1018 REVELATION. IX.   
   
 AUTHORIZED VERSION REVISED. AUTHORIZED VERSION.   
   
 web. xvi which are bound "on the great: angels which are bound in   
 river Euphrates. 15 And the four the great river Euphrates.   
 angels were loosed, which had been 13 And the four angels   
 prepared against the hour, and day, were loosed, which were   
 and month, and year, that they prepared for an hour, and   
 might slay the third part of men. a day, and a month, and a   
 16 And \*the number of the armies year, for to slay the third   
 Yof the horsemen were two hundred part of men. % And the   
 thousand thousand: \*and I heard ‘number of the army of the   
 the number of them. 17 And after horsemen were two hundred   
 this manner I saw the horses in the thousand thousand : and I   
 vision, and them that sat on them, heard the number of them.   
 W And thus I saw the   
 horses in the vision, and   
 them that sat on them,   
   
 Scripture allegory to intermingle with its   
 angels which are bound (so A. V. rightly : anystie language literal of time   
 “are bound” is the true perfect passive, and place. ‘Take for instance the allegory   
 not “have been bound”) on (not “in,” Ps, Ixxx.8, 11, “Thou hast brought a vine   
 ‘as A.V.) the great river Euphrates (te out of Egypt»... it sent out its bonghs   
 whole imagery here has been a crux of the unto the sea, and its branches unto the   
 interpreters :'as who these angels are, river:” where, thongh the vine and its   
 aud what is indicated by the locality here boughs and branches are mystical, Egypt,   
 described. I will venture to point out, the sea, and the river, all literal. “See   
 amidst the surging tumult of controversy, some good remarks on this in Mr. Elliott’s   
 one or two points of apparent refuge to Ast vol., 331 ff., the above exainple   
 which we must not betake ourselves. First, is cited among others). And the four an-   
 we must not yield to the temptation, so gels were loosed, which bad been pre-   
 attractive at first of identifying these pared against (in reference to) the hour   
 four angels with the four angels standing and day and month and year (viz. which   
 on the four corners of the earth and hold- had been appointed by God : the appointed   
 ing in the four winds, in eh. vii, 1 ff. hour occurring in the appointed day, and   
 the mission of these angels is totally dis- that in the appointed month, and that in   
 tinct from theirs, as the locality is also, the appointed year. The article the, pre-   
 There is not a syllable of winds here, nor fixed, and not repeated, seems to make this   
 any hurting of earth, sea, or trees. Se- meaning imperative. Had the article been   
 condly, the question need not. perplex us repeated before cach, the ideas of the ap-   
 here, whether these are good or bad angel: pointed hour, day, month, and year would   
 for it does not enter in any way into eon- have been separated, not, as now, united :   
 sideration. ‘They simply as in other had there been no article, we might have   
 parts of this book, as of the divine understood that the four were to be added   
 purposes, and pass out of view as soon as together to make up the time, though even   
 mentioned. Here, it would almost seem thus the “against” occurring once only   
 as if the angelic persons were little more would have made some difficulty), that   
 than personifications : for they are imme- they should kill the third part of men (on   
 diately resolved into the host of eavalry. the third part, see above, ver. 7. It scems   
 Thirdly, that there is nothing in the text necessary, that in this term, men, we are   
 to prevent “the great river Euphrates” to include only the “dvellers on the earth”   
 from being meant literally. Diisterdicek of ch, viii. 13, not any of the servants of   
 maintains, that beeause the rest of the God): and the number of the armies of   
 vision has a mystical meaning, therefore the cavalry was twice myriads of myriads   
 this loeal designation must.have one a (i.e. 20,000 x 10,000: = 200,000,000, two   
 and that if we are to take the Kuphrat lundred anillions. The number seems to   
 Jiterally and the rest mystically, endless be founded on those in Ps. Ixviii. Dan.   
 confusion would be introduced. But this is vii. 10) ;—I heard the number of them.   
 quite a mistake, as the slightest consid And after this manner (i, e. to   
 tion will shew. It is a common practic