16. Saying, ‘Alas, alas, for the great city, that was clothed with fine linen  
and purple, and scarlet, and was gilded with gold and precious  
stones, and pearls. 17. For in one hour wealth so great was laid  
desolate.[’]”  
  
 To give us a high idea of the importance of her  
commerce, the merchants of the earth appear in two of  
the sections.  
 The speakers see not God’s hand in the blow. They  
do not say, “Thy will be done.” They are astonished  
and sorrowful at the sudden wreck of the city and of  
their own hopes.  
  
 “And every captain, and every passenger,1 and sailors, and as  
many as plough the sea, stood afar off. 18. And shouted when  
they saw the smoke of her burning, ‘What city is like the Great  
City!’ 19. And they cast dust on their heads, and shouted, weeping  
and mourning, saying, ‘Alas, alas, for the Great City in  
which grew rich all that had ships in the sea, because of her  
costly expenditure: for in one hour was she laid desolate!’”  
  
 As Babylon is a place of such splendour, passengers  
from other lands resort to it, to behold its grandeur.  
These, too, mourn over its fall: the object of their voyage  
is destroyed. This enumeration of passengers among the  
company of the sea-borne, leads one to believe that the  
great capabilities of the Euphrates as a river, navigable  
for ships for 400 or 500 miles from its mouth, will be  
fully developed.  
  
 20. “Rejoice over her, thou heaven, and ye saints, and ye  
apostles, and ye prophets; for God avenged you on her.”  
  
 “Heaven” now includes three classes: “saints,  
apostles, prophets.” All such are risen from the dead.  
Heaven and earth are in awful contrast. Earth rejoices over God’s slain prophets: heaven rejoices over  
God’s destruction of their murderers. Violence and  
iniquity cannot be tolerated for ever.  
  
1 Πᾶς ὁ ἐπὶ τόπον πλέων. Tregelles.