Salvation is traced by them to the agency of the  
Father and the Son. This is the spiritual basis of the  
better covenant. ’Tis the gift of God; not the earning  
of men. They gladly own that it is not by their works;  
but by the grace of the Son and the Father. While  
those below acknowledge the Father and the Son theoretically, these experimentally know them as their  
Saviour-God.  
  
 11. “And all the angels stood round the throne and around  
the elders and the living creatures, and they fell before the throne  
upon their faces, and worshipped God, 12. saying, Amen: Blessing and glory, and wisdom, and thanksgiving, and honour, and  
power, and might, be to our God for ever and ever. Amen.”  
  
 The angels sympathize, both in the joy of the ransomed and in their praise to God. They add their  
Amen to the ascription of the saved. But they do not  
ascribe to God “salvation” as affecting themselves.  
For they have not fallen, as man has.  
 Do they rejoice over one sinner who repents? How  
much more over the full rescue of the redeemed? Did  
they go forth as ministering spirits to aid them in their  
conflicts? Much more are they glad, now that those  
conflicts are ended.  
 The angels fall down before God: the rescued of men  
stand. The angels stand *outside* the saved of men:  
for deliverance from the fall has brought the redeemed  
nearer to God than unfallen angels. Matt. xviii. 13.  
  
 13. “And one of the elders answered, saying to me, ‘These,  
the clothed in the white robes, who are they? and whence came  
they? 14. And I said unto him, ‘My lord, **thou** knowest[.]’” 1  
  
 The question and reply before us bear evidence, *that  
the elders and John do not represent the Church*. For if  
so we have three bodies, all supposed to mean the Church.  
John, *the representative of the Church*, is asked by an elder,  
  
1 See Tregelles for the “my” before Lord.