984 REVELATION. Vv   
 AUTHORIZED VERSION REVISED.   
 claiming with a loud voice, Who AUTHORIZED VERSION.   
 is worthy to open the book, and   
 to loose the seals thereof? $ And with a loud voice, Who is   
 ever. 13. no one ‘in heavent, nor in worthy to open the book,   
 $ Many iss, and to loose the seals   
 thereof? 3 And mo man   
 in heaven, nor in earth,   
 earth, neither under the earth, was neither under the earth,   
 able to open the book, neither to twas able to open the book,   
 look thereon. 4And I wept much, neither to look thereon.   
 because no one was found worthy to 4 And I wept much, be-   
 dtoread open t the book, or to look thereon. cause no man was found   
 ‘omitted worthy to open and to read   
 our oldeat the book, neither to look   
   
 early expositors be cited, as it has been paragraph, to resolve this view into the   
 e.g. by Dr. Adams, im support of any wider one, 7) that the Book represents   
 other view than theirs, in this Book “the deliberation and decision of the   
 shall still represent the Old Test. Such Divine Providence, wherein God deter-   
 for example is that of Dr. Adams himself, mined with Himself to do or permit, &c.”   
 who regards the opening of the scaled ‘This is very nearly that of Arethas, Lyra,   
 Book as symbolizing a future republication Vitringa, Mede, Ewald, De Wette, Stern,   
 of the genuine text of the Old Test. by Diisterdieck, and others, And this is, in   
 which the Jewish people is to be con- the main, my own view. We may observe,   
 verted. ‘The untenableness of this view that it is in fact but a limitation of this   
 appears at once, if only from [so to speak] meaning, when many understand the Book   
 its touching the apocalyptic course of to contain the prophetic fortunes of the   
 ‘sions at this point only, and finding no Church of Christ: but also that it is a   
 justification or expansion in any of the Imitation which has arisen from the   
 symbolic visions accompanying the open- mistake noticed nbove, of confonnding   
 ing of the seals. 2) Some have held the the opening of the seals with the read-   
 Book to be Christ Himself. But for the ing of the contents of the book. ‘Those   
 same reasons as above, neither can this successive openings, or if we will, the   
 he maintained. 3) Wetstein takes it to be fortunes and periods of the Church and   
 “the writing of divorcement written hy world, are but so many preparations for   
 God against the Jewish nation :” which that final state of perfection in which   
 for the same reason falls to the ground. the Lamb shall reveal to the Church   
 4) Schéttgen, the sentence pronounced the contents of the Book itself).   
 by the Judge and His assessors against 2.) And I saw a strong angel (the epithet   
 the enemies of the Church: and similarly, strong is by no means superfluous, but   
 in the main, Hengstenberg : but this view, corresponds to the loud coice below,   
 though strongly defended hy Hengsten- which, as appears by what followed, pene«   
 berg, is not borne out hy the contents of trated heaven and earth, and Hadés.   
 these chapters. 5) Aleasar holds it to be Compare ch. x. 1,8 and uotes) proclaim.   
 that part of the Apocalypse which treats ing in a loud voice, Who is worthy to   
 of the opening of the seven seals [ch. vi— open the book, and to loose the seals   
 xi.j: nearly so Hengstenberg also, of it? and no one was able, in heaven,   
 except that he allows only from vi. 1 to nor yet upon the earth, nor yet under   
 viii. 1 for portion. But both ure obvi- the earth (in Hadés, the place of departed   
 onsly wrong, seeing that the opening of spirits: not, in the sea), to open the   
 the seventh seul evolves a series of sym- book, nor yet to look on it (the looking   
 holic ns which only ends with the on the book is an act subseqnent to the   
 book So thnt this comes to 6) opening it,—the looking on the book,   
 the Book being the Apocalypse itself: so with a view to read it, For the claim   
 Cornelius-a-lupide, secing ‘in the se’ to open the book must be founded on a   
 seuls that part relating to their opening, duim of worthiness to see that which   
 and after that regarding the subsequent was contained in it). 4.] And   
 visions concerning Antichrist and the end (emphatic, “1, for my part’) wept mucl   
 of the world, as the contents of the book because no one was found worthy to   
 itself. But he secms, in concluding his open the book, nor to look upon it (it