5—14. REVELATION. 1063   
   
 AUTHORIZED VERSION.   
 AUTHORIZED VERSION REVISED,   
 of darkness; and they their tongues for pain, and   
 gnawed their tongues for ‘}lasphemed the God of heaven aver.o,2.   
 pain," and Uasphemed the because of their pains and © their ewes.   
 God of heaven because of sores,   
 their pains and their sores, wor fand repented not of their rver.o.   
 and repented not of their 2 And the sixth poured   
 deeds. 2 And the sixth out his vial €upon the great river geb.is.1   
 angel poured oxt his vial Euphrates; ® and the water thereof »§% Je   
 upon the great river EF ed up, ‘that the way of the tt.   
 phrates; and the water was dr which eome from the rising of   
 thereof was dried up, that|   
 the way of the kings of| the sun might be prepared.   
 the east might be prepared. I saw [} coming] out of the mouth 1 Not expressed   
 18 And Isaw three unclean of \* the dragon, and ont of the mouth , 24;   
 spirits like frogs come out of the beast, and out of the mouth of   
 of the mouth of the dragon, ‘the false prophet, three unclean Veh xis 20   
 and out of the mouth of s like   
 the beast, and out of the are spirits of damn, ° working mir   
 mouth of the false prophet. ™ spi frogs. 4" For they mi janie   
 M4 For they are the spirits = 21a iy.   
 of devils, working mira-   
 02 Thess. che xii. 14 xt   
 on the spot where the power and presence text. From what follows under this same   
 of the beast had its proper residence) : vial, we learn that the kings of the whole   
 and his kingdom (those lands which earth are about to be gathered together   
 owned his rule) became darkened (as in to the great battle against God, in which   
 the ninth Egyptian plague, Exod. x, 21 #f., He shall be victorious, and they shall ut-   
 the darkness is specially sent over the terly perish. The time is now come for   
 land, not occasioned by any failure of the this gathering: and by the drying up of   
 lights of heaven). And they (the inha- the Euphrates, the way of those kings   
 bitants: the subjects of the beast. They who are to come to it from the East is   
 are by and by identified with those who made ready. ‘This is the only understand-   
 had received his mark) chewed their ing of these words which will suit the con-   
 tongues (which, says Andreas, is a sign text, or the requirements of this series of   
 of excessive and intolerable pain) from prophecies. For to suppose the conversion   
 their pain (viz, under which they were of Eastern nations, or the gathering to-   
 previously suffering: not, that occasioned gether of Christian princes, to be meant,   
 by the darkness, which would not of itself’ or to regard the words as relating to any   
 oceasion pain: see below), and blasphemed auspicious event, is to introduce a totally   
 the God of heaven (see ch. xi. 13) by incongrnous feature into the series of vials,   
 reason of their pains and their sores which confessedly represent the “seven last   
 (these words bind on this judgment to plagues.” Andreas explains it as above:   
 that of the first and following vials, and and so Bleck, Ewald, De Wette, Diisterd.,   
 shew that they are cumulative, not simply and others).   
 successive. ‘The sores, and pains before 18—16,} And I saw out of the mouth of   
 mentioned, are still force), and repented the dragon (who is still in the propheti   
 not of their works. scene, giving his power to the beast, ch.   
 12. And the sixth poured out his 2) and out of the mouth of the beast and   
 vial upon the great river Euphrates: out of the mouth of the false prophet (viz.   
 and its water was dried up, that the the second beast of ch. xiii, 11 ff. Com-   
 way of the kings which come from the pare ch. xix, 20, xx. 10) three unclean   
 rising of the sun might be prepared spirits like frogs (in shape and character.   
 (notice, but not to be blindly led by it, In the entire absence of Scripture symbol-   
 the analogy of the sixth trumpet, also ism,—for the only mention of frogs besides   
 having reference to the river Euphrates. this is in, or in regard to, the relation of   
 In order to understand what we here read, the plague in Egypt,—we can only explain   
 we must carefully bear in mind the con- the similitude from the uncleanness, and