In both, too, it is stated that “the season is near.”  
 And lastly, Jesus tells us, in the notice to the churches,  
that He sent His angel: a thing which is mentioned  
in the first verse of the first chapter.  
 The title given here to the Most High is singular:  
so singular that it has been altered by copyists into one  
more easy of comprehension. Instead of “the Lord  
God of *the spirits* of the prophets,” they would read,  
“The Lord God of the *holy* prophets.” But the more  
difficult phrase is evidently the true one. The agency  
of the Holy Ghost upon the Lord’s inspired ones is  
intended. Two passages in some degree resembling  
this occur in 1 Cor. xiv. “Even so ye, forasmuch as  
ye are desirous of *spirits* (*Greek*) seek that ye may  
abound (*Greek*) to the edifying of the Church” (12).  
“The *spirits of the prophets* are subject to the prophets” (32).  
 The sacred writer here alludes, we suppose, to the  
different inspirations of the Old Testament and the  
New. The Law was given under the spirit of bondage  
and fear. The Gospel is given with the spirit of adoption.  
But the God of the Old Testament and of the New  
is one. The dispensations of mercy and of justice both  
take their rise from one divine source, and both conduct  
to one heavenly home. The names of patriarchs and  
of apostles are borne on the city’s front.  
 “Prophets” mean here, as usually, inspired men  
foretelling the future.  
 Jesus is “the Lord God.” Compare together what  
is said of Jesus, and what of the Lord God. “The  
Revelation of *Jesus Christ*, which God gave unto Him  
*to show unto His servants things which must shortly  
come to pass;* and He sent and *represented it by His  
angel unto His servant John*” (i. 1). “*The Lord God  
sent His angel to show unto His servants the things which  
must come to pass shortly*.” “I, *Jesus*, sent *my angel*