what he saw. This is the way in which one speaks,  
who describes scenes going on before his eyes.  
 But these words give us the constant character of the  
throne. As the place of justice, these indications of  
God’s indignation were continually issuing from it,  
called forth by the various sins and provocations of  
men. It was a volcano, sustained in constant activity  
by the disturbing forces and provocations of earth.  
 The throne stands not at last. After the judgment  
is over and sinners are passed away, when only the  
holy dwell in the new heavens and the new earth, the  
throne of God appears; but there are no tokens of wrath  
in it. “A river of the *water of life*” proceeds from it  
then; as now the *fire of death* bursts from it.

5. “And seven torches1 of fire burning before the throne,  
which are the seven Spirits of God.”

The “lamp” 2 must *always be distinguished* from  
the “torch.” 3 They are always distinguished, both in  
Latin, Greek, and Hebrew.  
 The seven *lamps* have been set aside (λυχνίαι). The  
seven *torches* have taken their place (λαμπάδες).  
 The *lamp* was for indoor service. Matt. v. 15;  
Luke xv. 8. The *torch* was more fitted for the open  
air, as being less liable to be extinguished by gusts of  
wind. Matt. xxv. 1-8; John xviii. 3.  
 The Spirit of God takes a different form with the  
changing economy, as Christ also had done. The Holy  
Spirit is the true light of God’s throne. *These* torches  
need no tending; the lights of the Holiest are superior  
to those of the sanctuary. There is no danger of their  
going out. The lamps of the sanctuary derived their oil  
from the Spirit of God. xxi. 11, 23.  
 The Holy Spirit is, in regard to the throne, “seven  
torches *of fire*.” As the throne is ready to execute  
  
1 Λαμπάδες, not λυχνίαι as before.  
2 ניך. Λύχνος.

3 לפיך. Λαμπάς.