The expression “another angel” severs this one from  
the previous four. He is like them; for he is an angel:  
he is unlike; and so is distinguished as “another.”  
 “Another angel” is a title more than once applied to  
Christ in this book. Thus the descending messenger,  
who in the tenth chapter claims heaven and earth for  
God, and who is admitted by most to be Jesus, is called  
“another angel.” So the angel who descends to earth  
with an intense brilliance that illuminates it (xviii. 1)  
is called “another angel”; and is, I suppose, the Son of  
God. Jesus’ horse was “another” than that of the  
three succeeding horsemen.  
 But if Jesus appear as an angel, he would be “another  
angel,” one of a superior and commanding description.  
But if it be Jesus, then we are on *Old Testament ground:*  
and the book, as far as it is prophetic, is to be explained  
on Old Testament principles; that is, literally.  
 He has “the seal of the living God.” This manifests  
His dignity. He who holds the great seal of the realm  
is one of its chief officers: greatly trusted by the throne:  
Gen. xli. 42.  
 That the mark left by the seal is an object of sight  
seems proved by these considerations.  
 1. The locusts, though animals possessed of but small  
intelligence, are able to see it, and respect it.  
 2. The sign of the old covenant was a mark visible in  
the flesh.  
 3. The sign of God’s servants in Egypt was the visible  
mark of blood on the door.  
 4. Satan imitates God: and his mark, set on the  
worshippers of the Wild Beast, is assuredly visible. xiii.  
 5. The sign set on Cain to preserve him was literal.  
This mark also is to preserve the receiver. The mark  
on Cain was to prevent anyone from hurting him,  
murderer though he was. Much more is this to preserve his true servants. It is a sign to men, and to the