them intensely miserable; but they relieve themselves  
by expressing the bitter hatred of their heart against God.  
Their words are awfully wicked: but their deeds are as  
bad as ever. Their tongues offend: they are themselves  
compelled to punish them. Zech. xiv. 12; Ps.  
lxiv. 3-8. They blaspheme “the God of the heaven.”  
They return to that title, now that it is clear that He  
controls the heavenly bodies, making His sun either to  
pour down intolerable heat, or sealing up His light.  
  
 12. “And the sixth angel poured out his bowl on the great river  
Euphrates: and the water thereof was dried up, that the way of  
the kings from the rising of the sun might be prepared. 13. And  
I saw out of the mouth of the Dragon, and out of the mouth of the  
Wild Beast, and out of the mouth of the False Prophet, three  
unclean spirits, as it were frogs (come forth). 14. For they are  
the spirits of demons, working miracles, which go forth to the  
kings of the whole habitable earth, to gather them together to the  
war of that great day of the God of Hosts. 15. Behold, I come  
as a thief. Blessed is he that watcheth, and keepeth his garments,  
lest he walk naked, and they see his shame. 16. And they  
gathered them 1 together into the place which is called in Hebrew  
Armageddon.”  
  
 The kings from the West and those from the East  
make up the kings of the whole habitable earth: whom  
the Lord designs to collect in Judea to their destruction.  
Now against any one travelling from the East to  
Palestine, the Euphrates interposes its broad barrier,  
difficult to be surmounted even by individuals; and  
much more by kings and their armies. The force of  
this obstacle, which constituted the barrier and bound  
even of the Roman empire, can well be estimated by  
military men. Hence it is called “the *Great* River  
Euphrates,” its breadth and unfordable depths opposing  
difficulties of no ordinary kind. That barrier is by the  
sixth bowl withdrawn. This looks more like a blessing  
than a plague; and so will it, no doubt, be regarded by  
  
1 The neuter plural δαιμόνια taking a verb singular.