voice it was): **and when I had turned  
about I saw seven golden candlesticks**(the seven golden candlesticks are [united  
in one] part of the furniture of the tabernacle,  
Exod. xxv. 31 ff. Again, in Zech.  
iv. 2. 11, we have the *“candlestick, all  
of gold,”* with its seven lamps, Here there  
are seven separate candlesticks, typifying,  
as that *one*, the entire church, but now no  
longer bound together in one outward  
unity and one place. Each local church  
has now its candlestick, to be retained or  
removed from its place according to its  
own works):

**13.] and in the midst  
of the candlesticks one like to the Son of  
Man** (i.e. to Christ: see John v. 27: not  
simply, *“to a son of man”*)**, clothed in a  
garment reaching to the feet** (see the reff.  
in Daniel and Ezekiel, which the description  
and even the diction closely resemble.  
This long garment was a sign of high rank  
or office. Arethas supposes the dress to be  
that of the Melchisedek-priesthood; but  
without reason. See Ecclus. vii. 8, “If  
thou followest righteousness, thou shalt  
obtain her, and *put her on, as a glorious  
long robe”*), **and girt round at the breasts  
with a golden girdle** (in Dan. x. 5, Gabriel  
has his *loins* girt with gold of Uphaz.  
Some suppose a distinction—the girding  
round the loins betokening activity, while  
that round the breast is a sign of repose.  
But Hengstenberg well observes that this  
would hardly apply: for Christ is here in  
fulness of energy as ruler and orderer of  
His Church. Ebrard seems nearer the  
truth in regarding the higher girding as a  
sign of majesty. But perhaps after all the  
point is not to be pressed; for the angels  
in ch. xv. 6 are also girt *round the breasts*.  
Nor is the golden girdle distinctive of regal  
majesty: for this they also bear, ibid.):

**14.] and his head and his hairs  
[were] white like white wool, as snow**  
(by the **head** is perhaps indicated the forehead;  
not the face, which is afterwards  
described. It is only in colour, not in  
material, that His hair is compared to  
white wool; and the words, **as snow**, are  
afterwards added to impress this still more.  
The whiteness signifies *purity* and *glory*,  
not as Augustine and others think, *eternity,*  
either here or in Dan. vii. 9), **and his  
eyes as a flame of fire** (so Dan. x. 6: representing  
perhaps, as Vitringa says, “the  
perspicacity of the divine and pure mind,  
piercing all secrets.” This may be, notwithstanding  
that Gabriel has eyes like lamps  
of fire in Daniel. Though *omniscience*  
could not be ascribed to him, the figure  
might be relatively consistent. But it is  
perhaps better to consider these physical  
details rather as in themselves characteristic,  
than as emblematic of attributes lying  
beneath them. The “fiery eye” among  
the sons of men, is indicative of energy  
and power of command: so also in the Son  
of man Himself):

**15.]** **and his feet  
were like to chalcolibanus** (so literally.  
This word has defeated all the ingenuity  
of Commentators hitherto. I have in my  
Greek Testament discussed the various  
conjectures, which mostly vary between a  
*kind of brass* and a *species of incense*), as  
**if they had been burnt in a furnace** (and  
so red-hot and glowing): **and his voice as  
the voice of many waters** (Ebrard sees an  
allusion to the quiet and majestic sound of