15—20, REVELATION, 1019   
   
 AUTHORIZED VERSION. AUTHORIZED VERSION REVISED,   
   
 having breastplates of fire,| having breastplates red, a fire, and   
 and of jacinth, and brim. blue, as smoke, and yellow, as brim-   
 the horses were heads the Stone: \*and the heads of the horses 1 chron.   
 re as heads of lions; and out of 2   
 heads of lions; and out of their mouths issueth fire and smoke.   
 their mouths issued fire and   
 these and brimstone. third Ww brimstone. 18 From these three   
 part of men killed, by the plagues + were the third part of men ¢ sate.   
 Jire, and by the smoke, and | y. ‘oldest   
 by the brimstone, which | killed, by the fire, and the smoke,   
 issued out of their mouths. and the brimstone, which issueth   
 ° For their power is é»/out of their mouths. 19 For the   
 their mouth, and in their| power of the horses¢ is in their   
 like unto serpents, and were mouth, and in their tails: » for their   
 uils are like unto serpents, and had   
 heads, aud with them they heads, and with them they do hurt.   
 do hurt. ™ And the rest horses},   
 Of the men which were not ‘ almost all   
 \22.And the rest of men, which were sites   
 fatter, “Shas.   
 the following description) saw I the horses proceeded from their mouth their mission,   
 in my vision (Disterdieck suggests, and to slay third part of men, was accom-   
 it seems likely enough, that this express plished) and in their tails: for their tails   
 reference to sight is inserted on account of were like serpents, having heads, and   
 the words “J heard,” which preceded) with them they hurt (i.e, inflict viz.   
 and those who sat upon them, having with the bites of the heads in which   
 (most naturally refers to both horses and they terminate. T cannot but men-   
 riders, not to riders only. The armour of tion, in no unfriendly spirit, but because,   
 both was uniform) breastplates red, as fire Doth heing friends, Truth is the dearer,   
 (the three epithets express the colours of that which may be designated the culmi-   
 the breastplates, and are to be separated, uating instance of incongrnons interpreta-   
 as belonging each to one portion of the tion in the modern English historical ex-   
 host, and corresponding to the fire, smoke, position of these prophecies. ‘These tails   
 and brimstone which proceeded out of the are, according to the Commentator, the   
 horses’ mouths below), and blue, as smoke horsetails, borne as symbols of anthority by   
 (literally, ‘The hyacinth of the ‘Turkish Pachas. Well may Mr. Barker   
 the Greeks is supposed to have been our say [Friendly Strictures, p. “an inter-   
 dark blue iris), yellow, as brimstone pretation so wild, if it refutes not itself,   
 ight yellow: such a colour as would be seems seareely capable of refutation?   
 produced by the settling fumes of brim- Happily, it does refute it: For it is   
 stone): and the heads of the horses (the convicted, by altogether leaving of view   
 horses are taken up again, both horses and the power in the mouths, which is the pri   
 riders having been treated of in the pre- cipal feature in the original vision: by   
 ceding sentence) [were] as heads of lions, making no reference to the serpent-like   
 and out of their mouths goeth forth fire character of these tails, but being wholly   
 and smoke and brimstone (i. c. inconsistent with it: by distorting the   
 ‘one of these out of the mouths of e: canon of symmetrical interpretation in   
 division of the he It is remarkable, that making the deads attached to the tails to   
 these divisions are three. though the angels am that the tails are symbols of auth   
 were four). From (indicates not rity: and by being compelled to render   
 the instrumentality, but the direction from instead of they hurt, “they commit injus-   
 which the result comes) these three plagues tice,” a meaning which, in this reference,   
 were killed the third part of men, by the the word will not bear. When it is said   
 fire and the smoke and the brimstone of fire- and smoke- and brimstone-breath-   
 which goeth forth out of their mouths. ing horses which kill the third part ot   
 For the power of the harses is in their men, that besides having power in their   
 mouth (principally; seeing that by what miouths they have it in their tails, which