of light. And this is far more so under  
the glorious Eastern moon and stars, than  
in our mist-laden climate).

**13.]** *Introduction of the three remaining  
trumpets by three woes*. **And I saw  
and heard an** (literally, **one**. This may  
carry meaning—a single or solitary eagle,  
—as might also be the case in ch. xviii. 21,  
see there) **eagle** (hardly to he identified  
with the eagles of Matt. xxiv. 28: for 1)  
that saying is more proverbial than prophetic:  
and 2) any application of that saying  
would be far more aptly reserved for  
our ch. xix. 17. Nor again is the eagle a  
bird of ill omen, as Ewald says: nor a contrast  
to the dove in John i. 32, as Hengstenberg  
but far more probably the symbol  
of judgment and vengeance rushing to  
its prey, as in Deut. xxviii. 49; Hos. viii. 1;  
Hab. i. 8. Nor again is it to be understood  
as an angel in eagle’s shape: but a veritable  
eagle in the vision. Thus we have  
the altar speaking, ch. xvi. 7) **flying in  
mid-heaven** (i.e, in the south or noon-day  
sky, where the sun reaches the meridian.  
So that the word does not signify the space  
intermediate between heaven and earth,  
but as above. And the eagle flies there,  
to be seen and heard of all. I may also  
notice that the whole expression favours  
the true reading, **eagle**, as against the substituted  
“*angel*”)**, saying with a loud  
voice, Woe, woe, woe, to those that dwell  
upon the earth** (the objects of the vengeance  
invoked in the prayers of the martyrs,  
ch. vi. 10: the ungodly world, as  
distinguished from the church) **by reason  
of the remaining voices of the trumpet**  
(the singular is used generically : the  
three voices all having this common to  
them, that they are the sound of a trumpet)  
**of the three angels who are about  
to blow.**

CH. IX.—XI.] *The last three, or woe-  
trumpets*. These, as well as the first four,  
have a character of their own, corresponding  
in some measure to that of the visions  
at the opening of the three last seals. The  
particulars related under them are separate  
and detailed, not symmetrical and correspondent.  
And as in the seals, so here,  
the seventh forms rather the solemn conclusion  
to the whole, than a distinct judgment  
of itself. Here also, as there, it is  
introduced by two episodical passages,  
having reference to the visions which are  
to follow, and which take up the thread  
of prophecy again at a period previous to  
things detailed before.

**1—12.]** *The fifth, or first Woe trumpet.*{1} **And the fifth angel blew his trumpet, and  
I saw a star fallen** (not, as A. V. *fall*,  
which gives an entirely wrong view of the  
transactions of the vision. The star had  
fallen before, and is first seen as thus  
fallen) **out of heaven to the earth** (the  
reader will at once think on Isa. xiv. 12,  
“How art thou fallen from heaven, O  
Lucifer, son of the morning!” And on  
Luke x. 18, “I beheld Satan as lightning  
fall from heaven.” And, doubtless, as the  
personal import of this star is made clear  
in the following words, such is the reference  
here. We may also notice that this  
expression forms a connecting link to another  
place, ch. xii. 9, in this book, where  
Satan is represented as cast out of heaven  
to the earth: see notes there. It is hardly  
possible, with some Commentators, to understand  
a *good angel* by this fallen star.  
His description, as well as his work, corresponds  
only to an agent of evil. Andreas  
is obliged to distort words to bring in  
view: “*descended* upon earth; for this is  
meant by **fallen**,” is enough to condemn  
any interpretation)**,** **and there was given  
to him** (**was given**, as usual, for the purpose  
of the part which he is to bear in the