2—6. REVELATION. 1023   
   
 AUTHORIZED VERSION REVISED.   
 AUTHORIZED VERSION,   
 which I saw stand upon the} angel whom I saw standing upon   
 seaanduponthe earthlifted the sea and upon the earth lifted ¢ px04.¥i.8   
 up his hand to heaven,®and up his ¢ right hand to heaven, 6 and t s+»   
 sware by him that liveth sware by him that liveth for ever   
 ever and ever, who created and ever, who created the heaven   
 heaven, and the things that and the things therein, and the, i   
 therein are, and the earth, earth and the things therein, and #xiv7!   
 and the things that therein the sea and the things therein, ‘that ‘ps0, x   
 re, and the sea, and the there shall be delay no longer:   
 things which are therein,   
 that there should be time no   
   
   
 in ver. 1) saying, Seal up the things to conceal them,—first, encouragement,   
 which the seven thunders spoke, and do that God in His tender mercy to His own   
 not write them (compare the contrary does not reveal all Ilis terrors: secondly,   
 command, ch. xxii. 10, Many speculations godly fear, seeing that the arrows of His   
 have been raised as to the purport of the quiver are not exhausted, but besides   
 utterances of the seven thunders, and the things expressly foretold, there are more   
 reason for concealing them. From the behind not revealed to ns).   
 very nuture of the case, these must be 5—1.] The oath of the strong angel,   
 utterly in vain. The wisdom of Him, that the time of fulfilment of all   
 who signified this Revelation to His ser- prophecy was close at hand. In this   
 vant John, has not seen fit to reveal these portion of the vision, the reminiscences   
 things to us. But the very nature of the of Dan. xii. 7 are very frequent And   
 ease also conviets some of these specula- I heard the man clothed in fine linen,   
 tions of error. The thunders, e. g., did ‘which was upon the waters of the river,   
 nob speuk “things exceeding human com- when he held up his right hand and his   
 prehension,” as Ewald thinks, seeing that left hand unto heaven, and sware by Him   
 not only did St. John understand their that liveth for ever, that it shall be for a   
 utterances, but he was abont to write time, times, and a half: and when he shall   
 them down for others to read, as intel- have accomplished to seatter the power of   
 Tigible to them also. Again, they were the holy people, all these things shall be   
 not any utterances of mere human device. finished.” And the angel whom I saw   
 They were spoken by command of the standing upon the sea and upon the   
 great angel, as ver. 3 necessarily implies: earth, lifted his right hand (not both   
 they, in common with the seals, trumpets, hands, as in Daniel above, secing that   
 and vials, form part of the divinely- the little book lay open on his lett. On   
 arranged machinery of the Apocalypse. the practice of lifting the hand in swear-   
 It is matter of surprise and grief the ing, compare Gen. xiv. 22 [Exod. vi. 8 and   
 fore, when we find historical interpreters Num. xiv. 30, margin], Deut. xxii. 40)   
 of our day explaining them of the papal towards heaven (us God’s dwelling-place,   
 anathemas of the time of the Reformation. Isa. vii, 15), and sware by Him that   
 It seems to me that no interpretation liveth to the ages of the ages (compare   
 conld be more unfortunate—none more Dan. above), who created the heaven and   
 thoronghly condemnatory of the system the things in it, and the earth and the   
 which is ‘compelled to have recourse to things in it, and the sea and the things   
 it. Vor, merely to insist upon one point,— in it (this full and formal designation of   
 if it were so, then the Apostle sealed the God as Creator of all is given, because the   
 utteranees in vain, for all know what subject of the angel’s oath is, the mystery   
 those thunders have uttered: then the of God, which necessarily rests in His   
 command should have run “ seal the book power alone who made all things.   
 even to the time of the end,” as in Dan. We may observe, that the fact as well as   
 aii. instead of an absolute command as the form of this oath is against the snp-   
 here. Thus much we may infer; from position, that this strong angel is the Lord   
 the very character of thunder,—that the Himself. Considering St. John’s own de-   
 utterances were of fearful import: from clarations respecting the Son of God, it is   
 the place which they hold,—that they utterly inconceivable that he should have   
 related to the church: from the command related as spoken dy Him an cath couched: