merely ; but in its proper sense:  
John saw the host of angels whose voice  
he heard: compare ch. vi. 1 f.) **and I heard  
a voice of many angels round about the  
throne and the living-beings and the elders**(i.e. surrounding on all sides, in the more  
distant space, the smaller circle hitherto  
described. The Church, as the vehicle of  
the work of Redemption, of which Creation  
is but a part, is the central and crowning  
manifestation of God’s power and love and  
wisdom. Round it, and Him who is its  
Head, the heavenly hosts are ranged in  
humble admiration; and into its wonders  
they desire to look. Compare Eph. iii. 10;  
1 Pet. i. 12); **and the number of them  
was myriads of myriads and thousands of  
thousands** (i.e. innumerable in its vastness.  
See Ps. lxviii. 18, and Dan. vii. 10),  
{12} **saying with a loud voice, Worthy is the  
“Lamb that hath been slain to receive**  
(by way of *ascribed praise:* see ch. iv. 11  
and note) **the power and riches and wisdom  
and strength and honour and glory  
and blessing** (here, as in ch. vii. 12, but in  
differing order, we have *seven* particulars of  
ascription. But here there is a difference  
both from ch. vii. 12 and iv. 11. In each  
of those places the article **the** is repeated  
before each particular: here, one article  
includes them all. Bengel well remarks,  
that we must regard them all as if they  
formed but one word, And when they are  
thus regarded, the article seems to point  
out the fact of all these, as one, belonging  
to God, whose power and glory the Lamb  
is declared worthy to share.

Of the  
particulars themselves, **riches** is better kept  
in its generality, all riches and fulness, than  
limited to *spiritual* riches; see 1 Chron.  
xxix. 11: **blessing** is in the sense so frequent  
when the word and its cognate verb  
are used of an act passing from man to  
God: viz. that of ascribed praise : the *will*  
on the part of the creature, though unaccompanied  
by the *power*, to return blessing  
for blessing conferred. The idea of  
Bengel, that the septenary number has to  
do with the seven seals, is hardly probable:  
the number, as indicating completeness,  
running through the whole book).

**13, 14.]** *The chorus of assenting praise  
from Creation itself.* {13} **And every creature**  
(i.e. by the very terms, animated creature :  
for heaven and earth and sea themselves are  
mentioned as the *abodes* of these creatures)  
**which is in the heaven** (the chorus being  
*universal*, this will include the angels, previously  
mentioned, and the glorified saints),  
**and on the earth, and under the earth** (i.e.  
not the devils, as even Vitringa: but as in  
Phil. ii. 10, the departed spirits in Hadés:  
see note there), **and upon the sea** (i.e. most  
probably, on the surface of the sea; meaning  
not those on ships, but those sea-animals  
which are regarded as being on the  
surface), **and the things in them** (so in  
Exod. xx. 11), **I heard all saying, Unto Him**