11; Isa. iv. 5, 6; Ezek. xxxvii. 27, is announced.  
They give the fact of the dwelling  
of God *among* them, united with the  
fact of His protection being over them, and  
assuring to them the exemptions next to be  
mentioned. In the term **shall tabernacle**[so literally] are contained a multitude of  
recollections: of the pillar in the wilderness,  
of the Shechinah in the holy place, of  
the tabernacle of witness with all its symbolism.  
These will all now be realized and  
superseded by the overshadowing presence  
of God Himself). {16} **They shall not hunger  
any more, nor yet** (the repeated negative  
is exclusive, and carries a climax in each  
clause) **thirst any more, neither shall the  
sun ever light upon them, no, nor any  
heat** (as, e.g., the burning wind, the sirocco,  
which word is used in Isa. xlix. 10,  
from whence this whole sentence is taken):  
{17} **because the Lamb which is in the midst  
of the throne** (the term **in the midst of**  
is somewhat difficult to express in its strict  
meaning. Probably, the two points required  
for estimating the position would  
be the two extreme ends of the throne to the  
right and to the left) **shall tend them** (as a  
shepherd his flock), **and shall guide them  
to the fountains of the waters of life** (see  
ch. xxii. 1, and Ps. xxiii. 2): **and God shall  
wipe away every tear out of their eyes.**

All is now ready for the final disclosure  
by the Lamb of the book of God's eternal  
purposes. The coming of the Lord has  
passed, and the elect are gathered in. Accordingly,  
THE LAST SEAL IS NOW OPENED,  
which lets loose the roll.

**CH. VIII. 1.]** **And when** (or, **whenever**.  
This word occurs in the opening of this  
seal only, giving it an indefiniteness which  
does not belong to any of the rest. The  
touch is go slight as not to be reproducible  
in another language: but it can hardly be  
denied that in the Writer’s mind it exists)  
**he opened the seventh seal** (what sign  
may we expect to follow? The other six  
seals have been accompanied each hy its  
appropriate vision. Since the opening of  
the last one, followed as it was hy the portents  
and terrors of the day of the Lord,  
there has been an episodical series of visions,  
setting forth the gathering in of the  
elect, and the innumerable multitude of  
the glorified Church. What incident is  
appropriate for the removal of this last, the  
only obstacle yet remaining to the entire  
disclosure of the secret purposes of God?)  
**there was** (there became, there came on,  
supervened, from a state very different,  
viz. the choral songs of the great multitude,  
re-echoed by the angelic host) **silence  
in the heaven about half an hour** (in enquiring  
into the meaning of this silence, let  
us first see whether we have any indication  
by analogy in the book itself, which may  
guide us. In ch. x. 4, when the Apostle is  
about to write down the voices of the seven  
thunders, he is commanded to abstain, and  
not to write them down. And though  
neither the manner nor the place of that  
*withholding* exactly corresponds to this  
half-hour’s silence, yet it holds a place  
relating to the sounding of the seventh  
trumpet, quite sufficiently near to that  
of this, with regard to the seventh seal, to  
be brought into comparison with it. It  
imports 1) a passing over and withholding,  
as far as the Apostle is concerned, of that  
which the seventh seal revealed: i.e. of  
that complete unrolling of God’s book of