wrath on the transgressors, so the Spirit of God is in  
sympathy therewith. His *light* is not so much in  
question, as His *anger*. They are “torches *of fire  
burning*” before the throne; they tell of wrath. When  
Jesus appeared in the dispensation of mercy, the Holy  
Spirit descended on Jesus as a *dove*. But now He is  
the “*Spirit of judgment, the Spirit of burning*” (Isa.  
iv. 4). These set fire to earth at last.  
 It is night still. No part of earth now shines on high,  
since the lamps are removed. The Holiest is only  
lighted by the light of God.  
 They are “the Spirits of God.” As the elders represent  
subordinate spirits, these torches do *not*. They  
symbolize the Holy Spirit. He appears as the Great  
Physical Actor, as in creation. Gen. i. He gives life  
physical to the dead. Rev. xi. 11.

6. “And (behold) before the throne as it were a glassy sea,  
like crystal.”

In front of the throne is “a sea.” ’Tis a representative sea; as the *zöa* are representative “living creatures.”  
 It is thus put most appropriately in close connection  
with the living creatures; both as the source whence  
many took their birth, the field of life for many now, the  
area on which man and his ships have free course, and  
the dreadful agent of destruction in the bygone Flood.  
 That it is *representative of the sea of the earth* seems  
proved, by its being *no longer found*, after *the old earth  
and its ocean cease to exist*. In the new earth the throne  
of God abides still: its great centre there, as here. *But  
there is no sea in the new earth;* nor any *representation  
of it before the throne.* It was “*as it were* a sea.” It was solid apparently,  
and without any creatures living within it. It was  
fitted to represent a sea, though not precisely of the  
same elements as that on earth.