vv. 8, 9)**, clothed with a cloud** (as a messenger  
of divine judgment: see ch. i. 7),  
**and the rainbow upon his head** (**the**, i.e.,  
the well-known, ordinary rainbow: indicating,  
agreeably with its first origin,  
God’s covenant of mercy. See note on  
ch. iv. 3)**, and his face as the sun** (indicating  
the divine glory with which he was  
invested: see ch. i. 16, xviii. 1: and compare  
Luke ix. 26), **and his feet as pillars  
of fire** (see ch. i. 15. The symbols with  
which this angel is accompanied, as those  
which surrounded the throne of God in  
ch. iv. 2 ff., betoken judgment tempered  
with mercy, the character of his ministration,  
which, at the same time that it proclaims  
the near approach of the completion  
of God’s judgments, furnishes to the Seer  
the book of his subsequent prophecy, the  
following out of God’s purposes of mercy)**, {2}  
and having in his hand** (his *left* hand, by  
what follows, ver. 5) **a little book** (the  
diminutive has been taken by some to  
point to the subsequent eating of the book  
by the Apostle: but Düsterdieck remarks  
that if so, even the *little book* would he  
too large:—by others, to the size relatively  
to the angel. But the most natural reason  
for its use is to be found by comparison  
with the **book** of ch. v. ff. That was the  
great sealed roll of God’s purposes : this  
[see below] but one portion of those purposes,  
which was to be made the Seer’s  
own for his future prophesyings. On the  
signification, &c., of this little book or roll,  
see below, ver. 8, notes) **open. And he**  
**placed his right foot on the sea, and his  
left on the earth, {3} and cried with a loud  
voice as a lion roareth** (the whole imagery  
represents the glory and majesty of Him  
whose messenger this angel is: and is to  
be taken literally in the vision, the earth  
meaning the earth; the sea, the sea: and  
the description of the loudness of the voice  
being simply thus descriptive). **And when  
he cried, the seven thunders** (it is probable  
that the article **the** is prefixed  
because, like the seven stars, churches,  
seals, trumpets, and vials, these seven  
thunders form a complete portion of the  
apocalyptic machinery: and, having no  
other designation, for the very reason that  
their meaning is not revealed, they are  
thus designated, as “*the seven thunders*”)  
**spoke their** (literally, **their own**: but this  
cannot be expressed in the English; and  
there appears to be no further stress on  
the possessive, than as it belongs to the  
peculiar character of the utterances of  
these thunders. They were to be concealed,  
remaining unwritten: and this  
fact, I conceive, reflects back a tinge on  
the possessive genitive, making it so far  
emphatic: the voices were, aud remained,  
**their own**: not shared by being perpetuated)  
**voices. {4} And when the seven  
thunders spoke, I was about to write** (in  
obedience to the command in ch. i. 19):  
**and** (as I was about to write, a new circumstance  
arose) **I heard a voice out of  
heaven** (from which it does not follow  
that the Seer is on earth, any more than