Thus the book and the messenger are in harmony.  
We first learn of the rainbow around His head, and of  
His sunlike face, but we end with His feet of fire.  
His voice is a roar, and the answering thunders accord  
with the bitterness of the book. He is the messenger  
of mercy and of justice, and hence a soul in harmony  
with Him and with God would perceive a sensible  
difference of taste in His communications. The words  
of grace and promise are sweet; the threats of offended  
justice executed must cause sympathetic sorrow. Thus  
amidst the rejoicing crowd, Jesus wept over Jerusalem.  
This observation accounts for the strong and frequent  
connection between the angel and the book.  
  
 11. “And they say unto me,1 Thou must prophesy again  
against peoples, and nations, and tongues, and many kings.”  
  
 “Thou must prophesy *again*.” The first prophecy  
begins at the fourth chapter, and ends with the eleventh.  
The second begins with the twelfth chapter. The  
prophecy of the Two Witnesses is yet to come. It is of  
so different a character, as to prove that a new dispensation is begun, as soon as ever it has commenced.  
 John’s second testimony is a prophesying *again*. He  
goes over the same ground anew in the succeeding  
chapters. The second prophecy is remarkably dove-tailed on to the first. It is predicted, before the first  
has ceased. It rises out of the eaten book of the first  
prophecy. There were topics closely connected with  
those touched on by John in the previous part, on  
which it was desirable that more detailed information  
should be given.  
 He is to prophesy “*against*” nations and kings.  
This seems to be the force of the preposition. Because of their sins, which are yet more fully manifested  
  
1 Tregelles.