3—6. REVELATION. 984   
   
 AUTHORIZED VERSION. AUTHORIZED VERSION REVISED.   
 thereon, \* And one of the 5 And one of the elders saith unto   
 elders saith unto me, Weep me, Weep not: behold, “the Lion 4 Gen.   
 not: behold, the Lion of' which is of the tribe of Judah, ° the   
 the tribe of Juda, the Root Root of David, conquered, [so as] 1.   
 of David, hath prevailed to open the book, fand + the seven e fer. chi.   
 to open the book, and to seals thereof.   
 loose the seven seals there- the midst of the throne and of the   
 of. And I beheld, and, four living-beings, 6 And and I in the midst in \*tStoosei   
 lo, in the midst of the of the elders, §a Lamb standing as \* Ser MSS ond   
 throne and of the four Gorton fhe   
 beasts, and in the midst Save   
 of the elders, stood a Lamb omitted   
 as it had been slain, having |if slain, having seven horns and Pretezen-   
 Aat, and and in the Sc., omitting Hardly read aa the. e sa. lil.7.   
 John fiag TPeeicis. chesiies ven gia Mem any hed. g Isa li   
   
 had been promised to him, ch. iv. 1, from among the brethren of the Seer, and   
 that he should be shewn future events: so carrying more comfort to him), the Root   
 and now it seemed as if this promise were of David (from Isa. xi. 1, 10: ive. the   
 about to he frustrated by the nck of branch or sucker come up from the ancient   
 ‘one worthy to open the book. ‘There root, and so representing it: not, as   
 was no weakness of faith, as Hengstenberg some, the divine root which brought forth   
 fancies: indeed such a supposition is en- David: for the evident design here is to   
 tirely out of place here: St. John is in set forth Christ as sprung from the tribe   
 this book the simple recipient of the Apo- of Judah and lineage of David, and His   
 calypse; for that he is snmmoned to the victory as his exaltation through suffering,   
 heavenly scene, for that he is waiting in ver. 6), conquered (the A. V., “hath pre-   
 humility: but that now scems to be pre- vailed to open,” loses sight of the vic-   
 cluded, and his tears burst forth in the tory of Chnst, and of the uniform sense   
 earnestness of disappointed desire after the in which the verb fo conquer is constantly   
 fulfilment of the promise. Christ, as the used in this book. The past tense must   
 opener of the hook, is not yet revealed to not be resolved into a perfect, but points   
 him: and to have him anticipating that to the past event of that great victory,   
 rovelation by the power of his individual by virtue of which the opening is in His   
 faith, would be to put him out of his place power), [80 as] to open the book, and (in   
 and violate consistency). 5.] And order to that) its seven seals,   
 one from among the elders (“some say,” 6.] The vision of the Lamb. And I   
 says Lyra, “that it was Matthew the saw in the midst of the throne and of the   
 Evangelist, who said in the person of four living-beings, and in the midst of the   
 Christ, All power is given unto me in elders (the words seem to indicate the   
 heaven and earth ”” he himself preferring middle point before the throne: whether   
 Peter, who hind before this suilered mar- ou the glassy sea or not, docs not appear:   
 tyrdom, and who was “one, that is first, but certainly not on the throne, from   
 among the Apostles.” But see the ine what follows in the next verse), a Lamb   
 terpretation of the elders above, iv. 4. (literally, a little lamb; the diminutive,   
 The elders, in their triumphant place &s applied to onr Lord, is peculiar to the   
 round God’e throne, know better than Apocalypse. It is difficult say what pre-   
 the Evangelist, yet clothed with the cise idea is meant to be canveyed by thie   
 infirmities of ‘this earthly state, the form of the word. Elsewhere, we have   
 nature and extent of the victory and glory another form: John i. 29, 36; 1 Pet. i.   
 of Christ. It is the practice of the 195 Acts viii, $2: and as ¢hat is found in   
 book to introduce the heavenly beings Isa. liii. 7, from which the figure here is   
 thus talking with the Seor: compare ch. taken, the alteration of the word appears   
 vi, 18 f.; x. 4, 8 ffs xvii. 1; xix. 95 to be purposely made. Possibly it may be   
 . 8, &.) saith to me, to put forward more prominently the idea   
 ‘Weep not: behold, the Lion which ia from of meckness aud innocence) standing   
 the tribe of Judah (from Gon. xlix. 9: in its natural living position: the word is   
 the lion, as victorious: from the tribe of probably chosen on account of what im-   
 Judah, as the Messiah of promise, sprang mediately follows. Though as if slain,