982 REVELATION. Venae   
 AUTHORIZED VERSION REVISED.   
 bver. 4. and shall cast down their crowns: AUTHORIZED VERSION.   
 ca.v.iz. before the throne, saying, 1! ° Thou   
 their crowns before the   
 throne, saying, ° Thou art   
 + Theancient art worthy, our Lord and God +, to worthy, O Lord, to re-   
 SISK. , ceive glory and honour   
 dgerwidelv. yeceive the glory and the honour and power: for thou hast   
 qaseis and the might: “because thou didst created all things, and for   
 ean read create all things, and by reason of) | thy they are and   
 resenher. thy will they + were, and were were created.   
 Sikes adding, V.} And I saw in the   
 theticly "” created. . right hand of him that   
 Sait V. 1 And I saw on the right hand sat on the throne a book   
 suvirton of him that sat upon the throne \* a written within and on the   
 agen.i1; 4 book written within and on the|   
   
 Eph, i. 6. +t So two most ancient See note. aBgre. 1.0,   
 COLE TB. hax. 6. cannot signify: nor again, thongh thus   
 xix. 4), and shall cast down their crowns the requirement of the word would be   
 (to. disclaim all honour and dignity of satisfied, were, in thy decree from eternity,   
 their own, and acknowledge that all be- before they were created: nor again 9s   
 longs to Him, Instances of casting down, Bengel, “all things were, from the crea-   
 crowns are cited by the Commentators. tion down to the time of this ascription   
 ‘Tacitus relates that Tiridates advanced to of praise and henceforward.” ‘The best   
 the image of Nero, took his crown from explanation is that of Disterdieck, they   
 bis head and threw it down at the feet existed, as in contrast to their previous   
 ox the image) before the throne, saying, non-existence: whereby not their coming   
 Thou art worthy, 0 Lord and our (Diister- into being, but the simple fact of their   
 dieck remarks that the our has a force being, is asserted. A remarkable reading   
 here peculiarly belonging to the 24 elders, of some of our MSS. is worth notice : “ by   
 as representing the redeemed, and thus reason of Thy will they were not, and   
 standing in a covenant relation to God were created?” i.e, “they were created   
 nearer than that of the 4 living-beings. out of nothing”), and were created (they   
 But we must not forget, that Creation hoth had their being—and received it   
 is only a part of Redemption, Col. i. 20) from Thee by a definite act of Thine).   
 God, to receive the glory (the glory &c., Cu. V. 1-14.) The book with seven   
 as alluding to the glory &e. ver. 9, seals, containing the things which must   
 aseribed by the living-beings. ‘The arti- happen after these things, which the Seer   
 cles are improperly omitted in the A. V.) was to be shewn, ch. iv. 1. None found   
 and the honour and the might (observe worthy to open it but the Lamb, who takes   
 that the might, in the mouth of the 24 it for this purpose, amidst the praises of   
 elders, represents thanksgiving in that of the heavenly host, of the church, and of   
 the 4 living-beings, ‘The elders, thongh the creation of God.   
 themselves belonging to creation, in this 1.] The sealed book. And I saw (no-   
 aseription of praise look on creation from tice, that from the general vision, in the   
 hout, and that thanksgiving, which last chapter, of the heavenly Presence of   
 ion renders for its being, becomes in God, the scene is so far only changed that,   
 their view a tribute to Him who called all that remaining as described, a par-   
 them into being, and thus a testimony to ticular incident is now seen for the first   
 Mis creative power. And thus the reason time, and is introduced by And I saw)   
 follows): because Thou didst create all (lying) on the right hand (i. ¢. right   
 things (“this universal whole,” the uni- hand was open, and the book lay on the   
 verse), and on account of Thy will (j.e., open hand, So in ch, xx. 1, where see   
 beemise Thou didst will it: “for thy note. ‘The common rendering, én the right   
 pleasure,” of the A. V., introduces an hand, misses this sense, The lying on   
 element entirely strange to the context, the open hand imports. that on God’s   
 and, however true in fict, most inappro- part there was no withholding of His   
 priate here, where the because renders a future purposes as contained in this book.   
 reason for the worthiness to receive the ‘The only obstacle to unsealing it was as   
 :, honour, and power) they were (not follows, ver, 3) of Him that sat upon the   
 ly came into being : for this the word