on the spot where the power and presence  
of the beast had its proper residence):  
**and his kingdom** (those lands which  
owned his rule) **became darkened** (as in  
the ninth Egyptian plague, Exod. x, 21 ff.,  
the darkness is specially sent over the  
land, not occasioned by any failure of the  
lights of heaven). **And they** (the inhabitants: the subjects of the beast. They  
are by and by identified with those who  
had received his mark) **chewed their  
tongues** (which, says Andreas, is a sign  
of excessive and intolerable pain) **from  
their pain** (viz, under which they were  
previously suffering: not, that occasioned  
by the darkness, which would not of itself  
occasion pain: see below), {11} **and blasphemed  
the God of heaven** (see ch. xi. 13) **by  
reason of their pains and their sores**  
(these words bind on this judgment to  
that of the first and following vials, and  
shew that they are cumulative, not simply  
successive. The sores, and pains before  
mentioned, are still in force), **and repented  
not of their works.**

**12.**] **And the sixth poured out his  
vial upon the great river Euphrates:  
and its water was dried up, that the  
way of the kings which come from the  
rising of the sun might be prepared**(notice, but not to be blindly led by it,  
the analogy of the sixth trumpet, also  
having reference to the river Euphrates.  
In order to understand what we here read,  
we must carefully bear in mind the context. From what follows under this same  
vial, we learn that the kings of the whole  
earth are about to be gathered together  
to the great battle against God, in which  
He shall be victorious, and they shall utterly perish. The time is now come for  
this gathering: and by the drying up of  
the Euphrates, the way of those kings  
who are to come to it from the East is  
made ready. This is the only understanding of these words which will suit the context, or the requirements of this series of  
prophecies. For to suppose the conversion  
of Eastern nations, or the gathering together of Christian princes, to be meant,  
or to regard the words as relating to any  
auspicious event, is to introduce a totally  
incongruous feature into the series of vials,  
which confessedly represent the “seven last  
*plagues*.” Andreas explains it as above:  
and so Bleck, Ewald, De Wette, Düsterd.,  
and others).

**13—16,] {13}** **And I saw out of the mouth of  
the dragon** (who is still in the prophetic  
scene, giving his power to the beast, ch.  
2) **and out of the mouth of the beast and  
out of the mouth of the false prophet** (viz.  
the second beast of ch. xiii, 11 ff. Compare ch. xix, 20, xx. 10) **three unclean  
spirits like frogs** (in shape and character.  
In the entire absence of Scripture symbolism,—for the only mention of frogs besides  
this is in, or in regard to, the relation of  
the plague in Egypt,—we can only explain  
the similitude from the uncleanness, and