10. REVELATION. 981   
   
 AUTHORIZED VERSION. AUTHORIZED VERSION REVISED.   
   
 who liveth for ever and who liveth Y eve chs,   
 ever, 1° the and twenty 10 the four and for ever elders shall 7ct13.8 |   
 elders fall down before him fall down before him that sitteth   
 that sat on the throne, and upon the throne, \*and shall worship sver.9.   
 worship him that liveth him that liveth for ever and ever,   
 ever and ever, and cast   
   
 church : so Elliott, vol. p. 87. But thus covered his fect [Atnility, hiding his own   
 wwe have no account given of the peculiar created form from the glory of the Creator],   
 symbolism of these living-beings, nor of and with twain he did fly (obedience, readi-   
 the part which they perform in the act of ness to perform the divine commands].”   
 praise below. There are many other in- This view is taken by the best of the   
 terpretations and ramifications of inter- modern Commentators: by Herder, De   
 pretation, hardly worth recounting. But Wette, Rinck, Hengstenberg, Diisterdieck.   
 the one which above all these scems to me Ebrard differs only in this, that he regards   
 to require our notice is that which is indi- them as symbolic not of creation itself,   
 cated in the rabbinical sentence cited by of the creative power of God. Stern, whose   
 Schéttgen here: “There are four which commentary on this whole passage is very   
 hold pre-eminence in this world: man able and beautiful, inclines rather to take   
 among all animals; the eagle among them as representing the power of divine   
 birds; the ox among cattle; the lion grace within the church of God: but in   
 among beasts.” ‘The four cherubic forms his usual interpretation treats them as   
 are the representatives of animated nature “the whole creative-life of nature.” See   
 —of Goil’s sentient creation. In Ezekiel, also my Hulsean Lectures for 1841, vol. i.   
 each form is compounded of the four. Lecture ii. We have thus the throne   
 Here, the four forms are distinct. There of God surrounded by His Church and His   
 (xxviii. 12], where the prince of Tyrus is animated world: the former represented   
 Compared to one of them, it is calied the by the 24 elders, the latter by the four   
 impression of similitude, and the crown of living-beings.   
 beauty: in Isaiah vi. where the seraphim, The everlasting song of praise   
 ich enter into the composition of these of creation in which the church joins. lt   
 living-beings, ascribe holiness to Jehovah, is well observed by Diisterdieck,, that the   
 they ery, “His glory is the fulness of the ground of this ascription of praise is not   
 whole earth.” With this view every thing redemption, which first comes in at ch. v.   
 that follows is in accordance. For when 9 ff,—but the power and glory of God as   
 these, and the 24 elders, in vv. 9—11, fall manifested in Creation ; so that the words   
 down before the throne, the part which of the elders are in beautiful harmony with   
 these living-beings bear in the great the praise of the four living-beings, and   
 chorns of praise is snifficiently indicated with the signification of the whole vision.   
 by the reason which they give for their And whensoever the living-beings shall   
 ascription, viz. for Thou art worthy, be- give (the future must not be pressed quite   
 cause Thon didst create all things, and so strongly as is done by De Wette [s0   
 because of Thy will they were, and were also Stern], “from henceforth for all the   
 created. The objection brought against time to come: see ch. vii. 15 ff.1 before   
 this view by Ebrard, viz. that Behemoth, time it was not so, seeing that the 24   
 the king of the waters, is not here repre- elders have only assumed their place since   
 sented, is mere trifling. He forgets that Christ’s work of Redemption has been   
 in the record of creation, the noblest of proceeding and His victory developing.”   
 the creatures sprung from the waters are Still, it has a distinct pointing onward   
 not fishes, but birds; and that the eagle towards the future, implying eternal re-   
 represents both. It is in strict petition of the uct) glory and honour (i. c.,   
 also with this view, that these living- recognition of His glory and honour) and   
 beings are full of eyes, ever wakeful, ever thanksgiving (i.e. ‘actual giving of   
 declaring the glory of God: that they thanks) to Him that sitteth upon the   
 have each six wings, which doubtless are throne, to Him that liveth to the ages   
 to be taken as in Isa. vi, from which the of the ages, the twenty-four elders shall   
 figure comes—with twain he covered his fall down before Him that sitteth upon   
 face [reverence, in not venturing to look the throne, and shall worship Him that   
 on the divine majesty], and with twain ho liveth to the ages of the ages (ch. v. 8,   
 Vou. IL. 3s