**fell upon the third part of the rivers and  
upon the fountains of the waters** (it can  
hardly be said, as Düsterdieck, that we  
are here as matter of course to understand, on the *third part* of the fountains,  
any more than we are to limit “*all green  
grass*” in ver. **7** to all the grass within  
the third part of the earth). {11} **And the  
name of the star is called Wormwood**  
(in the original, *Apsinthos*. The medicinal use of the plant was known to the  
ancients), and **the third part of the  
waters became** (*was turned into*) **wormwood: and many [of the] men** (who  
dwelt by these waters: such may be the  
force of the art. But the expression may:  
be general: **many men) died from the  
waters, because they were embittered**  
(compare the converse history, Exod. xv.  
23 ff., of the bitter waters being made  
sweet by casting a certain tree into them.  
See also 2 Kings ii. 19 ff. The question  
whether wormwood was a deadly poison  
or not, is out of place here. It is not said  
that all who drank, died. And the effect  
of any bitter drug, however medicinally  
valuable, being mixed with the water  
ordinarily used, would be to occasion  
sickness and death. It is hardly possible  
to read of this third plague, and not to  
think of the deadly effect of those strong  
spirituous drinks which are in fact water  
turned into poison. The very name *absinthe* is not unknown in their nomenclature : and there is no effect which could  
be so aptly described by the falling of fire  
into water, as this, which results in *ardent* spirit,—in that which the simple islanders  
of the South Sea call *firewater*. That this  
plague may go on to destroy even this  
fearful proportion of the ungodly in the  
latter days, is far from impossible, considering its prevalence even now in some  
parts of the civilized world, But I mention this rather as an illustration, than as  
an interpretation). {12} **And the fourth angel  
blew his trumpet: and the third part of  
the sun was struck** (it is not said, as in  
the case of the former three trumpets,  
*with what*. And this absence of an instrument in the fourth of these correlative  
visions perhaps teaches us not to attribute  
too much import to the instruments by  
which the previous ones are brought  
about. It is the stroke itself, not its  
instrument, on which attention should be  
directed) **and the third part of the moon  
and the third part of the stars, that the  
third part of them might be darkened,  
and the day might not shine during the  
third part of it** (the limitation of the  
**third** **part** is now manifestly to time, not  
to brightness. So A.V. rightly, “for a  
third part of it.” That this consequence  
is no natural one following upon the obscuration of a third portion of the sun, &c.,  
is not to be alleged as any objection, but  
belongs to the altogether supernatural  
region in which these visions are situated.  
Thus we have a globe of fire turning seawater to blood—a burning star embittering the waters: &c.), **and the night in  
like manner** (i.e. the night as far as she  
is, by virtue of the moon and stars, a time