REVELATION, 1017   
   
   
 ZED VERSION AUTHORIZED VERSION REVISED.   
 tongue hath his name Apol- he hath his name Apollyon. One ten-vittas.   
 lyon. 8 One w s past; woe is past; behold, there come   
 (out CIES there come two woes more after these things.   
 two woes more hereafler, 3 And the sixth angel sounded,   
 13 And the sixth angel heard   
 sounded, and I heard a and T a voice from the   
 of the yolden four whick [four] ¢ horns of the golden altar ¢ mereading   
 uncertain,   
 ts before God, “saying 0. which is before God, ! saying to ‘have here   
 the trumpet, Loose which had the sixth angel which had the tut tea   
 trumpet, Loose . the decane   
 the Sinaitie the from the horns of: the Lheard the of the drive omits   
   
 lators express it by perdition (apoleia), (the same altar as that previously men-   
 So that this is the local naine personified : tioned in eh, viii, 3 and vi, 9, w see   
 or rather perhaps that ubstract name per- notes, From ch. xvi. 7 it would appear   
 sonified, from which the local import itself that the voice probably proceeded from the.   
 is derived), and in the Greck he has for altar itself, as uttering the ery   
 his name Apollyon (the name seems chosen of vengeance for the blood shed on it ; com-   
 from the Septuagint word apoleia: see pare ch. vi. 9, with which ery of the mar-   
 aboy It is a question, who this tyred saints the whole series of retributive   
 angel of the abyss i aps, for accu- judgments is comected. The reading of   
 te distinction’ we must not iden- the Sinaitic MS. [sce margin] is very re-   
 him with Satan himself,—eompare ch. markable, and may represent the original   
 3,.9,—bnt most regard him as one of the text. To suppose that the ery from the   
 principal of the bad angels). ‘The one (first) altar is indicative of an altar having been   
 wae hath passed: behold, there cometh the scene of some special sin on the part of   
 (singular, the verb applying simply to that the men of Roman Christendom, and so   
 which is future, without reference ns yet to to apply it to the perversions of Christian   
 its plurality) two woes after these things. rites in the Romish Church, is surely to   
 here is an endless Babel of coufuse the whole imagery of the vision.   
 and historical interpretation of Jocusts For it is not of any altar in the abstract   
from the pil. The most that we ean say that we are reading, but of the golden altar   
 of their import is, that they belong toa which was before God, where the prayers   
 series of judgments on the ungodly which of the saints had been offered by the angel,   
 will immediately precede the seeond advent ch. viii. 3, 5: and the voice is the result   
 of onr Lord: that the various und myste- those prayers, in aceordance with which   
 rious particulars of the vision will doubt those judgments are inflicted. The   
 clear themselves up to the church of God, horns ‘again, representing the enceinte of   
 when the time of its fulfihnent arrives: the altar, not any special rites with which   
 but that no such clearing up has yet taken the horns of au altar were concerned, ean-   
 f among not be pressed into the service of the above-   
 ‘ion will noticed interpretation, but simply belong   
 iy reader who is him- to the propriety of that heard and seen.   
 self the servant of a preconceived system. The voice proceeded from the surface of   
 13—21.] The sixth Trumpet. And the the altar, on which the prayers had been   
 sixth angel blew his trumpet, and I heard offered: and that surface was by   
 a voice (literally, one voice: but it is the horns) saying to the sixth angel, who   
 doubtful, in the uncertain authenticity of had the trumpet (viz. that one now before   
 the word four, whether any stress is to be us,—belonging to the present vision), Loose   
 Tnidt on tliis or not. Vitringa gives it (it is too much to say that the angel him-   
 the emphasis, — that the four horns si- sclf is made the active minister of this   
 mullaneously uttered, nota diverse, bu, loosing : we do not read “ and he went and   
 one and the same voice :” and so Hengsten- loosed” following, but simply “und the   
 Derg. ‘The wlegorical interpreters give it four angels, &c. were loosed.” We must   
 various imports—the ugreement of the four therefore believe that the command is   
 Gospels,—that of the prayers of exiled given to him only in so far as he is the   
 Jews, &e.) out of the [four] horns of represen e and herald of all that takes   
 the golden altar which was before God place under his trumpet-blowing) the four