xix. 4), **and shall cast down their crowns**(to disclaim all honour and dignity of  
their own, and acknowledge that all belongs to Him. Instances of casting down  
crowns are cited by the Commentators.  
Tacitus relates that Tiridates advanced to  
the image of Nero, took his crown from  
his head and threw it down at the feet  
of the image) **before the throne, saying,  
{11} Thou art worthy, O Lord and our** (Düsterdieck remarks that the **our** has a force  
here peculiarly belonging to the 24 elders,  
as representing the redeemed, and thus  
standing in a covenant relation to God  
nearer than that of the 4 living-beings.  
But we must not forget, that Creation  
is only a part of Redemption, Col. i. 20)  
**God, to receive the glory** (the *glory* &c.,  
as alluding to the *glory* &c. ver. 9,  
ascribed by the living-beings. The articles  
are improperly omitted in the A. V.)  
**and the honour and the might** (observe  
that **the might**, in the mouth of the 24  
elders, represents *thanksgiving* in that of  
the 4 living-beings, The elders, though  
themselves belonging to creation, in this  
ascription of praise look on creation from  
without, and that thanksgiving, which  
creation renders for its being, becomes in  
their view a tribute to Him who *called  
them into being*, and thus a testimony to  
His creative power. And thus the reason  
follows): **because Thou didst create all  
things** (“this universal whole,” the universe),  
**and on account of Thy will** (i.e.,  
beemise Thou didst will it: *“for thy  
pleasure,”* of the A. V., introduces an  
element entirely strange to the context,  
and, however true in fact, most inappropriate here, where the **because** renders a  
reason for the worthiness to receive the  
glory, honour, and power) **they were** (not  
exactly *came into being* : for this the word cannot signify: nor again, though thus the requirement of the *word* would be  
satisfied, *were*, in thy decree from eternity,  
before they were created: nor again as  
Bengel, “all things *were*, from the creation down to the time of this ascription  
of praise and henceforward.” The best  
explanation is that of Düsterdieck, *they  
existed*, as in contrast to their previous  
non-existence: whereby not their *coming  
into* being, but the simple fact of their  
being, is asserted. A remarkable reading  
of some of our MSS. is worth notice: “by  
reason of Thy will they **were not**, and  
were created?” i.e., “they were created  
out of nothing”), **and were created** (they  
both had their being—and received it  
from Thee by a definite act of Thine).

**CH. V. 1–14.]** *The book with seven  
seals,* containing *the things which must  
happen after these things,* which the Seer  
was to be shewn, ch. iv. 1. *None found  
worthy to open it but the Lamb, who takes  
it for this purpose, amidst the praises of  
the heavenly host, of the church, and of  
the creation of God.*

**1.]** *The sealed book.* **And I saw** (notice,  
that from the general vision, in the  
last chapter, of the heavenly Presence of  
God, the scene is so far only changed that,  
all that remaining as described, a particular  
incident is now seen for the first  
time, and is introduced by **And I saw**)  
(lying) **on the right hand** (i. e. the right  
hand was open, and the book lay on the  
open hand. So in ch. xx. 1, where see  
note. The common rendering, *in* the right  
hand, misses this sense. The lying on  
the open hand imports. that *on God’s  
part* there was no withholding of His  
future purposes as contained in this book.  
The only obstacle to unsealing it was as  
follows, ver. 3) **of Him that sat upon the**