REVELATION, 1007   
 3.   
   
 AUTHORIZED VERSION. AUTHORIZED VERSION REVISED.   
 censer; and there was golden censer; and there was given   
 given unto him muck ine unto him much ineense, that he   
 cense, that he should offer   
 it with the prayers of all should mingle it with ‘the prayers dch.v.s   
 saints upon the golden of all the saints upon ¢ the golden e Broa; y3x.1.   
 altar which was before the altar which was before the throne.   
   
   
 order and employments of the holy angels, see below on ver. 5), having a golden censor   
 which seems to have taken place during (the word used signifies elewhere the   
 the captivity), and there were given to frankincense itself. But here it unques-   
 them seven trumpets (understand, with tionably m censer; see below, ver. 5,   
 intent tlut they themselves should blow where the word is the same. No argument   
 them). And another angel (not to be can bederived from the censer heinga golden   
 identified with Christ, as is done by Bede, one. ‘The spirit of the heavenly imagery   
 nga, Calovius, and others, and re- will account for this without going further:   
 cently [for doctrinal reasons] by Elliott : we have, thronghout, crowns [iv. 4], in-   
 for thus confusion is introdueed into the cense-vials [v. 8], vengeance-vials, [xv.   
 whole imagery of the vision, which the 7), girdles [xv. 6], a measuring-reed [xxi.   
 Lord Jesus is otherwise present, viz., as 15}, &e., alll of the costly metal).   
 the Lamb in the midst of the throne. In ‘And there was given to him (   
 ch. v. we have the twenty-four elders fall- divine appointment, through those mit   
 ing down with vials containing the prayers tering: not, by the saints who offered the:   
 of the saints: here we have an angel oller- prayers, for tio reasons: 1) because the   
 ing incense that it may mingle with the incense is mentioned as something dise   
 prayers on the heavenly altar. theolo- tinet from the prayers of the saints; sce   
 gical difficulty which belongs to the one below: 2) because no forcing of the ex-   
 helongs also to the other ; and it is a canon pression, there was given unto him, will   
 which we must strietly observe in interpre- extract this meaning from it. It is a   
 ion, that we are not, on account of frequent apocalyptic formula in reference   
 supposed doctrinal propriety, to from to those things or instruments with   
 the plain meaning of words. In ch. vii. which, or actions by which, the mi   
 we have “another angel” in the sense of a trations necessary to the progress that the   
 created angel [sce note there]: and would might give perfor (so literally: various   
 it be probable that St. John would after 4 [twice], 8, 11, been devised: ix. 1, &e,)   
 this, and I may add with his constant usage simple incense after “give it” appears tho   
 of the term throughout the book for angel difference of the one: and the sense as   
 in its ordinary sense, designate our Lord expressed by Calovins, “that he might   
 by this title?” There is something to me add it to the prayers of the saints, and so   
 far more revolting from theological pro- make them prayers of sweet savour.”   
 priety in such a supposition, than in an ‘The object wis, to incense the prayers   
 angel being seen in the heavenly of the Saints: on the import, see below)   
 tions offering incense to mix with the the prayers of all the saints (not only   
 prayers of the saints. It ought really to now of those martyred ones in ch. vi. 9:   
 he needless to remark, in thus advocating the trumpets which follow are in answer   
 consisteney of verbal interpretation, that to the whole prayers of God’s church.   
 no countenance is hereby given to the The martyrs’ ery for vengeance is the   
 invocation of angels: the whole truth of loudest note, but all join) upon (the pre-   
 their being and ministration protesting position in the original carries the idea   
 against such an inference. ‘They are sim- of motion with it; which thus incensed   
 ply ministering spirits, and the action were offered on the golden altar, &e,   
 here described is a portion of that their From what follows it would seem that   
 ministry. Through Whom the prayers the prayers were already before God:   
 are offered, we all know. He is our only see below) the altar of gold which was   
 Mediator and channel of grace) came before the throne (this may be a different   
 and stood over (so that his form ap-   
 peared above it; the altar being between   
 the Apostle and him) the altar (viz.   
 the altar named ch. vi. 9, as the repetic   
 tion of the word with the article shews: