earth. It is a question, whether it were not better to  
render—“*overcame* to open the book.” For this teaches  
us that Jesus’ double victory over Satan (Luke xi. 22)  
and over the world (John xvi. 33) was won, with design  
to open this book. And thus it is thrown into closest  
contact with our Lord’s concluding words to the churches—“Even as I also *overcame*.”

6. “And I saw in the midst of the throne and of the four living  
creatures, and in the midst of the elders, a lamb standing, as if it  
had been slain, having seven horns and seven eyes, which are  
the seven Spirits of God sent into all the earth.”

Jesus combines seemingly inconsistent perfections.  
As connected with His previous appearance on earth, He  
was the Lamb, all innocence, meekness, usefulness,  
passivity; not breaking the bruised reed, nor quenching  
the smoking flax. He was the Lamb in His death. He  
was the Paschal Lamb.  
 But He is about to be manifested in another and  
opposite character, as the Lion. His not breaking the  
bruised reed is His character only for a time. It is  
only “TILL *he send forth judgment* (that is, *justice*) *unto  
victory*” (Matt. xii. 20).  
 As the *Lamb* slain, He associates with Himself the  
*Church*, which is called to imitate His meekness. As the  
*lion* of Judah, He will call to battle beside Him the  
remnant of *Israel:* Zech. ix. 13-15; xii. Hitherto He  
has been the Lamb before the throne, in all His passive  
humiliation and loyalty under suffering. He is about  
to be presented as the Lion, to execute all the throne’s  
indignation. As the Lamb, He put away sin by *suffering;*  
as the Lion, He shall put it away by *destruction*.  
 He is a lamb “as if it had been slain.” That is, the  
marks of sacrificial death were upon it. So Jesus rose  
with the scars in His hands, feet, and side; and they  
identified Him to the disciples. He was not seen in the  
sanctuary with any mark of His death. But the scars