another overthrow and slaughter, viz. that  
of Josiah by Pharaoh-Necho [2 Kings xxiii.  
29; 2 Chron. as above], which though not  
analogous to this predicted battle in its  
issue, yet served to keep up the character  
of the place as one of overthrow and calamity: compare also Zech. xii. 11, and the  
striking description, 2 Chron. xxxv. 25, of  
the ordinance of lamentation for Josiah.  
At Megiddo also another Jewish King,  
Ahaziah, died of the wounds received from  
Jehu, 2 Kings ix. 27, The prefix Har,  
signifying “mountain,” has its local propriety: see Stanley’s description of the  
plain of Esdraelon, in the opening of his  
Sinai and Palestine, ch. ix. And to the  
fisherman of the lake of Galilee, who would  
know Megiddo, as he saw its background  
of highland lit up by the morning or evening sun across the plain from his native  
hills, the name would doubtless be a familiar one. Still there may have been a  
deeper reason which led to, or at all events  
justified the prefix. As the name now  
stands, it has a meaning ominous of the  
great overthrow which is to take place on  
the spot).

**17—21,**] {17} **And the seventh poured out  
his vial upon the air** (the consequences are  
presently seen), **and there came forth a  
voice out of the temple from the throne**(the voice, as in ver. 1, of God himself.  
This is rendered even more certain here by  
the addition of from the throne), **saying,  
It is done** (the limitation of the meaning to  
“that is done which was commanded,” viz.  
the outpouring of the seven vials, is in fact  
no limitation ; for the plagues are the *last*  
plagues: if therefore they are done, all is done. But the declaration is of course  
made in anticipation, and imports that the  
outpouring of the seventh vial had done that  
which should accomplish all and bring in  
the end. One who had fired a train would  
say, “It is done,” though the explosion  
had not yet taken place). {18} **And there were  
lightnings and voices and thunders** (the  
usual accompaniments at the close of each  
series of visions, see ch. viii. 5, xi. 19.  
But as before remarked, these phænomena  
occur here in rather a different connexion  
from that in the other two places. Here,  
they are more the result of the outpouring  
of the last vial, and they do not conclude,  
but only begin its effects, which do not,  
cease until the destruction of Babylon and  
the great overthrow of the antichristian  
hosts): **and there was a great earthquake**  
(this may perhaps be not without connexion  
with the pouring out of the vial into the  
air: in the descriptions of earthquakes we  
read of the darkened and lurid appearance  
of the air preceding the shock), **such as  
was not from the time when there was  
a man** (not, “since man was”) **upon the  
earth, such an earthquake, so great. {19} And  
the great city** (Rome: compare ch. xi. 8  
and note, xiv. 8, xvii. 18, xviii. 10, 16,  
18, &c., 21) **became into** (i.e. was divided  
or split, viz. by the earthquake, into) **three  
parts** (see ch. xi. 13, where a similar judgment takes place at the end of the episode  
of the two witnesses. The *three* parts are  
supposed by Düsterd. to refer to the three  
arch-enemies just now mentioned. But  
this is very uncertain : see on the tripartite  
division at ch. viii. 7), **and the cities of  
the nations fell** (not only the greatest city,