in these terms), **that time** (i.e, **delay**:  
see below) **should no longer be** (i.e. should  
no more intervene: in allusion to the answer  
given to the cry of the souls of the  
martyrs, ch. vi. 11, “*And it was said unto  
them, that they should rest yet for a* **time***.*”  
This whole series of trumpet-judgments  
has been an answer to the prayers of the  
saints, and now the vengeance is about to  
receive its entire fulfilment: time shall no  
longer intervene: the appointed delay is  
at an end. That this is the meaning, is  
shewn by what follows. Several erroneous  
views have been taken of this saying: e. g.,  
1) that of Bede and others, *that the succession  
of secular times should cease at  
the last trumpet*, and apparently the A.V.  
[“*that there should be time no longer*”),  
—that it imports the ending of the state  
of time, and the beginning of eternity  
2) the *chronological* one of Bengel, who  
allots a definite length, viz. 1111⅑ years (?)  
to a **time**, and then interprets “there shall  
not elapse a **time**:” bringing the end, on  
his successive-historical system, to the  
year 1836; which is self-refuted: 3) the  
view of Vitringa and Hengstenberg, which  
grounds an error on the right understanding  
of these words themselves,—“*that  
there should interpose no delay of time  
between the sound of the seventh trumpet  
and the fulfilment of the prophetic  
oracles:*” for the assertion of ver. 7,  
which is the carrying out of this denial,  
expressly identifies the days of the voice  
of the seventh angel, when he is about  
to sound, with the immediate fulfilment  
of all prophecy): {7} **but in the days of the  
voice of the seventh angel** (i.e. the days  
indicated, in the fulfilment of the vision,  
by the sounding of the seventh angel’s  
trumpet), **when he is about to blow his  
trumpet** (those words, **when he is about**,  
are used in their strictest propriety. For  
when the seventh angel *does* sound, the  
completed time of the fulfilment is simultaneous  
with his blowing: compare ch. xi.  
18: so that it is properly said that the  
fulfilment comes *in the days* when he is  
about to blow. I have shewn in my  
Greek Test. that the version which has  
been suggested, “at what time soever  
he may have to sound,” can hardly be the  
rendering of the words. The A.V., “when  
he shall begin to sound,” is inadmissible),  
**then the mystery of God** (this expression  
will be best understood by Rom. xvi. 25,  
connected as it is here with the verb  
**evangelized**, or, **declared the glad tidings**[see below]. It is the mystery of *the*  
*kingdom*, as unfolded in the course of the  
Gospel dispensation, as is clearly shewn by  
the thanksgiving after the blowing of the  
seventh trumpet in ch. xi. 15 ff.) **is fulfilled**  
(literally, *was fulfilled*,—the speaker  
looking back, in prophetic anticipation, on  
the days spoken of, from a point when  
they should have become a thing past), **as  
He evangelized His servants the prophets**  
(i.e. as in our text, **as He declared  
the glad tidings to His servants the  
prophets**).

**8—11.]** *The delivery of the little book  
to John, and announcement of a further  
work of prophecy to be carried on by  
him.* {8} **And the voice which I heard out  
of heaven,** [**I**] **again** [**heard**] **talking  
with me and saying, Go take the book  
which lieth open in the hand of the  
angel which standeth upon the sea and  
upon the earth. {9} And I went away** (so  
literally: i.e., from my former place as a  
spectator in heaven: from which, however,  
the Seer does not seem wholly to  
remove, compare ch. xi. 16, xix. 1 ff.,  
although his principal spot of observation