lead in the praise of the Lamb: their constituents  
follow.  
 *Four* regions are specified; *four* ascriptions of praise  
ascend. It is the whole universe that gives in its  
homage. From this praise of all in heaven and earth,  
it would seem that the rebel-angels in heaven, and the  
ungodly of mankind, whether living or dwelling amidst  
departed spirits, must be excluded. I am unable therefore fully to comprehend the universality here stated.  
 When the book is taken, the four living creatures  
and the elders worship together, as being the leaders of  
their respective orders.  
 The zöa worship, for the *earth* is concerned; the  
redeemed are of earth: the reign is to be on earth.  
The elders worship: for thus they display their grace  
in self-surrender.  
 The *angels* then take up the note of praise, and are  
followed by the *creatures* in general. The Amen is  
said by their representatives on high; first the heads  
of the *creatures* reply, and then the elders of the *angels*  
conclude. Thus the circuit is completed. The creatures and their heavenly representatives, the angels,  
their chief priests and elders, are of one mind.