1. “Seal not the book.” The book in general is  
designed of God, not to remain an impenetrable mystery,  
but to be understood by His saints. Can we not say,  
that the book is not beyond our comprehension, if  
only we sit down to its study on right principles?  
Interpret it on grounds common to other Scriptures,  
and its meaning is clear, not only in its main outlines,  
but deeper still.  
 2. “Seal not the book.” This is in contrast with  
Dan. xii. 4, 8, 9. Even to one who was a prophet, no  
light was to be given on the secrets of that book at that  
time. Not so with the Apocalypse. It is to radiate  
light to God’s servants, whether of the Church or of  
Israel.  
 Why this difference? In Daniel’s case another dispensation—the Mystery of God—was to intervene, ere  
the fulfilment of the words was given. But the Church  
is set in the last of the dispensations before the fulfilment of these things. Christ has come, and His followers are called out to be His fellows in the glory, and He  
is coming again to introduce Daniel’s hopes. There  
is nothing that must intervene between us and that  
coming. It is the last time: on us the ends of the ages  
have met.  
 “He that committeth injustice, let him commit  
injustice still.”  
 If I mistake not, in these two pairs of good and evil  
characters, lies a reference to the two classes of God’s  
servants which run through this book.  
 By “the just” or “righteous” are meant the holy of  
the Law. The word is used in the Old Testament  
and in the New alike to describe such. Matt. x. 41;  
xiii. 17; xxiii. 28, 29. Compare Rom. v. 7, 8.  
 By the “holy,” as opposed to the foul, are meant  
the saved of the churches, who wash their robes in the  
Lamb’s blood.