As liege subjects they bow before the throne. As  
beings made by Him, they worship the Underived One.  
And though crowned, they confess themselves dependent  
kings, unworthy to rule in the presence of the King  
of kings. In token of it, they “cast their crowns before  
His throne.” They have no claim for continuance in  
their royal priesthood but God’s good pleasure, the  
duration of which is as yet unknown to them. This is  
another proof that they are not the Church. God’s good  
pleasure, with regard to that, is known, and it would be  
unbelief to doubt it. The kings of Rev. xx. and xxii. 5 do  
not act thus. They are worthy with Christ’s worthiness.  
The Church is not seen as yet: for he who introduces  
the Church is not yet himself introduced. The Book and  
its proclamation introduce the Lamb; and with the  
Lamb, and on the ground of His redemption, the Church  
is first spoken of, and then seen. These are not crowned  
by Christ, as promised. Rev. ii. 10. And they are  
crowned before the “Presence” of Jesus takes place.  
2 Tim. iv. 8; 1 Peter v. 4.  
  
 ll. “Saying, Thou art worthy, O Lord and our God, to receive  
glory and honour and power: for Thou createdst all things, and  
by reason of Thy will they were, and were created.”  
  
 Creation is the especial act of Deity.1 It cannot be  
wrought by a creature. It is this attribute which forms  
the just ground of adoration from every created being.  
Because none but God can create, none but He should  
be worshipped. God’s will is the reason of the existence of every created thing. He took counsel with  
none: He was under obligation to none. “THOU  
createdst.” The “thou” is emphatic. “Thou,” and  
Thou *alone*.

1 A remarkable reading is found in verse 11, in some copies.  
“Because of Thy will they were *not*, and were created.” The  
non-existence of creatures, till the moment of creation, was of  
God’s will.