trumpet, and the seventh vial, are all differently accompanied from any of the pre-  
ceding series in each case. b) At each seventh member of the series we hear what  
is done, not on earth, but in heaven,—the  
half-hour’s silence, the song of thanksgiving, the voice from the temple and the  
throne, saying, “It is done.” c) At each  
seventh member likewise we have it related  
in the form of a solemn conclusion, that  
thunders, and lightnings, and voices (and  
an earthquake, and a great hail) occurred:  
see ch. xvi. 18 ff. d) At each seventh  
member we have plain indication in the  
imagery or by direct expression, that the  
end is come, or close at hand: 1) by the  
imagery of the sixth seal, and the two episodes, preceding the seventh seal: 2) by  
the declaration here, “*the time of the dead  
is come to be judged*:” 3) by “*It is done,*”  
sounding from the temple and the throne  
on the pouring out of the seventh vial.  
e) All this forms strong ground for inference, that the three series of visions are  
not continuous, but resumptive: not indeed going over the same ground with one  
another, either of time or of occurrence,  
but each evolving something which was  
not in the former, and putting the course  
of God’s Providence in a different light.  
It is true, that the seals involve the trumpets, the trumpets the vials: but it is not  
in mere temporal succession: the involution and inclusion are far deeper  
world-wide vision of the seals containing  
the cry for vengeance, out of which is  
evolved the series of the trumpets: and  
this again containing the episodical visions of the little book and the witnesses, out of  
which are evolved the visions of ecclesiastical faithfulness and apostasy which follow) **saying** (whose these voices were, is  
not specified: but we may fairly assume  
them to have been those of the armies of  
heaven and the four living-beings, as distinguished from the twenty-four elders  
which follow), **The Kingdom over the  
world is become our Lord’s and of his  
Christ** (no supply, such as “*the Kingdom*,”  
is required. The genitive in both cases is  
one merely of possession), **and He** (no emphasis on He, as we are almost sure to lay  
on it, perhaps from the accent unavoidable  
in the Hallelujah Chorus of Handel) **shall  
reign to the ages of the ages** (this announcement necessarily belongs to the time  
close on the millennial reign: and this is  
no more than we might expect from the  
declaration of the strong angel in ch. x. 7).  
{16} **And the twenty-four elders** (representing  
the church in glory) **which before God sat  
upon their thrones, fell upon their faces,  
and worshipped God, {17} saying, We give  
thanks to Thee, O Lord God the Almighty**(this ascription of thanks is the return for  
the answer to the prayers of the saints furnished by the judgments of the trumpets),  
**who art and wast, because Thou hast  
taken Thy great might and hast reigned.  
{18} And the nations were angry** (the Septuagint translators begin Ps. xcviii. [our  
99th] with these words: “*The Lord  
reigned, let the people be angry*”), **and  
Thine anger came, and the time of the  
dead, to be judged** (another indication that  
the end is at hand when these words are