C fio REVELATION. 1009   
   
 AUTHORIZED VERSION. AUTHORIZED VERSION REVISED.   
   
 sounded, and there followed |‘ and there was hail and fire mingled 1 eget.   
 Rail and fire mingled with| « j , it was ca 4 ¥ upon the xa xvi,   
 in blood   
 blood, and they were cast |!” bloo   
 their mouths, and stood in attitude to blow he content with the literal With   
 them). every allowance for the indisputable inter-   
 7—12.] The first four trumpets. It mixture, in many places, of literal alle-   
 has been before observed, that as in the gorical meanings, all analogy requires that   
 case of the seals, so here, the first are in the same series of visions, when one   
 marked off from the last three. ‘The dis- judgment is to destroy earth, trees, and   
 tinetion is here made, not only, as there, ‘grass, and another not to injure earth,   
 Dy an intrinsie feature running through trees, or grass, but men only, the earth,   
 the fonr, bat by the voice of the eagle in trees, and grass should bear the same   
 ver. 13, introducing those Jutter meaning in the two eases. We may fairly   
 and giviug them also a say then, that the plagues of the four   
 ture. Andas we there maintained [see note mer trumpets affect the accessories of   
 on ch. vi.8] any interpretation, to be life—the earth, the trees, the green grass,   
 right, must take intouveonnt this dif the waters as means of transit and of sub-   
 Vetween the four and the three, so h sistence, the lights of heaven :—whereas   
 also. But in order to the taking into ac- those of the last two affect life itself,   
 conut of this diflerence, must gain some former by the infliction pain, the latter   
 approximate idea of its import. Does the of death.   
 intrinsic feature, common to these four A certain analogy may be noticed, but   
 plagues, bear a general interpretation which not a very close one, between these plagu   
 will suit their character as distinguished and those in Egypt of old. ‘The analogy   
 from the other three? I imagine it does. is not close, for order is not the sume,   
 For, whereas cach of those three [or rather nor are all particulars coutained in the one   
 of the former two of them, for, as has been series which are contained in the other:   
 observed, the seventh forms the solemn but the resemblance is fur too striking to   
 conclusion to the whole] evolves a course of pass without remark. We have the hail   
 plagnes including separate and independent and fire, the water turned to blood, the   
 details, these four are connected and inter- darkness, the locusts[, the infliction of   
 dependent. Their common feature is de- death]: five, in fact, not six, out of the   
 struction and corruption: not total, it is ten. “The Egyptian plagues are beyond   
 trne, but partial: in each case to the doubt remembered in the sacred imagery,   
 amount expressed by the third part: but if they are not reproduced.   
 this fractional actionappears again ‘The seeret of interpretation here I be-   
 under the sixth trumpet, ch. ix. 15, 18, lieve to be this : whole seven trumpets   
 and therefore clearly must not be pressed bring before us the punishment of the   
 as carrying the distinctive character of the enomies of God daring the period indicated   
 first four (on its import see note below, by their course. These punishments are   
 ver. 7). It is in the kind of exercise which not merley direet infletions of plagues,   
 their agency finds, that these four trampets consist in great part of that judicial retri-   
 are especially distingnished. The plagues bution on them that know not God, whieh   
 indicated by them are entirely inflicted arises from their own depravity, and in   
 natural objects: the earth, trees, grass, which their own sins are made to punish   
 sea, rivers, lights heaven: whereas those themselves, This kind of punishment   
 cated by the two latter are expressly comes before us especially in the four first   
 to be inflicted on men, and not on na- trumpet-visions. Thevarious natural acces-   
 tural objects: compare ch. ix. 4, Surely, sories of life are ravagei, or are turned to   
 however those natural objects are in each poison. In the first, the earth and its   
 case to be understood, this is a point not produce are ravaged with fire: in the   
 lightly to be passed over. Nor can it fail second, the sea is mingled with blood, and   
 to strike every nnprejudiced student, that ships, which should have been for men’s   
 we must not, as is done by many exposi- convenience, are destroyed. In the third,   
 tors, interpret the earth and grass and the waters and springs, the essential re-   
 trees as signifying nations and men in freshments of life, are poisoned, and death   
 the former portion of the series of visions, is oceasioned by drinking of them. In the   
 and then, when the distinetion between fourth, the mitural lights of heaven are   
 these and men is made in the latter part, darkened. So that I regard these first four