the pertinacious noise, of the frog), **for**  
(gives a reason for their being like frogs)  
**they are spirits of demons doing miracles**(this is a plain declaration of the interpretation of these three, and by it the limits  
of interpretation are clearly set, and must  
not be overpassed. The explanation of these  
as men, or sects of men, is therefore  
clearly wrong) **which go forth over the  
Kings of the whole earth** (it is the uniform  
testimony of the prophetic Scriptures, that  
the antichristian power shall work signs  
and wonders as means of deceiving man-  
kind: see Matt. xxiv. 24; 2 Thess. ii. 9)  
**to gather them together to the war of  
that great day of Almighty God** (that  
day viz. which is explained in detail in the  
subsequent part of the prophecy, ch. xix.  
17 ff. This great gathering of the beast  
and the kings of the earth against God  
and the Lamb, is the signal for the immediate and glorious appearing of the Lord.  
And therefore follows an exhortation to be  
ready, and clad in the garments of righteousness, when He shall come). {15} **Behold, I come** (the Seer speaks in the name of  
Christ) **as a thief** (that personal advent  
shall happen when many least expect  
when the world is secure in the ungodliness of ages): **blessed is he that watcheth,  
and keepeth his garments, lest he walk  
naked and they** (men) **see his shame** (the  
figure is that of one apprehending the  
thief’s coming, and therefore keeping  
watch in his clothes, not undressing. In  
the spiritual sense, the garments are the  
robe of righteousness put on by faith in  
Him who is our Righteousness: and the  
walking naked is that destitution of these  
garments which will at that day bring  
shame before assembled men and angels).  
{16} **And they** (the unclean spirits, as is evident from **gathered them** being merely a recital  
of the purpose, *to gather them*, announced  
in ver. 14: not, the angel of the sixth vial,  
as Bengel ; nor God, as Hengstenberg and  
Ebrard) **collected them together to the  
place which is called in Hebrew Har-  
magedon** (it is evidently in the meaning  
of the Hebrew name of this place that its  
appropriate significance lies. For otherwise why should in Hebrew be prefixed to  
it? When St. John does this in his  
Gospel, in the cases of Bethesda, v. 2,  
Gabbatha, xix. 13, Golgotha, xix. 17, and  
in this book in the case of Abaddon, ix. 11,  
it is each time not without such reference:  
see the notes in those places. But this  
circumstance does not deprive the name of  
geographical reality: and it is most probable on every account that such reality  
exists here. The words **the place which  
is called** would surely not be used except  
of a real place habitually so named, or by  
a name very like this, Nor need we  
search far for the place pointed out. Harmagiddo, the ‘mountain of Megiddo,’ designates at least the neighbourhood where  
the Canaanitish Kings were overthrown  
by Barak, Judg. v. 19: an occasion which  
gave rise to one of the two triumphal songs  
of Israel recorded in the Old ‘Test., and  
therefore one well worthy of symbolizing  
the great final overthrow of the Kings of  
the Earth leagued against Christ. That  
a name slightly differs from that given in  
the Old Test. where it is the plain [2 Chron.  
xxxv. 22] or the waters (Judges, as above]  
of Megiddo, is of slight consequence, and  
may be owing to a reason which I shall  
dwell on below, The Septuagint in both  
places adopts the form which we have here,  
Megiddo or -eddo. Nor must it be forgotten, that Megiddo was connected with