6-9, REVELATION, 979   
   
 AUTHORIZED VERSION. AUTHORIZED VERSION REVISED.   
 and in the midst of the © And in the midst of the throne, oruss.   
 throne, and round about and round about the throne, four   
 the throne, were four beings full of eyes before ? and be-   
 beasts full of eyes before 74And the first being [w:   
 and behind. 7 And the hind. a lion,   
 first beast was like a lion, [was] like a steer, and the third   
 and the second beast like being had a and as a man, and being   
 calf, and the third beast fourth heing [was] like a flying   
 had a face asa man, and 8 And the four beings had   
 the fourth beast was like a| each of them   
 Stying eagle. \*% And the and \* within they are full of eyes   
 Your beasts had each of and they have no rest day and   
 them six wings about him 3 night, saying, \* Holy, holy, Around +, risa.vi.2.   
 ‘and they were full of eyes 3 Lord God Almighty, \* which was,   
 within: and they rest not and whieh is, and which is to come. aver.6,   
 day and night, saying, 9 And whensoever those beings shall   
 Holy, holy, holy, Lord God i. 8.   
 Almighty, which was, and rai is   
 is, and is to come. ® And Veal   
 ut   
   
 some tw sit fies, elght In the MS, and many and the   
 ‘cours tree ae in text. ‘ache. 8. Rebel ay   
 will be, to betoken its separation and insu- steer (the Greek word is not necessarily   
 lation from the place where the Seer stood, to be pressed to its proper primary meani-   
 and indecd from all else around it. ‘The ing, as indicating the young calf in dis-   
 material and appearance of this pavement tinction from the grown bullock : the   
 of the throne scem chosen to indicate ma- Septuagint use #{ for an ox generally),   
 jestic repose and ethereal purity. All kinds and the third wring-being having its   
 ‘of symbolic interpretations, more or less face as of a man (or, the face of a man),   
 fimeiful, have been given. Sce some of and the fourth living-being like to a fly-   
 them specified in my Greck Testament). ing eagle, And the four living-beings,   
 And in the midst of the throne (not, each of them having six wings apicce.   
 | Hengstenberg, wader the throne: the All round and within (I prefer much   
 movements are free, see ch. xv. 7, See putting a period at apiece, to carrying   
 below), and round about the throne (i.e. on the construction ; as more in accord   
 so that in the Apostle’s view they partly with the general style of this description,   
 hid the throne, partly overlapped the Understand, after both around, and   
 throne, being synmictrically arranged with within,—their wings: the object of St.   
 regard to it, i.e., the number necessi- John being to shew, that the six wings in   
 tates, one in the midst of cach side), four each case did not interfere with that which   
 living-beings (the A. V., “‘deasts,” is the he had hefore declared, viz. that they were   
 most unfortunate word that could be Sull of eyes before and behind. Round   
 imagined. A far better one is that now the outside of each wing, and up the   
 generally adopted, “ living-creatures : inside of each [half-expanded} wing, and   
 the only objection to it being that when of the part of the body also which was in   
 we come to vv. 9, 11, we give the idea, that inside recess) they are full of eyes:   
 in conjoining “ Uving-creatures” and and they have no rest by day and by   
 “created,” of a close relation which is night (these words may belong cither to   
 not found in the Greek. I have therefore “have no rest,” or to saying.” 1 prefer   
 ferred Living-beings, or, beings, which joining it with the latter), saying, Holy,   
 gives the same idea) full of eyes before Holy, Holy, Lord God Almighty (so far is   
 and bebind (this, from their respective identical with the seraphim’s aseription of   
 positions, could he seen by St. John ; pmise in Isa. vi, 8: Almighty answering   
 their faces being naturally townrds the usually, the Septuagint to Sabaoth,   
 throne. On the symbolism, see below). thongh not in that, place), which was, and   
 And the first living-being like to a lion, which is, and which is to come (see on   
 and the second living-being like to a ch.i.8). ‘These four living-beings are