saints for the church below, or indeed of  
the glorified saints at all, there is not  
the least mention, nor does this passage  
touch the question of the fact of such  
intercession. In the division of the two  
employments, the most of prayer falls to  
the lot of the church in trial, and the most  
of praise to the church in glory: and this  
is perhaps the reason why, while they have  
harps on which they themselves play, they  
only offer or present the vials of incense.  
De Wette remarks, that the Writer of the  
Apocalypse seems not to know any thing  
of the intercessory office of Christ. But  
that office is prominent through this whole  
seene. What is the Lamb as it had been  
slain—what the confession, *“Thou redeemedst  
us to God by Thy blood,”* but  
recognitions of it? It underlies the  
whole book): **and they sing** (why *present?*  
Is it because the sound still lingered  
in his ears? Or more probably,  
as describing their special and glorious  
office generally, rather than the mere  
one particular ease of its exercise?) **a new  
song** (new, because the *occasion* was new;  
the manifestation of the worthiness of the  
Lamb calls forth fresh words springing  
from fresh and living thoughts. These  
words which follow could not be spoken  
except by those who had seen Christ’s  
redemption complete; therefore they must  
needs be new), **saying, Thou art worthy  
to take the book, and to open the seals  
of it: for Thou wast slain, and didst  
redeem** (the object is not expressed, nor  
need it be: see similar constructions,  
Matt. xxv. 8; 1 John iv. 13. The **us**,  
which is in the MSS, added or prefixed to  
the verb, has considerable authority, but on  
the whole seems more likely to have been  
inserted, considering the prevalent early  
interpretation of the elders as Apostles and  
Prophets, than omitted because they were  
imagined to be angels) **to God by** (literally,  
**in**, as the vehicle, and conditioning  
element of redemption) **thy blood out of  
every tribe, and tongue and people and  
nation** (the only thing to be noticed is the  
quadruple *number* of these specifications,  
as indicating universality: see again below,  
ver. 13); **and madest them a kingdom and  
priests, and they reign upon the earth**  
(“this clause differs from that in ch. i. 6,  
both by the **and** before *‘priests,’* and by  
the important addition *‘and they reign,’*  
&c. Here we have three particulars:  
1) that those who are bought to be  
God's own are made into a kingdom,  
viz. God’s,—2) that they are made into  
priests,—3) that they are invested  
kingly power. So rightly Ebrard.”  
Düsterdieck. The present tense, **they reign**,  
is not to be rendered as a future, but  
keeps its own meaning [the whole aspect  
and reference of this heavenly vision being  
*not future*, but *present*: the world and  
church as now existing, compare Eph. ii. 6].  
The Church even now, in Christ her Head,  
reigns on the earth: all things are being  
put under her feet, as under His: and  
even if this meaning be questioned, we  
have her kingly rank and office asserted in  
the present, even in the midst of persecution and contempt).

**11, 12.]** {11} *The assenting chorus of the  
host of angels.* **And I saw** (not in a general  
vague sense, introducing a fresh particular