1064 REVELATION. XVI.   
   
   
 AUTHORIZED VERSION REVISED. AUTHORIZED VERSION.   
 cles, which go forth unto the kings cles, which go forth unto   
 teath andot, of the +? whole world, to gather| the kings whole world, and   
 ‘he is them to Ithe war of the great day) gather them to the battle   
 by, of God Almighty. 15" Behold, I   
 come asa thief. Blessed is he that Of that great day of God   
 a, watcheth, and keepeth his garments, Almighty. Behold, I   
 \*Jest he walk naked, and they see come as a thief. Blessed   
 16\* And they gathered is he that watcheth, and   
 keepeth his garments, lest   
 ¢\* his shame. ~ | see walk naked, and they   
 them together to the place called in| gathered them together   
 te twithone Hebrew + Harmagedon. 17 And the|##o @ place called in the   
 al ie t 8 Hebrew tongue Armaged-   
 The H \don. 7 And the seventh   
 nd in of our (the MSS. have axpivates).   
   
 the pertinacious noise, of the frog), for from gathered them being merely a recital   
 (gives a reason for their being like frogs) of the purpose, fo gather them, announced   
 they are spirits of demons doing miracles in ver. 14: not, the angel of the sixth vial,   
 (this is a plain declaration of the interpre- as Bengel ; nor God, as Hengstenberg and   
 tation of these three, and by it the limits Ebrard) collected them together to the   
 of interpretation are clearly set, and must place which is called in Hebrew Har-   
 not be overpassed. ‘The explanation of these magedon (it is evidently in the meaning   
 as men, or sects of men, is therefore of the Hebrew name of this place that its   
 clearly wrong) which go forth over the appropriate significance lies. For other-   
 Kings of the whole earth (it is the uniform wise why should in Hebrew be prefixed to   
 testimony of the prophetic Scriptures, that it? When St. John does this in his   
 the antichristian power shall work signs Gospel, in the cases of Bethesda, v. 2,   
 and wonders as means of deceiving man- Gabbatha, xix. 13, Golgotha, xix. 17, and   
 kind: see Matt. xxiv. 24; 2 Thess. ii. 9) in this book in the case of Abaddon, ix. 11,   
 to gather them together to the war of it is time not withont such reference :   
 that great day of Almighty God (that see the notes in those places. But this   
 day viz. which is explained in detail in the circumstance does not deprive the name of   
 subsequent part of the prophecy, ch. xix. geographical reality: and it is most pro-   
 17 4f.. This great gathering of the beast bable on every account that such reality   
 and the kings of the earth against God exists here. The words the place whicl   
 and the Lamb, is the signal for the imme- is called would surely not be used except   
 diate and glorious appearing of the Lord. of areal place habitually so named, or by   
 And therefore follows an exhortation to be a name very like this, Nor need wo   
 ready, and clad in the garments of righte- search far for the place pointed out. Har-   
 ousness, when He shall come). Behold, magiddo, the ‘mountain of Megiddo,’ de-   
 I come (the Seer speaks in the name of signates at least the neighbourhood where   
 Christ) as a thief (that personal advent the Canaanitish Kings were overthrown   
 shall happen when many least expect by Barak, Judg. v. 19: an oceasion which   
 when the world is secure in the ungodl gave rise to one of the two triumphal songs   
 ness of ages): blessed is he that watcheth, of Israel recorded in the Old ‘Test., and   
 and keepeth his garments, lest he walk therefore one well worthy of symbolizing   
 naked and they (men) see his shame (the the great final overthrow of the Kings of   
 figure is that of one apprehending the the Barth leagued against Christ. ‘That   
 thict’s coming, and therefore keeping e name differs from that given in   
 watch in his clothes, not undressing. In the Old Test. where it is plain [2 Chron.   
 the spiritual seuse, the garments are the xxxv. 22] or the waters (Judges, as above]   
 robe of righteousness put on by faith in of Megiddo, is of slight consequence, and   
 Him who is our Righteousness: and the may be owing to a reason which 1 shall   
 walking naked is that destitution of these dwell on below, ‘The Septuagint in both   
 garments which will at that day bring places adopts the form which we have here,   
 shame before assembled men and angels). Megiddo or -eddo. Nor must it be forgot   
 ‘And they (the unclean spirits, is evident ten, that Megiddo was connected with