REVELATION. I.   
   
   
 AUTHORIZED VERSION REVISED. | AUTHORIZED VERSION.   
 18 and I was dead, and, behold, \* I that liveth, and was dead ;   
 «2m alive for evermore t ; and ¥ have and, behold, E am alive for   
 Ms" the keys of death and of Hadés. evermore, Amen ; and have   
 \*the things the keys of hell and of   
 y - which thou therefore \*and what things death. 1° Write the things   
 iss they are, Sand the things which which thou hast seen, and   
 shall be after these; 2° the mystery the things which are, and   
 the things which shall be   
 hereafter; 2° the mystery   
 eves. of the seven stars which thou sawest| of the seven stars whick   
 aver. 12, in my right hand, “and the seven thou sawest in my right   
 golden candlesticks. The seven stars hand, and the seven golden   
 Mal 31,7, candlesticks. The seven   
 are ®angels of the seven churches :) stars are the angels of the   
 eb. ii.1,   
   
 last (sce ver. 11 above: this is the mean- whose manifested loving-kindness to thee.”   
 ing here, not as the semi-Socinian Com- ‘The connexion is better thus than with   
 mentators explain it, “Both highest in dig- ver. 11, as some: “Now that thy fear is   
 nity and also most humiliated 2” it is over, write what I bade thee.” But it is   
 eternity of God which is expressed—of Him very doubtfal whether ver. 11 is spoken by   
 who is before all and after all, and to onr Lord at all: see there) the things   
 everlasting), and the living One (not the which thou sawest (just now: vision   
 life-giving One, however true the fact may which was but now vonchsafed thee), and   
 be; nor here signifying alive from the what things they are (two meanings of   
 dead ; but itis the well-known attribute of the words thus rendered are possible. 1)   
 God, the Eternal, not in bare duration, but “the things which are,’ viz. which exist at   
 in personal life. The giving life is in- the present time. This has been taken by   
 cluded, but the word expresses far more. many Commentators, ancient and modern.   
 The A.V. is wrong in connecting these 2) a8 above, “what things they [the things   
 worils with those that follow); and I was which thou sawest] are,” i.e. signify : so   
 (I became: it was a state which I passed some of the ancients and moderns. Both   
 into) deed, and, behold, I am alive for on account of the construction in the ori-   
 evermore (see Rom. vi. 9, Acts xiii, 34, ginal [see my Greck 'Test.], because   
 am alive expresses moré emphatically the verb are, unquestionably in this mean   
 than would the simple verb “live,” the ing of occurs twice in the next verse,   
 residence and effinence of life. By this I have no hesitation in taking this latter   
 mention of His own death and revival, the meaning, as given above), and the things   
 Lord reassures His Apostle. He is not which are about to happen after these   
 only the living One in His majesty, but He (viz. after the things which thou sawest :   
 has passed through death as one of us, and the next vision, beginning with ch. iv.,   
 is come to confer life even in and through which itself opens with “after these things   
 death); and I have the keys of death and Tsaw.” I would take the verb be in the   
 of Hades (not, of hell: the two words sense of happening, not in the wide ages of   
 should never be confounded. I can bring history, but in apocalyptic vision : secing   
 up from death, yea even from the myste- that, these things meaning “the things   
 rious place of the spirits of the departed. which thou sawest,” @ present vision, the   
 ‘The figure of the keys is often used in this things which shall be will by analogy   
 book; see ch. iti, ix. 1: xx. 1. The mean the things which shall succeed these,   
 Targum of Jonathan on Deut. xxviii, 12 i.e. a future vision. Notice, it is not “the   
 says, “There are four keys in the hand of things which must come to pass,” as in   
 the Lord . . . the key of life, the tombs, ver.1: not the necessity of prophecy, but   
 of food, and of rain”? We have the gates only the sequence of things seen);   
 of death as opposed to the gates of the 20.] the mystery (i.e. the secret significa-   
 daughter of Zion, Ps. ix. 145 ef. also Job tion) of the seven stars which thou sawest   
 xxxvili, 175 and the gates of Hadés, Matt. upon (held in, and so standing over, as a   
 xvi. 16, Isa. xxxvili, 10). 19.] Write wreath) my right hand, and the seven   
 therefore (‘ hecause I have vouchsafed thee candlesticks of gold (clliptic for   
 this vision,—I whose majesty is such, and ‘and the mystery of the seven candlesticks,”