There was a pause. No claimant appeared. As  
they could not deserve even to see the book, it was clear  
that they deserved not to open it.  
 The second result of the proclamation is, to John,  
sorrow. The “I” is emphatic. He alone was weeping.  
 This affection was holy: for “the Spirit searcheth all  
things, yea, the deep things of God.” How carnal then  
is the temper of Christians in general! They regard  
not the secrets of prophecy: they are content to be  
ignorant of things into which angels desire to look.  
He who would understand this book should feel interest  
like that of John.

5. “And one of the elders saith unto me, Weep not : behold  
the Lion who is of the tribe of Judah, the Root of David,  
prevailed to open the book and its seven seals.”

One of the subordinate kings around the throne, intelligent of the issue, and of the rightful claimant, comforts  
John. The manifested unworthiness of all others was  
to be the occasion of the greater glory of Him to whom  
it belonged. The divine secrets should not be lost.  
God purposed to give a knowledge of them, through  
Jesus, to His servants.  
 One was worthy to open the book.  
 Both these titles present Jesus’ connections with the  
*Jew*. How strange, that so many commentators should  
labour to exclude them from this prophecy! What can  
result from such an effort, but darkness and confusion?  
Israel’s blindness was, and is, a mystery: Rom. xi. 25.  
It is to pass away, when desolations visit the earth:  
Isa. vi. 11, 12. Israel is brought into view then, when  
the veil is about to be taken off. Jesus’ humiliation is  
a mystery. The removal of it then is effected by His  
exaltation, which this chapter discovers.  
 The translation “*hath* prevailed” darkens the sense.  
It makes us think that some recent victory is in question, when indeed it refers to Jesus’ conquest while on