to the announcement, there shall be no more  
*delay*. Again and again it has seemed as if the purposes  
of God would come to an end; and as often has the end  
been deferred.  
 What, then, is the time fixed? It is “in the days of  
the voice of the seventh angel, when he shall be about  
to sound.” The expression is singular, “In the days,”  
not “in the day.” And also “when he is about to  
sound,” before he has even begun.1 True it is, that  
the proclamation on high is not made till the seventh  
angel has sounded: but it must be in accord with what  
is here stated. It would seem as if “the days” of the  
seventh angel begin to be reckoned as soon as the time  
specified for the second woe is over.  
 “The mystery of God shall be finished.” The  
peculiar Hebraistic construction of the original has  
justly attracted notice. It is literally, “When he shall  
be about to sound, *and the mystery of God was finished*.”  
The Jew appears throughout the book. An answer is  
thus given to the martyr’s cry, “How long would God  
defer His vengeance?” And also, the angel proceeds to  
discover to us how man’s wickedness shall be filled up,  
and the long-deferred wrath be drawn down.  
 But what is “The Mystery of God”? It is God’s  
great secret: in which are united several smaller ones.  
 It mainly concerns ISRAEL. Israel broke the  
covenant at Mount Sinai by the molten calf: yet  
it has never been avenged. How will it be avenged?  
and when? This is one point. But God’s secret  
has another face towards them. Look at the prophecies; and lofty blessings, spiritual and temporal, are  
promised to the favoured nation. They are to be  
God’s people, and to know Him from the least to  
  
1 Without warrant our translators have rendered, όταν μέλλη  
σαλπίζειν—“when he *shall begin* to sound.” Μελλώ never has  
that meaning: *it always expresses futurity*.