but other great capitals of nations fell,  
from the violence and extent of the earthquake. We have its further consequences  
presently): **and Babylon the great** (mentioned specially, although really the same  
[see the places referred to above] with the  
appellation of the great city, because of her  
special adulterous character to be hereafter  
described. The destruction of the material  
city of Rome is but the beginning of the  
execution of vengeance on the mystic  
Babylon) **was remembered before God, to  
give her the cup of the wine of the fierceness of His wrath** (see on this figure of the  
cup, ch. xiv. 8, note, The sense is, that  
all these material judgments were but prefatory; the divine intent, in the midst of  
them, being to make Babylon drink the  
cup of His wrath in her judgment which  
follows): {20} **and every island fled** (the effects  
of the earthquake are resumed, the mention of Babylon coming into remembrance  
being parenthetical, and suggested by the  
great city having been split into three  
parts. On the sense, as belonging to the  
imagery of the Great Day, see ch. vi. 14),  
**and there were found no mountains** (not  
as A.V,, “the mountains were not found,”  
The expression is far stronger than this:  
amounting to that in ch, vi. 14, that every  
mountain was removed out of its place and  
was looked for in vain), **and a great hail**  
(see reff. Egypt is again in view) **as of a talent in weight** (i.e. having each hail  
stone of that weight. Diodorus Siculus  
speaks of hailstones of a mina each in  
weight as being enormous: and the talent  
contained *sixty* minæ. Josephus speaks  
of the stones which were thrown from the  
machines in the siege of Jerusalem as each of  
a talent weight) **descendeth from heaven  
on men: and men blasphemed God by  
reason of the plague of the hail, because  
great is the plague of it exceedingly** (i.e.  
mankind in general,—not those who were  
struck by the hailstones, who would instantly die,—so far from repenting at this  
great and final judgment of God, blasphemed him and were impenitent. The issue  
is different from that in ch, xi, 13, where the  
remnant feared, and gave glory to God).

CH. XVII., XVIII.] THE JUDGMENT OF BABYLON. And herein,   
  
XVII. 1—6.] *The  
description of Babylon under the figure of  
a drunken harlot, riding on the beast.*{1} **And there came one of the seven angels  
which had the seven vials** (we are not  
told which of the seven, and it is idle to  
enquire. The seventh has been conjectured,  
because under the outpouring of his vial  
Babylon was remembered) **and talked with  
me saying, Hither, I will shew thee the  
judgment of the great harlot that sitteth  
upon** [the] **many waters, {2} with whom the  
Kings of the earth** [have] **committed  
fornication, and they who inhabit the**