**that sitteth upon the throne and unto the  
Lamb** (the Church, including Creation,  
gives praise to the Lamb for Redemption,  
vv. 9, 10: the angels praise the infinite  
condescension of the Son of God: the entire  
universe celebrates the glory of the universal  
Father, and of the Redeemer, thence  
accruing) **be** (or, *is, belongs*) **the blessing  
and the honour and the glory and the  
might** (notice the fourfold arrangement  
where *universality* is set forth; and the  
repeated article, exhaustive of each predicate  
separately. It is fanciful, with  
Bengel, to allot the four ascriptions among  
the four classes of creatures above mentioned.  
In each case the number has the  
same signification: but they need not  
separately correspond) **to the ages of the  
ages.**  
**14.]** *The solemn assent of the celestial  
representatives of Creation and of the  
Church.* **And [I heard] the four living-  
beings saying Amen** (as above, in ch.  
iv. 11, the four living-beings assert the  
worthiness of God to receive the glory and  
the honour and the power *on account of  
His having created* all things, so here they  
say their Amen to *creation’s* chorus of  
praise: being themselves the representatives  
of the animated Creation). **And the**  
**elders fell down and worshipped** (in silent  
adoration of God and of the Lamb).

**CHAP. VI.1—VIII 1.]** THE OPENING  
OF THE SEVEN SEALS. As preliminary to  
the exposition of this section, I may observe  
that it is of the first importance to  
bear in mind, that the openings of these  
seals correspond to the various arrangements  
of God’s Providence by which the way is  
prepared for the final opening of the closed  
book of His purposes to His glorified  
Church, That opening shall not fully and  
freely be made, till His people will know  
even as they are known. And that will  
not be, till they are fully gathered in to  
His heavenly garner. This book the Lamb  
opens, containing as it does matters which  
“no one knoweth, neither the angels which  
are in heaven, nor even the Son,” first by  
the acts and procedures of His establishment  
of His reign over the earth, and then  
finally by His great second coming, the  
necessary condition of His elect being gathered  
out of the four winds into His glory.  
When these preparations for His coming  
have taken place, and that coming itself  
has passed, and the elect are gathered into  
glory, then will be the time when the last  
hindrance to our perfect knowledge will be  
removed, and the book of God’s eternal  
purposes will lie open—the theme of eternity’s praise.

I may add that. for the sake of perspicuity,  
I shall mainly follow, in these notes,  
the track of that interpretation which  
seems to me to be required; noticing only  
differences in those of other Commentators  
where absolutely necessary.

**1—8.]** *The opening of the first four  
seals*, marked by the ministration of the  
four living-beings.

**1.]** **And I saw  
when the Lamb opened one from among  
the seven seals, and I heard one from  
among the four living-beings saying, as  
the voice of thunder** (which is to be taken  
not as peculiarly belonging to this first as  
resembling a lion, but as belonging to all  
alike, and accounted for by their mysterious  
and exalted nature: compare ch. i.  
10, x. 3), **Come** (to whom, and with what  
meaning is this spoken?. The great majority  
of Commentators have taken the received  
reading, which fixes it by adding  
“*and look*,” or, “*and see*,” as an address