The wicked see it, and taunt him, as the graceless boys  
of Bethel taunted Elisha, after the ascent of his Master  
—“Ascend, baldhead!” 1  
 After this parenthesis the history proceeds as before.  
It is designed to intimate to us that the miraculous  
rapture of God’s servants to Him will no more interrupt  
the world’s sinful ways than the strokes of judgment  
already delivered. The embassy of the three spirits  
effects its purpose. From east and from west, kings,  
nations, armies assemble. The very spot is indicated.  
“It is called in Hebrew, Armageddon.”  
 The word signifies “Mountain of Megiddo.” 2 This  
points to the broad valley of Jezreel in the Holy Land,  
a spot in which so many battles have been fought in days  
past. There Barak fought against Sisera and Jabin.  
  
 17. “And the seventh poured out his bowl on the air; and a  
great voice went forth out of the temple of the heaven, saying, ‘It  
is done.’”  
  
 The consequences of this bowl, then, appear, first in  
heaven, then in air, then on earth. First, the voice from  
the throne; then, angelic voices; then in the air,  
thunders and lightnings; then the rocking of earth, and  
its consequences to the abodes of men.  
 The temple appears at the close of each series of judgments,  
  
 1 Then the reproach was the nakedness of the head; at this  
time the nakedness is general, but figurative. To Elisha, too, was  
given another cloak.  
 2 That Armageddon should be translated “the *mountain* of  
Megiddo,” will appear satisfactorily to any one who will investigate  
the way in which the LXX represent the Hebrew characters in  
Greek. Thus “Haran” with the Hebrew “He” (Gen. xi. 26) is by  
them given as Αρραν (Arran). “Hara” (1 Chron. v. 26) with the  
Hebrew “He” is rendered in Greek characters by Αρρα (Arral in  
the Aldine and Complutensian editions).  
 Had the word begun instead with the Hebrew Heth, they would  
have represented it thus: Χαρραν (Gen. xi. 31) (Charran). Χωρηβ  
is the Heb. הרב Exod. iii. 1.