had been promised to him, ch. iv. 1,  
that he should be shewn future events:  
and now it seemed as if this promise were  
about to he frustrated by the lack of  
one worthy to open the book. There  
was no weakness of faith, as Hengstenberg  
fancies: indeed such a supposition is entirely  
out of place here: St. John is in  
this book the simple *recipient* of the Apocalypse;  
for *that* he is summoned to the  
heavenly scene, for *that* he is waiting in  
humility: but that now seems to be precluded,  
and his tears burst forth in the  
earnestness of disappointed desire after the  
fulfilment of the promise. Christ, as the  
opener of the book, is not yet revealed to  
him: and to have him anticipating that  
revelation by the power of his individual  
faith, would be to put him out of his place  
and violate consistency).

**5.] And  
one from among the elders** (“some say,”  
says Lyra, “that it was Matthew the  
Evangelist, who said in the person of  
Christ, ‘All power is given unto me in  
heaven and earth:’” he himself preferring  
*Peter*, who hind before this suffered martyrdom,  
and who was “one, that is first,  
among the Apostles.” But see the interpretation  
of the elders above, iv. 4.  
The elders, in their triumphant place  
round God's throne, know better than  
the Evangelist, yet clothed with the  
infirmities of this earthly state, the  
nature and extent of the victory and glory  
of Christ.

It is the practice of the  
book to introduce the heavenly beings  
thus talking with the Seer: compare ch.  
vii. 13 f.; x. 4, 8 ff.; xvii. 1; xix. 9;  
xxi. 9, &c.; xxii. 8, &c.) **saith to me,  
Weep not: behold, the Lion which is from  
the tribe of Judah** (from Gen. xlix. 9:  
the *lion*, as victorious: *from the tribe of  
Judah*, as the Messiah of promise, sprung  
from among the brethren of the Seer, and  
so carrying more comfort to him), **the Root  
of David** (from Isa. xi. 1, 10: i.e. the  
branch or sucker come up from the ancient  
root, and so representing it: not, as  
some, the divine root which brought forth  
David: for the evident design here is to  
set forth Christ as *sprung from* the tribe  
of Judah and lineage of David, and His  
victory as his exaltation through suffering,  
ver. 6), **conquered** (the A. V., “hath prevailed  
to open,” loses sight of the victory  
of Christ, and of the uniform sense  
in which the verb *to conquer* is constantly  
used in this book. The past tense must  
not be resolved into a perfect, but points  
to the past event of that great victory,  
by virtue of which the opening is in His  
power), [**so as**] **to open the book, and** (in  
order to that) **its seven seals.**

**6.]** *The vision of the Lamb.* **And I  
saw in the midst of the throne and of the  
four living-beings, and in the midst of the  
elders** (the words seem to indicate the  
middle point before the throne: whether  
on the glassy sea or not, does not appear:  
but certainly not *on* the throne, from  
what follows in the next verse), **a Lamb**(literally, **a little lamb**; the *diminutive*,  
as applied to our Lord, is peculiar to the  
Apocalypse. It is difficult to say what precise  
idea is meant to be conveyed by this  
form of the word. Elsewhere, we have  
another form: John i. 29, 36; 1 Pet. i.  
19; Acts viii, 32: and as *that* is found in  
Isa. liii. 7, from which the figure here is  
taken, the alteration of the word appears  
to be purposely made. Possibly it may be  
to put forward more prominently the idea  
of meekness and innocence) **standing** (i.e.  
in its natural living position: the word is  
probably chosen on account of what immediately  
follows. Though as *if slain,*