then this Episode contains some assurance  
of the approach of that answer in its completeness,  
it will be what we might expect  
at this point in the series of visions.

At the same time, looking onwards to the  
rest of the book, we see, that as out of the  
more general series of visions at the opening  
of the seals, affecting both the church  
and the world, there sprang a new and  
more particular series of the trumpets,  
having reference to one incident in the  
former vision, and affecting especially the  
“inhabiters of the earth,” so if now the  
gaze of prophecy once more turns to the  
church and her fortunes, and the Apostle  
receives a new commission to utter a  
second series of prophecies, mainly on that  
subject, it will also be no more than what  
we might fairly look for.

Again: if  
the episodical vision in its character and  
hue partakes of the complexion of the  
whole series of trumpet-visions, and, as  
regards the church, carries a tinge of persecution,  
and of the still crying prayer for  
vengeance, not yet fully answered,—while  
at the same time it contains expressions  
and allusions which can only be explained  
by reference onward to the visions yet to  
come; this complex character is just that  
which would suit the point of transition at  
which we are now standing, when the series  
of visions immediately dependent on one  
feature in the opening of the seals is just  
at its end, and a new one evolving the  
other great subject of that general series  
is about to begin.

Now each one of these particulars is  
found as described above. For 1) the  
angel of ch. x. declares, with reference to  
the great vengeance-burden of the whole  
series of the trumpet-visions, respecting  
which the souls of the martyrs had been  
commanded “*that they should rest yet  
for a time*,” ch. vi. 11,—that *“there  
should be no more delay,”* but that in  
the days of the seventh angel, when he  
is about to blow, the whole mystery of  
prophecy would be fulfilled.

2) The same angel gives to the Seer the  
open little book, with a distinct announcement  
that he is to begin a new series of  
prophecies, and that series, by what immediately  
follows, ch. xi. 1 ff., evidently relating  
to the church of God in an especial  
ananner.

3) The whole complexion of the episodical vision of the two witnesses, ch. xi. 3 ff., is  
tinged with the hue wh has pervaded  
the series of trumpet-visions, from their  
source in ch. vi. 9—11, viz., that of vengeance  
for the sufferings of the saints:  
while at the same time allusions occur in  
it which are at present inexplicable, but  
will receive light hereafter, when the new  
series of visions is unfolded. Such are the  
allusions to “*the wild beast which cometh  
up out of the abyss*,” ch. x. 7, and to “*the  
great city,*” ib. ver. 8.

With these preliminary considerations,  
we may, I think, approach these episodical  
visions with less uncertainty.

**1–11.]** THE VISION OF THE LITTLE  
BOOK. {1} **And I saw another strong angel**  
(**another**, perhaps in allusion to the many  
which have been mentioned: but seeing  
that the epithet **strong** occurs only in the  
mention of the angel who cried out in  
reference to the sealed book, ch. v. 2, and  
that the present angel’s errand also regards  
a book, we can hardly help taking **another**  
with both substantive and adjective, and  
referring it to that first **strong angel** in  
ch. v. 2, And this consideration may serve  
to introduce the assertion, to me hardly  
admitting of a doubt, that this angel is  
not, and cannot be, our Lord Himself.  
Such a supposition would, it seems to me,  
entirely break through the consistency of  
apocalyptic analogy. Throughout the book,  
as before observed, on ch. viii. 3, angels are  
the ministers of the divine purposes, and  
the carriers out of the apocalyptic course  
of procedure, but are every where *distinct  
from the divine Persons themselves.* In  
order to this their ministry, they are invested  
with such symbols and such delegated  
attributes as beseem in each case the  
particular object in view: but no apparent  
fitness of such symbolical investiture to the  
divine character should induce us to break  
through the distinction, and introduce indistinctness  
and confusion into the book.  
When St. John means to indicate the Son  
of God, he indicates Him plainly: none  
more so: when these plain indications are  
absent, and I find the name **angel** used, I  
must take leave to regard the agent as  
distinct from Him,—however clothed, for  
the purposes of the particular vision, with  
His delegated power and attributes) **descending  
out of heaven** (the place of the  
Seer yet continues in heaven: see below,