Goel or Redeemer that He takes the book. He paid  
the price, and the seals attest it made over to Him.  
 The covenant offered by Moses was *open*, and was first  
published to the people of Israel for their acceptance,  
ere it was written. But this is *sealed*, and in the hand  
of the sovereign. That covenant was the language of  
*demand from men:* this rests on the *sovereign purposes  
of the king*. Thus does the New Covenant differ from the  
Old. It is *God’s* undertaking to fulfil the conditions  
before required of men. “*I will*—and *they shall*”—is  
its tenor. Therefore it can never fail.  
 The covenant, too, is now not *in the ark*, but *on the  
throne*. That is, power is about to be employed, to  
carry out all its provisions. It is no longer suspended  
on the weakness and will of men, but rests on the firm  
purposes of God, and is to be executed by His full power.  
 The seven seals sealing *up* the book intimate to us the  
thick and perfect veil of secrecy enwrapping the purposes  
of God. And only by degrees does the veil depart: the  
seals have in them more or less of symbol.  
 The seven seals are all fastened on the outer rim of the  
scroll, so that no part of the writing can be read till  
the last seal is broken. The contrary is generally  
assumed; it is generally thought, that, with the breaking of each seal, a leaf of the book was laid open. But  
this would make it seven books, not one only. The  
book is not said to be opened, even when the seventh seal  
is broken.  
 The three especial uses of the seal, (1) to authenticate  
a writing, (2) to ratify a deed, and (3) to conceal from  
undesired eyes, meet in this case.  
  
 2. “And I saw a strong angel proclaiming with a great voice—  
[‘]Who is worthy to open the book, and to loose its seals?’”  
  
 The angel, as the herald of God’s will to the various  
divisions of His empire, is a strong angel. He exhibits