

The Seven Thunders

Revelation: How It All Ends

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Bible Text: Revelation 10; Daniel 12

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Daniel 10, Revelation 10. “And I saw another mighty angel come down from heaven, clothed with a cloud: and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire.” Now, I really need you to read with me. I don't mean audibly, you can't daydream. You've really got to follow what's being read here.

Verse 2, “And he had in his hand a little book open: and he set his right foot upon the sea, and his left foot on the earth, And cried with a loud voice, as when a lion roareth: and when he had cried, seven thunders uttered their voices.” Do you see Psalm 29 there? So, there are a particular set of seven thunders that John knew, is everyone listening, John knew his reader would think about. The seven thunders. Well, that's not mentioned anywhere in the book of Revelation before here so he knew that his reader would know what he was talking about.

Verse 3, “And when he had cried, the seven thunders uttered their voices.” Well, in Revelation 10, the reader, it's AD 90, he can think about all the Old Testament reading he's done and they did it, friends. They did it. They weren't afraid of the Old Testament and so the seven thunders uttered their voices. “And when the seven thunders had uttered their voices, I was about to write: and I heard a voice from heaven saying unto me, Seal up those things which the seven thunders uttered, and write them not.” Well, that's not nice. We want to know what you're saying. “And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven, And sware by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer.” Now, what that means is time remaining no longer. Who here has “there should be no more delay?” There should be no more delay or no longer time remaining.

Verse 7, “But in the days,” now the person who is raising his hand to heaven with a foot on the earth and a foot on the sea is still speaking. “But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished.” Well, probably you're wondering, “What is that?” Now, I've heard it all, folks. I promise you I've heard it all. I've been studying this since 1999, almost non-stop. That doesn't mean that I'm better than you. It means that I've heard all the quacks. I've heard lots of people that mean well and lots of people that I think in my humble opinion, get it right,

but I think that there are lots and lots and lots of people writing books out there. Can I get an Amen? Have you been to a bookstore lately? There is no shortage of authors. There might be a shortage of good ones but there's no shortage of authors.

So, in the context, the mystery of God should be finished. Immediately what we should do as good Bible students, what's the first question we should ask if we're wondering what John means by "the mystery of God?" What's the first question we should ask? Where else does he use that in the book of Revelation. Well, I've got great news for you: he doesn't. So, then I would be thinking, "Well John, did you write any other books?" "Yup, I wrote," what are they? John, 1, 2, 3 John so four other books and guess what? Nope, he didn't use "the mystery of God" in there. So, I have to look in the immediate context to find out, "Is there anything mysterious that God did or said that leads me to believe that we're dealing with something in particular." Let me say that again: are there any immediate context clues that tell me what "the mystery of God" is? (Yes.) What? (...) Yes, seven thunders uttered and John had his little book. What is he writing in his little book? Anyone? The book of Revelation.

So, we have two books in the context here: the one that the angel is holding and the one that John is writing and he hears seven thunders and he's told not to record it. Now, whatever those seven thunders are, they are the mystery of God. They are God's mystery. He's not telling you but there is not much time left until they're fulfilled. Do you get that? Do you see the flow? Remember, we have seven seals, seven trumpets, seven thunders and seven vials which apparently are judgments but we're not told what the thunders are and you're not supposed to know and I'm not supposed to know. That's a life lesson there: God tells us what we need to know in his word.

Apparently it's mysterious and look, we have another qualifier: he's declared this to the servants, the prophets. Well, we know of one prophet in particular that he declared this mystery to. We read it: David. David told us about these seven voices. What were you going to say? Let's hear it?

Apparently, whatever these thunders are, they have at least been mentioned to a prophet. Well, the only place that I've found it so far is Psalm 29. Please notice in verse 8, by the way, the word in verse 7 that actually in some translations uses the word "gospel" but it's a verb, gospelize, which is gospelize to his servants the prophets. So, don't get bogged down on that.

Verse 8, "And the voice which I heard from heaven spake unto me again, and said, Go and take the little book which is open in the hand of the angel which standeth upon the sea and upon the earth." Maybe you're thinking, "This book is what book?" What other book have we seen in the book of Revelation? The one he's writing and what else? The one the Lamb is opening. Tell me about that book. (...) Well, you have the Lamb's book of life. How about a fourth book, Ryan? What other book. (Deed to the earth.) Yeah, the seven-sealed book, right? But what distinguishes this apparently from the seven-sealed book in chapter 5 and the Lamb's book of life in chapter 3 and the book that he's writing here that he distinguishes is the fact that it's called a little book. It's one Greek word that

is different so this is a book that hasn't showed up yet in the book of Revelation. So, you should be thinking as you read through Revelation, "I wonder if he has talked about this in another book?" And since we know he hasn't, you say, "How do we know that?" Because I did the research this week. So, we would then be asking, "Well, does any other prophet mention a little book?" So, we're going to answer that in a minute.

Now, if it seems like I'm moving too fast, that is such a great thing about technology. Not only can you text while sitting at a stoplight, you can listen to recordings. So, if there is something that you didn't catch, just listen to it again or look at the slides. You don't have to check scores, you can check the slides.

Verse 8, "Go and take the little book which is open in the hand of the angel which standeth upon the sea and upon the earth." So, three times now we've seen that he's standing on the sea and on the earth and his hand is raised to heaven. "And I went unto the angel, and said unto him, Give me the little book. And he said unto me, Take it, and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey. And I took the little book out of the angel's hand, and ate it up; and it was in my mouth sweet as honey: and as soon as I had eaten it, my belly was bitter. And he said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings."

Alright, we've read Revelation 10. Now, next week I'm going to be playing army. You say, "You just did that." Well, in April, the drill weekend was late and in May it's early so that means I only get back here for two weeks in between. But that guy back there in the sound booth gets to talk about the two witnesses and you want to be back for that. I'll bet he can't even wait to hear what he's going to say. I'm looking forward to it. We're going to get together and talk a little bit about that and I want to hear the great ideas James has about that so I'll certainly be listening, albeit not live.

So, we've read Revelation 10. I do want you to keep your place here. We want to understand Revelation 10 but you can't until you come back with me to Daniel 10. Let's look, please, at verse 5. You say, "Well, what's the context?" Now, before you start glancing at your study Bible notes, please don't because what you're doing is robbing yourself of the ability to hear what I'm saying. Let me sound like Jesus for just a minute, "You study Bible that you have with you always." So, don't read the notes just yet. Just write it down that you want to go back and look at it because that borders on rude.

Verse 5, "Then I lifted up mine eyes, and looked, and behold a certain man clothed in linen, whose loins were girded with fine gold of Uphaz: His body also was like the beryl, and his face as the appearance of lightning." So, we have a man dressed in linen and he says that his eyes are as lamps of fire. Where have we seen this linen thing before? Think Revelation. We've already talked about how Revelation 1 sounds like Daniel 7. Do you remember how the Son of man is described in Revelation 1? Do you remember? (...) He's walking in the lampstands but do you remember how he's described? He has linen and he has a girdle and his eyes are as a flame of fire. His feet are as fine brass; his hair is white like wool. So, we're seeing the same discussion. If there's one thing that I want the guests to know, I want them to know and everyone else who is a first timer with us here, that

John is using old material. It's old material. Nothing secret. Nothing top-secret. Nothing you need clearance for. He's using Daniel, he's using Psalms, he's using Ezekiel and applying it to a current situation in his day.

(Someone said he's seeing it and applying it....) Yeah, you're exactly right. That's a better way of saying it, Jim. He's not applying really anything. He's seeing it and writing it down. Very well said.

Verse 7, “And I Daniel alone saw the vision: for the men that were with me saw not the vision; but a great quaking fell upon them, so that they fled to hide themselves. Therefore I was left alone, and saw this great vision, and there remained no strength in me: for my comeliness was turned in me into corruption, and I retained no strength. Yet heard I the voice of his words: and when I heard the voice of his words, then was I in a deep sleep on my face, and my face toward the ground. And, behold, an hand touched me, which set me upon my knees and upon the palms of my hands. And he said unto me, O Daniel, a man greatly beloved, understand the words that I speak unto thee, and stand upright: for unto thee am I now sent. And when he had spoken this word unto me, I stood trembling.”

Now, look at verse 12, this is great stuff, “Then said he unto me, Fear not, Daniel.” Okay, alright. What did the Son of man say to the trembling John in Revelation 1? Fear not. We're seeing that John is using old material in Revelation 1 when he shows us Jesus for the first time. When you see that he's identified as Jesus in Revelation, who should you assume that he is in Daniel? Jesus. Yeah, the one in linen, the one whose eyes are a flame of fire, the one who has this ability to put his hand on a trembling prophet. You should assume that that's Jesus.

(...) When he says that I declare the mystery of God and the prophets, I think...let's make sure that we understand, folks, that not every prophecy that came to man was recorded on Scripture. Let me give you a good example of this. By the way, I didn't just swear: not every prophecy given to man was written down as Scripture. Let me give you an example: at the end of Matthew 2, they return to Nazareth and he says that the Scripture might be fulfilled which the prophets spoke saying he shall be of Galilee or he shall be a man of Nazareth. He says that the prophecy might be fulfilled, well, the Scripture doesn't say it. The prophets do, the Scripture doesn't. So, there are Old Testament prophets that were not necessarily writing prophets. Can you think of one? How about Elijah? Did he write any Old Testament books? How about Elisha? Did he write any Old Testament books? How about Machai? No, no, no, no. So we have lots and lots and lots of prophets in the Old Testament that didn't write.

Now that we've read Daniel 10 and we've identified this guy in the linen, let's look at chapter 12. A lot of what you're about to see in chapter 12 looks really familiar. Let's make sure we get this. You might leave in 20 minutes feeling just totally taxed but if there's one thing that I want you walking out the door with is: if I want to understand Revelation 10, I have to know these verses.

Daniel 12. This is going to look familiar. This is going to look really familiar. Look at verse 1, “And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time.” What’s another word for “trouble?” Tribulation. Alright, so what are we talking about here? Great tribulation, the last 3 ½ years of Daniel’s seventieth week or seven years. Has that happened yet? Yes or no? No, it hasn’t happened yet. There might be one or two in the room that says, “Yes, it has. You’re a knucklehead. You don’t know anything,” but the overall view of the church is, we are not preterists, we believe that Daniel’s seventieth week is still future.

We’re talking about a time of Jacob’s trouble “such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book.” That sounds familiar, doesn’t it? Except we’re reading the prequel, not the sequel, right? Everyone with me? Some of you, you’re concerning me because I look up and I see you staring at the plaster.

Look at verse 3, “And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever.” Look at verse 4, “But thou, O Daniel, shut up the words, and seal the book.” Doesn’t that sound familiar? Didn’t we just read Revelation 10? He’s writing a little book, “Don’t write that down, John.” Right? “Seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased. Then I Daniel looked, and, behold, there stood other two, the one on this side of the bank of the river, and the other on that side of the bank of the river. And one said to the man clothed in linen.” Where did we see that before in Daniel? Give me a chapter. Chapter 10, we just looked at it and who did we identify it as cross-referencing with Revelation 1? Jesus, a pre-Incarnate, a pre-human appearance in humanity. You just double-talked. No, I didn’t. In Nazareth when he was conceived, yes? Life began in Nazareth for Jesus, not Bethlehem, yes? You still believe abortion is murder don’t you? That’s the same for Jesus then, he didn’t just all of a sudden know nine months of gestation and, “Wow,” Mary, “I had no idea I was pregnant. What is this?” No, she knew she was pregnant. The Scripture is very clear and so we have no problem believing that Jesus’ life began in Nazareth. His humanity, he became man but before he became man, there were times when he became a man for temporary purposes of appearing to people and this is one of those situations. Soon, on Sunday morning, you’re going to hear about another opportunity where you’re going to see a pre-Incarnate appearance of Jesus as a man on the eve of the battle of Jericho you’ll see that. Did we see it already? No, I don’t think we did.

Verse 6, “And one said to the man clothed in linen, which was upon the waters of the river, How long shall it be to the end of these wonders? And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven.” Doesn’t this sound familiar? He’s above the waters and he’s lifting his hands towards heaven, “and sware by him that liveth for ever that it shall be for a time, times, and an half.” Let’s work through this here. We’ve seen 3 ½ years described in the book of Revelation several different ways. Throw them out at me, 3 ½ years: 42 months, 1,260 days and also this one, time, times, half a time. A time is one year. Times is two

years. Half a time, half a year. 3 ½ years. How long shall it be to the end of these wonders? You might also say “wonders” could be translated as “mystery.”

“And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and sware by him that liveth for ever that it shall be for a time, times, and an half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished. And I heard, but I understood not: then said I, O my Lord, what shall be the end of these things? And he said, Go thy way, Daniel: for the words are closed up and sealed till the time of the end. Many shall be purified, and made white, and tried.” We've seen that white robe talk in Revelation, all seven churches almost. If you overcome, you'll be purified and walk in white. “But the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand. And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days.” So, 3 ½ years plus 30 days. You want to talk about that? We're not going to.

Look at verse 12, “Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days.” How many extra days is that above the 3 ½ years? 75 right? So we have something that takes place 30 days after the great tribulation and we have something that takes place 75 days after the great tribulation. Verse 13, “But go thou thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days.” What was Daniel's lot? What was he? What was he called to do? He was a prophet so at the end of days, who's going to show up again? Daniel. You're going to be bold and say it, aren't you, brother? I appreciate it. Someone has got to be bold, Josh.

Let's look at this, here's what you saw in Daniel, here's the reference, here's the item on the left. We see a mighty angel present with a book, a prophet forbidden to reveal truth, something to be finished, the end is discussed, hands raised, swearing by an eternal one, a period before the end is 3 ½ years and a promise of another time of ministry to that prophet. Interestingly enough, every one of those is found in Revelation 10. Every one of them. We have a perfect match and so if I'm a simple student of the word, which I think I am, then I'm probably going to believe that what was being taught in Daniel 12 is being re-taught in Revelation 10 and that we're near to the end.

Boy, that was fun, huh? Tell me something that Daniel and John have in common? They are both promised, last verse of Revelation 10, last verse of Daniel 12: another time of prophecy at the time of the end. He says what about Hebrews 9, “As it is appointed unto man once to die and after this the judgment.” It's a great verse. I love it and I believe it and I also believe that there is a discussion for another time on that.

Let's make sure that we understand something real clearly here: I can't do it, I can't take the man's thunder from next week so, brother, you weigh it out and however you relay it to these folks next week. We've heard a lot of answers. Who are the two witnesses in Revelation 11? Are they Moses and Enoch? Are they Elijah and Enoch? Are they Daniel and John? Well, I'm just saying: you have a clear cut promise to both of these men that

they will appear to prophesy again at the time of the end and the time of the end is identified in both passages as 3 ½ years.

You're in Revelation 10 and 11, right? You still have your thumb there. Don't lose Daniel. Remember, look at Revelation 11 and look at verse 2, "The court which is without the temple leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot forty and two months. And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days." So, these witnesses have a ministry of 3 ½ years, yes? And both Daniel and John are promised that they will appear at the time of this 3 ½ years to prophesy. Yes, I understand there are lots of questions and we're not going to settle them in here. Many of you have been studying the Bible for decades, some of you for months, maybe a few of you for days, maybe some of you haven't even opened your copy, I don't know, but we're not going to leave here in agreement and that's okay.

I think it's pretty clear, Daniel 12:12, "Blessed is he that waiteth, and cometh," and by the way, while I'm at it, John 21, what was the rumor about the apostle? That he would be around at what point? The time of his coming. Didn't Jesus tell Peter, "If I would that he be present until I come, what is that to you?" Hello? Isn't that what it says there? Aren't we having fun?

Now, let's put this on a timeline here. Let's put this on a timeline. Isn't that busy, huh? You like that? Well, if this is not your first week then that's not too much for you. Come on over here and let's talk through this a little bit. Remember, we have seven years, a set of 3 ½ and a set of 3 ½. Do you know what? I forgot that there are first time visitors and these are family. You need to pray for the Owen family now. You lost a sister-in-law, right? And you're burying a brother-in-law. So, two deaths in less than seven days. And a cousin. Are they all going to be at Campground? The brother-in-law. Richmond. So, I'm taking for granted you've heard all this. You probably have studied it yourself so I'm sorry for forgetting that you're in here too.

You have these four seals that take place, you've seen this, I'll send this out with the email so if you're not getting emails from me, you can probably survive but you're laboring at a great disadvantage. So, 3 ½ years here and 3 ½ years here. We have the fifth trumpet here. If you want to hear why that is, listen to that lesson about the fifth trumpet. Sixth seal, you want to hear why is it after the great tribulation, listen to that lesson. Over here, that little green strip, the day of the Lord, why is that over there behind the sixth seal? Listen to that lesson.

What are we adding to it? Look at that, that is ridiculous, isn't it? Notice the seven thunders. Why do I have it going beyond the 1,260 days? Why do I have it going there? What reference? What chapter? Daniel 12 says that the mystery will be unveiled at 1,290 or 1,335 so I have the seven thunders that Revelation 10 and Daniel 12 are talking about and I have it going beyond the last 1,260 days to that extra period of time. Why? Because I think context matters. I think it matters. Daniel 12 talks about these two things.

Let's look at Ezekiel 2. You say, "Well, we haven't talked about it." I know we haven't talked about a lot of it. I'm already depressed enough about it. Okay, I'm not depressed at all, I just sound sick. Look at Ezekiel 2. Ezekiel is that huge book that hardly gets any attention. He must feel so left out. 48 chapters. There are only 1,189 in the Bible and Ezekiel gets 48 of them and we don't talk about him hardly at all. He must feel really slighted. Actually, I don't think he cares to be honest with you.

Ezekiel 2:3, "And he said unto me, Son of man." Look at what he's calling the prophet. What is he calling him? He's calling him the Son of man. What is Jesus called in Revelation 1? Son of man. Oh, my goodness, this is good stuff. "He said unto me, Son of man, I send thee to the children of Israel, to a rebellious nation that hath rebelled against me: they and their fathers have transgressed against me, even unto this very day. For they are impudent children and stiffhearted. I do send thee unto them; and thou shalt say unto them, Thus saith the Lord GOD. And they, whether they will hear, or whether they will forbear, yet shall know that there hath been a prophet among them. And thou, son of man, be not afraid of them, neither be afraid of their words, though briers and thorns be with thee, and thou dost dwell among scorpions: be not afraid of their words, nor be dismayed at their looks, though they be a rebellious house." Who is he talking about again? Israel. The Jews.

"And thou shalt speak my words unto them, whether they will hear, or whether they will forbear: for they are most rebellious. But thou, son of man, hear what I say unto thee; Be not thou rebellious like that rebellious house: open thy mouth, and eat that I give thee. And when I looked, behold, an hand was sent unto me; and, lo, a roll of a book was therein; And he spread it before me; and it was written within and without: and there was written therein lamentations, and mourning, and woe." What? A little book with mourning and lamentations and woe and he's being told to eat it. Have we seen this before? Where? Revelation 10.

Ezekiel 3:1, "Moreover he said unto me, Son of man, eat that thou findest; eat this roll, and go speak unto the house of Israel. So I opened my mouth, and he caused me to eat that roll. And he said unto me, Son of man," this is not a cinnamon roll, folks, it's the roll of the book. "Son of man cause thy belly to eat, and fill thy bowels with this roll." I'm glad that he's using different terms now for seat of the emotions. We don't use the word "bowels" anymore. We sort of say, "I love you with my heart." We say, "I love you with my bowels," and it gets a little... "Fill thy bowels with this roll that I give thee. Then did I eat it; and it was in my mouth as honey for sweetness." So, we have the prophet eating a book. What we have added in Revelation is that it became bitter in his belly. But who is this aimed at again? (...) Right.

Let me review a few things with you here and then I'll take a question or two and I think we got through half of our material. So, James, enjoy the two witnesses. Here we are: from our lesson on the 144,000 we learned there is a great probability that seals 4 and 6 occur in or around Jerusalem and that the 144,000 are in some way related to Jerusalem. From our lesson on trumpets 1-4, we learned that the first four trumpets could be related to the land of Israel. How do we get all of this stuff? Because of the Old Testament

prophets. Seemingly, the sixth trumpet was Middle East specific because you have them coming across the Euphrates. That does matter. They haven't moved that river. It's still in the Middle East.

What did we learn today? Well, from Ezekiel we learned it seems like these thunders have something to do with Israel. Why? Well, because Daniel 12, it's a prophesy to the holy people. Ezekiel 2, he's preaching against the rebellious house of Israel. He's eating up a scroll, Revelation 12, he's eating up a scroll. He wants to record these seven thunders. So, context, comparing Scripture with Scripture and taking a best guess, that's all I'm doing, folks. A best guess tells me that I think that this has something to do specifically with Jerusalem or Israel and not necessarily worldwide. Now, let me say this: Brother Dick is exactly right, he and I discussed this this week, when we say Washington is a mess everyone would probably agree. Yes? But what we're also saying is: America is a mess, aren't we? And why do we say "Washington?" Because they run the show, yeah? It's the focal point. It's the big focus. If we say, "America is a mess," aren't we also saying, "The world has got a problem. The world is just hell in a hand basket, the whole deal." So, this whole focus on Israel and Jews and Jerusalem could it be that this Daniel's seventieth week does affect the whole world? Yeah, I think so but it certainly is focused on Jerusalem and in particular, Israel.

One last thing: remember, the sixth seal has occurred. In chapter 7 we had two visions: the 144,000 and the multitude which no man could number. Let me say it again: in Revelation 6 we had the six seals and then in Revelation 7 we had two visions, one of the 144,000 and one of the multitude which no man could number. Then in Revelation 8 and 9 we have the six trumpets. Remember, we haven't gotten to the seventh trumpet yet, have we? We've got the six trumpets and then we have two more visions: the one we have here today with the angel, the little book and the seven thunders and next week we have the second vision in this interlude. So, we have a parallel: six seals, two visions, six trumpets, two visions.

Daniel and John? Well, they know now, don't they? They're both in heaven eating around with the Son of God. Well, brother, we've got to carry on that rest of this. It's 10:31, folks, I'm sorry.