in the Introduction, § i. parr. 110, 111).  
{14} **And the armies which are in heaven**  
(not the holy angels only, but the glorified  
saints: “*they that are with Him*” of  
ch. xvii. 14, who are spoken of in reference to this very triumph, and are said  
to be “*called and chosen and faithful*”  
**followed Him upon white horses, clothe  
in fine linen** [raiment], **white, pure**  
(this clothing also speaks for the saints  
being included in the triumphal procession: see ver. 8, and ch. vi. 11), {15} **And out of His mouth goeth forth a sharp  
sword** (see ch. i. 16, ii. 12, 16), **that with**  
(as invested in or with) **it He may smite  
the nations; and He** (there is an emphasis in this and the following clause  
on the word **He**, which however would be  
too strongly rendered by “*himself*”) **shall  
rule** (see ch. ii. 27, xii. 5, and note) **them**  
(their component members) **with a rod of  
iron: and He** (and none other, as we know  
from Isa. lxiii. 3) **treadeth** (it is His office  
to tread) **the winepress of the wine of the  
fierceness of the wrath** (of the outbreaking of the anger: see on ch. xvi. 19) **of  
Almighty God. {16} And He hath upon His  
vesture and upon His thigh a name  
written** (i.e. most naturally, written at  
length, partly on the vesture, partly on the:  
thigh itself; at the part where, in an  
equestrian figure, the robe drops from the  
thigh. The usual way of taking the  
words is to suppose the **and** explanatory  
or definitive of the former words, “on  
His vesture,” and that on the part of  
it covering His thigh. Others imagine  
a sword, on the hilt of which the name  
is inscribed, But there is no trace of this  
in the text. Cicero describes “a beautiful  
figure of Apollo, on whose thigh was inscribed in small silver letters the name of  
the artist, Myro: and Pausanias speaks  
of the dedicatory inscription of a statue  
being engraved on its thigh), **King of  
Kings, and Lord of Lords** (ch. xvii. 14).

17—21.] *Defeat and destruction of the  
beast and the false prophet and the kings  
of the earths* preceded by (17, 18) an  
*angelic proclamation*, indicating the vastness of the slaughter.  
{17} **And I saw an** (literally, one) **angel  
standing in the sun** (not only as the  
place of brightness and glory becoming the  
herald of so great a victory, but also as  
the central station in mid-heaven for  
those to whom the call was to be made):  
**and he cried with a great voice, saying  
to all the birds which fly in mid-heaven,  
Come, be gathered together** (see, on the  
whole of this proclamation, Ezek. xxxix.  
17 ff., of which it is a close reproduction: also Matt. xxiv. 28) **to the great  
banquet of God, {18} that ye may eat the**