9. “And they sing a new song, saying, ‘Thou art worthy to  
take the book and to open the seals thereof: for Thou wast slain,  
and redeemedst to God by Thy blood (some) out of every tribe and  
tongue, and people, and nation; and madest them unto our God  
kings and priests; and they shall reign 1 over the earth.’”  
  
 This new procedure of the throne calls forth a new  
song. There was no song at the appointment of the  
Mediator of the Old Covenant. It was only a fresh  
trial of the fallen nature of man. But here is a surety  
in whom God, heaven, and earth can rest. If at the  
creation the angels rejoiced, how much more suitable  
is joy now!  
 1. “For Thou wast slain.” Here begin the reasons  
of the homage. Jesus is glorified, not now as the  
Creator, but as the Redeemer. He who was to be  
God’s king, must pour out His soul unto death.  
 “Thou wast slain.” Here is the sacrifice which  
fulfils the need of all the previous dispensations.  
 2. “And redeemedst to God by Thy blood (some)  
out of every tribe, and tongue, and people, and nation.”  
 It will be observed, that the “*us*,” commonly read in  
ver. 9, is omitted in the present translation. This is  
done upon the following grounds: external and internal.  
 1. It is omitted by the Alexandrian Manuscript, and  
by the Ethiopic Version. It is discarded by Lachmann  
and Tischendorf, by Ewald and Bleek.  
 2. Internal evidence is, I submit, decisive in this  
case. It will be granted me, that at the close of the  
verse we should read, “Thou madest THEM unto *our*  
God kings and priests: and *they* reign over the earth.”  
This reading is established on certain authority.  
 But if so, then the two different relatives cannot subsist in the same sentence. For, as it stands, it makes the  
  
1 Another reading is, “they reign”: supported by very good  
authority.