

Ellen White and the Seven Thunders

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How to use this study—

The seven thunders are found in Revelation 10. Reading these [eleven verses](#) will greatly aid in this study. It would also be a good idea to read all seven paragraphs first to see the whole picture. When teaching these Ellen White statements, I read the entire paragraph first, without interruption. Then in PowerPoint we go back over every sentence and phrase commenting where necessary. The following study will be somewhat that same way; comments and **F**urther **S**tudy (**FS**) will be in the paragraph. (After going to a link or FS, use the “back” button to return to this part of the study.) The seven paragraphs below are numbered for ease of reference.

*** If you wish to *read* or *print* the seven paragraphs without the remarks, [click here](#).

Introduction—

In the published works of Ellen White we find that she has written seven paragraphs about Revelation 10 and the seven thunders. The golden thread that is woven into the fabric of each of these paragraphs *is love*, which is shown especially in the seventh paragraph. Jesus would not have this book in His hand ([Rev 10:2](#)) if He had not paid the price of His blood for it. ([Rev 5:6](#)) John understands the real worth of this book, for he is brought to tears as it appears to him that no one is found worthy to take the book and loose the seven seals which bind the book, open the

book, look upon the book, and read it. ([Rev 5:1-4](#)) This book is worth far more than any material thing could pay for it and that thought weighs heavily on John's heart. Then he is made to understand that only the love of God, the blood of the Lamb sacrificed for sin can pay the price for the book. It is the price of man's redemption, and the names who enter into the Holy City "are written in the *Lamb's book of life*." ([Rev 21:27](#); [3:5](#); [7:14](#))

In light of the Sanctuary services, which are portrayed in the Revelation and performed in the Heavenly Sanctuary, love is expressed to the *seven churches* of the last generation, each church receiving a personal and specific message showing the part that they play (or don't play) during the very last events of earth's history. ([Rev 2](#) & [3](#)) A sealing message accompanies these letters of love given to the churches ([Rev 6, seven seals](#); [Rev 7](#)) and even the judgments of the seven trumpets are given in love so that all will make a decision for or against that Love ([Rev 8 & 9, seven trumpets](#)). The end result of these messages coming from the Heavenly Sanctuary is the sealing of the servants of God in their foreheads with a knowledge and experience of love that no generation has ever received, making them a peculiar, chosen people. ([Rev 7](#); [8:3-5](#); [14:1-7](#))

And now we come to Revelation 10 where we see the unsealed open book in the Mighty Angel's hand. There is no doubt in John's mind that this is Jesus, for it is Jesus who John saw take the book from the Father's hand in [chapter 5](#).

[What happens before Revelation 10 and the reading of the little book?](#)

Paragraph 1—

"The mighty angel who instructed John was no less a personage than *Jesus Christ*. Setting His right foot on the sea, and His left upon the dry land, shows the part which *He is acting in the closing scenes of the great controversy with Satan*. This position denotes His supreme power and authority over the whole earth. The *controversy* had waxed stronger and more determined from age to age, and will continue to do so, to the concluding scenes when the masterly working of the powers of darkness shall reach their height. Satan, united with evil men, will deceive the whole world and the churches who receive not the love of the truth. But the mighty angel demands attention. He cries with a loud voice. He is to show the power and authority of His voice to those who have united with Satan to oppose the truth." {7BC 971.3} {19MR 319.3}

Jesus takes this specific stance to show His **supreme** power and authority for several reasons;

1. He stands with His stronger foot (right) on the sea (those in the chaos of the world; [Rev 17:5](#)) and left foot on the earth (churches, professed Christians, claiming to be followers of the Lamb; [Rev 13:11](#)).

2. In this stance He is also showing that the seven thunders will involve the whole world; that this is the last great controversy, which involves everyone who is alive.

3. Jesus shows by His raised right hand and the way He is dressed that He is providing a covenant relationship in the messages of seven thunders. A cloud is the white raiment of His Righteousness and Priestly attire; the fire is the sealing, purifying effect of His Righteousness; and the rainbow represents the seven fold covenant ([Dan](#)

[9:24](#)) are seen in the advancing colors of His Righteousness and promised restoration.

4. To show that He is in control of the last-day events, which He reads from the little book. ([Rev 10:1](#))

We know that the seven thunders take place throughout the last-day events because the book is completely full and there is no more room to write any more; we are at the end of the book! ([Rev 5:1](#)) The stage is set for “the concluding scenes” where Jesus “is acting in the closing scenes of the great controversy with Satan.”

Twice our attention is also drawn to see that Jesus “cries with a loud voice.” Speaking with a loud voice would imply the drowning out of other noises so that the attention of all would be on the words spoken. The description “loud voice” is used 12 times in the book of Revelation, and it appears that in this first paragraph our attention should be on the power and authority of Jesus’ voice concerning the messages of the seven thunders. The little book in the Mighty Angel’s hand is the book of Daniel. The word “Daniel” in Hebrew means the Mighty **Judge** of God (H1840, H1835, H410), which is an appropriate name for a book of prophecy whose primary fulfillment and purpose is to foretell the events during the judgment of the living. ([Dan 8:14](#); [Rev 10:6, 7](#); [11:1, 2](#)) Thus, the main theme of the little book of judgment (the seven thunders) is found in the three angels’ messages, and our attention is directed to the “loud voice” of the first angel; “And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, Saying with a **loud** voice, ‘Fear God, and give glory to him; *for the hour of his judgment is come*: and worship him that made heaven, and earth, and the sea, and the fountains of waters.’ ([Rev 14:6, 7](#)) During the last judgment, the test will be over *when, how, and who we worship*.

We are also given the reasons why Jesus gives the seven thunders.

(1) To show “the part which He is acting in the closing scenes of the great controversy with Satan.”

(2) To show Jesus’ “supreme power and authority over the whole earth.” “The mighty Angel demands attention.”

(3) Because “the masterly working of the powers of darkness shall reach their height.”

(4) “Satan, united with evil men, will deceive the whole world and the churches who receive not the love of the truth.

(5) He is to show the power and authority of His voice to those who have united with Satan to oppose the truth.”

Paragraph 2—

“After these seven thunders uttered their voices, the injunction comes to John as to Daniel in regard to the little book: “Seal up those things which the seven thunders uttered.” These *relate to future events* which will be disclosed in their order. Daniel shall stand in his lot at the end of the days. John sees the little book unsealed. *Then Daniel’s prophecies have their proper place in the first, second, and third angels’ messages to be given* to the world. The unsealing of the little book was the message in relation to time.” {7BC 971.4} {19MR 320.1}

I believe this second paragraph has the largest number of clues for finding what

the seven thunders are. As we read and study this paragraph for the clues it contains, we should keep in mind that the subject of this entire paragraph is the seven thunders.

Daniel was told to seal up his book, “for at the time of the end shall be the vision.” “Behold, I will make thee know what shall be in the last end of the indignation.” “For the words are closed up and sealed till the time of the end.” “But go thou thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days.” “When he shall have accomplished to scatter the power of the holy people, all these things shall be finished.” ([Dan 8:17, 19](#); [12:9, 13, 7](#).)

John was told to seal up the seven thunders because the seven thunders were *already written*, —*in the little book of Daniel*, —*to be repeated* ([Rev 10:11](#)), and because their events were for a living generation which is the last generation who would eat the little book of seven thunders, and would live through their events.

Our attention is first pointed to the similarity of the seven thunders shown to John and the book of Daniel as being sealed up (by Jesus) ([Dan 12:5-7](#); [Rev 10:1-6](#); [5:5-6](#)). After drawing the parallel between Daniel and John (which is actually stating that they are one and that they interpret each other), Ellen White immediately states exactly what the seven thunders are. She is in the process of *unsealing the seven thunders* and also giving the primary reason for why *Daniel has a last-day (repeated) fulfillment!*

It is this similarity that provides us with the understanding that the little book in the Mighty Angel’s hand which contains the seven thunders is the little book of Daniel. Plain and simple; the seven thunders are future events (future of EGW’s writing, Aug. 16, 1900), but more correctly they relate to future events to be unfolded in a specific manner. (1) They **relate** to a specific order, (2) They **relate** to the giving of the three angels’ messages of [Revelation 14](#). (3) And they **relate** to the message in relation to time.

The subject is the seven thunders; therefore Daniel’s prophecies, repeated as the seven thunders, have their fulfillment “at the end of the days.” The previous paragraph tells us that **when** the Mighty Angel opens the little book of seven thunders, it “shows the part which **He is acting in the closing scenes of the great controversy with Satan**,” —“the concluding scenes.” and that “. . . He [Daniel] was given the blessed assurance that “at the end of the days” —in the closing period of this world’s history— he would again be permitted to stand in his lot and place.” {[PK 547.1](#)}

John sees the little book of Daniel unsealed as the seven thunders! Seventh-day Adventists have always taught that this little book is Daniel, but for some strange reason, have come short of stating that the little book of *Daniel also holds the mystery of the seven thunders*. Ellen White states here that the seven thunders and the little book of Daniel are one-and-the-same, —that the seven thunders is the repetition of Daniel!

It has always been taught that the symbolic year fulfillment, from BC 457 to 1844, is the proper place of the 2300 day prophecy ([Dan 8:13-14](#)). But this sentence says that the “**proper place**” of “Daniel’s prophecies” is directly related to the seven thunders during the giving of the three angels’ messages, “to be given [future] to the world,” as last-day events.

Is there a conflict here? Is there a conflict between the historical prophecies of Daniel already fulfilled during the 2300 symbolic years **and** what is being taught here

that Daniel's prophecies "have their proper place" in the reality of the third angel's message, —fulfilled as last-day events? NO! Absolutely not! And this last sentence shows how we are to fit the past and the future fulfillments **together**.

Both of these first two paragraphs have consistently provided a look into the future. But this last sentence seemingly throws a couple of curves. We read that the unsealing of the little book of seven thunders "was" (1) "the message in relation to time" and (2) this sentence is not so much future **as it is pointing to the prophetic past**; —the unsealing of the little book of Daniel "was". . . (Question: If the seven thunders are yet future, why does it say that "the unsealing of the little book **was** the message in relation to time?")

Why is the arrow "was" pointing us back into the history of Daniel? I see this one sentence and this one word as the greatest of the clues given in these paragraphs for the understanding of the seven thunders. There is no doubt from this statement that the seven thunders are seven future events and that the "little book" of Daniel has the seven events "sealed up" within its prophecies! How many events are in the book of Daniel? I don't know, but there are a few more than seven! How then would we find the seven events? **I believe it must be simple!** The little book of Daniel's prophecies and the *little book* of seven thunders are one-and-the-same!

The answer is shown when Ellen White places Daniel's book of historical prophecies (the was) in the same paragraph as that of understanding the seven thundering future events. We can then safely conclude that to understand the seven thunders is to say that **Daniel's prophetic past must be repeated "again"** ([Rev 10:11](#); [PK 547.1, 2](#)) and that the 2300 symbolic years is a **type** and the repeated events and times of Daniel are interpreted as the future thundering events —**the antitype**.

I believe this last sentence of the second paragraph is worded specifically this way to show that it is virtually impossible to pick seven events out of the book of Daniel without using time as the template, —**specifically prophetic time!** (There is no doubt in my mind that Ellen White sometimes wrote in the code of the prophets, Daniel and John, and that only the Holy Spirit of that code can and will reveal the final acts of redemption in the Heavenly Sanctuary to the last generation of saints, —"the wise will understand." [Dan 11:32, 33](#); [12:4, 10](#).)

Therefore, we understand that the symbolic years is **the type**, and that it was set up (started) in Daniel's time and had its fulfillment of times, events, and nations down through the centuries, (even the Messianic prophecies of the seventy weeks fulfilled to the very day); and was fixed in time by the guiding hands of Jesus and our Heavenly Father ([Rev 5](#)). This proves that it is a Divine plan and that its specifications cannot be changed! This plan was not manmade, nor has any man understood these prophecies except that he received insight from Heaven. **The type of prophecy** takes on the same attributes as the **type of the Sanctuary**. It is a representation, an illustration, a shadow of last-day events; it prefigures what will be repeated in its more direct fulfillment, **the antitype**, and thus, the **historical fulfillment guides the last generation through not only the events on earth, but also the events in the Heavenly Sanctuary concerning the closing acts of redemption**.

Yes, the unsealing of the little book of Daniel **was** a message in relation to time, —historically. Not only the symbolic 2300 years, but all the times of Daniel; the seventy weeks-of-years prophecy of the Messiah (490 years); the 1260 and 1290 years

of papal supremacy; and the 1335 *years* covering the same time period, giving hope by heralding the end of the 2300 years, —the beginning of the cleansing of the sanctuary and the true understanding of the events of the Heavenly Sanctuary. And so we conclude—

Yes, the unsealing of the little book of Daniel as the last-day events of the seven thunders is also going to be a message in relation to time. Can the events be repeated and not the time? NO! In fact, further study into the appointed times of Daniel shows that they, according to God's Law, will have *a major role* in the closing events on earth, as well as the closing events of redemption in the Heavenly Sanctuary! *The repeated events of Daniel are the antitype!* Daniel's times were written in "*days*" so that the primary fulfillment is to be understood and fulfilled in literal days, not symbolic years. *The symbolic years is a pattern; it is the template.* The light of the *pattern* shines on and explains the repeated, more complete fulfillment, so that the last generation of saints will not be surprised and overwhelmed by the teachers of false prophecy, and in fact they will be ready to jump into action the moment at the right moment, to play their part in the final events of redemption.

(We shall see more on prophetic time and literal time in the fourth and fifth paragraphs.)

Paragraph 3—

"The books of Daniel and the Revelation are one. One is a prophecy, the other a revelation; one a book sealed, the other a book opened. John heard the mysteries which the thunders uttered, but he was commanded not to write them." {7BC 971.5} {19MR 320.2}

In paragraph 2 & 3 Ellen White shows that Daniel and Revelation are one by the way she goes back and forth between the two books, first John (the Revelation) then Daniel (the book), then Revelation, then Daniel, back and forth; she shows the two books working together, Daniel a sealed prophesy, and *Revelation the book which opens the seven thundering last-day prophecies of Daniel*. John heard and understood the mysteries of the seven thunders and he was about to write them, when he was stopped. It seems strange that John was permitted to eat the little book of seven thunders (Rev 10:8-10), but he was stopped from writing them down (Rev 10:4). **Why?** —Because they were already written in the little book of Daniel. Writing them again would serve no purpose; in fact it would detract from the glory of Jesus, guiding the last generation of saints in digging out of the little book of Daniel the seven thundering events which are to transpire while giving the three angels' warning messages!

John is a type of the last generation. The full knowledge of the little book of seven thunders will not be fully understood until the last generation eats the little book, meaning, until they make it a part of their lives by living through the thunderous events of the repeated Daniel. This will be a bitter experience, but with the Holy Spirit's blessing it will become a purifying, saving experience for the saints.

Paragraph 4—

“The special light given to John which was expressed in the seven thunders was a delineation of events which would transpire under the first and second angels’ messages. It was not best for the people to know these things, for their faith must necessarily be tested. In the order of God most wonderful and advanced truths would be proclaimed. The first and second angels’ messages were to be proclaimed, ***but no further light was to be revealed before these messages had done their specific work***. This is represented by the angel standing with one foot on the sea, proclaiming with a most **solemn oath** that ***time should be no longer***.” {7BC 971.6} {19MR 320.3}

At first glance, it may appear that the generation of 1844 **could** have had the seven thunders fulfilled to them, but this cannot be true! In the second paragraph, the seven thunders are defined as future events when “**Daniel’s prophecies have their proper place** in the first, second, **and third angels’ messages** to be given to the world.” The third angels’ message is “If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, The same shall drink of the wine of the wrath of God.” (Rev 14:9, 10) The reality of the third angels’ message was NOT given before or after 1844, for the last great test of worship has not yet come, as of this writing. Thus there was no possibility of the seven thunders being fulfilled at that time, **not unless** the last-day events portrayed in the whole of Revelation —and primarily chapters 13 through 18— were fulfilled also at that time.

(Some today teach that the seven thunders **had a fulfillment** to the generation of 1844 and they pick seven events leading up to 1844, which they feel best explains what might be the seven thunders. But this is not so and has no basis in Daniel and Revelation!)

It was not best for the generation of 1844 to know and teach the seven thunders, for their faith must be tested on the *last event* of Daniel’s time prophecies, the *end event* of 2300 years. Although they understood the time correctly, they misunderstood the event. (On the other hand, because we understand the historical type of Daniel’s prophecies, we will then be correct on the time and the event!)

In the order of God most wonderful and advanced truths would be proclaimed: the Sanctuary and its last-day events; the state of the dead; the Sabbath and it taught more fully; etc. But ***no further light about the seven thunders*** would be revealed until the first and second angels’ messages had ***finished their specific work***, and the third angel is poised and ready to proclaim His message. This is represented by the Angel standing with one foot on the sea, proclaiming with a most solemn oath that time should be no longer. (Rev 10:6)

In the second paragraph we found the first reference to time, “The unsealing of the little book **was** the message in relation to time.” In this fourth paragraph we find the principle used for defining the use of **prophetic time**, “proclaiming with a most solemn oath that time should be no longer.” The next paragraph applies the principle to the **prophetic times** of Daniel in the *historical fulfillment*.

Paragraph 5—

“This time, which the angel declares with a solemn oath, is not the end of this world’s history, neither of probationary time, but of **prophetic time**, which should precede the advent of our Lord. That is, the people will not have another message upon definite time. After this period of time, reaching from 1842 to 1844, there can be no *definite tracing* of the **prophetic time**. The longest reckoning reaches to the autumn of 1844.” {7BC 971.7} {19MR 320.4}

Again we must remember that the subject of these seven paragraphs is the explanation of the seven thunders. Thus, the time which is used to explain the seven thunders “is not the end of this world’s history, neither of probationary time, but of prophetic time.” **What is “prophetic time?”** Prophetic time is the “longest” time prophecy in the book of Daniel, —the 2300 symbolic years “which reaches to the autumn of 1844.”

This paragraph is an explanation of the day-for-a-year principle when the 2300 years ended, October 22, 1844. It also shows us that the ending of **prophetic time** is very important, for Jesus “declares [it] with a solemn oath” to His people. When the Mighty Angel ended **prophetic time** in 1844, He opened the way for Daniel’s *repeated prophecies* to be fulfilled in literal days, and then “**Daniel’s prophecies have their proper place**” in the antitype. (Unfortunately, some are still using the day-for-a-year principle to define time in the last-day events.)

Why does the Angel need to swear a solemn oath to make His point about time? By placing the oath on time the Mighty Angel is placing His promise on the events of the times. As great emphasis was placed upon the last event of the 2300 years, so will the last event of the 2300 days be of great significance to the living saints. It appears that the reason for **the emphasis of the solemn oath** is to draw attention to the last great act in the plan of redemption. This last great act is not the close of this world’s history, nor of probationary time. Ellen White says it this way concerning the last great act: “[1] *The coming* of Christ as our high priest to the most holy place, for the cleansing of the sanctuary, brought to view in [Daniel 8:14](#); [2] *the coming* of the Son of man to the Ancient of Days, as presented in [Daniel 7:13](#); [3] and *the coming* of the Lord to His temple, foretold by Malachi [[Mal 3:1-5](#)], **are descriptions of the same event**; and this is also represented by [4] the coming of the bridegroom to the marriage, described by Christ in the parable of the ten virgins, of [Matthew 25](#).” {GC 426.1} (Emphasis supplied.)

We may, at this point, understand that the oath not only includes the ending of the times and events of Daniel, but more so, that this is the oath He gives to His bride that they shall soon be with Him forever. The event takes place in the Heavenly Sanctuary a short time before Jesus is seen coming to earth. (There is no doubt that we see only the first glimmer of the first rays of light to be given to the last-day saints who will understand the little book far better than we do now.)

In conclusion, this time which the angel declares with a solemn oath is not only the end of the use of prophetic time, a-day-for-a-year, **but as the little book of Daniel is repeated, this time is—**

(1) **The end of the literal applied time prophecies**, a-day-for-a-day, which is used to define the last-day seven thundering events;

(2) It is the end of time allotted for the plan of redemption; (not the close of

probation)

(3) And it primarily foretells the last great event in the plan of redemption, — the cleansing of the Heavenly Sanctuary and the marriage of the Lamb.

Paragraph 6—

“The angel’s position, with one foot on the sea, the other on the land, signifies the wide extent of the proclamation of the message. It will cross the broad waters and be proclaimed in other countries, even to all the world. The comprehension of truth, the glad reception of the message, is represented in the eating of the little book. The truth in regard to the time of the advent of our Lord was a precious message to our souls.” (MS 59, 1900) {7BC 971.8} {19MR 321.1}

Again we must remember that the subject of these paragraphs is the seven thunders. The position of the Angel symbolizes “the wide extent of the proclamation of the message” of the seven thunders! This message must be of great importance, for the message of the seven thunders “will cross the broad waters [seas, oceans] and be proclaimed in other countries, even to all the [entire] world.”

“The comprehension of truth, the glad reception of the message [of the seven thunders], is represented in the eating of the little book.” It is possible for only the last generation to eat the whole book of Daniel, which becomes a part of their physical being because they participate in its events!

“The truth in regard to the time of the advent of our Lord was a precious message to our souls.” Here is another use of the word “was.” Ellen White places her personal experience here to show that those who have the **repeated experience of the seven thunders** will also participate in “the truth in regard to the time of the advent of our Lord” which will be a “precious message to our souls.” Isn’t it interesting that she dwells on the “honey” aspect of the message of Daniel and not the “bitter?”

Paragraph 7—

“The greatest work to be done in this life is to make preparation for the future life, for that life which measures with the life of God. A probation has been granted us that, notwithstanding the difficulties, we may cultivate virtues which shall carry us into the higher life. Pure love for one another is exercised by those who are partakers of the divine nature.” {19MR 321.2} (This paragraph only in 19MR.)

What is the purpose of the seven thunders to those who see their value?

* To make preparation for the future life.

* A life which measures with the life of God.

—*notwithstanding the difficulties*—

* We may cultivate virtues which shall carry us into the higher life.

* Pure love for one another is exercised by those who are partakers of the divine nature.

Truly, this is an inspired revelation from the throne of *the Father*, as foretold by

the Mighty Angel in the little book of seven thunders, telling of glories to come through the final acts of redemption in the Heavenly Sanctuary by our great High Priest living in our lives through *the Holy Spirit, —the daily!*

Conclusion—

The [last verse](#) of Revelation 10 says to us as the last generation:

“Thou must prophecy *again*

before many peoples, and nations, and tongues, and kings.” *KJV*

Thou must prophecy *again*

from the little book of Daniel to all the peoples of the earth. *RMV*

The repeated prophecy of Daniel will be a time of judgment: “And there was given me a reed like unto a rod: and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein. But 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.” [Rev 11:1, 2](#).

And then shall the end come: “The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever.” [Rev 11:15](#).

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### **History of these Statements—**

So far as I know, only seven paragraphs have been *released* by the [White Estate](#) which relate directly to the seven thunders of Revelation 10.

It appears that Ellen White wrote these paragraphs Aug. 16, 1900, and were filed in a section of Ms 59, 1900 (pp. 8, 9), called “*Jots and Tittles, II*” under the subheading “*Daniel and Revelation*,” and *partially released* in *Manuscript 1*, May 4, 1950 for a Seminary class in Revelation (Andrews University) {1MR 99.1-100.1}.

The first six paragraphs were printed in 1953 in the *SDA Bible Commentary* (1953), Vol. 7, in the Ellen White section of Revelation 10, —7BC 971.3-971.8. They were *printed again* with the seventh paragraph August 4, 1988. Entire Ms. {19MR 319.3-332.2}. [\[FS\]](#)

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