

Rev. 18:1-8 mws

V. 1

Μετὰ

marker of time after another point of time, after, ‘after this’

marker of a point of time closely associated with a prior point of time, after

εἶδον

AAI1sg

fr. εἶδον

to perceive by sight of the eye, see, perceive

to see, sight, seeing

ἄλλον

pertaining to that which is other than some other entity, other, distinguished from a previously mentioned subject or object

pertaining to that which is other than some other item implied or identified in a context, other, another

ἄγγελον

a transcendent power who carries out various missions or tasks, messenger, angel

a supernatural being that attends upon or serves as a messenger of a superior supernatural entity, angel

καταβαίνοντα

PAPtcpMSA

fr. καταβαινω

to move downward, come/go/climb down, of coming down from heaven, cf. 10:1, 20:1

to move down, irrespective of the gradient, to move down, to come down, to go down, to descend

οὐρανοῦ

transcendent abode, heaven, as the dwelling-place (or throne) of God

the supernatural dwelling place of God and other heavenly beings, heaven

ἔχοντα

PAPtcpMSA

fr. ἔχω

to possess or contain, have, own, to possess something that is under one’s control

to experience a state or condition, generally involving duration, to experience, to have

ἐξουσίαν

potential or resource to command, control, or govern, capability, might, power, cf. 9:3, 19, 13:2,

4

the power to do something, with or without an added implication of authority, power

μεγάλην

pertaining to being above standard in intensity, great
the upper range of a scale of extent, with the possible implication of importance in relevant contexts, great, greatly, to a great degree, intense

γῆ

surface of the earth as the habitation of humanity, earth
the surface of the earth as the dwelling place of mankind, in contrast with the heavens above and the world below, earth, world

ἐφωτίσθη

API3sg

fr. φωτιζω

to cause to be illumined, give light to, light (up), illuminate, passive
to cause light to shine upon some object, in the sense of illuminating it, to illuminate, to shine upon

ἐκ

marker denoting origin, cause, motive, reason, from, of, of the effective cause, by, because of
marker of cause or reason, with focus upon the source, because of

δόξης

the condition of being bright or shining, brightness, splendor, radiance, of transcendent beings
state of brightness or shining, brightness, shining, radiance

V. 2

ἔκραξεν

AAI3sg

fr. κραζω

to communicate something in a loud voice, call, call out, cry
to shout or cry out, with the possible implication of the unpleasant nature of the sound, to shout, to scream

ἰσχυρᾶ

pertaining to being high on a scale of extent as respects strength or impression that is made, violent, loud, mighty, etc. cf. v. 10, 19:6
a high point on a scale of extent and with the implication of strength involved in the activity or state, great, greatly, intense, severe

φωνῆ

the faculty of utterance, voice, any form of speech or other utterance with the voice can take place, cf. v. 4, 5;2, 6:10, 7:2, 10, 14:7
the human voice as an instrument of communication, voice

Ἐπεσεν ΑΑΙ3sg fr. πιπτω
to experience loss of status or condition, fall, be destroyed, with focus on lamentation, cf. 14:8,
Isa. 21:9, Jer. 51:8
to suffer or experience destruction, to experience destruction, to be destroyed

μεγάλη
pertaining to being relatively superior in importance, great, of things, great, sublime, important
pertaining to being great in terms of status, great, important

ἐγένετο ΑΜdepΙ3sg fr. γινομαι
to experience a change in nature and so indicate entry into a new condition, become something
to come to acquire or experience a state, to become

κατοικητήριον
dwelling(-place), 'it has become a dwelling-place of evil spirits' i.e. they have taken possession
of it, cf. Jer. 9:10, contrast Eph. 2:22
a place of dwelling, whether an object or area, dwelling place, dwelling, 'has become a dwelling
place of demons'

δαμονίων
a hostile transcendent being with status between humans and deities, spirit, power, hostile
divinity, evil spirit, some live in deserted places, hence a ruined city is a 'habitation of
(malevolent) powers' cf. Isa. 13:21, 34, 11, 14, Baruch 4:35
an evil supernatural being or spirit, demon, evil spirit

φυλακή
the place where guarding is done, prison, of the nether world or its place of punishment, the
fallen city of Babylon becomes a haunt for all kinds of unclean spirits and birds cf. 20:7, 1 Pet.
3:19
a place for wild animals and evil spirits to dwell, haunt, lair, dwelling place, 'and a haunt for
every unclean spirit, every unclean bird, and every unclean wild animal'

πνεύματος
an independent noncorporeal being, in contrast to a being that can be perceived by the physical
senses, spirit, evil spirits
an evil supernatural being or spirit, demon, evil spirit

ἀκαθάρτου

pertaining to that which may not be brought into contact with the divinity, impure, unclean, of birds and other animals

pertaining to moral impurity, especially of evil spirits, cf. 16:13

pertaining to being ritually unacceptable, either as the result of defilement or because of the very nature of the object itself, defiled, ritually unclean

an evil supernatural spirit which is ritually unclean and which causes persons to be ritually unclean, unclean spirit

ὀρνέου

bird, every bird that is unclean and detestable (for cultic reasons, e.g. the owl, heron, pelican, great horned owl) cf. 19:17, 21, contrast Deut. 14:11

any kind of bird, wild or domestic, bird, in the NT, the reference is to unclean birds, either birds of prey or scavengers

θηρίου

any living creature, excluding humans, animal, beast, of real animals, ‘cage for every kind of unclean animal’

any living creature, not including man, animal

μεμισσημένου

PfPPtcpNSG

fr. μισῶ

to have a strong aversion to, hate, detest, ‘unclean and loathsome’ (for cultic reasons) of birds to dislike strongly, with the implication of aversion and hostility, to have, to detest

V. 3

ὅτι

marker of causality, because, since

marker of cause or reason, based on an evident fact, because, since, for, in view of the fact that

ἐκ

marker denoting origin, cause, motive, reason, from, of

marker of the source of an activity or state, with the implication of something proceeding from or out of the source, from, by

οἴνου

punishments that God inflicts on the wicked, wine, figurative extension of ‘wine’ in apocalyptic symbolism, to ‘drink’ as wine, cf. 14:8, 10, 16:19, 17:2, 19:15

a fermented beverage made from the juice of grapes, wine

θυμοῦ

intense expression of the inner self, frequently expressed as strong desire, passion, passionate longing, ‘the wine of her passionate immorality’ cf. 14:8, cf. 16:19, 19:15

an intense, passionate desire of an overwhelming and possibly destructive character, intense, desire, overwhelming passion

πορνείας

immorality of a transcendent nature, fornication, in imagery, of polytheistic cult in the mystic city Babylon, which appears in Revelation as a prostitute with an international clientele, ‘the wine of her passionate immorality’ cf. 14:8, 17:2, 4

to engage in sexual immorality of any kind, often with the implication of prostitution, to engage in illicit sex, to commit fornication, sexual immorality, fornication, prostitution

πέπωκάν

PfAI3pl

fr. πινω

in an idiom with added words that make the sense clear, ‘drink the cup’ = submit to a severe trial, or death, cf. 14:10

to consume liquids, particularly water and wine, to drink, drinking

ἔθνη

a body of persons united by kinship, culture, and common traditions, nation, people
the largest unit into which the people of the world are divided on the basis of their constituting a socio-political community, nation, people

βασιλεῖς

one who rules as possessor of the highest office in a political realm, king, generally of a male ruler who has unquestioned authority in a specific area, king, ‘earthly kings’

one who has absolute authority within a particular area and is able to convey this power and authority to a successor, king

γῆς

surface of the earth as the habitation of humanity, earth

the surface of the earth as the dwelling place of mankind, in contrast with the heavens above and the world below, earth, world

μετ'

marker of association in general sense denoting the company within which something takes place, with, with genitive of person in company with whom something takes place, the associative aspect can also derive expression from the fact that two opposite parties exert influence upon one another or that one party brings the other to adopt a corresponding, and therefore common attitude, in a friendly, or at least not in hostile fashion, cf. v. 9, 2:22, 14:4, 17:2

marker of the experiencer of an event, with the added implication of association, with, to

ἐπόρνευσαν

AAI3pl

fr. πορνεω

engagement in polytheistic cult, fornication, in imagery, of polytheistic cult in the sense 'practice image-worship/idolatry, cf. v. 9, 17:2

to engage in sexual immorality of any kind, often with the implication of prostitution, to engage in illicit sex, to commit fornication, sexual immorality, fornication, prostitution

ἔμποροι

one who travels by ship for business reasons, merchant, denotes wholesale dealer in contrast to retailer, cf. v. 11, 15, 23

one who is engaged in commerce and trade, merchant, trader, 'the merchants of the world grew rich from her unrestrained lust'

δυνάμεως

something that serves as an adjunct of power, resource, also wealth, 'the excessive wealth' the ability to perform a particular activity or to undergo some experience, ability, capability

στρήνους

sensuality, luxury

to live sensually by gratifying the senses with sexual immorality, to live sensually, to live intemperately, lust, sensual living, 'and the merchants of the earth grew rich from her overwhelming lust'

ἐπλούτησαν

AAI3pl

fr. πλουτεω

to be relatively high on a scale of opulence, be rich, aorist - become rich, cf. v. 15, 19

to prosper to the point of being rich, to become rich, to become wealthy, to prosper

V. 4

ἤκουσα

AAI1sg

fr. ἀκουω

to have or exercise the faculty of hearing, hear

to hear, hearing, cf. v. 22

ἄλλην

pertaining to that which is other than some other entity, other
pertaining to that which is other than some other item implied or identified in a context, other,
another

φωνήν

see above

οὐρανοῦ

see above

Ἐξέλθατε

AAImp2pl

fr. ἐξέρχομαι

to move out of or away from an area, of animate entities, go out, come out, go away, retire, of
humans, frequently with indication of the place from which
to move out of an enclosed or well-defined two or three-dimensional area, to go out of, to depart
out of, to leave from within

λαός

people of God, people, of Christians, cf. 21:3
a collective for people who belong to God, people of God

ἐξ

marker denoting separation, from, out of, away from
extension from an area or space, usually with the implication of removal out of a delimited area,
from, out from, out of

ἵνα

marker to denote purpose, aim, or goal, in order that, that
marker of purpose for events and state, in order to, for the purpose of, so that

συγκοινωνήσητε

AAS2pl

fr. συγκοινωνεω

to be associated with someone in some activity, be connected with something, in the sense of
actually taking part, cf. Eph. 5:11
to be associated in some joint activity, with the implication, in some contexts, of a somewhat
enduring relation, to participate with, to be in partnership with, to associate with

ἁμαρτίαις

a departure from either human or divine standards of uprightness, sin
a state of being sinful, sinfulness, a prominent feature in Johannine thought
to act contrary to the will and law of God, to sin, to engage in wrongdoing, sin
the moral consequence of having sinned, guilt, sin

πληγῶν

a sudden calamity that causes severe distress, blow in the sense 'a blow of fate' plague,
misfortune, cf. v. 8, 9:18-20, 11:6, 15:1, 6, 8, 16:9, 21, 21:9, 22:18
a widespread contagious disease, often associated with divine retribution, plague, pestilence

λάβητε

AAS2pl

fr. λαμβανω

to be a receiver, receive, get, obtain, of punishments
to experience some event or state, often with the implication of something negatively valued, to
undergo, to experience

V. 5

ὅτι

see above

ἐκολλήθησαν

API3pl

fr. κολλω

to be closely associated, cling to, attach to, cling (closely) to something, figurative – cling to =
come in close contact with, 'the sins have touched the heaven = reached the sky (two expressions
are telescoped)'
to begin an association with someone, whether temporary or permanent, to join, to join oneself
to, to become a part of

ἁμαρτίαι

see above

ἄχρι

marker of extension up to a certain point, as far as, cf. 14:20
extension up to or as far as a goal, to, up to, as far as

οὐρανοῦ

see above

ἐμνημόνευσεν AAI3sg fr. μνημονεω
remember, keep in mind, think of, mention, ‘God has remembered her wicked deeds to punish them’
to recall or be aware of information, and as a result to respond in an appropriate manner (for example, punishing, helping, honoring, etc., depending upon the context) to recall, to remember, ‘God has remembered her crimes... implies much more than God’s mental state in remembering the crimes of Babylon. The reference is clearly to God’s both remembering and punishing’

ἀδικήματα
a violation of norms of justice, a wrong, crime, misdeed
what is done in an unrighteous or unjust manner, unrighteous act, crime

V. 6

ἀπόδοτε AAImp2pl fr. ἀποδιδωμι
ἀπέδωκεν AAI3sg fr. ἀποδιδωμι
to recompense, whether in a good or bad sense, render, reward, recompense, ‘render to her as she herself has rendered to others’ cf. Psa. 137:8
recompense someone, whether positively or negatively, depending upon what the individual deserves, to reward, to recompense, cf. Rom. 2:6

ὥς
a comparative particle, marking the manner in which something proceeds, as, like
relatively weak marker of a relationship between events or states, as, like

διπλώσατε AAImp2pl fr. διπλωω
to double, ‘pay back double’
to cause a quantity to be twice as much, to double, to cause twice as much as, ‘pay her back twice as much as she has done’

διπλᾶ

διπλοῦν

double, two-fold, ‘pay back double’
twice the quantity, twice as much, double, ‘and pay her back double for what she has done’ it is possible that in some contexts διπλους does not mean precisely ‘twice as much’ but simply ‘much more.’ For example, in Rev. 18:6, it may be appropriate to translate ‘pay her back much more for what she has done’

κατὰ

marker of norm of similarity or homogeneity, according to, in accordance with, in conformity with, according to, to introduce the norm which governs something, as a periphrases to express equality, similarity, or example, in accordance with, just as, similar(ly) to
marker of a relation involving similarity of process, in accordance with, in relation to

ἔργα

that which displays itself in activity of any kind, deed, action, deed, accomplishment, of the deeds of humans, exhibiting a consistent moral character, referred to collectively as ‘the works’
that which is done, with possible focus on the energy or effort involved, act, deed

ποτηρίῳ

a vessel used for drinking, cup, figurative, the concept of drinking a cup of suffering, of undergoing a violent death, cf. 14:10, 16:19
an object from which one may drink, cup

ἐκέρασεν

AAI3sg

fr. κεραυνυμι

κεράσατε

AAImp2pl

fr. κεραυνυμι

to mix liquid components, mostly of water with wine (to dilute high alcoholic strength), mix, ‘in the cup in which she has mixed, mix her a double portion! cf. 14:10
to mix substances, normally liquids, to mix, ‘in the cup in which she has mixed, mix her a double portion’

V.7

ὅσα

pertaining to degree of correlative extent: ‘to the degree that...to the same degree’
a degree of correlative extent, to the degree that, to the same degree, as much as, ‘give her as much suffering and grief as the glory and luxury she gave herself’

ἐδόξασεν

AAI3sg

fr. δοξαζω

to influence one’s opinion about another so as to enhance the latter’s reputation, praise, honor, extol

to speak of something as being unusually fine and deserving honor, to praise, to glorify, praise

ἐστρηνίασεν

AAI3sg

fr. στρηνιαω

live in luxury, live sensually, cf. v. 9

to live sensually by gratifying the senses with sexual immorality, to live sensually, to live intemperately, lust, sensual living,

τοσοῦτον

pertaining to a high degree of quantity, so much, so great, referring back to ὅσα
a degree of correlative extent, to the degree that, to the same degree, as much as, ‘give her as much suffering and grief as the glory and luxury she gave herself’ it is also possible to render as ‘to the degree that she glorified herself and lived in luxury, to that same degree give her torment and sorrow’

δότε

AAImp2pl

fr. διδωμι

this word relates to an activity or an abstract object, and with translation frequently determined by the noun object, especially often of God and Christ: give, grant, impose (of punishments etc.), ‘send torment and grief upon someone’

to cause people to undergo some experience, with the probable implication of something which is in retribution for something done, to cause, to make experience

βασανισμὸν

the severe pain experienced through torture, torment, cf. v. 10, 15, 9:5, 14:11

severe pain associated with torture and torment, torment, severe pain, severe suffering

πένθος

sorrow as experience or expression, grief, sadness, mourning, ‘see, have, experience sorrow’ cf. v. 8, 21:4

to experience sadness or grief as the result of depressing circumstances or the condition of persons, to be sad, to grieve for, to weep for, sorrow, grief

ὅτι

see above

καρδία

heart as seat of physical, spiritual and mental life, as center and source of the whole inner life, with its thinking, feeling, and volition, of inner awareness, say to oneself, i.e. think, reflect, without saying anything aloud

the causative source of a person’s psychological life in its various aspects, but with special emphasis upon thoughts, heart, inner self, mind

ὅτι

marker of narrative or discourse content, direct or indirect, that

marker of discourse content, whether direct or indirect, that, the fact that

Κάθημαι PM/PdepI1sg fr. καθημαι
to be in a seated position, sit, in the special sense, 'be enthroned' in majesty
to be in a seated position or to take such a position, to sit, to sit down, to be seated, sitting

βασίλισσα
a female ruler within a specific area and with authority to pass her ruling power on to a successor, queen
a female ruler who has absolute authority within a particular area and who is able to pass on the power to rule to a successor, queen

χήρα
a woman whose husband has died, widow, metaphorically in the proud words of the harlot of Babylon
a woman whose husband has died, widow

ἴδω AAS1sg fr. εἶδον
to experience something, see something = experience something
to experience an event or state, normally in negative expressions indicating what one will not experience, to experience, to undergo

V. 8

διὰ
marker of something constituting cause, the reason why something happens, results, exists, because of, for the sake of
marker of cause or reason, with focus upon instrumentality, either of objects or events, because of, on account or, by reason of

μᾶ
a single person or thing, with focus on quantitative aspect, one, in contrast to more than one
one, in contrast to more than one, one

ἡμέρα
civil or legal day, including the night, day
a period of time beginning at sunset and ending at the following sunset, day

ἦξουσιν FAI3pl fr. ἦκω
to make an appearance or come to pass, come, impersonal, of events
to have come or to be present, with respect to some temporal reference point, to happen, to have happened

πληγαὶ

see above

θάνατος

the termination of physical life, death, natural death

the process of dying, to die, death

πένθος

see above

λιμός

famine, 'in famine' cf. 6:8

a widespread lack of food over a considerable period of time and resulting in hunger for many people, famine, hunger

πυρὶ

fire, of earthly fire, as an important element in creation, cf. 3:18, 8:8, 12:20, 17:16

fire

κατακαυθήσεται

FPI3sg

fr. κατακαίω

burn down, burn up, consume by fire, cf. 8:7, 17:16

to destroy something by burning, to burn something down, to burn something up, to reduce to ashes

ἰσχυρὸς

pertaining to being strong physically, mentally, or spiritually, strong, of living beings, of transcendent beings, of God

pertaining to having power, powerful, strong

κύριος

one who is in position of authority, lord, master, of transcendent beings, as a designation of God a title for God and for Christ, one who exercises supernatural authority over mankind, Lord, Ruler, One Who commands

κρίνας

AAPtcpMSN

fr. κρίνω

to engage in a judicial process, judge, decide, condemn, also hand over for judicial punishment, as a legal technical term, of the divine tribunal occupied by God or Christ, administer justice, judge, cf. 19:2

to judge a person to be guilty and liable to punishment, to judge as guilty, to condemn, condemnation