Darby observes, *except the one of “Father,” by which He  
is made known to the Church*. How then should the  
animals represent the Church?  
 They adore God as holy, in spite of the troubles which,  
in consequence of sin, affect all creation. They give  
“glory” to the Creator; “honour” to the Great  
Governor; “thanks” for the benefits of existence as  
realized by themselves.  
 The three times repeated “Holy, Holy, Holy” has  
doubtless a reference to the Three Persons of the  
Blessed Trinity.  
 *Thus we are brought again to Old Testament ground*.  
“Lord of Hosts,” is not a New Testament title of  
God. It speaks not of mercy, but of justice and judgment nigh at hand. Hence we have one of the proofs,  
that the book is not to be interpreted on the principles  
of the church dispensation, but on the literality of the  
law.  
  
 9. “And when the living creatures give glory and honour and  
thanksgiving unto Him that sitteth upon the throne, who liveth  
for ever, 10. The four and twenty elders fall down before the  
Sitter upon the throne, and worship Him who liveth for ever and  
ever, and cast their crowns before the throne.”  
  
 The evangelist is describing an action which he saw  
several times repeated. As often as the zöa glorified  
God, the *elders* followed in a like strain. But the elders  
are still their superiors. The zöa have no appearance  
of authority: they have neither thrones nor crowns.  
They are under and around the throne as the centre of  
the covenant. The elders are there, as partakers of the  
government of God. The zöa “*give glory*,” the elders  
“*worship*.” The elders address God directly—“*Thou*  
art worthy, O *our* Lord and God.” The living creatures  
say only, “Holy, Holy, Holy, is the Lord of Hosts.”  
 The elders confess this great truth of the supremacy  
and holiness of the Most High, by a suitable attitude.