acting member is said to do that which  
the man does by its means. This is to be  
understood of the whole human race, risen  
and summoned before Him), **and** (among  
them: the **and** does not couple a separate  
class, but selects a prominent one) **they** **which** (said of the whole class: almost  
equivalent to “whoever:” “all they,  
who”) **pierced Him** (see John xix. 36 f.  
and note. As there St. John evidently  
shews what a deep impression the whole  
circumstance here referred to produced on  
his own mind, so it is remarkable here  
that he should again take up the prophecy  
of Zechariah [xii. 10] which he there cites,  
and speak of it as fulfilled. That this  
should be so, and that it should be done  
with the same word **pierced him**, not  
found in the Septuagint version of the  
passage, is a strong presumption that the  
Gospel and the Apocalypse were written  
by the same person. The persons intended  
in this expression are beyond doubt those  
to whom our Lord prophesied in like  
terms, Matt. xxvi. 64; viz. those who  
were His murderers, whether the Jews  
who delivered Him to be crucified, or the  
Romans, who actually inflicted His death.  
That the meaning must not here be generalized  
to signify all who have by their  
sins crucified the Son of God afresh, is  
plain from the consideration that this  
class are taken out from among that  
indicated by *“every eye shall see Him”*  
which precedes, whereas on that supposition  
they would be identical with it; for  
we all have pierced Him in this sense),  
**and all the tribes of the earth shall  
mourn at Him** (i.e. their mourning shall  
be directed towards Him as its object: in  
fear for themselves in regard to the consequences  
of His coming.

The prophecy  
is in allusion to Matt. xxiv. 30; and its  
sense, that all, even the holiest of men,  
shall mourn at the visible approach of that  
day. But as Bengel well remarks, there  
will be then two causes of mourning:  
*hostile terror,* and *penitential terror.* The  
former will prevail in the impenitent and  
careless world; the latter even in the comforted  
and rejoicing church. The holiest  
saint, when that Presence is manifested, in  
the midst of his “Lo, this is our God; we  
have waited for Him and He will save  
us,” will personally feel with St. Peter,  
“Depart from me, for I am a sinful man,  
O Lord.” The whole is an adaptation and  
amplification of the words of Zechariah  
xii. 10). **Yea, Amen** (both these words  
are used in 2 Cor. i. 20 as forms of ratification.  
Both together answer to the  
“Thus saith the Lord” of the prophets.  
Andreas remarks, that the **Yea** is according  
to the Greek usage, to shew the unchangeableness  
of the things said, the  
**Amen** according to the Hebrew usage,  
assuring us that no obstacle shall intervene  
so as to hinder their fulfilment).  
{8} **I am the Alpha and the Omega, saith the  
Lord God, He that is and that was and  
that is to come, the Almighty** (by whom  
are these words spoken? Certainly as  
they here stand, they must be understood  
as uttered by the Eternal Father. And  
similarly we find Him that sitteth on the  
throne speaking in ch. xxi. 5 ff. In our  
ver. 17, and in ch. xxii. 13, it is our Lord  
who speaks. Nor need we be surprised,  
that He who is of one essence with the  
Father should assert of Himself the same  
eternal being as the Father. This need  
not lead us to force the reference of any  
passage, but each must be ruled by considerations  
of its own context, Schöttgen  
gives examples of the Rabbinical  
usage of “from Aleph even to Tau,” to  
signify “completely,” “entirely:” and of  
the word *A-th* being a name of the glory  
of God, because it comprehends all the  
letters.

The title Almighty answers  
in the Septuagint version of the Old Test.  
to the Hebr. *Jehovah Sabaoth*, also to  
*Shaddai*).

**9—20.]** *Introduction to the Epistles.*