REVELATION. INV,   
   
 AUTHORIZED VERSION REVISED. AUTHORIZED VERSION.   
   
 i.5-& proceed Flightnings and ft proceeded lightnings and   
 + Buch is and thunderings : and {there thunderings and voices :   
 order were] seven Tarte of fire burn- and there were seven   
 + throne, which lamps of fire burning   
 E°yGinm are [™}the] seven Spirits of God: before the throne, which   
 Hick! 6 and before the throne as it were t| are the there was @ sea   
 fo. 2a sea of glass like unto erystal.| God. 6 like unto crystal:   
   
 + these   
 by moet the later + So our oldest n Exop. xxxvii chia. 2%   
   
 pretation being the analogy with the say- agency. So most Commentators. De   
 ings of our Lord to the Apostles, Matt. xix. Wette and Ebrard regard the representa-   
 28; Luke xxii. 30. That those sayings do tion as that of the Holy Spirit, the prin-   
 not regard the same session as this, is ciple of physical and spiritual life, whieh   
 no argument against the inference from appears only wrong by being too limited.   
 analogy. The Abbot Joachim brings Hengstenberg is quite beside the mark in   
 against this view that twelve patriarchs confidently [as usual] confining the inter-   
 were not personally holy men, and never pretation of the lamps of fire to the eon-   
 are held up as distinguished in the Old suming power of the Spirit in judgment.   
 ‘Testament. But this obviously is no valid The fact of the parallel ch. v. 6 spe:   
 objection. It is not the personal charac- of sevea cyes, and such texts as ch. glorious   
 ters, but the symbolical, that are here in Fa composite and twofold na   
 question. It might be said with equal comfort is mingled with terror, the fire of   
 justice that the number of the actus love with the fire of judgment): and be-   
 ‘Apostles is not definitely It is no fore the throne as it'were a sea of glass   
 small confirmation of the view, that in (not, “glassy,” as rendered by Elliott: the   
 ch. xv. 3, we find the double idea of the word deseribes not the appearance, but the   
 church, a made up of Old Testament and it appeared like a sea   
 New Testament saints, revealed to of glass—so clear, and so calm) like to   
 St.John; for he heard the victorions saints caystal (and that not common glass, which   
 sing the song of Moses, aud the song of the among the aneients was, as we see from its   
 Lamb. See also eh, xxi. 12, 14, where the remains, clondy and semi-opaque, but like   
 twelve gates of the New Jerusalem are rock erystal for transparency and beauty,   
 inscribed with the names of the twelve as Vieforinus, “clear water, steady, mn-   
 tribes, and its twelve foundations with rufiled by the wind.” Compare by way of   
 those of the twelve Apostles, Various contrast her that sitteth on the many   
 other interpretations are given in my waters, the multitudinous and turbulent   
 Greck Test.). 5.] And out of the crs, ch, xvii. seeking the explana-   
 throne go forth (the tense is changed, and tion of this, we must first track the image   
 the narrative assumes the direct form, from its Old Test. earlier usage. There, in   
 which, however, is immediately dropped Exod. xxv. 10, we have in the Septuagint   
 again, and the acenmulation of details re- version, “ Aud they saw the place where   
 sumed) lightnings and voices and thun- the God of Israel stood: and that which   
 ders (the imagery seems to be in analogy was under His feet was as it were work   
 with that in the Old Testament, where of sapphire bricks, and as the appearance   
 God’s presence to give his law was thus of the firmament of heaven in its purity.”   
 accompanied: Exod. xix. 16; where light- Compare with this Ezek. i. 22, “And the   
 nings and voices occur in juxtaposition as likeness over the heads of the living beings   
 here. If this idea be eorrect, then we themselves was as it were a firmament,   
 have here represented the sovereignty and stretched out over their wings above.” 10   
 alnightiness of God): and seven lamps Job xxvii. 18 also, the sky is suid he   
 the former construction is resumed) of “as a molten looking-glass.” If we are   
 ire burning before the throne [itself), follow these indices, the primary reference   
 which are the seven Spirits of God (sce will he to the clear ether in ‘which the   
 notes on ch, i. 4, 6. These seem to re- throne of God is upborne: and the intent   
 present the Holy Spixié in his sevenfold of setting this space in front of the throne   
 working : in his enlightening and cheer!   
 as well as bis purifying and consuming