**angels which are bound** (so A. V. rightly :  
“*are* bound” is the true perfect passive,  
not “have been bound”) **on** (not “*in*,”  
as A.V.) **the great river Euphrates** (the  
whole imagery here has been a crux of the  
interpreters: as to who these angels are,  
aud what is indicated by the locality here  
described. I will only venture to point out,  
amidst the surging tumult of controversy,  
one or two points of apparent refuge to  
which we *must not* betake ourselves. First,  
we must not yield to the temptation, so  
attractive at first sight, of identifying these  
four angels with the four angels standing  
on the four corners of the earth and holding  
in the four winds, in ch. vii. 1 ff. For  
the mission of these angels is totally distinct  
from theirs, as the locality is also.  
There is not a syllable of *winds* here, nor  
any hurting of earth, sea, or trees. Secondly,  
the question need not perplex us  
here, whether these are good or bad angels:  
for it does not enter in any way into consideration.  
They simply appear, as in other  
parts of this book, as ministers of the divine  
purposes, and pass out of view as soon as  
mentioned. Here, it would almost seem  
as if the angelic persons were little more  
than personifications : for they are immediately  
resolved into the host of cavalry.  
Thirdly, that there is nothing in the text  
to prevent “the great river Euphrates”  
from being meant literally. Düsterdicek  
maintains, that because the rest of the  
vision has a mystical meaning, therefore  
this local designation must have one also:  
and that if we are to take the Euphrates  
literally and the rest mystically, endless  
confusion would be introduced. But this is  
quite a mistake, as the slightest consideration  
will shew. It is a common practice in  
Scripture allegory to intermingle with its  
mystic language literal designations of time  
and place. Take for instance the allegory in  
Ps. lxxx. 8, 11, “Thou hast brought a vine  
out of Egypt.... it sent out its boughs  
unto the sea, and its branches unto the  
river:” where, though the vine and its  
boughs and branches are mystical, Egypt,  
the sea, and the river, are all literal. See  
some good remarks on this in Mr. Elliott’s  
1st vol., p. 331 ff., where the above example  
is cited among others). {15} **And the four angels  
were loosed, which had been prepared  
against** (in reference to) **the hour  
and day and month and year** (viz. which  
had been appointed by God : the appointed  
hour occurring in the appointed day, and  
that in the appointed month, and that in  
the appointed year. The article **the**, prefixed,  
and not repeated, seems to make this  
meaning imperative. Had the article been  
repeated before each, the ideas of the appointed  
hour, day, month, and year would  
have been separated, not, as now, united :  
had there been no article, we *might* have  
understood that the four were to be added  
together to make up the time, though even  
thus the “*against*” occurring once only  
would have made some difficulty)**, that  
they should kill the third part of men** (on  
the third part, see above, ver. 7. It seems  
necessary, that in this term, **men**, we are  
to include only the “*dwellers on the earth*”  
of ch. viii. 13, not any of the servants of  
God): {16} **and the number of the armies of  
the cavalry was twice myriads of myriads**(i.e. 20,000 x 10,000: = 200,000,000, two  
hundred millions. The number seems to  
be founded on those in Ps. lxviii. 17, Dan.  
vii. 10)**;—I heard the number of them.  
And after this manner** (i. e. according to