Vi. Wy BB REVELATION. 941   
   
   
 AUTIIORIZED VERSION. AUTHORIZED VERSION REVISED.   
 which must shortly cowé| things » must shortly come to pass ; ><!»   
 fo pass; and he sent and and ‘he signified it sending by his ech   
 signified it by his angel angel unto his servant John : \*4¢ who \*3°%5.45%.   
 unto his servant John: si. 17.   
 ?who bare record of the Yer.   
   
   
 not prophets only. ‘That John himself is even the Lord Himself like bad physicians   
 one of these servants below, docs not who delude their patients with false hopes   
 afleet this general meaning) what things {so, in the main, Stern also], is unworthy   
 must (by the necessity of the divine of a Christian Expositor, after our Lord’s   
 decree: see Matt. xvii. 10, xxiv. 6, xxvi. own plain use of the same method of   
 54al.) come to pass shortly (i.c. long. speech again and again in His prophecies   
 ‘The context, the repetition balow, “fo in the Gospels and in this book. It re-   
 time is at hand,” and the parallel ch: mains to observe, that these words cannot   
 followed, ver. 7, by “Zo, I come quickly,” with any fairness be used as furnishing   
 fix this’ meaning here, as distingui a guide to the interpretation of the pro-   
 from the other of ¢ swiftly,’ is a pheey. They are far rather to be re-   
 precluded by the form of construction in garded as a prophetic formula, common   
 the original. This expression must not with Him to whom a thousand years are as   
 be urged to signify that the ovents of one day, and nsed in order to teach us how   
 apoenlyptic prophecy were to be close at short our time, and the time of thi   
 hand: for we have a key to its meaning world, is. See on the whole, Fl   
 in Luke xviii. 8, where our Lord says, able note, and his remarks on the   
 “Shall not God avenge His elect, which surdity of Hengstenberg’s pressing the   
 cry unto Him day and night, even if He words in favour of his practerist. scheme) ;   
 is long-suffering with them? I say unto and He (Jesus Christ, not God, see ch.   
 you that He will avenge them shottly:” xxii, 16: the subject is changed, and the   
 where long delay is evidently implied. relative construction abandoned. So almost.   
 Hengstenberg, repudiates this, and says it all Commentators) signified [it] sending   
 is self-evident that these words can only by His angel (the Angel mentioned is   
 ve adduced here “by a wrong method of the same who informs the Seer in chap.   
 interpretation.” But surely t! xvii. 1, 7 15, xix. 9, xxi. 9, xxii.   
 are exactly parallel: and his strong lan- which latter place takes up this; i. 8   
 gunge here, as elsewhere, proves nothing. #.; and who is spoken of by our Lord   
 His own interpretation of the words, na- ib. 16. It is remarkable that this angel   
 tural as he seems to think it, is forecd docs not appear as the imparter of the   
 and unwarrantable. He (in common with visions until ch. xvii. Some indeed, as   
 many others) takes them to mean that the Ewald, have fancied that they trace his   
 events spoken of would very soon begin to presence in ch. iv. Land thronghont: but   
 take place, The axe, he says, lay at the ch. xvii. Lis too manifestly the introdue-   
 root of the Roman Empire when John tion to a new appearance for this to be the   
 wrote this, as it did at the root of the case; and previously to that the Seer re-   
 Persian Empire when Daniel wrote. But ceiyes his information from different per   
 this interpretation is not borne out by the Our Lord Himself opens the Apoca-   
 Greck. ‘The words caunot signify “which lyptie vision ; it is voice which   
 must soon begin to come to pass,” but, calls John up to the place of vision,   
 “whieh, in their entirety, must soon come ch. iv. 1. In vii. 13, one of the four and   
 to pass.” So that we are driven to the twenty elders speaks to him: in x. it is   
 very same sense of shortly as that in the former Dan. viii. 16, which x. 10 ff,   
 Lnke xviii. above, viz. to God's speedy him, and 1, 19, al.) to His the angel John   
 time, though He seem to delay: in stands on the question of the sea that gives   
 spite of the scorn which Hengstenberg him the book. Only in the great close of   
 pours on this meaning. His maxim, that the prophecy, opening with ch. xvii., docs   
 a Prophet, speaking to men, must speak one angel stand by him; referred to, as   
 according to men’s ideas, is worthless, here, under the name the angel. In the   
 and may be confuted by any similar pro- visions of Daniel and Zechariah an angel   
 phetic saying, even by the one which he   
 brings in its favour, Hagg. ii. and his   
 complaint, that thus we make the Srer and