



## Session 11 ■ Special Interest Topic 1

### Connecting Revelation 10 with the Book of Daniel

---

*“And he gave a loud shout like the roar of a lion. When he shouted, the voices of the seven thunders spoke. And when the seven thunders spoke, I was about to write; but I heard a voice from heaven say, ‘Seal up what the seven thunders have said and do not write it down’”* (Revelation 10:3, 4).

Jesus is the Lion of Judah who speaks like a lion and has a voice like thunder. The first living creature sounds like a lion (see *Revelation 5*) but when he speaks again, his voice is like the sound of thunder (see *Revelation 6:1*).

In this imagery, there are a number of connections to information in other books of the Bible:

- The lion is a symbol for Yahweh in the Old Testament, where He restores His people from their enemies (see *Hosea 11:10* and *Jeremiah 25:30*);
- Judges His people like a lion (see *Amos 1:2* and *3:8*); and
- Uses a lion for prophecy: *“Surely the Sovereign Lord does nothing without revealing his plan to his servants the prophets. The lion has roared—who will not fear? The Sovereign Lord has spoken—who can but prophesy?”* (*Amos 3:7-8*).

#### God’s voice is the voice of thunder

The gift of prophecy is associated with Yahweh (God) speaking with the voice of a lion. Whatever is going on in Revelation 10 has something to do with prophecy.

The seven thunders are not written down. Thunder is noted repeatedly with the direct presence of God and associated with God’s throne (see *Revelation 4:5*) and the heavenly sanctuary (see *Revelation 8:3-5, 11:19, 16-18*).

When God speaks and acts in powerful ways, an appropriate symbol is thunder: *“The voice of the Lord is over the waters; the God of glory thunders, the Lord thunders over the mighty waters. The voice of the Lord is powerful; the voice of the Lord is majestic”* Psalm 29:3, 4.

The thunderstorm is described in terms of “the voice of the Lord” and the consequences of the voice are mighty acts. Thunder recalls the mighty acts of God. The seven thunders seem to be mighty actions of God, which are decisive and cannot be understood without revelation. It will become clear that the seven thunders seem to be related to prophecy.

It sounded like thunder when God spoke to Jesus in John 12:28-30:

*“The crowd that was there and heard it said it had thundered; others said an angel had spoken to him. Jesus said, ‘This voice was for your benefit, not mine.’”*

#### Sealing up the voice of thunder

God’s voice was thunder to the people and He thundered in Jerusalem just before the cross. After the seven thunders, the voice from heaven that says “do not write what they said” (*Revelation 10:4*) is different from the voice of the mighty angel. Is it the voice of God? That is certainly associated with thunder in the Bible.

The words of the seven thunders are sealed—“Seal up what the seven thunders have said and do not write it down” (Revelation 10:4)—and the concept of a sealed message reminds us of three verses in the book of Daniel:

- **Daniel 8:26:** “The vision of the evenings and mornings that has been given you is true, but seal up the vision, for it concerns the distant future.”
- **Daniel 12:4:** “But you, Daniel, close up and seal the words of the scroll until the time of the end. Many will go here and there to increase knowledge.”
- **Daniel 12:9:** “He replied, ‘Go your way, Daniel, because the words are closed up and sealed until the time of the end.’”

The last portion of Daniel was not to be understood until the time of the end. These words contrast with the instruction at the end of Revelation: “Then he told me, ‘Do not seal up the words of the prophecy of this book, because the time is near’” (Revelation 22:10).

In Daniel, the message is to be sealed up until a future time. In Revelation, the command to seal the thunders is unique because John is otherwise told not to seal up the vision and is commanded to write. The difference between the sealed last part of Daniel and the Book of Revelation was that what John wrote was relevant to the first generation. But, apparently, the seven thunders deal with something totally beyond John’s time and the time of his readers.

### Seventh trumpet sounding

The next passage was given in relation to the seventh trumpet:

“Then the angel I had seen standing on the sea and on the land raised his right hand to heaven. And he swore by him who lives for ever and ever, who created the heavens and all that is in them, the earth and all that is in it, and the sea and all that is in it, and said, ‘There will be no more delay! But in the days when the seventh angel is about to sound his trumpet, the mystery of God will be accomplished, just as he announced to his servants the prophets.’” Revelation 10:5-7

There is a powerful allusion in this passage to Daniel 12:4-7. Many scholars think John had these verses in mind when writing Revelation 10. There are a number of parallels:

- Seal up the words until the time of the end;
- Someone on each side and above the river;
- The question “How long?”;
- Lifting up of the hands;
- Swearing by the One Who lives forever;
- Time, times and half a time compared with “no more delay” (Greek *chronos* or “time will be no more”).

The point seems to be that the time prophecies of Daniel have run their course. There were a number of prophecies that pointed to the time of the end. For example: the “time, times and dividing of time” (Daniel 7:25 and 12:7, KJV) and the “2300 evenings and mornings” (Daniel 8:13, 14).

Four issues in Daniel 8:13 are answered in Daniel 12:

“Then I heard a holy one speaking, and another holy one said to him, ‘How long will it take for the vision to be fulfilled—the vision concerning the daily sacrifice, the rebellion that causes desolation, and the surrender of the sanctuary and of the host that will be trampled underfoot?’ He said to me, ‘It will take 2300 evenings and mornings; then the sanctuary will be re-consecrated’” Daniel 8:13, 14.

The four issues (with Daniel 12 counterparts) are:

1. The daily sacrifice (see Daniel 12:11).
2. A rebellion that causes desolation (see Daniel 12:11).
3. The sanctuary and host being trampled underfoot (see Daniel 12:7 and 10).
4. The question, “How long?” (see Daniel 12:7 and 11).

As the Book of Daniel is brought to a close, all four issues are addressed. There is a strong sense of an appointed time—a point in time called the “time of the end.” But the appointed time is over (see Revelation 10): God is about to deliver His saints and avenge His people.

### Sixth trumpet sounding

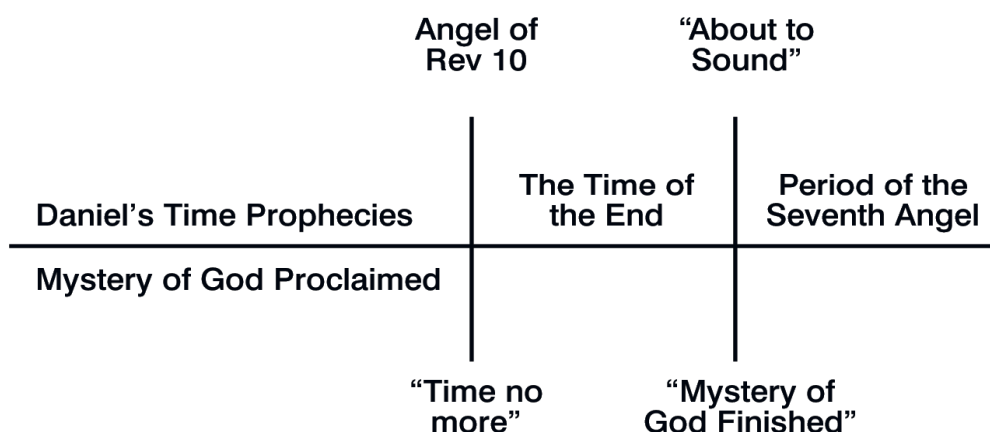
The sixth trumpet reflects the final events of earth’s history. We do not know the exact time of Christ’s coming but if we know the time prophecies of Daniel, we can know that they have run their course and we are living in the time of the end.

In the 19th century, students ransacked the Book of Daniel looking for ideas for time prophecies. Discovering that Daniel’s time prophecies were completed around 1844, they took the natural course of action: they proclaimed that if the time prophecies had run out, then Jesus would come in 1844. However, the Greek word “but” was missed: “But in the days when the seventh angel is about to sound his trumpet, the mystery of God will be accomplished, just as he announced to his servants the prophets” (Revelation 10:7).

The time prophecies do not run to the end of the world but to the time of the end. This begins when Daniel’s prophecies close and runs to the second coming of Jesus, and is the time in which we are living—the time between the closing of Daniel’s prophecies and the close of probation, which leads into the final events of earth’s history.

It is the time between the “time no more” (Revelation 10:6) and “about to sound” (Revelation 10:7). This period of time (called in Daniel, the Time of the End) is also the period when the sixth trumpet takes place (see Revelation 9:13-21), which is the gathering of Satan’s forces for the Battle of Armageddon (parallels Revelation 16:14, 16).

## Revelation 10:5–7 = The Unsealing Time of Daniel



### The final proclamation

The interlude of Revelation 10 leads to one final proclamation of the gospel.

God has always portrayed the end as near. He says: “take to heart what is written in it, for the end is near” (Revelation 1:3). Every generation has needed to know that Jesus’ coming was near so they would take opportunities for making a decision seriously. But God’s Word has always had the seeds of a deeper understanding.

The disciples missed the clues that time would go on and thought the cross and resurrection would be the end of the world. They asked: “Are You now going to establish Your kingdom?” Jesus instructed His disciples: “It is not for you to know the times or the dates the Father has set by his own authority” (Acts 1:7).

Any time setting for Christ’s second coming, or the production of detailed prophetic time charts with dates and sequential events, is contrary to God’s will. However, in the 19th century, there were Christians belonging to a variety of denominations who saw from their study of Daniel that the end of the world would come in 1844. This movement was led by William Miller, a Baptist lay preacher.

This prediction was as sweet as honey in their mouths, as it would be for anyone who loves Jesus. But when He did not return, it turned sour in their stomachs. Even though they were disappointed, some of them found comfort in this passage of Revelation and saw in it a commission to preach again that Jesus would soon return to this earth to claim His people.

Many people believe that second disappointment occurred in the year 1844. Thousands of people around the world believed that Jesus would return on October 22 of that year. On that day, they eagerly expected to see Jesus Himself approaching in the clouds, surrounded by all the holy angels. They looked forward to meeting the dear friends death had torn from them. With all their trials and sufferings over and caught up in the air to meet their coming Lord, they would inhabit mansions in the golden city, the New Jerusalem.

Feel the passion of the words of one of the participants, Hiram Edson:

*“Our expectations were raised high, and thus we looked for our coming Lord until the clock tolled 12 at midnight. The day had then passed and our disappointment became a certainty. Our fondest hopes and expectations were blasted, and such a spirit of weeping came over us as I never experienced before. It seemed that the loss of all earthly friends could have been no comparison. We wept, and wept, till the day dawn.*

*“I mused in my own heart, saying, ‘My advent experience has been the richest and brightest of all my Christian experience. If this had proved a failure, what was the rest of my Christian experience worth? Has the Bible proved a failure? Is there no God, no heaven, no golden city, no paradise? Is all this but a cunningly devised fable? Is there no reality to our fondest hope and expectation of these things?’ And thus we had something to grieve and weep over, if all our fond hopes were lost. And as I said, we wept till the day dawn.”<sup>1</sup>*

In many respects, they were like the disappointed disciples walking away from Calvary saying: “We thought he was the one to deliver Israel.” Their hopes were also dashed but after His resurrection, they could see more clearly what was happening with the death of Jesus. It is easier to see things more clearly in hindsight.

Today, we can see from Revelation that God’s people still had a mission to accomplish first, as stated in Revelation 10:11; 14:6, 7. Eventually, they also came to see this. God often uses disappointments to prepare us for special ministries.

This disappointment caused many to lay aside long-accepted traditions and study afresh what the Bible taught on many other subjects. In doing this, they rediscovered many important truths that feature prominently in Revelations end-time prophecies. Not becoming slaves to tradition and being open to find truth as people on a journey seeking for treasure became a central concept. The search for truth is very important for all Christians who truly love and treasure Jesus Christ.

---

<sup>1</sup> Hiram Edson, manuscript fragment of his “Life and Experience” (Berrien Springs, Mich.: Ellen G White Research Centre, James White Library, not dated), pages 4 and 5.