alters with the different feelings to which he is to  
give expression. This roar of His is in character with  
His place as the lion of Judah, and therefore is foretold  
by the Jewish prophets, and in connection, too, with  
the wrath to come. Isa. xxxi. 4, 5; Amos iii. 8;  
Hos. xi. 10, 11; Joel iii. 16; Jer. xxv. 29-31.  
 His “cry,” then, or “roar” is His own appeal for judgment from God. Before, as the angel with the censer,  
He offered the prayers of the saints of earth for vengeance. But now, having descended as the witness himself, He adds His own plea beside.  
 This appeal is immediately answered from on high.  
“The seven thunders spoke their own voices.” What  
seven thunders? The use of the article seems to suppose them known; but they are not mentioned before  
under that distinct title. I suppose them to be the  
seven thunders of the throne above. The thunders’  
seven-fold reply proves the entire sympathy with the  
angel’s voice. He calls out the fullness of the divine  
indignation, expressed by the seven. Here the voices  
are a part of the thunders. And the expression is  
peculiar, “they spake their own voices.” This seems to  
imply that they foretold one after another, in unfigurative terms, the judgments of God, which in answer  
to the angel’s roar, should visit earth. Before this  
time, the “voices” had been separate from the “thunders.” iv. 5; viii. 5. But here they were articulate  
sounds; as well as sounds of so deep intonation, as to  
be fitly called thunders. The angel’s voice was not  
his usual tone, but like a lion’s roar. But these had  
their usual sound. They only, and always, express  
wrath. The lion’s roar is a sound of earth; the thunder,  
the voice of heaven.

4. “And when the seven thunders spoke, I was about to write;  
and I heard a voice out of the heaven, saying, Seal the things  
which the seven thunders spoke, and write them not.”