early expositors be cited, as it has been  
e.g. by Dr. Adams, im support of any  
*other* view than theirs, in which this Book  
shall still represent the Old Test. Such  
for example is that of Dr. Adams himself,  
who regards the opening of the scaled  
Book as symbolizing a future republication  
of the genuine text of the Old Test., by  
which the Jewish people is to be converted.  
The untenableness of this view  
appears at once, if only from [so to speak]  
its touching the apocalyptic course of  
visions at this point only, and finding no  
justification or expansion in any of the  
symbolic visions accompanying the opening  
of the seals. 2) Some have held the  
Book to be *Christ Himself*. But for the  
same reasons as above, neither can this  
be maintained. 3) Wetstein takes it to be  
“the writing of divorcement written hy  
God against the Jewish nation:” which  
for the same reason falls to the ground.  
4) Schöttgen, the sentence pronounced  
by the Judge and His assessors against  
the enemies of the Church: and similarly,  
in the main, Hengstenberg : but this view,  
though strongly defended hy Hengstenberg,  
is not borne out by the contents of  
these chapters. 5) Aleasar holds it to be  
that part of the Apocalypse which treats  
of the opening of the seven seals [ch. vi.—  
xi.]: and nearly so Hengstenberg also,  
except that he allows only from vi. 1 to  
viii. 1 for this portion. But both are obviously  
wrong, seeing that the opening of  
the seventh seal evolves a series of symbolic  
actions which only ends with the  
book itself. So that this comes to 6)  
the Book being the Apocalypse itself: so  
Cornelius-a-lapide, seeing in the seven  
seals that part relating to their opening,  
and after that regarding the subsequent  
visions concerning Antichrist and the end  
of the world, as the *contents of the book  
itself.* But he seems, in concluding his  
paragraph, to resolve this view into the  
wider one, 7) that the Book represents  
“the deliberation and decision of the  
Divine Providence, wherein God determined  
with Himself to do or permit, &c.”  
This is very nearly that of Arethas, Lyra,  
Vitringa, Mede, Ewald, De Wette, Stern,  
Düsterdieck, and others, And this is, in  
the main, my own view. We may observe,  
that it is in fact but a limitation of this  
meaning, when many understand the Book  
to contain the prophetic fortunes of the  
Church of Christ: but also that it is a  
limitation which has arisen from the  
mistake noticed above, of confounding  
the opening of the seals with the reading  
of the contents of the book. Those  
successive openings, or if we will, the  
fortunes and periods of the Church and  
world, are but so many preparations for  
that final state of perfection in which  
the Lamb shall reveal to the Church  
the contents of the Book itself).

**2.] And I saw a strong angel** (the epithet  
**strong** is by no means superfluous, but  
corresponds to the *loud voice* below,  
which, as appears by what followed, penetrated  
heaven and earth, and Hadés.  
Compare ch. x. 1, 3 and notes) **proclaiming  
in a loud voice, Who is worthy to  
open the book, and to loose the seals  
of it? and no one was able, in heaven,  
nor yet upon the earth, nor yet under  
the earth** (in Hadés, the place of departed  
spirits: not, in the *sea*), **to open the  
book, nor yet to look on it** (the looking  
on the book is an act subsequent to the  
opening it,—the looking on the book,  
with a view to read it. For the claim  
to open the book must be founded on a  
claim of worthiness to see that which  
was contained in it).

**4.] And I**(emphatic, ‘I, for my part’) **wept much  
because no one was found worthy to  
open the book, nor to look upon it** (it