενθεω see v.11

"The merchants' dirge resumes following the parenthetical listing of imports to Rome. They had profited richly from their lively trade with the great capital of the world-empire. Now, like the kings of the earth (vs. 10) they take their stand at a safe distance to weep and mourn." Mounce.

Verse 16

λέγοντες· Οὐαὶ οὐαὶ, ἡ πόλις ἡ μεγάλη, ἡ περιβεβλημένη βύσσινον καὶ πορφυροῦν καὶ κόκκινον καὶ κεχρυσωμένη χρυσίῳ καὶ λίθῳ τιμίῳ καὶ μαργαρίτῃ,

οὐαὶ see v.10

περιβεβλημένη Verb, perf pass ptc, f nom s

περιβαλλω put on, clothe, dress

βυσσινος, η, ον see v.12

πορφυρους, α, ουν see v.12

κόκκινος, η, ον see v.12

κεχρυσωμένη Verb, perf pass ptc, f nom s

χρυσωω cover or adorn with gold

χρυσιον, ου n gold

λίθος, ου m see v.12

τιμιος, α, ον see v.12

μαργαριτης, ου m see v.12

Verse 17

ὅτι μιᾷ ὥρᾳ ἠρημώθη ὁ τοσοῦτος πλοῦτος. Καὶ πᾶς κυβερνήτης καὶ πᾶς ὁ ἐπὶ τόπον πλέων, καὶ ναῦται καὶ ὅσοι τὴν θάλασσαν ἐργάζονται, ἀπὸ μακρόθεν ἔστησαν

εἰς, μια, ἐν gen ἑνος, μιας, ἑνος see v.10

ώρα, ας f see v.10

ἠρημωθη Verb, aor pass indic, 3 s ἐρημοομαι
be made waste or desolate

τοσοτος, αυτη, ουτον / ουτο correlative adj
so much, so great

πλουτος, ου m & n riches, wealth

"The dirge is now continued by a third group, those involved in and connected with the shipping industry." Mounce.

κυβερνητης, ου m (uncertain meaning)

captain, navigator

τοπος, ου m place

πλεω sail

ναυτης, ου m sailor

Cf. Acts 27:27,30.

ὅσος, η, ον correlative pronoun, as much as;
pl. as many as, all

θαλασσα, ης f sea

ἐργαζομαι work

μακροθεν see vv.10,15

ἔστησαν Verb, aor act indic, 3 pl ἴστημι see
vv.10,15

Verse 18

καὶ ἔκραζαν βλέποντες τὸν καπνὸν τῆς πυρώσεως αὐτῆς λέγοντες· Τίς ὁμοία τῇ πόλει τῇ μεγάλῃ;

κραζῶ cry out, call out

βλεπῶ see

καπνὸν see v.9

πυρῶσις, εὼς f see v.9

ὁμοίος, α, ον like, of the same kind as

Cf. Ezek 27:32.

Verse 19

καὶ ἔβαλον χοῦν ἐπὶ τὰς κεφαλὰς αὐτῶν καὶ ἔκραξαν κλαίοντες καὶ πενθοῦντες λέγοντες· Οὐαὶ οὐαὶ, ἡ πόλις ἡ μεγάλη, ἐν ἣ ἐπλούτησαν πάντες οἱ ἔχοντες τὰ πλοῖα ἐν τῇ θαλάσῃ ἐκ τῆς τιμιότητος αὐτῆς, ὅτι μιᾶ ὥρᾳ ἠρημώθη.

βαλλῶ throw

χοῦν Noun, acc s χους, χους m dust

κεφαλή, ης f head

κλαίω see vv.9,15

πενθεῶ see vv.11,15

οὐαὶ see vv.10,16

πλουτεῶ be rich, grow rich

πλοῖον, ου n ship, boat

τιμιότης, ητος f wealth, abundance

"The phrase 'by reason of her costliness' is taken by Beckwith to mean that the sea-going merchants and maritime personnel were made rich through the greatness of her costly trade... Charles judges the text to be corrupt and restores the last line to read, 'For in one hour are her precious things laid waste'." Mounce. There is no other evidence that the text is corrupt.

μιᾶ ὥρᾳ ἠρημώθη see vv. 10,17.

Verse 20

Εὐφραίνου ἐπ' αὐτῇ, οὐρανέ, καὶ οἱ ἅγιοι καὶ οἱ ἀπόστολοι καὶ οἱ προφῆται, ὅτι ἔκρινεν ὁ θεὸς τὸ κρίμα ὑμῶν ἐξ αὐτῆς.

εὐφραίνου Verb, pres pass imperat, 2 s

εὐφραίνω make glad; pass be glad, rejoice

ἔκρινεν Verb, aor act indic, 3 s κρίνω judge

κρίμα, τος n judgement, verdict

Caird understands this to mean "God has imposed on her the sentence she passed on you." This is followed by Mounce who says, "The church victorious is to rejoice that God the righteous judge has turned back the evidence laid against believers and in turn has served to bring judgement upon the accuser himself." Cf. 12:12.

Verse 21

Καὶ ἦρεν εἷς ἄγγελος ἰσχυρὸς λίθον ὡς μύλινον μέγαν, καὶ ἔβαλεν εἰς τὴν θάλασσαν λέγων· Οὕτως ὀρμήματι βληθήσεται Βαβυλὼν ἡ μεγάλη πόλις, καὶ οὐ μὴ εὐρεθῆ ἔτι.

ἦρεν Verb, aor act indic, 3 s αἰρῶ take, take up

ἰσχυρός, α, ον strong, mighty, powerful

Cf. 5:2; 10:1.

λίθος, ου m stone

μύλινος, η, ον pertaining to a mill, millstone

Witherington comments, "This is comprehensible on the basis of the parallel in Jer 51:63-64, where Jeremiah tied his prophecies about the fall of Babylon to a stone and threw them in the Euphrates, symbolising the fall and sinking of the great city (cf. Luke 17:2)."

οὕτως and οὕτω adv. thus, in this way

ὀρμημα, τος n violence

"This word translated [by the ASV] 'with a mighty fall' appears in its cognate verb form in Mark 5:13 to describe the herd of swine that rushed down the steep bank into the sea, and in Acts 19:29 of the crowd of people who rushed into the great theatre in Ephesus." Mounce.

βληθήσεται Verb, fut pass indic, 3 s βαλλῶ

εὐρεθῆ Verb, aor pass subj, 3 s εὕρισκω find

ἔτι still, yet, any more

"Six times in verses 21-23 the phrase 'no more at all' tolls the collapse of the city... The double negative with the aorist subjunctive expresses emphatic denial for the future (Moule, *Idiom Book...*). The addition of ἔτι in each case strengthens the emphatic affirmation." Mounce.

Verse 22

καὶ φωνὴ κithαρῶδων καὶ μουσικῶν καὶ αὐλητῶν καὶ σαλπιστῶν οὐ μὴ ἀκουσθῆ ἐν σοὶ ἔτι, καὶ πᾶς τεχνίτης πάσης τέχνης οὐ μὴ εὐρεθῆ ἐν σοὶ ἔτι, καὶ φωνὴ μύλου οὐ μὴ ἀκουσθῆ ἐν σοὶ ἔτι.

κithαρῶδος, ου m harpist

μουσικός, ου m musician

αὐλητής, ου m flute player

σαλπιστής, ου m trumpeter

ἀκουσθῆ Verb, aor pass subj, 3 s ἀκούω

Cf. Isa 24:8; Ezek 26:13.

ἔτι still, yet, moreover

τεχνίτης, ου m craftsman, workman

τεχνη, ης f craft, trade

μύλος, ου m mill; millstone

Cf. Jer 25:10.

Verse 23

καὶ φῶς λύχνου οὐ μὴ φάνη ἐν σοὶ ἔτι, καὶ
φωνὴ νυμφίου καὶ νύμφης οὐ μὴ ἀκουσθῆ ἐν
σοὶ ἔτι· ὅτι οἱ ἔμποροὶ σου ἦσαν οἱ μεγιστᾶνες
τῆς γῆς, ὅτι ἐν τῇ φαρμακείᾳ σου
ἐπλανήθησαν πάντα τὰ ἔθνη,

φως, φωτος n light

λύχνου Noun, gen s λυχνος, ου m lamp

φάνη Verb, aor act subj, 3 s φαινω shine

The city has become silent and dark.

νυμφιος, ου m bridegroom

νυμφη, ης f bride

"The exact connection between the two final clauses of verse 23 is not readily apparent. It is clear, however, that both supply reasons for the judgement that has fallen on Babylon." Mounce.

ἐμπορος, ου m merchant

μεγισταν, ανος m person of high status

φαρμακεια, ας f sorcery, witchcraft

ἐπλανήθησαν Verb, aor pass indic, 3 pl

πλαναω lead astray, mislead, deceive

"Rome had bewitched the nations into a false sense of security, leading them to believe that she was in fact the eternal city." Mounce.

Verse 24

καὶ ἐν αὐτῇ αἷμα προφητῶν καὶ ἁγίων εὐρέθη
καὶ πάντων τῶν ἐσφαγμένων ἐπὶ τῆς γῆς.

αἷμα, ατος f blood

εὐρέθη see v.21

ἐσφαγμένων Verb, perf pass ptc, gen pl

σφαζω slaughter, put to death

"A third reason for judgement is added – the blood of Christian martyrs which ran red in the streets of Rome. In fact, Rome's guilt extends to all who have been slain upon the earth because she is the reigning sovereign of the entire world. Wherever life has been sacrificed, the responsibility lies at her door... The massacre under Nero in AD 64 as well as current troubles under Domitian would supply a realistic background for this stark reminder of imperial brutality." Mounce.