the sea, appealing to ch. xvii. 1 and xiii.1;  
but, as Düsterdieck remarks, there seems  
to be no such allusion here, but only to the  
*power* of the voice as resembling the rushing  
of many waters. So Dan. x.6; Ezek.  
xliii. 2, where the same expression is found,  
i. 24, where the sound of the wings of  
the creatures is *“as the noise of great  
water”*).

**16.] And having** (St. John  
takes up the description from time to time  
irrespective of the construction, as if with  
separate strokes of the pencil) **in his right  
hand seven stars** (not *on* his right hand,  
as a number of jewelled rings, but *in* his  
right hand, as a wreath or garland, held in  
it. De Wette well remarks that *this*, which  
is the more natural rendering, is also required  
by the symbolism. If the seven  
churches which the seven stars symbolize,  
were *on* the Lord’s hand as rings, they  
would seem to be serving (adorning ?)  
Him, and not to be the objects of his action:  
but now that He *holds them in* his  
hand, He appears as their Guardian, their  
Provider, their Nourisher: and, we may  
add, their Possessor, who brings them out  
and puts them forth to be seen when He  
pleases. His universal Church would  
hardly be thus represented, but only a  
portion of it which it pleases Him to take  
in his hand and hold forth as representing  
the rest): **and out of his mouth a two-  
edged sharp sword going forth** (compare  
Isa. xi. 4, xlix, 2: also our ch. ii. 16, and  
Wisd. xviii. 15. The same figure occurs  
with reference to *men* in Ps. lv. 21, lvii. 4,  
lix. 7: and examples of it are given from  
the Rabbinical writings. The thing signified  
may perhaps be as in 2 Thess. ii. 8,  
and in ch. xix. 21; but clearly we must not  
exclude the attributes of the *word of God*,  
Heb. iv. 12, Eph. vi. 17. And this all the  
more, inasmuch as 1) here the Lord is represented  
not as taking vengeance on his

enemies, but as speaking with his own,  
both in the way of comforting and of  
threatening: and 2) in ch. xix. 21, where  
this very sword is again alluded to as slaying  
the Lord’s enemies, His title as sitting  
upon the horse is *“the word of God”*): **and  
his countenance** (not *general appearance*.  
Had this been so, how should the Apostle  
have noted the details just mentioned?  
for the whole figure of our Lord would  
have been too dazzling for him to contemplate.  
It is natural that after describing  
the eyes, and that which proceeded from  
the mouth, he should give the general  
effect of the countenance) **as the sun  
shineth in his strength** (see Judges v. 31:  
—that is, when unclouded and in full  
power: not necessarily at midday, but at  
any time. The construction is again  
broken: *“as the sun shining”* would be  
the regular connexion).

**17, 18.]**  
**And when I saw Him, I fell at his feet as  
dead** (the effect of the divine appearance:  
see Exod. xxxiii. 20; Job xlii. 6; Isa. vi. 5;  
Ezek. i. 28; Dan. viii. 17 ff., x. 7 ff. There  
is no discrepancy in this bodily action with  
the spiritual nature of the vision, as De  
Wette thinks, either here or in the places  
where similar physical effects are described.  
ch. v. 4, xix. 10, xxii. 8 [Dan. vii. 15].  
Düsterdieck well remarks in reply, that  
the *being in the Spirit* does not supersede  
existence in the body. Just as dreamers  
express their bodily feelings by physical  
acts, e.g. by starting or weeping, so might  
St. John while in this ecstasy : see Acts ix.  
3). **And he placed his right hand upon  
me, saying, Fear not** (see Dan. x. 12, Luke  
i. 13, 30, ii. 10, Matt. xvii. 7, Mark xvi. 6.  
These places, and the whole character of  
our Lord’s words, shew that the Apostle’s  
falling down as dead was purely from fear,  
not, as Ebrard imagines, as an expression  
of ecstatic love); **I am the first and the**