will be, to betoken its separation and insulation  
from the place where the Seer stood,  
and indeed from all else around it. The  
material and appearance of this pavement  
of the throne seem chosen to indicate majestic  
repose and ethereal purity. All kinds  
of symbolic interpretations, more or less  
fanciful, have been given. See some of  
them specified in my Greek Testament).  
**And in the midst of the throne** (not,  
as Hengstenberg, *under* the throne: their  
movements are free, see ch. xv. 7. See  
below), **and round about the throne** (i.e.  
so that in the Apostle’s view they partly  
hid the throne, partly overlapped the  
throne, being symmetrically arranged with  
regard to it, i.e., as the number necessitates,  
one in the midst of each side), **four  
living beings** (the A. V., “*beasts*,” is the  
most unfortunate word that could be  
imagined. A far better one is that now  
generally adopted, *“living-creatures:”*  
the only objection to it being that when  
we come to vv. 9, 11, we give the idea,  
in conjoining *“living-creatures”* and  
*“created,”* of a close relation which is  
not found in the Greek. I have therefore  
preferred *living-beings*, or, **beings**, which  
gives the same idea) **full of eyes before  
and behind** (this, from their respective  
positions, could be seen by St. John;  
their faces being naturally towards the  
throne. On the symbolism, see below).  
{7} **And the first living-being like to a lion,  
and the second living-being like to a  
steer** (the Greek word is not necessarily  
to be pressed to its proper primary meaning,  
as indicating the young calf in distinction  
from the grown bullock : the  
Septuagint use it for an ox generally),  
**and the third living-being having its  
face as of a man** (or, **the face of a man**),  
**and the fourth living-being like to a flying  
eagle. {8} And the four living-beings,  
each of them having six wings apiece.  
All round and within** (I prefer much  
putting a period at **apiece**, to carrying  
on the construction; as more in accord  
with the general style of this description.

Understand, after both *around*, and  
*within*,—**their wings**: the object of St.  
John being to shew, that the six wings in  
each case did not interfere with that which  
he had before declared, viz. that they were  
*full of eyes before and behind*. Round  
the outside of each wing, and up the  
inside of each [half-expanded] wing, and  
of the part of the body also which was in  
that inside recess) **they are full of eyes:  
and they have no rest by day and by  
night** (these words may belong either to  
“*have no rest,*” or to “*saying.*” I prefer  
joining it with the latter), **saying, Holy,  
Holy, Holy, Lord God Almighty** (so far is  
identical with the seraphim’s ascription of  
praise in Isa. vi. 3: **Almighty** answering  
usually, the Septuagint to *Sabaoth*,  
though not in that place), **which was, and  
which is, and which is to come** (see on  
ch.i.8).

These four living-beings are