of that of the trumpets, the offering of the  
prayers of the saints is the prominent feature  
(see notes below), so in the close of  
the series of the trumpets we have a prominent  
disclosure of the ark of the covenant  
of God, declare and sealing His  
faithfulness to His Church. Similarly again  
at the beginning of the series of the vials,  
we have the temple of the tabernacle of  
witness opened. Why we have not a similar  
appearance at the close of that series,  
is to be accounted for as above. 9) That,  
seeing that this course of visions opens and  
closes as last noticed, it (to say nothing at  
present of the following series of the vials  
is to be regarded as embracing a course of  
judgments (for such evidently is every one  
of its six visions) inflicted in answer to those  
prayers, and forming a portion of that  
avenging invoked by the souls of the martyrs  
in ch. vi. 10. 10) If this be so, then,  
as this series of visions is manifestly to be  
regarded as extending to the end of the  
whole period of *time* (compare ch. x. 7, “*in  
the days of the voice of the seventh angel,  
when he was about to blow his trumpet,  
and the mystery of God was finished*,” *&c.*),  
we may fairly say that it takes up the  
great world-wide vision of the seals at the  
point where it was said to the vengeance-invoking  
martyrs that “*they should rest*  
*yet for a time:*” and that the judgments of  
this series of visions occur during the time  
of waiting. This view is confirmed by  
finding that *the dwellers on the earth*,  
upon whom the vengeance is invoked in  
ch. vi. 10, are the objects of vengeance  
during this series of judgments, compare  
ver. 13. 11) In reference to this last remark  
we may observe that no one portion  
especially of the earth’s inhabitants are  
pointed out as objects of this series of  
judgments, but all the ungodly, as usurpers  
of the kingdom of Christ. This is plain,  
by the expressions in the ascription of  
praise with which it closes, I mean, the  
kingdom of this world, &c. Earthly domination  
is cast down, and the Lord’s  
Kingdom is brought in. And it is also  
plain, from the expression used in that,  
same ascription of praise, “*and to destroy  
those that are destroying the earth*,” of  
what character have been these ungodly—  
the corrupters of the earth—the tainters  
and wasters of the means and accessories  
of life. 12) Whatever be the interpretation  
which follows from the foregoing considerations,  
two canons must not be violated.  
a) As in the case of the seals, so it  
is manifest here, from ch. xi. 18, “*the time  
of the dead to be judged is come,*” that the  
series of visions reaches forward to the  
time of the end, and is only terminated by  
the great events indicated in those words.  
And b) as yet, no particular city, no especial  
people is designated as the subject of  
the apocalyptic vision. All is general.  
The earth, the trees, the grass, the sea, the  
waters, the lights of heaven, mankind,—  
these are at present the objects in our  
field of view. There is as yet no *throne of  
the beast*, as in the outpouring of the vials,  
ch. xvi, 10. The prophecy goes on becoming  
more specific as it advances: and  
it is not for us to anticipate its course, nor  
to localize and individualize where it is as  
yet general and undefined. The further  
details will be treated as we go on).

**2.]** *First appearance of the seven trumpet-angels.*  
**And I saw** (viz. during the  
symbolic silence, at the end of the half-  
hour. What now follows is not to be  
dered as in the interpretation chronologically  
consequent upon that which was  
indicated by the seals, but merely as in the  
*vision* chronologically consequent on that  
course of visions. The evolution of the  
courses of visions out of one another does  
not legitimately lead to the conclusion that  
the *events represented by them* are consecutive  
in order of *time*. There are other  
and more important sequences than that  
of time: they may be independent of it, or  
they may concur with it) **the seven angels  
which stand before God** (compare Tobit  
xii. 15, “*I am Raphael, one of the seven  
holy angels, which present the prayers of  
the saints, and which go in and out before*  
[more properly, *enter in before*] *the glory  
of the Holy One*.” The agreement is not  
entire, inasmuch as here *another angel*,  
and not one of the seven, presently offers  
the prayers of the saints. These are not  
the archangels, nor are they the seven  
spirits of ch. iv. 5: nor again are they  
merely seven angels selected on account  
of the seven trumpets: this is entirely  
precluded by the article, **the** *seven angels  
which stand*, &c. It is clear that the passage  
in Tobit and the words here refer to  
the same matter, and that the fact was  
part of that revelation with regard to the