**is fallen, which hath made all the nations drink of the wine of the wrath of her fornication** (two things are mingled: 1) the  
wine of her fornication, of which all nations have drunk, ch. xvii. 2: and 2) the wine of the wrath of God which He shall  
give her to drink, ver. 10, and ch. xvi. 19,  
‘The latter is the retribution for the former:  
the former turns into the latter: they are  
treated as one and the same. The whole  
is from Jer. li. 7, 8, where Babylon is a  
cup in the Lord’s hand of which the nations  
are made to drink. This is the first  
mention of Babylon, hereafter to be so  
much spoken of, I reserve treatment of  
the interpretation till ch. xvii.: only mentioning by anticipation that Rome, pagan  
and papal, but principally papal, is intended). {9} **And another third angel followed  
them, saying with a loud voice, If any  
one worshippeth the beast and his image**(see above, ch. xiii. 15), **and receiveth the  
mark on his forehead, or upon his hand**(ch. xiii. 16), **he also** (**also** either 1] may  
be almost redundant, introducing the latter  
portion of the sentence merely as an addition to the former, or 2] may mean, as  
well as Babylon, The former sense seems  
to me the more probable) {10} **shall drink of  
the wine of the wrath of God, which is  
mingled** (i.e. as A.V. poured into the  
cup. From the almost universal custom of mixing wine with water, the common term for preparing wine, putting it into  
the cup came to be *to mingle*. Hence  
the apparent contradiction in terms here  
[and in the Psalm below]. The figure  
of the cup of the Lord’s wrath is found in  
Ps. lxxiv. 8, in the Septuagint version,  
“*In the hand of the Lord is a cup, full  
of the mixture of pure wine... all the  
sinners of the earth shall drink it*,”  
from which this is evidently taken) **in  
the enp of His anger, and shall be  
tormented with fire and brimstone in the  
presence of the [holy] angels and in the  
presence of the Lamb** (seo ch. xx. 10,  
and Isa. in the reff., from which the: imagery comes, ‘The meaning is as in Luke  
xvi 23 ff, that the torments are visible  
to the angels and the Lamb): {11} **and the  
smoke of their torment goeth up to  
ages of ages** (see Isa. in the reff., and  
Gen. xviii. 28, which doubtless is the  
fountain-head: also ch. xix. 3): **and  
they have not rest (from torment) day  
and night who worship the beast and  
his image; and whoever** (from speaking  
collectively the solemn declaration becomes  
even more solemn by individualizing) **receives the mark of his name, Here** (viz.  
in the inference to be drawn from the  
certainty of everlasting torment to all who  
worship the beast or receive his mark :