power of the King of Heaven has not ceased with the  
destruction of His prophets. He is but stirred up to  
avenge them: He lets loose the fury of His indignation upon the rebels who refuse to return.  
  
 15. “And the seventh angel sounded; and great voices in  
heaven followed, saying, ‘The kingdom of the world 1 is become  
(the kingdom) of our Lord and of His Christ; and He shall reign  
for ever and ever.’”  
  
 At the opening of the last *seal* there followed a great  
silence: after this last *trump* come loud voices. Then  
there was suspense: now heaven knows and understands the issue. The voices are apparently those of  
angels and of the Great Multitude.  
 The fullness of the time, then, for proclaiming the kingdom of God is come. That kingdom comes from heaven,  
both in its proclamation and in its power. It is the  
kingdom of heaven set up over unwilling earth by celestial  
might. This Jesus foretold to Pilate. John xviii. 36.  
 At this period, as the angel had foretold, mystery  
passes away. And it passes away by God’s taking the  
kingdom, and rendering, by means of His servant—the  
Messiah—to each according to his works. The  
specific results of the trumpet are more fully opened,  
in the words of the elders which follow.  
 The former trumpets detail the actions or plagues  
which ensue, as seen by an observer on the earth.  
But this trumpet is spoken of only as viewed by  
heaven. Its period is too long, and its results too  
many, to be briefly dismissed. Its consequences end  
not, till the millennial reign is over, and the earth  
burnt up; all enemies being perfectly subjugated by the  
Son to the Father, “that God may be all in all.”  
 It is “the kingdom of the world.” In this place we observe a distinction in the use of the word from that  
  
1 So Tregelles.