*of priests*” (Exod. xix. 5, 6). But the people broke  
the covenant in forty days; and their whole after  
history showed, that no such dignity could ever be  
attained by man on the *ground of his obedience*. Hence  
the better covenant bestows *as a gift*, what was in vain  
*offered as a condition of service*. We are *made* kings  
and priests *by Christ*.  
 We are made kings and priests “to *his* God and  
Father.” *Not* to “*our* God and Father,” as in the  
Epistles of Paul. 1 Thess. i. 3; iii. 11, etc. God is  
not presented to us in this book as *the Father of all who  
believe*; but only as the *Father of Jesus*, the ruler of  
all others.  
 To whom could such a doxology, sanctioned by a  
solemn “Amen,” be given, but to one who is Divine?  
When John worships the angel, he is twice corrected  
and reproved. Here he bestows divine honour, and it is  
ratified by inspiration. The Spirit of God has set His  
seal to its lawfulness and propriety.

7. “Behold, He cometh with the clouds; and every eye shall  
see Him, and whosoever pierced Him to death: and all the tribes  
of the land shall beat (their breasts) at Him. Yea, Amen.”

In the 7th verse we have reached a much lower level.  
*The Jew and the Gentile on earth* are addressed. The  
risen saints are on high, with Christ in the glory. To  
us it is given to “walk by faith, not by sight.” But  
*in this verse our dispensation is manifestly ended*: for  
“every *eye* shall *see* Him.” Those who behold Him  
“coming in the clouds” are the Jew and the Gentile,  
who belong not to the assembly of the risen. The  
apostle refers to our Lord’s own words directed to His  
disciples as the Jewish remnant—“Then shall appear  
the sign of the Son of Man in heaven; and then shall  
*all the tribes of the earth mourn, and they shall see* the  
Son of Man coming *on the clouds of heaven* with power  
and great glory” (Matt. xxiv. 30).