it was not lying, but standing) **as if  
slain** (i.e. retaining the appearance of  
death-wounds on its body: looking as  
if it had been slain: compare ch. i. 18.  
So the majority of Commentators. Ebrard  
is quite wrong in supposing that the **as if**has any emphasis on it: it merely serves  
to solve the apparent paradox lying in  
the juxtaposition of **standing** and **slain**),  
**having seven horns** (the horn is the  
well known emblem of might: compare  
1 Sam. ii. 10; 1 Kings xxii. 11; Ps. cxii.  
9, cxlviii. 14; Dan. vii. 1, 20 ff., viii. 3 ff.;  
ch. xvii. 3 ff. The perfect number *seven*  
represents that “all power is given unto  
Him in heaven and earth,” Matt. xxviii.  
18) **and seven eyes, which** (eyes) **are the  
seven spirits of God sent forth into the  
whole earth** (i.e. which eyes represent  
the watchful active operation of God’s  
Spirit poured forth through the Death and  
by the victory of the Lamb, upon all flesh  
and all creation. As the seven burning  
lamps before the throne represented the  
Spirit of God immanent in the Godhead,  
so the seven eyes of the Lamb represent  
the same Spirit in his sevenfold perfection,  
profluent, so to speak, from the incarnate  
Redeemer: busied in His world-wide and  
world-long energy: the word used,  
*apestalmena*, reminding us of the *apostolic*  
work and church. Compare Zech. iv. 10:  
“*Those seven... they are the eyes of the  
Lord which run to and fro through the  
whole earth*”).

**7.]** *The Lamb takes the Book.* **And  
he** (or, *it*) **came and took** (not, ‘*received*,’  
as Ebrurd. The book hy on the open  
hand of Him that sat on the throne,  
for any to take who was found worthy)  
**it** (i.e the Book; compare next verse)  
**out of the right hand of Him that sat  
upon the throne** (Vitringa’s enquiry,  
whether we are to imagine the Lamb to  
have had partly a human form and hands,  
is rightly dismissed by Düsterdieck as  
unneeded, and bespeaking want of tact).

**8.]** *Song of praise following thereupon*.  
**And when he took** (not, “*when  
he had taken*,” as A. V., but a pure past:  
the context, and not the word itself, indicating  
that the act to be described was  
subsequent to that thus expressed) **the  
book, the four living-beings and the  
twenty-four elders fell down before the  
Lamb** (who shares the divine throne, and  
honour, and worship, ver. 13; ch. xxii. 1;  
and ch. iii. 21), **having each** [**of them**]  
(this apparently applies only to the elders:  
not for any grammatical reason, but on account  
of the symbolism: for

1) it is  
unnatural to suppose figures described as  
the four living-beings are, having harps or  
vials; and even if this is not to be pressed  
[see above on ver. 7], yet

2) it is inconsistent  
with the right view of the four  
living-beings, as representing creation,  
that they should present the prayers of  
the Saints) **a harp** (properly a zithern or  
kind of guitar, played either with the  
hand, or with a plectrum or quill), **and  
golden vials** (cups, or bowls: or, by the  
context, censers) **full of incense, which**  
(vials: each vial being full of incense)  
**are** (represent) **the prayers of the saints**(see especially ch. viii. 3: Ps. cxl. 2, *“Let  
my prayer be set forth before Thee as incense.*”  
The twenty-four elders, representing  
as they do the whole church of God,  
are represented as offering the praises and  
the prayers of the whole church: the  
harps representing the former, the censers  
the latter. Of any thing approaching  
intercession on the part of the glorified