The evil spirits, watching over fallen Rome like night-birds or harpies that wait for their prey, build their eyries in the broken towers which rise from the ashes of the city" (Swete). Long ago true of Babylon and Nineveh, some day to be true of Rome.

Requite here in double measure, a full requital (Exo_22:4, Exo_22:7, Exo_22:9; Isa_40:2; Jer_16:18; Jer_17:18; Zec_9:12). The double recompense was according to the Levitical law.

estrēniasen. First aorist (ingressive) active indicative of strēniaō (to live luxuriously), verb in late comedy instead of truphao (Jam_5:5), from strēnos (Rev_18:3), only here in N.T.
Vivid picture of the terrible scene, fascinated by the lurid blaze (cf. Nero’s delight in the burning of Rome in a.d. 64), and yet afraid to draw near.

11 Καὶ οἱ ἔμποροι τῆς γῆς κλαίουσιν καὶ πενθοῦσιν ἐπ’ αὐτὴν, ὅτι τὸν γόμον αὐτῶν οὔδεις ἀγοράζει οὐκέτι

Gomos is old word (from gemō to be full) for a ship’s cargo (Act_21:3) and then any merchandise (Rev_18:11.). Galen, Pliny, Aristides tell of the vastness of the commerce and luxury of Rome, the world’s chief market. Many of the items here are like those in the picture of the destruction of Tyre in Ezek 26; 27. There are twenty-nine items singled out in Rev_18:12, Rev_18:13 of this merchandise or cargo (gomon), imports into the port of Rome. Only a few need any comment.

12 γόμον χρυσοῦ καὶ ἀργύρου καὶ λίθου τιμίου καὶ μαργαριτῶν καὶ βυσσίνου καὶ πορφυρᾶς καὶ σιρικοῦ καὶ κοκκίνου, καὶ πάνες ἐξόλον θύινων καὶ πάνε καικεύσεως ἔλεφαντινον καὶ πᾶν καικεύσις ἐκ ἔξολον τιμιστάτου καὶ χαλκοῦ καὶ σιδήρου καὶ μαρμάρου,

Galen, Pliny, Aristides tell of the vastness of the commerce and luxury of Rome, the world’s chief market. Many of the items here are like those in the picture of the destruction of Tyre in Ezek 26; 27. There are twenty-nine items singled out in Rev_18:12, Rev_18:13 of this merchandise or cargo (gomon), imports into the port of Rome. Only a few need any comment.

13 καὶ κιννάφυμων καὶ ἄμωμων καὶ θυμιάματα καὶ μύρων καὶ λίβανον καὶ οἴνον καὶ ἔλαιον καὶ σεμίδαλιν καὶ σῖτον καὶ κτήνη καὶ πρόβατα, καὶ ἵππων καὶ ἰδεῶν καὶ σωμάτων, καὶ ψυχάς ἀνθρώπων.

redōn. A Gallic word for a vehicle with four wheels, here only in N.T psuchas anthrōpōn). Deissmann (Bible Studies, p. 160) finds this use of sōma for slave in the Egyptian Delta. Return to the accusative psuchas. From Num_31:35; 1Ch_5:21; Eze_27:13. This addition is an explanation of the use of sōmata for slaves, “human live stock” (Swete), but slaves all the same. Perhaps kai here should be rendered “even,” not “and”; “bodies even souls of men.” The slave merchant was called sōmatemporos (body merchant).

14 καὶ ἡ ὑπώρα σου τῆς ἐπιθυμίας τῆς ψυχῆς ἀπῆλθεν ἀπὸ σοῦ, καὶ πάντα τὰ λιπαρὰ καὶ τὰ λαμπρὰ ἀπώλετο ἀπὸ σοῦ καὶ οὐκέτι οὐ μὴ αὐτὰ εὑρήσουσιν.

panta ta lipara kai ta lampra. “All the dainty and the gorgeous things.” Liparos is from lipos (grease) and so fat, about food (here only in N.T.), while lampros is bright and shining (Jam_2:2.), about clothing.

15 Οἱ ἔμποροι τούτων οἱ πλουτήσαντες ἀπ’ αὐτῆς ἀπὸ μακρόθεν στήσονται διὰ τὸν φόβον τοῦ βασανισμοῦ αὐτῆς κλαίοντες καὶ πενθοῦντες

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16 λέγοντες· οὐαὶ οὐαὶ, ἡ πόλις ἡ μεγάλη, ἡ περιβεβλημένη βύσσινον καὶ πορφυρὸν καὶ κόκκινον καὶ κεχρυσωμένη λέει χρυσῷ καὶ λίθῳ τιμίῳ καὶ μαργαρίτῃ,

Kubernētēs. Old word (from kubernao, to steer), helmsman, sailing-master, in N.T. only here and Act_27:11. Subordinate to the naukleōs (supreme commander).
tein thalassan ergazontai. “Work the sea.” This idiom is as old as Hesiod for sailors, fishermen, etc.

18 καὶ ἔκραζον βλέποντες τὸν καπνὸν τῆς πυρὸς ἀυτῆς λέγοντες: τίς ὦμοιᾳ τῇ πόλει τῇ μεγάλῃ;

19 καὶ ἐβαλον χοῦν ἐπὶ τὰς κεφαλὰς αὐτῶν καὶ ἔκραζον κλαίοντες καὶ πενθοῦντες λέγοντες: οὐάν οὐαί, ἡ πόλις ἡ μεγάλη, ἢ ἐπλοῦτησαν πάντες οἱ ἔχοντες τὰ πλοία ἐν τῇ θαλάσσῃ ἐκ τῆς τιμιότητος αὐτῆς, ὅτι μιᾷ ὀρᾷ ἤρμωθη.

20 Εὐφραίνου ἐπ’ αὐτῇ, οὕρανε καὶ οἱ δρίσι καὶ οἱ ἀπόστολοι καὶ οἱ προφήται, ὅτι ἔκρινεν ὁ θεὸς τὸ κρίμα ὑμῶν ἐξ αὐτῆς.

Euphrainou ep’ autêí. used of the joy of the wicked over the death of the two witnesses, just the opposite picture to this. “The song of doom” (Charles) here seems to be voiced by John himself.

21 Καὶ ἤρεν εἰς ἀγγέλος ἱσχυρὸς λίθον ὡς μύλινον μέγαν καὶ ἐβαλεν εἰς τὴν θάλασσαν λέγων· ὦτως ὀρμήματι βληθῆσαι Βαβυλῶν ἡ μεγάλη πόλις καὶ οὐ μὴ εὕρεθη ἐτί.

22 καὶ φωνῇ κιθαρῳδῶν καὶ μουσικῶν καὶ συλλήτων καὶ σαλπιστῶν ὡς ἡ ἀκουσθή ἐν σοὶ ἐτί, καὶ πάς τεχνίτης πάσης τέχνης ὡς μὴ εὕρεθη ἐν σοὶ ἐτί, καὶ φωνῇ μιλοῦ οὐ μὴ ἀκουσθῇ ἐν σοὶ ἐτὶ,

23 καὶ φως λύχνου ὡς μὴ φάνη ἐν σοὶ ἐτί, καὶ φωνῇ νυμφίου καὶ νύμφης ὡς μὴ ἀκουσθῇ ἐν σοὶ ἐτί· ὅτι οἱ ἐμποροὶ σοῦ ἴσαν τῷ μεγίστῳ τῆς γῆς, ὅτι ἐν τῇ φαρμακείᾳ σου ἐπλανηθήσαν πάντα τὰ ἔθνη,

24 καὶ ἐν αὐτῇ ἀίμα προφητῶν καὶ ἀγίων εὐρέθη καὶ πάντων τῶν ἐσφαγμένων ἐπὶ τῆς γῆς.

Rome “butchered to make a Roman holiday” (Dill, Roman Society, p. 242) not merely gladiators, but prophets and saints from Nero’s massacre a.d. 64 to Domitian and beyond.

19:1 Μετὰ ταῦτα ἤκουσα ὡς φωνὴν μεγάλην ὀχλου πολλοῦ ἐν τῷ οὐρανῷ λεγόντων· ἀλληλούια· ἡ σωτηρία καὶ ἡ δόξα καὶ ἡ δύναμις τοῦ θεοῦ ἡμῶν,

Alleluia). Transliteration of the Hebrew seen often in the Psalms (lxx) and in 3 Macc. 7:13, in N.T. only in Rev_19:1, Rev_19:3, Rev_19:4, Rev_19:6. It means, “Praise ye the Lord.” Fifteen of the Psalms begin or end with this word. The Great Hallel (a title for
Psalm 104-109) is sung chiefly at the feasts of the passover and tabernacles. This psalm of praise uses language already in Rev_12:10.

2 ὅτι ἀληθιναὶ καὶ δικαιαὶ οἱ κρίσεις αὐτοῦ· ὅτι ἔκρινεν τὴν πόρνην τὴν
μεγάλην ἡτίς ἔθειρεν τὴν γῆν ἐν τῇ πορνείᾳ αὐτῆς, καὶ ἐξεδίκησεν τὸ αἷμα
tῶν δουλῶν αὐτοῦ ἐκ χειρὸς αὐτῆς.
3 καὶ δεύτερον ἐξηρήκαν ἀλληλουία· καὶ ὁ καπνὸς αὐτῆς ἀναβαίνει εἰς τοὺς
αιῶνας τῶν αἰῶνων.
4 καὶ ἔπεσαν οἱ πρεσβύτεροι οἱ εἰκοσι πέντε καὶ τὰ τέσσαρα ξώα καὶ
προσεκύνησαν τῷ θεῷ τῷ καθημένῳ ἐπὶ τῷ θρόνῳ λέγοντες· ἀμήν ἀλληλουία,
5 καὶ φωνὴ ἀπὸ τοῦ θρόνου ἔχθεθεν λέγουσα· αἴνετε τῷ θεῷ ἡμῶν πάντες οἱ
dοῦλοι αὐτοῦ [καὶ] οἱ φοβούμενοι αὐτόν, οἱ μικροὶ καὶ οἱ μεγάλοι.
6 Καὶ ἡκουσα ὡς φωνὴν ὁχλοῦ πολλοῦ καὶ ὡς φωνὴν ὑδάτων πολλῶν καὶ ὡς
φωνὴν βροντῶν ἱσχυρῶν λέγοντων· ἀλληλουία, ὅτι ἐβασίλευσεν κύριος ὁ θεὸς
[ἡμῶν] ὁ παντοκράτωρ.

Kurios, ho theos, ho pantokrator). For this designation of God see also Rev_1:8;
et dominus noster used of the Roman emperor.

7 χαίρωμεν καὶ ἀγαλλίωμεν καὶ δώσωμεν τὴν δόξαν αὐτῷ, ὅτι ἠλθεν ὁ γάμος
tου ἀρνίου καὶ ἡ γυνὴ αὐτοῦ ἠτοίμασεν ἐαυτὴν

In the O.T. God is the Bridegroom of Israel (Hos_2:16; Isa_54:6; Eze_16:7.). In the N.T.
Christ is the Bridegroom of the Kingdom (the universal spiritual church as seen by Paul,
2Co_11:2; Eph_5:25., and by John in Rev_3:20; Rev_19:7, Rev_19:9; Rev_21:2,
Rev_21:9; Rev_22:17. In the Gospels Christ appears as the Bridegroom (Mar_2:19.;

8 καὶ ἐδόθη αὐτῇ ἵνα περιβάληται βύσσινον λαμπρὸν καθαρόν· τὸ γάρ
βύσσινον τὰ δικαίωματα τῶν ἁγίων ἐστίν.

9 Καὶ λέγει μοι· γράψον· μακάριοι οἱ εἰς τὸ δεῖπνον τοῦ γάμου τοῦ ἀρνίου
kεκλημένοι. καὶ λέγει μοι· οὗτοι οἱ λόγοι ἀληθινοὶ τοῦ θεοῦ ἐστίν.
10 καὶ ἔπεσα ἐξορθόθη εἰς πολλὰν αὐτὸ δικαιοσύνησιν αὐτῷ. καὶ λέγει μοι· ὁ
ρὰ μὴ· σύνδουλός σου εἰμι καὶ τῶν ἀδέλφων σου τῶν ἐχόντων τὴν μαρτυρίαν
Ἰησοῦ· τῷ θεῷ προσκύνησον. ὁ γάρ μαρτυρία Ἰησοῦ ἐστιν τὸ πνεῦμα τῆς
προφητείας.
11 Καὶ ἐδοθὲν τὸν ὑπάρχον ἦνεσσεν, καὶ ἱδοῦ ἤπως λευκάς καὶ ὁ
καθήμενος ἐπὶ αὐτῶν [καλουμένος] πιστὸς καὶ ἀληθινός, καὶ ἐν δικαιοσύνῃ
κρίνει καὶ πολεμεῖ.

en dikaiosunei kriunei kai polemei). See Isa_11:3. The Messiah is both Judge and Warrior,
but he does both in righteousness (Rev_15:3; Rev_16:5, Rev_16:7; Rev_19:2). He passes
judgment on the beast (anticrist) and makes war on him. Satan had offered Christ a
victory of compromise which was rejected.
12 οἱ δὲ οὕφαλμοι αὐτοῦ [ὡς] φλὸς πυρός, καὶ ἐπὶ τὴν κεφαλὴν αὐτοῦ διασήματα πολλά, ἔχων ὄνομα γεγραμμένον ὁ οὐδεὶς οἶδεν εἰ μὴ αὐτὸς,
13 καὶ περιβεβλημένος ἵματιον βεβαμμένον άματι, καὶ κέκληται τὸ ὄνομα αὐτοῦ ὁ λόγος τοῦ θεοῦ.
14 Καὶ τὰ στρατεύματα [τὰ] ἐν τῷ οὐρανῷ ἠκολούθει αὐτῷ ἐφ’ ἵπποις λευκοῖς, ἐνδεδυμένοι βύσσινον λευκοῖς καθαρόν.
15 καὶ ἐκ τοῦ στόματος αὐτοῦ ἐκπορεύεται ῥομφαία ὄξεια, ἵνα ἐν αὐτῇ πατάξῃ τὰ ἐθνη, καὶ αὐτὸς ποιμανεῖ αὐτοὺς ἐν ράβδῳ σιδηρά, καὶ αὐτὸς πατεῖ τὴν ληνὸν τοῦ οἴνου τοῦ θυμοῦ τῆς ὀργῆς τοῦ θεοῦ τοῦ παντοκράτορος,
16 καὶ ἔχει ἐπὶ τὸ ἵματιον καὶ ἐπὶ τὸν μηρόν αὐτοῦ ὄνομα γεγραμμένον· Βασιλεύς βασιλέων καὶ κύριος κυρίων.
17 Καὶ ἔδωσεν ἕνα ἄγγελον ἐστῶτα ἐν τῷ ἡλίῳ καὶ ἐκραξεν [ἐν] φωνῇ μεγάλῃ λέγων πάσιν τοῖς ὅρνεοις τοῖς πεπομένοις ἐν μεσοβανήματι· Δεῦτε συνάχθητε εἰς τὸ δείπνον τὸ μέγα τοῦ θεοῦ
18 ἵνα φάγητε σάρκας βασιλέων καὶ σάρκας χιλιάρχων καὶ σάρκας ἱσχυρῶν καὶ σάρκας ἵππων καὶ τῶν καθημένων ἐπ’ αὐτῶν καὶ σάρκας πάντων ἔλευθέρων τε καὶ δουλών καὶ μικρῶν καὶ μεγάλων.

sarkas basileōn). “Pieces of flesh” (plural of sarx, flesh) and of all classes and conditions of men who fell in the battle.

19 Καὶ ἔδωσεν τὸ θηρίον καὶ τοὺς βασιλείς τῆς γῆς καὶ τὰ στρατεύματα αὐτῶν συνηγμένα ποιήσαι τὸν πόλεμον μετὰ τοῦ καθημένου ἐπὶ τοῦ ἵππου καὶ μετὰ τοῦ στρατεύματος αὐτοῦ.
20 καὶ ἐπιάσθη τὸ θηρίον καὶ μετ’ αὐτοῦ ὁ ψευδοπροφήτης ὁ ποιήσας τὰ σημεία ἐνώπιον αὐτοῦ, ἐν αἷς ἐπλάνησεν τοὺς λαβόντας τὸ χάραγμα τοῦ θηρίων καὶ τοὺς προσκυνοῦντας τῇ εἰκώνι αὐτοῦ· ξώντες ἐβλήθησαν οἱ δύο εἰς τὴν λίμνην τοῦ πυρός τῆς καιομένης ἐν θείῳ.
21 καὶ οἱ λοιποὶ ἀπεκτάνθησαν ἐν τῇ ρομφαίᾳ τοῦ καθημένου ἐπὶ τοῦ ἵππου τῇ ἐξέλθουσῃ ἐκ τοῦ στόματος αὐτοῦ, καὶ πάντα τὰ ὅρνεα ἐχορτάσθησαν ἐκ τῶν σαρκῶν αὐτῶν.

20:1 Καὶ ἔδωσεν ἄγγελον καταβαίνοντα ἐκ τοῦ οὐρανοῦ ἤχοντα τὴν κλεῖν τῆς ἀβύσσου καὶ ἄλωσιν μεγάλην ἐπὶ τὴν χείρα αὐτοῦ.

halusin megalēn. Paul wore a halusis (alpha privative and luo, to loose) in Rome (2Ti_1:16, as did Peter in prison in Jerusalem (Act_12:6).

2 καὶ ἔκράτησεν τὸν δράκοντα, ὁ δόξις ὁ ἄρχαίος, ὃς ἦστιν Διάβολος καὶ ὁ Σατανᾶς, καὶ ἔδησεν αὐτὸν χίλια ἕτη

In this book of symbols how long is a thousand years? All sorts of theories are proposed, none of which fully satisfy one. Perhaps Peter has given us the only solution open to us in 2Pe_3:8 when he argues that “one day with the Lord is as a thousand years and a thousand years as one day.” It will help us all to remember that God’s clock does not run
by ours and that times and seasons and programs are with him. This wonderful book was written to comfort the saints in a time of great trial, not to create strife among them.

3 καὶ ἔβαλεν αὐτὸν εἰς τὴν ἀβύσσον καὶ ἐκλεισεν καὶ ἐσφράγισεν ἐπάνω αὐτοῦ, ἵνα μὴ πλανησῇ ἔτι τὰ ἔθνη ἄχρι τελεσθῆ τὰ χίλια ἐτη. μετὰ ταῦτα δὲ λυθήσαν αὐτὸν μικρὸν χρόνον.

4 Καὶ εἶδον θρόνος καὶ ἐκάθισαν ἐπὶ αὐτοὺς καὶ κρίμα ἐδόθη αὐτοῖς, καὶ τὰς ψυχὰς τῶν πεπελεκισμένων διὰ τὴν μαρτυρίαν Ἰησοῦ καὶ διὰ τὸν λόγον τοῦ θεοῦ καὶ οἵτινες οὐ προσεκύνησαν τὸ θηρίον οὐδὲ τὴν εἰκόνα αὐτοῦ καὶ οὐκ ἔλαβον τὸ χάραγμα ἐπὶ τὸ μέτωπον καὶ ἐπὶ τὴν χείρα αὐτῶν. καὶ ἠξίσαν καὶ ἐβασίλευσαν μετὰ τοῦ Χριστοῦ χίλια ἐτη.

5 οἱ λοιποὶ τῶν νεκρῶν οὐκ ἠξίσαν ἄχρι τελεσθῆ τὰ χίλια ἐτη. Ἀὕτη ἡ ἀνάστασις ἡ πρώτη.

6 μακάριος καὶ ἄγιος ὁ ἔχων μέρος ἐν τῇ ἀναστάσει τῇ πρώτῃ ἐπὶ τούτων ὁ δεύτερος θάνατος οὐκ ἔχει ἐξουσίαν, ἀλλ’ ἔσονται ἱερεῖς τοῦ θεοῦ καὶ τοῦ Χριστοῦ καὶ βασιλεύσουσιν μετ’ αὐτοῦ [τὰ] χίλια ἐτη.

“No hint is given as to where this service is to be rendered and this royalty to be exercised” (Swete).

7 Καὶ ὅταν τελεσθῇ τὰ χίλια ἐτη, λυθήσεται ὁ σατανᾶς ἐκ τῆς φυλακῆς αὐτοῦ καὶ ἐξελεύσεται πλανῆσαι τὰ ἔθνη τὰ ἐν ταῖς τέσσαρες γυναικαῖς τῆς γῆς, τὸν Γώγ καὶ Μαγώγ, συναγαγεῖν αὐτοὺς εἰς τὸν πόλεμον, ὅν ὁ ἀριθμὸς αὐτῶν ὡς ἡ ἀμοιβὴ τῆς θαλάσσης.

Magog is first mentioned in Gen 10:2. The reference here seems to be Eze 38:2, where both are mentioned. Josephus (Ant. I. 6. 1) identifies Magog with the Scythians, with Gog as their prince. In the rabbinical writings Gog and Magog appear as the enemies of the Messiah. Some early Christian writers thought of the Goths and Huns, but Augustine refuses to narrow the imagery and sees only the final protest of the world against Christianity. Clearly then the millennium, whatever it is, does not mean a period when Satan has no following on earth, for this vast host rallies at once to his standard.

9 καὶ ἀνέβησαν ἐπὶ τὸ πλάτος τῆς γῆς καὶ ἐκύκλευσαν τὴν παρεμβολὴν τῶν ἁγίων καὶ τὴν πόλιν τὴν ἡγαπημένην, καὶ κατέβη πόρ ἐκ τοῦ οὐρανοῦ καὶ κατέφαγεν αὐτοὺς.

10 καὶ ὁ διάβολος ὁ πλανῶν αὐτοὺς ἐβλήθη εἰς τὴν λίμνην τοῦ πυρὸς καὶ θείου ὑπού καὶ τὸ θηρίον καὶ ὁ ψευδοπροφήτης, καὶ βασανίσθησονται ἡμέρας καὶ νυκτῶς εἰς τοὺς αἰῶνας τῶν αἰώνων.

For basanizo see Rev 9:5; Rev 14:10. It means to torture or torment, or harass.

11 Καὶ εἶδον θρόνον μέγαν λευκόν καὶ τὸν καθήμενον ἐπ’ αὐτόν, οὗ ἀπὸ τοῦ προσώπου ἐφυγεν ἡ γῆ καὶ ὁ οὐρανός καὶ τόπος οὗ εὑρέθη αὐτοῖς.

“The absolute purity of this Supreme Court is symbolized by the colour of the Throne” (Swete).
12 καὶ εἶδον τοὺς νεκροὺς, τοὺς μεγάλους καὶ τοὺς μικροὺς, ἔστώτας ἐνώπιον τοῦ θρόνου. καὶ βιβλία ἴνοικησαν, καὶ ἄλλο βιβλίον ἴνοικησαν, οὲ ἔστιν τῆς ζωῆς, καὶ ἐκρίθησαν οἱ νεκροὶ ἐκ τῶν γεγραμμένων ἐν τοῖς βιβλίοις κατὰ τὰ ἔργα αὐτῶν.

We are saved by grace, but character at last (according to their works) is the test as the fruit of the tree.

13 καὶ ἔδωκεν ἡ θάλασσα τοὺς νεκροὺς τοὺς ἐν αὐτῇ καὶ ὁ θάνατος καὶ ὁ ἄνδρος ἐδωκαν τοὺς νεκροὺς τοὺς ἐν αὐτοῖς, καὶ ἐκρίθησαν ἕκαστος κατὰ τὰ ἔργα αὐτῶν.

14 καὶ ὁ θάνατος καὶ ὁ ἄνδρος ἐβλήθησαν εἰς τὴν λίμνην τοῦ πυρός. οὗτος ὁ θάνατος ὁ δεύτερος ἐστίν, ἡ λίμνη τοῦ πυρός.

There is no more fear of death (Heb_2:15), for death is no more.

15 καὶ εἶ τις οὐχ εὑρέθη ἐν τῇ βιβλίῳ τῆς ζωῆς γεγραμμένος, ἐβλήθη εἰς τὴν λίμνην τοῦ πυρός.

In this short sentence the doom is told of all who are out of Christ, for they too follow the devil and the two beasts into the lake of fire.