

**Angels That Speak With a Loud Voice as Literary Markers for the
Macrostructure of the Apocalypse: The Judgment Chiasm of Revelation
By Hugo Leon**



Introduction

The purpose of this study is to identify and examine the eleven passages in the book of Revelation that speak of an angel (*aggelou*) that cries out in a loud voice (*phone megale*).¹ These eleven passages span fourteen chapters of the Apocalypse (Rev. 5-19) and they appear to form a chiasmic structure with the Three Angel's Messages of Revelation 14 at the center.² The angels that speak in a loud voice appear to be major literary markers of this chiasm.³ Research has confirmed that

¹ These three Greek words appear with morphological variants in the ten passages mentioned above. Please note that the oldest known manuscripts of Rev. 8:13 have *aetou* in place of *aggleou*.

² The words *phone megale* are not used to describe the speaking of the angel in Rev. 14:8 but this passage has been included in our study because it is the center of our chiasmic structure. For an excellent study on chiasmic structures in biblical literature and the Revelation see McCoy, Chiasmus, *CTS* 9 (Fall 2003) 18-34. Lund, *Studies in Revelation*. M. Wilson, *Victor Sayings*, 3-30. Harris, *The Literary Function of Hymns in the Apocalypse*, 310-319. Lee, *Call to Martyrdom*, 164-194.

³ Mach sees this phrase as a possible signal of a low level structure in the book of Revelation. He also connects it with "thematic turning points." See *Macrostructure of the Apocalypse*, 224-227. Darling

chiasmic structures were common literary tools used by both biblical and extra-biblical writers.⁴ In a time when there was usually no punctuation or paragraphs, chiasms helped to give a text literary form and they also provided a means by which writers could emphasize their main message.⁵ Understanding the structure of the Apocalypse can help us interpret its theological message.⁶ In our proposed structure, the motifs of judgment and worship appear to be the dominant themes involved in every section. Furthermore, each of these eleven angels appears to be connected with important scenes of judgment in the time of the end. In this paper these eleven passages have been grouped together and then compared and contrasted in order to more easily interpret their apocalyptic symbols. Lexical references come from the lexicons of Gesenius (OT) and Thayer (NT).⁷ Quotations from the writings of Ellen White have been taken from the Ellen G. White Writings website including from the unpublished section.⁸ This study respects the historical-grammatical method of interpretation as taught by the Seventh-day Adventist Church.⁹

The Use of Intratextuality Within the Book of Revelation

The structure of the Apocalypse is complex and multilayered.¹⁰ There are numerous parallel passages within the book of Revelation.¹¹ This is especially true of chiasmic structures in the book of Revelation since they are constructed with inverted parallelisms.¹² The study of how parallel texts are connected within the same biblical book is called intratextuality and it appears to be an important method of interpretation in the book of Revelation.¹³ Two separate but related texts are often set in parallel in the same book. Sometimes one text is more cryptic or

sees the angels of Revelation as important structural markers. See *The Angelology of the Apocalypse of John as a Possible Key to Its Structure and Interpretation*.

⁴ For an excellent study on the use of chiasmus in antiquity see Welch, *Chiasmus in Antiquity*. Breck, *The Shape of Biblical Language*, 241-249. Heil, *Revelation*, 9-10. Lund, *Chiasmus in the NT*, 30-40.

⁵ Breck, *The Shape of Biblical Language*, 53-55. Liroy, *Christological Focus*, 51.

⁶ Kempson, *Theology in Revelation*, 40.

⁷ These lexical references are available on the blueletterbible.org website.

⁸ See the website <https://egwwritings.org>

⁹ See Davidson, "Interpreting Scripture According to Scripture", *Perspective Digest*, Vol. 17, Issue 2. Swearingen, *Historicist Survey of Daniel 10-12*, 3-12.

¹⁰ Bandy, *Layers of the Apocalypse*. Murphy, *Fallen is Babylon*, 47-48.

¹¹ Siew has an excellent summary of the different types of parallels in the book of Revelation and in biblical texts in general. See *Two Witnesses*, 22-66.

¹² Breck discusses chiasmic parallelism in his study. See *The Shape of Biblical Language*, 13-33. See also Lund, *Studies in Revelation*.

¹³ Mueller has written a dissertation demonstrating the importance and complexity of the intratextual connections in the book of Revelation. See Mueller, *Microstructural Analysis of Revelation 4-11*. See also Breck, *Shape of Biblical Language*, 297-315. Bandy, *Layers of the Apocalypse*, 487-490. Burke, *Intertextuality as an Interpretive Key to Revelation*, website academia.edu, 2013. Burrell, *Periodization in the Apocalypse*, 91-92. Bauckham, *Climax of Prophecy*, 22-29. Heil, *The Fifth Seal as a Key to the Book of Revelation*. Were, *Principles of Interpretation*, 30-34. Oxentenko, *Literary Structure of Daniel*, Presentation at the Daniel 12 Study Group in Chico, CA, Nov. 6, 2015. Heil, *The Book of Revelation*. De Villiers, *Sixth Seal*, 5-6.

nebulous than the other. By comparing the two texts side by side, the more clear text helps to explain the more difficult text. This intratextual method of interpretation appears to have been common among ancient exegetes.¹⁴ For example Rev. 14:8 mentions the fall of Babylon but goes no further. The reader is left asking the question, who is Babylon? Later, in Revelation 16:12-19:4 we have an extensive explanation concerning the identity and fall of Babylon.¹⁵ Another example is the “testimony of Jesus” in Rev. 12:17. Later in Rev. 19:10 we are told explicitly that the testimony of Jesus is the spirit of prophecy.

The repetition of key words and phrases in the book of Revelation also serves as an interpretive tool for the reader.¹⁶ For example, exegetes as far back as Victorinus at the end of the third century AD commented on the patterns of word repetition in the trumpets and bowls.¹⁷ Other examples of repetition are noted. We find elements from the throne scene of Revelation 4-5 in several introductory scenes (Rev. 6:9-11; 8:2-5; 11:19; 15:5-8; 19:1-9).¹⁸ Some words from the description of the risen Christ (Rev. 1:12-18) are repeated in the introduction of the messages to the seven churches.¹⁹ The language of the fifth seal is repeated in several judgment scenes that follow.²⁰ The language of the Third Angel is used to describe the fall of Babylon.²¹ The book of Revelation also compares and contrasts opposing symbols. We have the seal of God vs. the mark of the beast,²² the pure woman vs. the harlot woman,²³ the worship of the Creator vs. the worship of the beast, etc.²⁴ All of these

¹⁴ Lupieri, *Apocalypse*, 99-100. Bauckham, *Climax of Prophecy*, 29, 299-300, 302. Diop, *Innerbiblical Interpretation*, 136-141. For a good study on ancient Jewish exegesis see Instone, *Jewish Exegesis Before 70 CE*.

¹⁵ Ladd, *Revelation*, 221. De Villiers, *Composition of Rev. 14:1-15:8*, 229.

¹⁶ Fekkes, *Isaiah in Revelation*, 204. “Rev. 14.6-13 forms a prelude to the bowl series judgment which contains final premonitory exhortations. In vv. 8-11 the fate of those who refuse to disassociate themselves from Babylon and the beast is taken up. The function of this section as an anticipatory warning and its relationship to the main Babylon prophecy of 16.19-19.4 is formally indicated by a literary technique peculiar to John: the repetition of base texts and motifs. Each of the OT texts adopted in 14.8-11 subsequently reappears in the Babylon prophecy of 16.19-19.5. Probably by design, then, 14.8-11 serves as an epitome of Babylon’s judgment, which begins with the fall of the city (14.8 // 16.19; 18:2), and concludes with the eternal consequences of its judgment, reflected in the fate of its clients (14:11 // 19.3, 20).” See also Yarbrow-Collins, *Combat Myth in Revelation*, 16-31. Bandy, *Layers of the Apocalypse*, 161-167, 469-499. Ruiz, *Ezekiel in the Apocalypse*, 230-257. Korner, *Apocalyptic Literary Convention*, 160-183. Mach, *Macrostructure of the Apocalypse*, 121-122. Haukaas, *Study of Revelation 1:7-8*, 49-64. Schussler-Fiorenza, *Composition and Structure (1977)*, 359. Pattemore, *Repetition in Revelation*. Kirby, *Repetition in Revelation*.

¹⁷ Giblin, *Recapitulation and Coherence in the Apocalypse*, 81.

¹⁸ Heil, *Fifth Seal as a Key to Revelation*, 220-243. Gallusz, *Throne Motif in Revelation*, 240-245.

¹⁹ Mueller, *Microstructural Analysis*, 460-495. Treiyer, *Dia de Expiacion*, 450-451. Kistemaker, *Revelation*, 9-10. Ford, *Crisis! Vol. 1*, 62. Stefanovic, *Revelation*, 108-109. Hamilton, *Revelation*, 47. Pattemore, *Repetition in Revelation*, 431.

²⁰ Heil, *Fifth Seal as a Key to Revelation*, 220-243. Pattemore, *Repetition in Revelation*, 434-436. DeCock, *Symbol of Blood in the Apocalypse*, 168-178.

²¹ E. Reynolds, *Sodom, Egypt, Babylon Motif in Revelation*, 237.

²² Pattemore, *Repetition in Revelation*, 432-433.

²³ Pattemore, *Repetition in Revelation*, 433-434.

parallels serve a purpose. They create literary connections that help the reader interpret the apocalyptic text of Revelation.²⁵ As we shall see, John has used this method to place emphasis on the importance of the Three Angel's Messages of Revelation 14.²⁶

The repetition of key terms and ideas also appears to influence the macrostructure of the Apocalypse.²⁷ It is important to remember that most ancient scrolls had no visible paragraphs or sentence structure and that the writings of antiquity were to be read aloud (Ex 24:7; Deut. 17:19; 31:11; Jos. 8:34-35; 2 Rey. 23:2; 2 Chron. 34:30; Neh. 8:3, 8, 18: 9:3; 13:1; Jer. 36:6, 10, 13-15, 21, 23; 51:61; Luke 4:16; Acts 13:27; 15:21; 2 Cor. 3:15; Col. 4:16; 1 Thess. 5:27; Rev. 1:3).²⁸ The structure of a biblical writing, like the Apocalypse, was mainly understood aurally not visually.²⁹ Therefore, some of the repetitive words or phrases of the Apocalypse serve as major literary markers for its structure.³⁰ These syntactical markers help us outline the literary structure of the Revelation and this is essential for a proper interpretation of the text. For example, Gallusz has demonstrated the importance of the throne motif on the structure of the Apocalypse.³¹ Strand and others have seen the importance of sanctuary typology on the structure of the book of Revelation.³² According to Gallusz, J. Ford has demonstrated the importance of the heavenly hymns on the structure of Revelation.³³ Donald Guthrie believes the title Lamb or *arnion* can be used to help determine the structure of the book of Revelation.³⁴ In this paper we would like to demonstrate that the angels that speak in a loud voice heavily influence the macrostructure of the Apocalypse.³⁵

Passages in Revelation That Speak of An Angel That Cries Out in a Loud Voice

The Angel of the Sealed Book

²⁴ Kistemaker, *Revelation*, 6-7. Were, *Certainty of Third Angel*, 55-56. Wilson, *Charts on Revelation*, 56-57.

²⁵ See Kirby, *Repetition in the Book of Revelation*. Horn, *Hymns as Theology of Revelation*, 110-114.

²⁶ Siew sees *kai eidon allon aggelon* (Rev. 10:1 and 14:6-7) as an important "frame passage" for the chiasmic structure of Rev. 11:1-14:5. See *Two Witnesses*, 80-81. De Villiers also sees the importance of *kai eidon, allon aggelon, phone megale* in Rev. 14:1-20. See *Composition of Rev. 14:1-15:8*, 219-243.

²⁷ Mach, *Macrostructure of the Apocalypse*, 204-246. Tavo, *Structure of the Apocalypse*, 65-67. Tenney, *Interpreting Revelation*, 32-35.

²⁸ Oestreich, *This Letter to Be Read to All*, 21-24.

²⁹ De Waal, *Aural-Performance Analysis of Revelation*, 62-67. Achtemeier, *Omne Verbum Sonat*, 19-26. Barr, *Apocalypse as Oral Enactment*, 243-256. Bauckham, *Climax of Prophecy*, 1-3.

³⁰ Mach, *Macrostructure of the Apocalypse*, 204-235. Kirkland, *Verbal Aspect of Revelation 20*. De Villiers, *Revelation 8:1-6*, 74, 92-93.

³¹ Gallusz, *Throne Motif in Revelation*, 240-290. Also Waechter, *Literary Structure of Revelation*, 136.

³² Strand, *Victorious Introduction Scenes*, 51-72. Stefanovic, *Revelation*, 30-33. Paulien, *Hebrew Cultus in the Structure of the Revelation*. Maxwell, *God Cares, Vol. 2*, 54-62.

³³ Gallusz, *Throne Motif in Revelation*, 245-247. Wood, *Structure of the Apocalypse*, 21. Thompson, *Revelation*, 53-73. Also Thompson, *Cult and Eschatology in the Apocalypse*, 330-350. Liroy, *Revelation in Christological Focus*, 135.

³⁴ Guthrie, *Lamb in the Structure of Revelation*, 64-71.

³⁵ Mach sees these angels as structural markers. See *Macrostructure of the Apocalypse*, 224-227.

The Lamb is Worthy to Open the Sealed Book

1. Rev. 5:2 And (*kai*) I saw (*eidon*) a strong (*ischyron*) angel (*aggelon*) proclaiming (*keryssonta*) with a loud voice (*phone megale*), Who is worthy to open the book, and to loose the seals thereof?

Rev. 5:3 And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon.

Rev. 5:4 And I wept much, because no man was found worthy to open and to read the book, neither to look thereon.

Rev. 5:5 And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof.

The Angel of the Sealing The Sealing of the Righteous for Protection

2. Rev. 7:2 RSV Then (*kai*) I saw (*eidon*) another (*allon*) angel (*aggelon*) ascend from the rising of the sun, with the seal of the living God, and he called (*ekrazen*) with a loud voice (*phone megale*) to the four angels who had been given power to harm earth and sea,

Rev. 7:3 Saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads.

Rev. 7:4 And I heard the number of them which were sealed: *and there were* sealed an hundred *and forty and* four thousand of all the tribes of the children of Israel.

The Angel of the Three Woes The Fate of the Unsealed

3. Rev. 8:13 And (*kai*) I beheld (*eidon*), and heard an angel (*aggelou*)³⁶ flying through the midst of heaven, saying (*legontos*) with a loud voice (*phone megale*), Woe, woe, woe, to the inhabitants of the earth by reason of the other voices of the trumpet of the three angels, which are yet to sound!

Rev. 9:4 And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads.

The Mighty Angel With an Open Book A Call to Prophecy to the Inhabitants of the Earth

4. Rev. 10:1 And (*kai*) I saw (*eidon*) another (*allon*) mighty angel (*aggelon*) 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:

³⁶ Most early manuscripts have eagle instead of angel in Rev. 8:13. The TR uses angel. Nowhere in apocalyptic prophecy do eagles fulfill the task or role of a messenger. See an excellent discussion on this subject at the following website: <https://bibleifferences.net/2015/04/08/116-eagle/>

Rev. 10:2 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,
Rev. 10:3 And cried (*ekrazen*) with a loud voice (*phone meagle*), as *when* a lion roareth: and when he had cried (*ekrazen*), seven thunders uttered their voices.
Rev. 10:4 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.
Rev. 10:11 And he said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings.

The First Angel of Rev. 14
A Call to Worship the Creator and be Sealed

5. Rev. 14:6 And (*kai*) I saw (*eidon*) another (*allon*) angel (*aggelon*) 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,
Rev. 14:7 Saying (*legonta*) with a loud voice (*phone megale*), 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.

The Second Angel of Rev. 14
Celestial Verdict Against Babylon and her followers³⁷

6. Rev. 14:8 And there followed another (*allos*) angel (*aggelos*), saying (*legon*), Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.

The Third Angel of Rev. 14
The Warning Against the Worship of the Beast and His Image, Receiving His Mark

7. Rev. 14:9 And (*kai*) the third angel (*aggelon*) followed them, saying (*legon*) with a loud voice (*phone megale*), If any man worship the beast and his image, and receive *his* mark in his forehead, or in his hand,
Rev. 14:10 The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb:
Rev. 14:11 And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name.
Rev. 14:12 Here is the patience of the saints: here *are* they that keep the commandments of God, and the faith of Jesus.

³⁷ The words *megale* and *phone* do not appear in the message of the second angel but there is no question that this is the center of our chiastic structure and thus it has been included here.

The Angel of the Harvest of the Wheat
The Gathering in of the Sealed

8. Rev. 14:15 And (*kai*) another (*allos*) angel (*aggelos*) came out of the temple, crying (*krazen*) with a loud voice (*megale phone*) to him that sat on the cloud, Thrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest of the earth is ripe.

Rev. 14:16 And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped.

The Angel of the Grape Harvest
The Gathering in of the Marked

9. Rev. 14:17 And another angel came out of the temple which is in heaven, he also having a sharp sickle.

Rev. 14:18 And (*kai*) another (*allos*) angel (*aggelos*) came out from the altar, which had power over fire; and cried (*ephonesen*) with a loud cry (*phone megale*)³⁸ to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe.

Rev. 14:19 And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast *it* into the great winepress of the wrath of God.

Rev. 14:20 And the winepress was trodden without the city, and blood came out of the winepress, even unto the horse bridles, by the space of a thousand and six hundred furlongs.

The Glorious Angel
The Final Warning to Abandon Babylon and be Sealed

10. Rev. 18:1 And (*kai*) after these things I saw (*eidon*) another angel (*aggelon*) come down from heaven, having great power; and the earth was lightened with his glory.

Rev. 18:2 And (*kai*) he cried (*ekrazen*) mightily (*ischyi*) with a strong voice (*phone megale*), saying (*legon*), Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird.

Rev. 18:3 For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies.

Rev. 18:4 And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.

Rev. 18:5 For her sins have reached unto heaven, and God hath remembered her iniquities.

The Angel of the Supper of the Great God

³⁸ The TR of Rev. 14:18 has *krauge megale* instead of *phone megale*.

The Destruction of the Unsealed and the Marked

11. Rev. 19:17 And (*kai*) I saw (*eidon*) an angel (*aggelon*) standing in the sun; and (*kai*) he cried (*ekrazen*) with a loud voice (*phone megale*), saying (*legon*) to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God;

Rev. 19:18 That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all *men*, both free and bond, both small and great.

Rev. 19:19 And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army.

Rev. 19:20 And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone.

Rev. 19:21 And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth: and all the fowls were filled with their flesh.

Thematic Outline Formed by the Angels That Cry in a Loud Voice

- A. The Initiation of the Investigative Judgment (Rev. 5:2)
- B. The Sealing of the 144,000 Before the Four Winds Are Let Loose (Rev. 7:2)
- C. The Three Woes Against the Unsealed (Rev. 8:13)
- D. A Call to Prophecy to the Inhabitants of the Earth (Rev. 10:1, 3)
- E. The First Angel: A Call to Worship the Creator and be Sealed (Rev. 14:6-7)
- F. The Second Angel: A Celestial Verdict Against Babylon/Followers (Rev. 14:8)
- E1. The Third Angel: A Warning Not to be Marked/Worship Beast (Rev. 14:9)
- D1. The Harvest of the Sealed (Rev. 14:15)
- C1. The Harvest of the Marked (Rev. 14:18)
- B1. The Last Call to be Sealed Before Babylon is Desolated (Rev. 18:1,2)
- A1. The Destruction of the Unsealed/Marked (Rev. 19:17)

The Use of *aggelos* in the Book of Revelation

The Greek word *aggelos* appears 76 times in 72 verses of the Revelation. It has the meaning of a messenger, an envoy, one who is sent, an angel. These messengers are ministering agents that do the will of Christ and act in behalf of our salvation (Matt. 24:31; Heb. 1:14; 1 Pet. 3:22). In the book of Revelation *aggelos* usually refers to a celestial spirit, faithful or fallen, but it can also refer to a human messenger (Rev. 1:20). In some passages *aggelos* can even refer to Christ Himself (Rev. 10:1; 18:1; cf. Acts 7:35, 38).³⁹ The majority of the verses containing the word *aggelos* in the book of Revelation occur between Rev. 5 and Rev. 19 (59 of 76). Most of these

³⁹ See Gundry, *Angelomorphic Christology*. Shea, *Mighty Angel*.

angels appear in the context of events connected with the eschaton. Aside from the angels already mentioned in our chiastic structure, we have several other groups of angels. We have the myriads of angels around the throne in Rev. 5, the four angels holding back the four winds of strife in Rev. 7:1, the angel at the altar in Rev. 8, the angels of the seven trumpets, the four angels bound at the river Euphrates, the angels of the seven last plagues, the angel of the millstone at the fall of Babylon. Most, if not all, of these angels appear to be connected with the judgments of God in the last days. They are also connected with the work of salvation. Ellen White comments on the purpose of the angels in our days. See the quotation below.

“Our Saviour, not in a position of silence and inactivity. He is surrounded with heavenly intelligences, cherubim, and seraphim, ten thousand times ten thousand of angels. All these heavenly beings have one object above all others, in which they are intensely interested--His church in a world of corruption. All these armies are in the service of the Prince of heaven, exalting the Lamb of God, who taketh away the sins of the world. They are working for Christ under His commission, to save to the uttermost all who look to Him and believe in Him. These heavenly intelligences are speeding on their mission, doing for Christ that which Herod and Pilate did against Him. They confederate together to uphold the honor and glory of God. They are united in a holy alliance, in a grand and sublime unity of purpose, to show forth the power and compassion and love and glory of the crucified and risen Saviour.” {Lt89c (March 23, 1897) par. 2 & 3}

The Cycles of Judgment in the Revelation Are Executed By Angels

Scholars have noted three separate cycles of seven judgments in the book of Revelation. These include the seven seals, the seven trumpets and the seven bowls. These three septets of judgment are connected with the work of angels (Rev. 6:1, 3, 5, 7; 7:1-2; 8:2-8, 10, 12-13; 9:1, 11, 13-15; 11:15; 15:1, 6-8; 16:1-5, 8, 10, 12, 17). The judgment of Babylon (Rev. 16:17-19:4) is really an expansion of the seventh bowl plague and thus it is connected to the seven last plagues. This cycle of judgment is also connected with the appearance of several angels (Rev. 17:1; 18:1, 21; 19:10). Furthermore, the harvest of the grapes (Rev. 14:17-20) and the supper of the vultures (Rev. 19:17-21) are also mediated by angels. Finally, the strong angel that binds Satan in the abyss (Rev. 20:1-3) is also linked with the theme of judgment. This confirms that there is a strong connection between the angels and the theme of judgment in the book of Revelation.

The Use of *Phone Megale* in the Book of Revelation

In the book of Revelation the Greek word *phone* or voice appears 56 times in 45 verses. It can refer to the sound of a human voice or speech and in some cases it can refer to the sound of an inanimate object like a trumpet or thunder (Rev. 10:3-4, 7). Like *aggelos*, the word *phone* is mostly confined to Rev. 5 to Rev. 19. Aside from the voices connected with the angels in our chiastic structure there is the voice of the angels around the throne in Rev. 5, the voice of the four beasts who show John the

contents of the seals, the voice of the martyrs, the voice of the great multitude, a voice from the four horns of the altar, the voice of the seven thunders, several voices from heaven, the voice of the 144,000, several voices from the temple, the voice of Babylon's musicians, the voice of the bridegroom, the voice of the bride, the voice of much people praising the fall of Babylon, and a voice from the throne. Once again, the majority of these voices appear to be connected with the judgments of God in the last days.

The words *phone* and *megale*, with their variants, appear together in 21 verses of the Revelation.⁴⁰ Nineteen of the twenty one verses are found between Rev. 5:2 and Rev. 19:17.⁴¹ Aside from the angels mentioned in our chiastic structure we find several groups that speak in a loud voice. We have the celestial court around the throne in Rev. 5, the martyrs under the altar, the great multitude, several voices from heaven⁴² and a voice from the temple during the seventh bowl plague. These loud voices are almost all connected with the judgments of God in the last days. Outside of the book of Revelation, *phone megale* appears only 15 times in the entire NT. In the gospels, *phone megale* is connected with Jesus,⁴³ the angelic harvesters in the Olivet Discourse⁴⁴ and with unclean spirits.⁴⁵ It is interesting to note that the First and Third Angel of the Three Angels of Rev. 14:6-12 contain the words *phone megale* but the Second Angel does not contain these words. Some scholars see this as a type of inclusio in the Three Angels.⁴⁶

The OT Context of the Angels That Cry Out in a Loud Voice

Interestingly, Greg Beale notes a possible OT background to the angel of Rev. 5:2 that speaks in a loud voice. Beale connects the angel from heaven sent to earth to pronounce judgment on Nebuchadnezzar (Dan. 4:13-14, 23) with the angel of Rev. 5:2. The "watcher and an holy one" from Daniel 4 comes down from heaven to announce the decree of the heavenly court (Dan. 4:13, 17, 23-25; cf. Dan. 4:32, 37).⁴⁷ The Angel of Rev. 5:2 is also a representative of the Divine Council. The wording of both Daniel 4:13-14, 23 LXX and Rev. 5:2 is similar and both angels pronounce a message of judgment.⁴⁸ Both speak in a loud voice (*phone megale*).⁴⁹ This OT connection appears to connect the angels that speak in a loud voice in the book of Revelation with the theme of judgment.

⁴⁰ Rev. 1:10; 5:2, 12; 6:10; 7:2, 10; 8:13; 10:3; 11:12, 15; 12:10; 14:7, 9, 15, 18; 16:1, 17; 18:2; 19:1, 17; 21:3.

⁴¹ See Appendix XIII.

⁴² Rev. 11:12, 15; 12:10; 16:1.

⁴³ Matthew 27:46, 50; Mark 15:34, 37; Luke 23:46; John 11:43.

⁴⁴ Matt. 24:31.

⁴⁵ Mark 1:26; 5:7; Luke 4:33; 8:28.

⁴⁶ Waechter, *Literary Structure of Revelation*, 112.

⁴⁷ Z. Stefanovic, *Wisdom to the Wise*, 156, 157-158, 162.

⁴⁸ Beale, *Revelation*, 338.

⁴⁹ Z. Stefanovic sees a parallel to the loud cry of Dan. 4:14 in Rev. 14:7. See *Wisdom to the Wise*, 156.

There is another possible OT background to the angels who speak in a loud voice in the prophecy of Revelation. At the beginning of the judgment scene of Ezekiel 9 we have the Spirit⁵⁰ crying out in a loud voice (*phone megale*) to the six angels with the destroying weapons in their hands (Ez. 9:1 LXX).⁵¹ The loud voice of Ezekiel 9:1 may represent the vengeance and wrath of God.⁵² Many scholars have noted a strong connection between the sealing of Revelation 7 and the judgment scene of Ezekiel 9. This is of interest to us because the sealing passage of Revelation 7 contains one of the angels that speak in a loud voice (Rev. 7:2). It is also interesting to note that some scholars have seen a parallel between the seven angels of judgment from Ezekiel 9 (the six destroying angels and the angel with the inkhorn) and the seven angels of the trumpets (Rev. 8:2) and the bowl plagues (Rev. 15:6) in the book of Revelation.⁵³ As you may recall the angel that introduces the last three of the seven trumpets speaks in a loud voice (Rev. 8:13). This OT background of Ezekiel 9 gives the ten angels that speak in a loud voice in the book of Revelation a strong connection with the theme of judgment.

The angels that speak with a loud voice in the book of Revelation appear to be connected with important messages and events that will take place during the time of the end (Rev. 4:1). The figure of an angel symbolizes that the message is of heavenly origin. The loud voice emphasizes the grave importance and crucial nature of the message.⁵⁴ The prophet Isaiah connected a loud voice with a call to repentance in the last days (Is. 58:1).⁵⁵ The OT connection with the watchers of Dan. 4 may imply that the angels in Revelation are also representatives of the Divine Council sent down from heaven to warn humans to repent. Furthermore, a loud voice may symbolize the spiritual power that will accompany the preaching of the

⁵⁰ According to the context of Ez. 8:2-3, it is the Spirit of God that cries out in Ez. 9:1.

⁵¹ Vogelgesang, *Ezekiel in Revelation*, 29-30. White, *5T*, 207. "Ezekiel 9:1, 3-6 quoted. Jesus is about to leave the mercy seat of the heavenly sanctuary, to put on garments of vengeance, and pour out His wrath in judgments upon those who have not responded to the light God has given them."

⁵² Ellicott, *Commentary for English Readers*, Ez. 9:1. Jamieson-Fausset-Brown, *Commentary*, Ez. 9:1.

⁵³ Valentine, *Temple Motif in Revelation*, 221-222, 231. White, *5T*, 212. "The day of God's vengeance is just upon us. The seal of God will be placed upon the foreheads of those only who sigh and cry for the abominations done in the land... Our own course of action will determine whether we shall receive the seal of the living God or be cut down by the destroying weapons. Already a few drops of God's wrath have fallen upon the earth; but when the seven last plagues shall be poured out without mixture into the cup of His indignation, then it will be forever too late to repent and find shelter. No atoning blood will then wash away the stains of sin." White, *Lt31a (October 27, 1894) par. 21*. "We are amid the perils of the last days, the time will soon come when the prophecy of (Ezekiel 9) will be fulfilled; that prophecy should be carefully studied, for it will be fulfilled to the very letter."

⁵⁴ White, *Lt193 (July 31, 1901) par. 13*. "The words "saying with a loud voice" show the importance of the message."

⁵⁵ White, *Ms162 (December 25, 1905) par. 28*. "The message must go to every nation, tongue, and people. "Cry aloud, spare not, lift up thy voice like a trumpet, and show My people their transgressions, and the house of Jacob their sin." The work specified in the fifty-eighth chapter of Isaiah is to be carried forward with zeal, sanctified earnestness, and determination. There is a special work to be done, in which the people of God are to act a decided part. White, *Ms16 (February 20, 1900) par. 23*. "The Sabbath truth is to be proclaimed with a loud voice, as represented in the fifty-eighth chapter of Isaiah."

message (Rev. 18:1).⁵⁶ Finally, a loud cry may also symbolize the global nature of the message. The loud cry of the Three Angels will be heard by every nation, kindred, tongue and people (Rev. 14:6; 18:1; cf. Rev. 10:2, 5).⁵⁷ See the following quote by Ellen White.

“Prophecy declares that the first angel would make his announcement to “every nation, and kindred, and tongue, and people.” The warning of the third angel, which forms a part of the same threefold message, is to be no less widespread. It is represented in the prophecy as being proclaimed with a loud voice, by an angel flying in the midst of heaven; and it will command the attention of the world.” {GC 449.2}

Phone Megale and the Cry of the Fifth Seal

The cry for justice and vengeance of the fifth seal appears to have important literary and thematic connections with the subsequent chapters of the Apocalypse.⁵⁸ There are key words in this altar scene that are repeated in several key judgment passages. These words include altar (*thysiasteriou*),⁵⁹ souls (*psychas*),⁶⁰ slain (*esphagmenon*),⁶¹ testimony (*martyrian*),⁶² true (*alethinos*),⁶³ judge (*krineis*),⁶⁴ avenge (*ekdikais*),⁶⁵ blood (*haima*),⁶⁶ and them that dwell on the earth (*katoikounton*

⁵⁶ White, *Lt121 (August 13, 1900) par. 13*. “The truth for this time, the third angel’s message, is to be proclaimed with a loud voice—meaning with increasing power—as we approach the great final test.” White, *Ms16 (February 20, 1900) par. 1*. “It is represented as being given with a loud voice; that is, with the power of the Holy Spirit.” White, *Ms16 (February 20, 1900) par. 20*. “Every organization among our people, as well as every individual, is responsible to God to give the last message of warning to the world with a loud voice. Strong, decided appeals are to be made. White, *Ms51-1900, par. 24*. “The third angel proclaims his message in no whispered tones, in no hesitant manner. He cries with a loud voice, while flying swiftly through the midst of heaven. This shows that the work of God’s servants it to be earnest and rapidly performed.” White, *Ms59 (September 20, 1899) par. 21*. “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.” White, *Lt183 (September 20, 1902) par. 6*. “Saying with a loud voice.’ A strong, decided influence is to be exerted to arouse the idolatrous world to take heed to the message.”

⁵⁷ White, *Ms146 (December 5, 1897) par. 5*. ““Fear God and give glory to him” is the burden of our message “for the hour of his judgment is come, and worship him who made heaven and earth, and the sea, and the fountains of waters.” Proclaim it with a loud voice, not in silent whispers, not in suggestions now and then, but let it ring through our churches...” White, *Ms61 (September 17, 1909) par. 13*. “The truth is now to go forth with a power that it has not known for years. The message of present truth is to be proclaimed everywhere. We must be aroused to give this message with a loud voice, as symbolized in the fourteenth chapter of Revelation.”

⁵⁸ Heil, *The Fifth Seal as a Key to the Book of Revelation*. Klassen, *Vengeance in the Apocalypse*, 300-311. DeCock, *Symbol of Blood in the Apocalypse*, 168-178.

⁵⁹ Rev. 6:9; 8:3, 5; 9:13; 11:1; 14:18; 16:7.

⁶⁰ Rev. 6:9; 12:11; 18:13-14; 20:4; cf. Rev. 8:9; 16:3.

⁶¹ Rev. 6:9; 18:24; cf. Rev. 6:4.

⁶² Rev. 6:9; 11:7; 12:11; 19:10; 20:4; cf. 12:17.

⁶³ Rev. 6:10; 15:3; 16:7; 19:2, 11.

⁶⁴ Rev. 6:10; 11:18; 14:7; 16:5, 7; 18:8, 10, 20; 19:2, 11; 20:12-13.

⁶⁵ Rev. 6:10; 19:2.

⁶⁶ Rev. 6:10, 12; 8:7-8; 11:6; 14:20; 16:3-4, 6; 18:24; 19:2, 13.

epi tes ges).⁶⁷ Most importantly for us, the prayer of the martyrs is spoken in a loud voice (*phone megale*) (Rev. 6:10). This key phrase is also repeated in several subsequent scenes connected with judgment (Rev. 8:13; 11:15; 14:18; 16:1, 17; 18:2; 19:1, 17). Thus, there appears to be a pattern of call and response using the literary marker of *phone megale*. The martyrs cry out loudly for justice and God and his agents cry out loudly in response. This emphasizes the connection of *phone megale* with the theme of judgment.

The Frame Passages For Our Proposed Chiastic Structure

Revelation 4:1-20:15 appears to be a major literary unit in the prophecy of the Apocalypse.⁶⁸ The beginning (Rev. 4:1)⁶⁹ and the end of this section (Rev. 21:1)⁷⁰ are marked off by the phrase “and I saw” (*kai eidon*). The opening scene of this literary unit is the throne scene of Rev. 4:1-5:14. This passage presents the first of several heavenly throne scenes in the Apocalypse (cf. Rev. 7, 14, 19, 20, 22).⁷¹ It is important to note that Revelation 4 and 5 appears to be a single literary unit.⁷² Scholars have noted the importance of these two chapters in the literary structure of the first half of Revelation and possibly the structure of the book as a whole.⁷³ In our chiastic structure these chapters are important because they contain the first of the eleven angels that speak in loud voice (Rev. 5:2) in the book of Revelation. Thus, Revelation 4-5 sets the tone for the theme of the entire literary structure of Revelation 4-20. The closing scene of this literary unit is the white throne judgment scene of Rev. 20:11-15.⁷⁴ This white throne scene is the climax of the heavenly judgment. (cf. Matt. 25:31-46)⁷⁵ Like Revelation 4 and 5 it focuses on the One seated

⁶⁷ Rev. 6:10; 8:13; 11:10; 12:12; 14:6; 17:2, 8; cf. Rev. 3:10; 13:8, 12, 14.

⁶⁸ Many Revelation scholars would agree that Rev. 4:1 is major transition point in the literary structure of the Apocalypse. See Beale, *Revelation*, 317. Gallusz, *Throne Motif*, 102-103. Those who organized the prophecy of Revelation into chapters also saw an important transition at Rev. 21:1. There is a major thematic shift at this point from judgment to the New Jerusalem. See Beale, *Revelation*, 1039. Also E. Mueller, *Microstructural Analysis of Rev. 20*, 228.

⁶⁹ Mueller, *Recapitulation in Rev. 4-11*, 263. Waechter, *Literary Structure of Revelation*, 101-102. Kirkland, *Verbal Aspect of Revelation 20*, 19.

⁷⁰ Waechter, *Literary Structure of Revelation*, 116, 120.

⁷¹ These chapters present a scene where the throne of God is central to the text. For a great study on the throne scenes of Revelation see Gallusz, *The Throne Motif in the Book of Revelation* and Gully, *Revelation's Throne Scenes*. See also C. Kim, *Revelation 4-5 and OT Apocalyptic Literature*, 120-123.

⁷² Davis, *The Heavenly Court Scene of Revelation 4 – 5*, 17-21. Haukaas, *Revelation 1:7, 8*, 134-135. C. Kim, *Revelation 4-5 and OT Apocalyptic Literature*, 97-102. Mueller, *Microstructural Analysis*, 496, 498-504. Morton, *One Upon the Throne*, 68-70. Morton, *Analysis of Revelation 4-5*, 38-43.

⁷³ Stefanovic, *Revelation*, 163-164. Haukaas, *Revelation 1:7, 8*, 134. La Rondelle, *End Time Prophecies*, 113-114. Smolarz, *Marriage in Revelation*, 328. Beasley-Murray, *Revelation*, 25-26, 29-30, 108. Tonstad, *Saving God's Reputation*, 116. Schussler-Fiorenza, *Revelation*, 58. Valentine, *Temple Motif in Revelation*, 332. Grabiner, *Hymns in Revelation*, 102-105. Grabiner, *Cosmic Conflict*, 49-55. Giblin, *Recapitulation in the Apocalypse*, 83-84.

⁷⁴ Snyder, *Combat Myth in the Apocalypse*, 86. E. Mueller has written a great article on the microstructure of Revelation 20. See “Microstructural Analysis of Revelation 20”, *AUSS*, Autumn 1999, 37/2, 227-255.

⁷⁵ Lambrecht, *Final Judgments and Ultimate Blessings*, 367. Lioy, *Revelation in Christological Focus*, 153. Spencer has written an excellent paper on Ellen White and the two judgment scenes of Matt.

on the throne.⁷⁶ The great white throne is a symbol of sovereignty and judgment.⁷⁷ Both passages allude to the judgment scene of Daniel 7.⁷⁸ Both passages mention a book or books that will be opened.⁷⁹ These two throne scenes appear to form an *inclusio* that demarcates the limits of this important section (Rev. 4-20). In his seminal study on chiasmic structures in the New Testament, Lund states that larger chiasmic units are frequently introduced and concluded by “frame-passages”.⁸⁰ Furthermore, the extremes of a chiasmic unit are usually parallel and reflect the same theme as the center of the chiasm.⁸¹ Both of these criteria appear to be reflected in our chiasmic structure. The judgment theme of these two frame passages emphasizes that the entire section of Rev. 4 – Rev. 20, including our chiasmic structure (Rev. 5-Rev. 19), will be based on the theme of the heavenly, end-time judgment of Daniel 7. As we shall see later on, the center of our chiasmic structure also emphasizes this same Danielic, end-time theme of judgment (cf. Rev. 14:7-8). With this in mind we can now modify our chiasmic structure to include these “frame-passages”.

Thematic Outline of the Angels That Cry in a Loud Voice With Frame-Passages

Frame-Passage (Rev. 4:1-5:14) The Heavenly Throne Scene

- A. The Initiation of the Investigative Judgment (Angel of Sealed Scroll Rev. 5:2)
- B. Sealing of the 144,000 Before the Four Winds Loosed (Sealing Angel Rev. 7:2)
- C. The Three Woes Against the Unsealed (Angel of 3 Woes Rev. 8:13)
- D. A Call to Prophecy to the Inhabitants of the Earth (Angel of Book Rev. 10:1, 3)
- E. A Call to Worship the Creator and be Sealed (First Angel Rev. 14:6-7)
- F. The Celestial Verdict Against Babylon and her Followers (Rev. 14:8)
- E1. A Warning Not to be Marked/Worship Beast (Third Angel Rev. 14:9)
- D1. The Harvest of the Sealed (Angel of Wheat Harvest Rev. 14:15)
- C1. The Harvest of the Marked (Angel of Grape Harvest Rev. 14:18)
- B1. Last Call to be Sealed Before Babylon Desolated (Glorious Angel Rev. 18:1, 2)
- A1. The Destruction of the Unsealed/Marked (Angel of Great Supper Rev. 19:17)

Frame-Passage (Rev. 20:11-15) The White Throne Judgment

25:31-46 and Rev. 20:11-15. See the following website <http://selfportraitsofgod.com/wp-content/uploads/2016/10/Executive-Judgment-Matthew-25.pdf>.

⁷⁶ Beale, *Revelation*, 1031. Lambrecht, *Final Judgments and Ultimate Blessings*, 366-367. Gallusz, *Throne Motif*, 149. Liroy, *Revelation in Christological Focus*, 152-153. Brighton, *Revelation*, 581.

⁷⁷ Tenney, *Interpreting Revelation*, 192.

⁷⁸ Snyder, *Combat Myth in the Apocalypse*, 110-111, 322-325. Beale, *Revelation*, 1031. Haukaas, *Study of Revelation 1:7:8*, 156-157. See Appendix XI for 14 parallels between Dan. 7:9-28 and Rev. 4-5.

Moyise believes Rev. 20:11-15 alludes to Daniel 7, See *OT in Revelation*, 54. See also Lambrecht, *Final Judgments and Ultimate Blessings*, 366. Pollard, *Loipos in Revelation*, 270. Gallusz, *Throne Motif*, 147-148. Brighton, *Revelation* 581-583. Mealy, *After the Thousand Years*, 158, 168-169.

⁷⁹ Beale, *Revelation*, 1031-1033. Lambrecht, *Final Judgments and Ultimate Blessings*, 366. Bauckham, *Theology of Revelation*, 106. Brighton, *Revelation*, 581, 583.

⁸⁰ In his book Lund describes his seven, “laws governing chiasmic structures”. See, *Chiasmus in the NT*, 40-41. Also Siew, *Two Beasts and Two Witnesses*, 38-41. Breck, *Shape of Biblical Language*, 299.

⁸¹ Lund, *Chiasmus in the NT*, 41. Breck, *Shape of Biblical Language*, 299.

The Word Throne and the Theme of Judgment in the Book of Revelation

One of the most frequently used words in the Apocalypse is throne (*thronos*). This word occurs 47 times in the book of Revelation.⁸² Of these 47 references, 36 have to do with the throne of God.⁸³ Rev. 4-5 contains almost half of the throne references (19 out of 47).⁸⁴ Interestingly, 39 out of the 47 throne references occur within our frame passages of Rev. 4 – Rev. 20. Of these 39 references, 29 are connected with scenes of judgment.⁸⁵ In the OT the throne of God is connected with judgment. “But the Lord shall endure for ever: he hath prepared his throne for judgment. And he shall judge the world in righteousness, he shall minister judgment to the people in uprightness” (Ps. 9:7-8). Thus, the word *thronos* in the book of Revelation is very much connected with the theme of judgment.⁸⁶

The Word Lamb and the Theme of Judgment in the Book of Revelation

Another frequently used word in the Apocalypse is Lamb or *arnion*. This word appears 29 times in 27 verses of the book of Revelation. Interestingly, 22 of the 29 references to the word *arnion* appear within the central section of Rev. 4- Rev. 20. Of these 22 references, 12 are in a judgment context.⁸⁷ Thus, we can conclude that term *arnion* in the book of Revelation is well connected with the theme of judgment.⁸⁸

The Heavenly Throne Room Scene of Revelation 4

Although Revelation 4 does not contain an angel crying out in a loud voice, it is part of the frame-passage for our chiastic structure and it is intimately connected with Revelation 5 where we find the first angel that cries out in a loud voice. Thus we need to first examine Revelation 4 before we analyze Revelation 5.

Revelation 4 begins with John saying, “After this I looked, and, behold a door was opened in heaven” (Rev. 4:1). The open door into the heavenly throne room tells us three things. One, we are looking into the Most Holy Place of the heavenly sanctuary.⁸⁹ Two, the open door of Rev. 4:1 reminds us of the open door of Philadelphia in Rev. 3:8.⁹⁰ This tells us that the throne scene of Revelation 4-5 is in

⁸² Gallusz, *Thrones in Revelation Part 1*, 30.

⁸³ Gallusz, *Thrones in Revelation Part 1*, 31.

⁸⁴ Gallusz, *Thrones in Revelation Part 1*, 32.

⁸⁵ Aside from the 19 references found in Rev. 4-5, we have following texts: Rev. 6:16; 8:3; 11:16; 16:10, 17; 19:4-5; 20:4, 11-12.

⁸⁶ Davis, *Heavenly Court Scene*, 180-186.

⁸⁷ Rev. 5:6, 8, 12-13; 6:1, 16; 13:8; 14:10; 15:3; 17:14; 19:7, 9.

⁸⁸ Guthrie, *Lamb in the Structure of Revelation*, 65, 67-69. Bollier, *Judgment in the Apocalypse*, 18-20.

⁸⁹ See *SDA BC7* on v. 1, 766. Anderson, *Unfolding the Revelation*, 48-49. E. Gane, *Heaven's Open Door*, 27-30. Hardy, *Rev. 4-5 and 19A*, 32-33. Treiyer, *La Crisis Final*, 18-22. Veloso, *Doctrine of the Sanctuary in Revelation*, 399, 403. Valentine, *Temple Motif in Revelation*, 328.

⁹⁰ Treiyer, *La Crisis Final*, 18. Treiyer, *Dia de Expiacion*, 447. Veloso, *Apocalipsis*, 110-113. Veloso, *Doctrine of the Sanctuary in Revelation*, 406. Paulien, *The Seven Seals*, 213. Lackey, *Revelation*, Ch. 4.

the time period of Philadelphia.⁹¹ Three, because the door to the Most Holy Place is open we are in the eschatological Day of Atonement (cf. Dan. 8:13-14; Rev. 11:19; 15:5; 19:11).⁹² A trumpet like voice then invites John to, "Come up hither, and I will shew thee things which must be hereafter" (Rev. 4:1). The statement, "things which must be hereafter" is Danielic in origin and it has eschatological connotations (cf. Dan. 2:28-29, 45; Rev. 1:1, 19; 22:6).⁹³ Furthermore, the Greek phrase *genesthai meta tauta* in Rev. 4:1 appears to be connected with the same phrase in Rev. 1:19. Both of these phrases refer to future events from the time of the Seer (96 AD).⁹⁴ Interestingly, Ellen White also connects the open door of Philadelphia with the opening of the heavenly most holy place in 1844.

"But clearer light came with the investigation of the sanctuary question. They now saw that they were correct in believing that the end of the 2300 days in 1844 marked an important crisis. But while it was true that that door of hope and mercy by which men had for eighteen hundred years found access to God, was closed, another door was opened, and forgiveness of sins was offered to men through the intercession of Christ in the most holy. One part of His ministration had closed, only to give place to another. There was still an "open door" to the heavenly sanctuary, where Christ was ministering in the sinner's behalf. Now was seen the application of those words of Christ in the Revelation, addressed to the church at this very time: "These things saith He that is holy, He that is true, He that hath the key of David, He that openeth, and no man shutteth; and shutteth, and no man openeth; I know thy works: behold, I have set before thee an open door, and no man can shut it." Revelation 3:7, 8. {GC 429-430}

Next, John is taken up in the Spirit to the heavenly throne room in the Most Holy Place (Rev. 4:2).⁹⁵ The prophet sees a throne set down and One sitting on the throne (Rev. 4:2). A divine Being sitting on the heavenly throne has judgment connotations (cf. Rev. 20:11).⁹⁶ This throne scene reminds us of the courtroom/judgment scenes of the OT (1 Kings 22; Isa. 6; Ezek. 1-10; Zech. 3 and 5; Dan. 7).⁹⁷ There are 24 elders on 24 thrones around the throne (Rev. 4:4). The fact that the elders are seated on thrones around the throne of God has judgment connotations (cf. Matt. 19:28; Luke

Heil, *Revelation*, 70. White, *2SAT*, 97. "There is One who sees it all, and He says, I have set before thee an open door. Through this was shown the throne of God, overshadowed by the rainbow of promise, the token of the everlasting covenant, showing that mercy and truth are met together, and drawing from the beholder praise to the Lord."

⁹¹ Wahlen has made an admirable defense of the historic and prophetic application of Rev. 2-3. See Wahlen, *Heaven's View*, 145-156. E. Gane, *Heaven's Open Door*, 26-27. Treiyyer, *La Crisis Final*, 19.

⁹² Anderson, *Unfolding the Revelation*, 48-49, 56. E. Gane, *Heaven's Open Door*, 26-30. Treiyyer, *La Crisis Final*, 16-17. Treiyyer, *Dia de Expiacion*, 434-436, 445, 456.

⁹³ Beale, *Use of Daniel*, 186. Haukaas, *Revelation 1:7, 8*, 145-146. Ruiz, *Oxford Bible*, 2160. Murphy, *Fallen is Babylon*, 169. Aune, *Revelation*, 282.

⁹⁴ Stefanovic, *Revelation*, 189-190. Tenney, *Interpreting Revelation*, 39-40, 70, 72. Haloviak, *Imagination in Hymns of Revelation*, 65-66.

⁹⁵ Treiyyer, *La Crisis Final*, 21-22.

⁹⁶ Fredericks, *Judgment Motif in Revelation 1-14*, 151-152.

⁹⁷ Davis, *Heavenly Court Scene of Revelation 4 - 5*, 104-126, 180-216. Treiyyer, *La Crisis Final*, 36-41. Bandy, *Prophetic Lawsuit in Revelation*, 228-256. Farrer, *Revelation*, 88-89. Koester, *Revelation*, 360.

22:30; Rev. 20:4).⁹⁸ There are also four beasts around the throne that lead the heavenly host in worshipping the One who sits on the throne (Rev. 4:8-11). The One sitting on the throne reminds us of the Ancient of Days from Daniel 7:9.⁹⁹ The 24 thrones (Rev. 4:4) remind us of the thrones mentioned in the judgment scene of Daniel 7:9.¹⁰⁰ Rev. 4:5 tells us that, “out of the throne proceeded lightnings and thunderings and voices.”¹⁰¹ This phrase is repeated in several key judgment scenes later in the book of Revelation (Rev. 8:5; 11:19; 16:18; cf. Is. 30:30).¹⁰² This parallel connects the throne scene of Rev. 4-5 with the divine judgments of the seals, trumpets and bowls.¹⁰³ The storm elements of lightning, thunder, and voices (Rev. 4:5) also remind us of the Exodus theophany (Ex. 19:16; 20:18; cf. Heb. 12:26-29)¹⁰⁴ and more importantly of the throne scene in the book of Ezekiel (Ezek. 1:13), where it is most definitely connected with the theme of judgment.¹⁰⁵ The seven lamps of fire burning before the throne (Rev. 4:5) allude to the fire around the throne in Dan. 7:9-10.¹⁰⁶ The four living creatures that surround God’s throne (Rev. 4:6) are the ones commissioning the angels to carry out the judgments of God (Rev. 6:1, 3, 5, 7; 15:7).¹⁰⁷ In Rev. 4:8 the four beasts address the Deity as “Lord God Almighty (*pantokrator*).” This same title “Lord God Omnipotent/Almighty (*pantokrator*)” is repeated in several other judgment passages of the Apocalypse (Rev. 11:17; 15:3; 16:7, 14; 19:6, 15).¹⁰⁸ This parallel helps connect the throne scene of Rev. 4-5 with the theme of judgment. The title of the One “who lives for ever and ever” (Rev. 4:9-10) is repeated in the introductory scene to the seven last plagues (Rev. 15:7; cf. Rev. 10:6). This parallel connects the throne scene of Rev. 4 with the seven last plagues.¹⁰⁹ Please note that the reason the heavenly host worship the One on the throne is because He is the Creator (Rev. 4:11; 14:7; cf. Ex. 20:11; Dan. 12:7; Rev.

⁹⁸ Bandy, *Prophetic Lawsuit in Revelation*, 238-240.

⁹⁹ Beale, *Use of Daniel*, 188. Anderson, *Unfolding the Revelation*, 49. Ruiz, *Oxford Bible*, 2160.

¹⁰⁰ Beale, *Use of Daniel*, 189. Anderson, *Unfolding the Revelation*, 50. Buchanan, *Revelation*, 149. Treiyer, *Dia de Expiacion*, 458. Bandy, *Prophetic Lawsuit in Revelation*, 235, 238. Farrer, *Revelation*, 89. Morton, *Analysis of Revelation 4-5*, 176. Valentine, *Temple Motif in Revelation*, 333-335.

¹⁰¹ In his discussion of the literary structure of the Revelation 4, Giblin demonstrates the centrality and theological importance of this verse. See *From and Before the Throne*, 503-504.

¹⁰² Gallusz, *Throne Motif in Revelation*, 133-135. Heil, *Revelation*, 227. Fredericks, *Judgment Motif in Revelation 1-14*, 152.

¹⁰³ Giblin, *From and Before the Throne*, 508-512. Filho, *Visionary Experience*, 218-225.

¹⁰⁴ Treiyer, *Dia de Expiacion*, 457.

¹⁰⁵ Bauckham, *Theology of Revelation*, 41.

¹⁰⁶ Buchanan, *Revelation*, 151. Morton, *Analysis of Revelation 4-5*, 70.

¹⁰⁷ E. Gane, *Trumpet After Trumpet*, 36. Bauckham, *Theology of Revelation*, 42. White, *Ms100-1893*, par. 5. “Again as the Holy Spirit rested upon the prophet, he sees a door opened in heaven, and hears a voice calling him to look upon the things which shall be hereafter. And he says, “Behold, a throne was set in heaven, and One sat on the throne. And he that sat was to look upon as a jasper and a sardine stone.” Ministering angels [were] around about Him, waiting and eager to do His will, while the rainbow of God’s promise, which was a token of His covenant with Noah, was seen by John encircling the throne on high—a pledge of God’s mercy to every repentant, believing soul.”

¹⁰⁸ Shea, *Revelation 5 and 19 as Literary Reciprocals*, 254. Haloviak, *Imagination in the Hymns of Revelation*, 74-75.

¹⁰⁹ Bauckham, *Theology of Revelation*, 41.

10:6).¹¹⁰ The worship of the Creator is linked to the hour of His judgment in Rev. 14:7.¹¹¹ Because God is the Creator he has the right to judge all men.¹¹²

With this background in mind, we are now ready to analyze the subunits of our chiastic structure.

Analysis of Structural Units A and A1 (Revelation 5 and 19)

The first pair of parallel units in our chiastic structure is Rev. 5 and 19. For many years theologians have noted structural and literary parallels between Revelation 5 and 19.¹¹³ Both chapters contain a throne scene with hymns of praise that are similar in content and theme.¹¹⁴ The main motif of both chapters appears to be judgment.¹¹⁵ Chapter 5 appears to be the initiation of the investigative judgment (cf. Dan. 7:9-28; see also appendix XI)¹¹⁶ and Chapter 19 appears to be the end of the same judgment (Rev. 19:1-8).¹¹⁷ This judgment appears to be initiated in the time of end (Rev. 4:1; cf. Dan. 2:28-29, 45; Rev. 1:1, 19; 22:6)¹¹⁸ and it appears to allude to the OT Day of Atonement.¹¹⁹ Theologians have noted that the judgments of the seals, trumpets, and bowls have their origin in the throne scene of Revelation 4-5.¹²⁰ This strengthens the idea that the key issue in the throne scene of Revelation 4-5 is judgment.¹²¹ Jesus appears to be the central figure in both Rev. 5 and Rev. 19. In Revelation 5A the Lamb is found worthy to open the sealed book and look upon its

¹¹⁰ C. Kim, *Revelation 4-5 and OT Apocalyptic Literature*, 118. Treiyer, *La Crisis Final*, 34.

¹¹¹ Bauckham, *Theology of Revelation*, 47-48.

¹¹² Fredericks, *Judgment Motif in Revelation*, 155.

¹¹³ Shea, *Rev. 5 and 19 as Literary Reciprocals*, 249-257. Smolarz, *Marriage in Revelation*, 516. Morton, *Glory to God and the Lamb*, 91-92. Hardy, *Revelation 4-5 and 19a*. Stefanovic, *Literary Patterns*, 39.

¹¹⁴ Shea, *Rev. 5 and 19 as Literary Reciprocals*, 251-255.

¹¹⁵ Several SDA theologians do not see Rev. 4-5 as a judgment scene. See Gulley, *Judgment or Inauguration?* See also Stefanovic, *Revelation*, 168-170.

¹¹⁶ Davis, *The Heavenly Court Scene of Revelation 4 – 5*, 24-25, 60-65, 91-93, 104-115, 180-216. Veloso, *Apocalipsis*, 116-119. Veloso, *Doctrine of the Sanctuary in Revelation*, 399-400, 405-411. Treiyer, *The Final Crisis in Revelation 4-5*. E. Gane, *Heaven's Open Door*, 14-44. Anderson, *Unfolding the Revelation*, 48-50, 54-56, 59. Hardy, *Revelation 4-5 and 19a*, 21-23. Fredericks, *Judgment Motif in Revelation*, 151-162. Neall, *Character in the Apocalypse*, 203-209. Lackey, *Revelation*, Ch. 4-5. Valentine, *Temple Motif in Revelation*, 211.

¹¹⁷ E. Gane, *Trumpet After Trumpet*, 28.

¹¹⁸ Treiyer, *Day of Atonement*, 492-493. Aune, *Revelation*, 282. "...the reference to "what must happen after this" may also refer specifically to the revelation contained in the sealed scroll that is the focus of the second part of the throne scene found in 5:1-14, which is opened by the Lamb..."

¹¹⁹ Paulien, *Seals and Trumpets*, 192. Treiyer, *La Crisis Final*, 33. E. Gane, *Heaven's Open Door*, 27-30. I. Newton sees allusions to the Day of Atonement in Rev. 4-8. See *Observations Upon Daniel and the Apocalypse*, 254-275. Veloso, *Apocalipsis*, 116, 118-119.

¹²⁰ Bauckham, *Theology of Revelation*, 40-43. Davidson, *Sanctuary Typology*, 111-112. Streett, *Violence in Revelation*, 82, 102-103. Valentine, *Temple Motif in Revelation*, 323-325, 327. Bandy, *Prophetic Lawsuit in Revelation*, 236. Hamilton, *Suffering in Revelation*, 37. R. Thomas, *The Structure of the Apocalypse*, 53-54. Giblin, *Recapitulation and Coherence in the Apocalypse*, 84. Lioy, *Revelation in Christological Focus*, 132.

¹²¹ Snyder, *Combat Myth in the Apocalypse*, 331-334.

contents (Rev. 5:1-7). In Revelation 19B the One on the white horse comes forth as King of Kings to judge and make war with the beast and his army (Rev. 19:11-20). Ellen White placed emphasis on the eschatological significance of Revelation 5 and she connected this chapter with judgment. See the following quotation.

“The fifth chapter of Revelation needs to be closely studied. It is of great importance to those who shall act a part in the work of God for these last days. There are some who are deceived. They do not realize what is coming on the earth. Those who have permitted their minds to become beclouded in regard to what constitutes sin are fearfully deceived. Unless they make a decided change they will be found wanting when God pronounces judgment upon the children of men. They have transgressed the law and broken the everlasting covenant, and they will receive according to their works.” {9T 267.1}

Subunit A (Revelation 5) The Lamb Who Is Worthy to Open the Book

Revelation 5 and the Lamb Who Takes the Scroll

Revelation 5 is a continuation of the throne scene of Revelation 4.¹²² In Rev. 5:1 the Revelator sees a sealed book in the right hand of Him that sits on the throne.¹²³ In the OT (Ps. 9:7; 89:14; 97:2; Ez. 1:26-27; Dan. 7:9)¹²⁴ and in the book of Revelation the throne of God is connected with judgment (Rev. 4:5; 6:16; 11:16; 16:17; 19:4-5; 20:11; cf. Ps. 9:7-8).¹²⁵ The idea of a divine being “sitting” on the throne has judgment connotations (1 Kings 22:19; 2 Chron. 18:18; Is. 16:5; Ezek. 1:26-27; Dan. 7:9, 26; Matt. 25:31-32; Rev. 6:16; 20:11; cf. Is. 6:1; Joel 3:12; Rom. 14:10; 2 Cor. 5:10).¹²⁶ In Rev. 20:4 the righteous martyrs are seated on thrones in order to render judgment.¹²⁷ In Rev. 20:11-13 God is again pictured as seated on a throne ready to judge the dead, both small and great, according to what is written in the heavenly books, especially in the book of life. Heavenly books in the OT and the NT are connected with God or Jesus and their decision of who should live and who should die (Ex. 32:32-33; Rev. 3:5).¹²⁸ These heavenly books usually contain a register of the righteous and the acts of human beings that demonstrate that their fate is just (Ex. 32:32-33; Ps. 56:8; 69:28; 139:16; Is. 4:3; 43:25; 65:6; Dan. 7:10;

¹²² Stefanovic, *Revelation*, 199.

¹²³ Some understand the book to be on the right side of the throne. See Stefanovic, *Revelation*, 200.

¹²⁴ Gallusz, *Throne Motif in Revelation*, 42-46.

¹²⁵ Gallusz, *Throne Motif in Revelation*, 126-127, 132-135, 142-149.

¹²⁶ In the ANE kings and other important officials usually sat on a throne or seat when acting as judge. See Ex. 18:13; Jud. 5:10; 1 Kings 7:7; 10:9; 2 Chron. 9:8; Prov. 20:8; Is. 28:6; Matt. 27:19; John 19:13; Acts 18:12, 16-17; 25:6, 10, 17; cf. Joel 3:12; Dan. 7:26; Matt. 19:28; Rev. 20:4. Hasel states the following concerning the throne of God in the OT. “It is interesting to observe that God’s heavenly throne is mentioned seventeen times in the OT. In eight of these passages the heavenly throne of God being located in the sanctuary is clearly and unambiguously associated with judgment.” *Theology of Judgment in the Bible*, 8. See also Gallusz, *Throne Motif in Revelation*, 42-46, 145-149. Bandy, *Prophetic Lawsuit in Revelation*, 230. Davis, *Heavenly Court Scene*, 181-186.

¹²⁷ Bandy, *Prophetic Lawsuit in Revelation*, 239.

¹²⁸ Baynes, *Function of the Motif Heavenly Book*, 247-249, 251-252.

12:1; Ez. 9:9; Mal. 3:16; Luke 10:20; Phil 4:3; Heb. 12:23; Rev. 3:5; 13:8; 17:8; 20:12, 15; 21:27).¹²⁹ The reference to the book being sealed with seven seals makes a most definite allusion to the sealing of the prophecy of Daniel (Dan. 8:26; 12:4, 9; cf. Isa. 8:16; 29:9-14).¹³⁰ This lets us know that the book of Revelation 5:1 is connected to the sealed prophecy of Daniel and the unsealing of this book, like the book of Daniel, should occur during the time of the end.¹³¹ The fact that the sealed scroll is written within and without alludes to the prophetic scroll of Ezekiel.¹³² In Ezekiel the scroll contained “lamentations, and mourning, and woe” against apostate Judah (Ez. 2:10; cf. Zech. 5:1-4). This connects the sealed book of Revelation 5 with the theme of judgment.¹³³ A strong angel in Rev. 5:2 then asks the crucial question, “Who is worthy to open the book, and to loose the seals thereof?” It is significant that the first angel that speaks in a loud voice in the book of Revelation is connected with the heavenly scroll sealed with seven seals. This lets us know that the other scenes in Revelation connected with an angel that speaks in a loud voice (Rev. 7:2; 8:13; 10:1, 3; 14:6-9; 15, 18; 18:1; 19:17) are also connected with the theme of the sealed scroll.¹³⁴ The idea of opening a sealed book alludes to the opening of the books in Daniel 7:10 (cf. Dan. 12:1; Rev. 20:12, 15).¹³⁵ John tells us that he weeps much because no one is found worthy to open the book, read it, and look upon it (Rev. 5:3-4). The Greek word worthy (*axios*) has the meaning of someone who deserves or has merited a reward. *Axios* is used to describe God the Creator (Rev. 4:11) in the last phrase of the hymn of Rev. 4. This appears to give the recipient of the sealed scroll divine attributes.¹³⁶ Since heavenly books are connected with judgment, the taking of the scroll to open it and read it symbolizes the right and authority to act as heavenly Judge. In the bible, judges are the ones that deliver and vindicate the defenseless from their oppressors (Ex. 23:6; Deut 10:17-18; 24:17; 27:19; Judg. 11:27; 1 Sam. 24:12, 15; 2 Sam. 15:4; Ps. 10:18; 43:1; 54:1; 72:4; 76:9; 103:6; 119:84; 146:7; Is. 1:17, 23; Jer. 5:28; 21:12; 22:3; Luke 18:3, 5). John weeps because there does not appear to be any cosmic judge to vindicate and avenge the saints

¹²⁹ Baynes, *Function of the Motif Heavenly Book*, 247-249. Rodriguez, *Heavenly Books*, 11-12, 14.

¹³⁰ Beale, *Use of Daniel*, 201. Hultberg, *Messianic Exegesis in the Apocalypse*, 289-292. Stefanovic, *Revelation*, 206, 208. Sweet, *Revelation*, 127. Thomas, *Revelation 1-7*, 375, 379. Smalley, *Revelation*, 127, 129. Barnhouse, *Revelation*, 101. Thompson, *Revelation*, 94. Archer, *Jerome's Commentary on Daniel*, 147. Hartman & DiLella, *Anchor Bible Daniel*, 311. Robinson, *Preacher's Commentary: Daniel*, 289-290. Matthews, *Allusions to the OT in Apocalypse 1:1-8:5*, 235. Collins, *Final Prophecy*, 109-110. Steinmann, *Daniel*, 563. Beasley-Murray, *Revelation*, 120. Charles, *Revelation Vol. 1*, 138. Aune, *Revelation*, 346. Bauckham, *Climax of Prophecy*, 251-253. I. Newton, *Observations Upon Daniel and Revelation*, 261. Tonstad, *Saving God's Reputation*, 135. Ruiz, *Oxford Bible*, 2161. Murphy, *Fallen is Babylon*, 189. Stefanovic, *Plain Revelation*, 68-69.

¹³¹ Haukaas, *Revelation 1:7, 8*, 147-149. Beale, *Commentary on the NT Use of the OT*, 1101. Smalley, *Revelation*, 127. Stefanovic, *Revelation*, 206-207. Smolarz, *Marriage in Revelation*, 330.

¹³² The flying role of Zech 5:1-4 was written on both sides (Zech. 5:3). Baynes, *Heavenly Book*, 189.

¹³³ Grabiner, *Hymns in Revelation*, 117. Bandy, *Prophetic Lawsuit in Revelation*, 249-250.

¹³⁴ This would include the sealing of Rev. 7, the three woes of Rev. 9; 11:15-19, the Angel with the little scroll of Rev. 10, the three angels of Rev. 14, the two harvests of Rev. 14, the fall of Babylon in Rev. 18, and the second coming of Rev. 19.

¹³⁵ Beale, *Use of Daniel*, 203. Haukaas, *Revelation 1:7, 8*, 160. Smalley, *Revelation*, 129. Buchanan, *Revelation*, 160. Moyise, *OT in Revelation*, 60.

¹³⁶ J. Ford, *Hymns in the Apocalypse*, 218, 229. Heil, *Revelation*, 78. Klund, *Plot in Revelation*, 90.

(Rev. 6:9-10; cf. Rev. 11:18; 16:7; 18:20; 19:2).¹³⁷ One of the elders comforts John and tells him that the Lion of the tribe of Judah has prevailed or overcome (*enikesen*) so as to open the book and its seven seals (Rev. 5:5).¹³⁸ Through His sacrificial death (Rev. 1:18; 5:9-10) Jesus has overcome and earned the right to determine who will live and who will die (Acts 17:31; Rev. 1:18; 3:5; cf. Matt. 25:31-33; Acts 10:42; 17:31; Rom. 2:16; 14:10; 2 Cor. 5:10; 2 Tim. 4:1; 1 Pet. 4:5; Rev. 3:21; 11:18; 22:12).¹³⁹ Revelation 1:18 pictures Jesus as holding the keys to hell and death. In fact, we are explicitly informed in the Revelation that it is Jesus that controls which names will appear in the book of Life (Rev. 3:5; 13:8; 21:27; cf. Ex. 32:32-33).¹⁴⁰ The omnipotence of the Lamb to open the scroll reminds us of the message to Philadelphia where Jesus, “openeth, and no man shutteth; and shutteth, and no man openeth” (Rev. 3:7-8).¹⁴¹ The titles the Lion of the Tribe of Judah and the root of David emphasize this divine figures claim to the Davidic throne (Gen. 49:9-12; Is. 11:1, 10).¹⁴² The OT background of the title the Root of David (Is. 11:1-4) describes the Messiah as a righteous judge full of the spirit of wisdom and understanding.¹⁴³ In the OT, the symbol of a lion is connected with wrath and vengeance (Ps. 7:2; Prov. 19:12; 20:2; Is. 5:29; 31:4; Jer. 4:7; 5:6; 49:19; 50:44; Hos. 5:14; 11:10; 13:7-8; Joel 1:6; Mic. 5:8). Ellen White also understood the Lion of the tribe of Judah to symbolize an avenging agent.¹⁴⁴ The fact that the Lion has overcome or prevailed (*enikesen*) has military connotations in the book of Revelation (Rev. 6:2, 15-17; 17:14; cf. Rev. 11:18; 12:7-10; 19:11-21).¹⁴⁵ This fact connects the Warrior Lion/Lamb of Rev. 5 with the Warrior King of Rev. 19:11-21; cf. Rev. 6:2, 15-17; 17:14.¹⁴⁶ The symbol of a conquering Lion also makes an allusion to Michael the

¹³⁷ Liroy, *Revelation in Christological Focus*, 133.

¹³⁸ Grabiner and others state that in the book of Revelation *enikesen* connotes an acquittal in a court of law. See *Hymns in Revelation*, 141-142.

¹³⁹ Baynes, *Heavenly Book*, 191-193. Bollier, *Judgment in the Apocalypse*, 18-20.

¹⁴⁰ Baynes, *Heavenly Book*, 202-203, 207.

¹⁴¹ Heil, *Revelation*, 78.

¹⁴² Stefanovic, *Revelation*, 165, 176-178.

¹⁴³ Tenney, *Interpreting Revelation*, 127-128.

¹⁴⁴ White, *Ms100-1893*, par. 18. “The Lion of Judah, so terrible to the rejecters of His grace, will be the Lamb of God to the obedient and faithful. The pillar of cloud will speak terror and wrath to the transgressor of God’s law, but light and mercy and deliverance to those who have kept His commandments. The arm strong to smite the rebellious will be strong to deliver the loyal.”

¹⁴⁵ Davis also sees a military connotation here. *The Heavenly Court Scene of Revelation 4-5*, 159-163. See also Fredericks, *Judgment Motif in Revelation*, 159. Gallusz, *Throne Motif in Revelation*, 161. Valentine, *Temple Motif in Revelation*, 322.

¹⁴⁶ White, *Ms56 (May 20, 1886)* par. 13. “The Lion of the tribe of Judah, the Conqueror, comes to be glorified in His saints—those who love His appearing. Before the glory of Him who is to reign, the mountains will tremble and bow, the rocks will be moved out of their place; for once more will the Lord shake not alone the earth, but the heavens also. The scattered ones who have fled for their lives to the rocks, the dens, the caverns of the earth, because of the fury of the oppressor, will be made glad at the voice of God.” White, *Ms100-1893*, par. 6. “Once again the Saviour was presented to John under the symbols of the “Lion of the tribe of Judah,” and “A Lamb as it had been slain.” Here the whole work of redemption was expressed. These symbols represent the union of omnipotent power and self-sacrificing love. As the Lion of Judah, Christ will defend His chosen ones and bring them off victorious, because they accepted Him as “the Lamb of God, which taketh away the sin of the world.” Christ the slain Lamb, who was despised, rejected, the victim of Satan’s wrath, of man’s abuse and

cosmic Warrior and Liberator in the prophecy of Daniel (Dan. 10:13, 21; 12:1; cf. Rev. 12:7).¹⁴⁷

John Sees the Lamb

When John turns to look at the Lion of the tribe of Judah he sees a Lamb as if it had been slain (Rev. 5:6). The Lamb is a symbol of Christ (John 1:29, 36; 1 Cor. 5:7; 1 Pet. 1:19; cf. Is. 53:7) and it demonstrates the method by which He has overcome or conquered.¹⁴⁸ By His sacrificial death on the cross, Christ has overcome Satan (John 12:31-33; Heb. 2:14; cf. John 16:33). The fact that the Lamb can open the book and its seals has judicial connotations.¹⁴⁹ The “seven horns and seven eyes which are the seven spirits of God” (Rev. 5:6) symbolize the ability and the right of the Lamb to rule and judge.¹⁵⁰ Later in Rev. 14:14-16 we see the Son of Man coming as judge¹⁵¹ to reap the harvest of the earth (cf. Matt. 13:41-43; 24:30-31; 25:31-32; Rev. 1:7; 19:11). The Lamb then proceeds to take the book out of the hand of the One who sits on the throne (Rev. 5:7). The taking of the sealed book by the Lamb alludes to the judicial prerogatives of the Son of Man from Daniel 7 (Dan. 7:13-14; cf. the book in Dan. 12:1).¹⁵² This parallel let us know that the sealed book of Revelation 5 is connected with the judgment scene of Daniel 7.¹⁵³ Jesus said, “the Father judgeth no man, but hath committed all judgment unto the Son... And hath given him authority to execute judgment also, because he is the Son of man (John 5:22, 27; cf. John 5:28-30; Rom. 14:10; 2 Cor. 5:10).”¹⁵⁴ The Apostles Peter and Paul tell us that God the Father has preordained that Jesus should be the judge of the living and the dead (Acts 10:42; 17:31; cf. Rom 2:16; 14:10-11; 1 Cor. 4:5; 2 Tim 4:1, 8; Jam. 5:9). When the Lamb takes hold of the book, the four living creatures and the 24 elders fall down before the Lamb (Rev. 5:8). Please notice that the elders have

cruelty—how tender His sympathy with His people who were in the world! And according to the infinite depths of His humiliation and sacrifice as the Lamb of God will be His power in glory as the Lion of Judah, for the deliverance of His people.” White, *Ms136 (October 22, 1902) par. 4*. “Christ is the Lamb slain from the foundation of the world, the Lion of the tribe of Judah, the one who is soon to ride forth conquering and to conquer.”

¹⁴⁷ The standing up (*amad*) of Michael has both military and judicial connotations (Ps. 35:2; 94:16; Is. 3:13; Ez. 44:24; Dan. 8:22-23, 25; 11:2-7, 14, 16, 20-21, 31). Anderson, *The Michael Figure in Daniel*, 262-273. Ferch, *Judgment Scene in Daniel 7*, 168. Z. Stefanovic, Daniel, 435. Nunez, *Daniel*, 148. Treiyer, *Dia de Expiacion*, 325-326. McCready-Price, *The Greatest Prophet*, 143. Collins, *Daniel*, 390.

¹⁴⁸ Grabiner, *Hymns in Revelation*, 140-141.

¹⁴⁹ Tenney, *Interpreting Revelation*, 74. Bollier, *Judgment in the Apocalypse*, 18. For a good study on this topic see Treiyer, *The Final Crisis in Revelation 4-5*. Stefanovic lists several parallels between Rev. 4-5 and Dan. 7 and he also discusses the pros and cons of this view. See *Revelation*, 168-170. Gulley also discusses these connections. See *Judgment or Inauguration?*, 60-64.

¹⁵⁰ Stefanovic, *Revelation*, 170. Hultberg, *Messianic Exegesis in the Apocalypse*, 298-301. Morton sees here an allusion to the horns of Daniel 7 and 8. See Morton, *Analysis of Revelation 4-5*, 156-157.

¹⁵¹ Gallusz, *Throne Motif in Revelation*, 273-274.

¹⁵² Beale, *Use of Daniel*, 209 and *Commentary on the NT Use of the OT*, 1102. Treiyer, *Dia de Expiacion*, 487. Moyise, *OT in Revelation*, 60. Blount, *Revelation*, 112. Gallusz, *Throne Motif in Revelation*, 167.

¹⁵³ Haukaas, *Revelation 1:7, 8*, 149-153. See also Beale, *Use of Daniel*, 185 and *Commentary on the NT Use of the OT*, 1098-1099. Bandy, *Prophetic Lawsuit in Revelation*, 248. Blount, *Revelation*, 84.

¹⁵⁴ Lund connects John 5:22, 26-27 with the worthiness of Lamb in Rev. 5. See *Revelation*, 104.

golden vials with incense, which are the prayers of the saints. This incense or prayers of the saints appears to be connected with the fifth seal (Rev. 6:9-11) and the introductory scene to the seven trumpets (Rev. 8:2-5).¹⁵⁵ Thus, the prayers of the saints of Rev. 5:8 are connected to the theme of judgment.¹⁵⁶ The golden vials (*phialas*) of Rev. 5:8 appear to be connected with the golden vials (*phialas*) filled with the wrath of God in Rev. 15:1, 5-8.¹⁵⁷ This parallel connects the throne scene of Rev. 5 with the seven last plagues of Rev. 15-16 and the judgment of the great whore Babylon (Rev. 17:1; 19:1-4).¹⁵⁸ The four creatures and the 24 elders now proceed to sing a new song saying, “Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; And hast made us unto our God kings and priests: and we shall reign on the earth.” (Rev. 5:9-10; cf. Dan. 7:14, 18, 27). The taking of the book by the Lamb is symbolic of Christ receiving the authority of the Father to reign as Judge and King of the universe (cf. Dan. 7:13-14).¹⁵⁹ The sacrificial death of Jesus has made Him “worthy” of this honor (Rev. 5:12; cf. Phil 2:5-11; Heb. 1:2-3).¹⁶⁰ Because Jesus has redeemed us He is worthy to be the judge of all mankind (Acts 17:31; Rev. 3:5). Next John looks and hears the voice of many angels around the throne (Rev. 5:11; cf. Heb. 12:22).¹⁶¹ John describes the number of angels in Danielic terms as, “ten thousand times ten thousand, and thousands of thousands” (cf. Dan. 7:10 LXX).¹⁶² Ellen White appears to connect this verse with the investigative judgment of Daniel 7.¹⁶³ The angels around the throne appear to be ministering agents who assist the Lamb in His work of judgment (Dan. 7:10; Rev.

¹⁵⁵ Sims, *A Comparative Literary Study*, 92. Heil, *Fifth Seal as a Key to Revelation*, 224. Fredericks, *Judgment Motif in Revelation 1-14*, 189.

¹⁵⁶ Davis, *The Heavenly Court Scene in Revelation 4-5*, 209.

¹⁵⁷ Grabiner, *Hymns in Revelation*, 253. Haloviak, *Imagination in Hymns of Revelation*, 91. Filho, *Visionary Experience*, 224-225. Heil, *Revelation*, 210.

¹⁵⁸ C. Kim sees a connection between Rev. 4-5 and the seven seals, trumpets, and bowl plagues. See *Revelation 4-5 and OT Apocalyptic Literature*, 99-100. Also Ladd, *Revelation*, 207. Blount, *Revelation*, 292. Heil, *Revelation*, 238.

¹⁵⁹ Bandy, *Prophetic Lawsuit in Revelation*, 246-247, 253-254.

¹⁶⁰ Grabiner has explained well the theology of this subject. See *Hymns in Revelation*, 142-152.

¹⁶¹ White, *7BC*, 967. “John writes, “I beheld, and I heard the voice of many angels round about the throne.” Angels were united in the work of Him who had broken the seals and taken the book. Four mighty angels hold back the powers of this earth till the servants of God are sealed in their foreheads.”

¹⁶² Beale, *Use of Daniel*, 219. Hultberg, *Messianic Exegesis in the Apocalypse*, 282-283. Smalley, *Revelation*, 138. Yarbrow-Collins, *Use of Daniel in the NT*, 109. *SDA BC7 on v. 11*, 773. Anderson, *Unfolding the Revelation*, 59. Buchanan, *Revelation*, 174-175. Hamilton, *With the Clouds*, 204-205. Shea, *Rev. 5 and 19*, 253. Treiyer, *Dia de Expiacion*, 481-482. Moyise, *Does the Author of Revelation Misappropriate*, 10. Kistemaker, *Revelation*, 211-212. Morton, *Analysis of Revelation 4-5*, 165.

Koester, *Revelation*, 381. Ruiz, *Oxford Bible*, 2162. Murphy, *Fallen is Babylon*, 198. Charles, *Revelation Vol. 1*, 70. K. Matthews, *Revelation Vol. 1*, 314-315. Hieke, *Daniel 7 in Revelation*, 63-64.

¹⁶³ White quotes Rev. 5:11 in the context of Dan. 7:9-10. See *GC*, 479 for full context. “It is He, the source of all being, and the fountain of all law, that is to preside in the judgment. And holy angels as ministers and witnesses, in number “ten thousand times ten thousand, and thousands of thousands,” attend this great tribunal.”

7:1-2; 8:2, 6; 9:14-15; 14:6, 15, 17-19; 15:1, 6; 16:1; 17:1; 18:21; 19:17; 21:9).¹⁶⁴ Interestingly, The Apostle Paul also describes seeing an innumerable company of angels with “God the Judge of all” on the heavenly mount Zion (Heb. 12:22-23). According to Ellen White the book sealed with seven seals from Revelation 5 contains the destiny of every nation.¹⁶⁵ The contents of this book will be used in the judgment to help determine the fate of every individual.¹⁶⁶ See the following quote from Ellen White.

“Many talk of principle, going according to principle. What principle? Is it a principle borne of the human defective character, or is it a principle that is found in the Word of God, which every one will have to meet in the day of final accounts, when every case is to be brought in review before God, and every case is to be decided? By what? Well, we read of a book in Revelation that was in the hand of One. There it was seen, and no one could open the book. And there was great mourning and weeping and agony because they could not open the book. But one says, “Here is One, the Lion of the tribe of Judah, He can open the book.” He takes the book, and then O what rejoicing there was! The book was opened, and now it can be read, and every case will be decided according to the things that are written in the book. A person’s word is nothing. The name that stands in that book does not have one tittle of influence, but it is the One who writes the very purposes of the heart, and every member of the human family is to decide whether the works of that one have been to glorify God or glorify himself.” {Ms 164 (May 19, 1904) par. 11 & 12}

In short, Rev. 4 and 5 present the initiation of the eschatological heavenly judgment. This judgment alludes to the investigative judgment of Daniel 7 and 8.

The Sealed Book of Rev. 5 and the Unsealed Book of Rev. 10 Are Connected

The sealed book of Revelation 5 also appears to have significant parallels with the little open book of Revelation 10.¹⁶⁷ Some scholars believe that the little open book of Rev. 10 is a smaller portion of the larger book of Rev. 5.¹⁶⁸ Since the contents of

¹⁶⁴ Neall, *Character in the Apocalypse*, 205-206. White, *7BC*, 967-968. “Oh, that all could behold our precious Saviour as He is, a Saviour. Let His hand draw aside the veil which conceals His glory from our eyes. It shows Him in His high and holy place. What do we see? Our Saviour, not in a position of silence and inactivity. He is surrounded with heavenly intelligences, cherubim, and seraphim, ten thousand times ten thousand of angels. All these heavenly beings have one object above all others, in which they are intensely interested--His church in a world of corruption. All these armies are in the service of the Prince of heaven, exalting the Lamb of God, who taketh away the sins of the world. They are working for Christ under His commission, to save to the uttermost all who look to Him and believe in Him. These heavenly intelligences are speeding on their mission, doing for Christ that which Herod and Pilate did against Him. They confederate together to uphold the honor and glory of God. They are united in a holy alliance, in a grand and sublime unity of purpose, to show forth the power and compassion and love and glory of the crucified and risen Saviour.”

¹⁶⁵ White, *20MR*, 197.

¹⁶⁶ White, *9MR*, 7. White, *COL*, 294. White, *Lt69-1897*, par. 23. White, *Ms164 (May 19, 1904) par. 18*.

¹⁶⁷ Stefanovic, *Revelation*, 330-331. Baynes, *Heavenly Book*, 194.

¹⁶⁸ Stefanovic, *Revelation*, 181-183.

the little book of Revelation 10 are prophetic and eschatological (Rev. 10:5-11; cf. Rev. 14:6-7), we would also expect the sealed book of Revelation 5 to contain eschatological prophetic material.¹⁶⁹ In fact, the sealed book of Revelation 5 may allude to the prophetic “scripture of truth” mentioned by Gabriel in Daniel 10:21.¹⁷⁰ Giblin believes the sealed book of Rev. 5 contains a revelation of “what must happen hereafter” (cf. Rev. 4:1).¹⁷¹ The unfolding of this Revelation will come to an end when the One on the throne declares, “it is done” (Rev. 16:17; cf. Rev 21:6).¹⁷²

Subunit A1 (Revelation 19:17-21) The Supper of the Great God

Revelation 19 presents the end of the investigative judgment that was initiated in Rev. 4-5. As stated before, scholars have noted a reciprocal relationship between Rev. 5 and Rev. 19. William Shea has noticed linguistic and thematic parallels between the four hymns of Rev. 5:8-14 and the four hymns of Rev. 19:1-8.¹⁷³ He has also noticed the reciprocal nature of Rev. 5:1-3, 6-7 and Rev. 19:11-16. In Rev. 5:6-7 Christ comes to the Father to receive authority and in Rev. 19:11-16 He goes from the Father as conquering King of Kings.¹⁷⁴ The hymn of Rev. 19:1-4 declares the judgment of God against Babylon as “true” and “righteous”. This recalls the judgment song of Rev. 16:5-7 (cf. Rev. 15:3).¹⁷⁵ The blood of the saints has been avenged (Rev. 19:2). The avenging of the blood of the saints alludes back to the cry of the fifth seal, the seventh trumpet, the third bowl plague and the fall of Babylon in Rev. 18 (cf. Rev. 6:10; 11:18; 16:5-7; 18:20, 24).¹⁷⁶ The great multitude of Rev. 19:5-6 shares several characteristics in common with the great multitude of Rev. 7:9-17,¹⁷⁷ the 144,000 of Rev. 14:1-5¹⁷⁸ and the victors of Rev. 15:2-4.

In Rev. 19:11-21 we see a new scene of judgment where Jesus appears as eschatological king and judge. In Rev. 19:11 John sees heaven opened and a Rider

¹⁶⁹ Stefanovic, *Revelation*, 331.

¹⁷⁰ Murphy, *Fallen is Babylon*, 189. White, *Lt84 (October 22, 1895) par. 14*. “Those who search for hidden treasure will find it. We need not weep, as did John, that the roll is sealed, and that no one can be found to open it, for the Lion of the tribe of Judah has prevailed to open the book. The truth stands revealed.” White, *Ms76-1897 (July 8, 1897) par. 16*. “But the Lion of the tribe of Judah prevailed. He opened the seal that closed the book of divine instruction. The world was permitted to gaze upon pure, unadulterated truth.” White, *Ms32-1896 (December 6, 1896) par. 14*. “In the Revelation the Lion of the tribe of Judah has opened to the students of prophecy the book of Daniel, and thus is Daniel standing in his place. He bears his testimony, that which the Lord revealed to him in vision of the great and solemn events which we must know as we stand on the very threshold of their fulfillment.”

¹⁷¹ Giblin, *From and Before the Throne*, 504-506.

¹⁷² Giblin, *From and Before the Throne*, 506.

¹⁷³ Shea, *Revelation 5 and 19 as Literary Reciprocals*, 249-255. See also Hardy, *Rev. 4-5 and 19A*. Haloviak, *Imagination in the Hymns of Revelation*, 238-239.

¹⁷⁴ Shea, *Revelation 5 and 19 as Literary Reciprocals*, 256-257.

¹⁷⁵ Heil, *Revelation*, 268-269.

¹⁷⁶ Decock, *Symbol of Blood in the Apocalypse*, 168-178. Heil, *Revelation*, 268-269. Haloviak, *Imagination in the Hymns of Revelation*, 236-237, 240-241. Stefanovic, *Literary Patterns*, 39.

¹⁷⁷ Haloviak, *Imagination in the Hymns of Revelation*, 247-248. Stefanovic, *Literary Patterns*, 39.

¹⁷⁸ Heil, *Revelation*, 267, 270-271.

coming forth to judge and make war. This recalls the Son of Man coming on a white cloud with a sickle in hand (Rev. 14:14; cf. Rev. 1:7; 6:2). The open heaven forms a parallel with the throne scene of Rev. 4-5 where John sees an open door in heaven (Rev. 4:1; cf. Rev. 11:19; 15:5).¹⁷⁹ The One on the white horse coming forth to make war and judge (*krinei*) the wicked (Rev. 19:11) is the answer to the prayers of the martyrs from the fifth seal (Rev. 6:9-11).¹⁸⁰ The Rider is described as Faithful and True (cf. Rev. 3:14; 18:8, 20). He is also described as judging in righteousness (Rev. 19:11). Once again this recalls the judgment song of the third bowl plague in Rev. 16:5-7 (cf. Rev. 19:2).¹⁸¹ Rev. 19:13 tells us that the Rider on the horse is “clothed with a vesture dipped in blood.” This recalls the lake of blood described in Rev. 14:20¹⁸² and the song of the third bowl plague (Rev. 16:6).¹⁸³ Furthermore, Rev. 19:15 tells us that the One riding on the white horse “treadeth the winepress of the fierceness and wrath of Almighty God.” This phrase alludes back to the punishment of the Third Angel where the marked that worship the beast and his image will drink from the wine of the wrath of God (Rev. 14:10).¹⁸⁴ The winepress of Rev. 19:15 also alludes to the harvest of the grapes where the wicked will be “cast *it* into the great winepress of the wrath of God” (Rev. 14:19-20).¹⁸⁵ The seven last plagues are also connected with the wrath of God and the judgment of those who have the mark of the beast and have worshiped his image (Rev. 15:1; 16:1-2, 19). The sword that proceeds from the mouth of Jesus (Rev. 19:15) recalls the instrument of judgment against idolaters in the message to Thyatira (Rev. 2:16).¹⁸⁶ The title God Almighty (*pantokratopos*) (Rev. 19:15) is used in several other judgment scenes in the Apocalypse (Rev. 4:8; 11:17; 15:3; 16:7, 14; 19:6).¹⁸⁷

Next, the passage of Revelation 19:17-21 presents the final battle between the Lamb and His chosen and the beast and his army (cf. Rev. 17:14). This final war is known as the battle of Armageddon and it has literary connections with the sixth bowl plague (Rev. 16:13-14, 16).¹⁸⁸ The angel of Revelation 19:17 stands in the sun (*helio*) and this reminds us of the sealing angel of Revelation 7:2 who ascends from the rising of the sun (*heliou*). The group that is to be food for the fowls (Rev. 19:18, 21) alludes to the wicked of the sixth seal (Rev. 6:15-17) that are not able to stand in the presence of the Lamb (because they are not sealed).¹⁸⁹ This group is set in contrast with the 144,000 who will be able to stand before the Lamb because they are sealed (Rev. 7:1-4; cf. Luke 21:36). The wicked of Rev. 19:18 also allude to the

¹⁷⁹ Siew sees Rev. 19:11-21 as an expansion of Rev. 11:19. See *Two Witnesses*, 121. Haloviak, *Imagination in Hymns of Revelation*, 61, 238.

¹⁸⁰ Heil, *Fifth Seal as Key to Revelation*, 239.

¹⁸¹ Heil, *Revelation*, 276.

¹⁸² Rev. 14:20 describes a body of blood 1600 furlongs in length and as deep as the bridle of a horse.

¹⁸³ Heil, *Revelation*, 277.

¹⁸⁴ De Villiers, *Composition of Rev. 14:1-15:8*, 233.

¹⁸⁵ Stefanovic, *Revelation*, 565-566. Schussler-Fiorenze, *Revelation*, 91. Heil, *Revelation*, 279.

¹⁸⁶ Heil, *Revelation*, 278.

¹⁸⁷ Heil, *Revelation*, 279.

¹⁸⁸ Stefanovic, *Revelation*, 503, 567. White, *6T*, 406.

¹⁸⁹ Stefanovic, *Revelation*, 567. Stefanovic, *Literary Patterns*, 39. Bauckham, *Climax of Prophecy*, 19. E. Gane, *Trumpet After Trumpet*, 28. Heil, *Revelation*, 282. De Villiers, *Sixth Seal*, 11.

marked of Rev. 13:16.¹⁹⁰ The text of Rev. 19:20 confirms this connection when it explains that the army of the beast is composed of those who have been deceived into receiving the mark of the beast and worshipping his image (cf. Rev. 13:13-15). The lake of fire mentioned in Rev. 19:20 (cf. Rev. 14:10) is also connected with those whose names are not written in the book of life (Rev. 20:15; cf. Rev. 21:8; 22:19). This same group is said to be the ones who follow and worship the beast (Rev. 13:8; 17:8).¹⁹¹ Please note that the punishment of the beast and the false prophet (Rev. 19:20) is identical to the punishment of the wicked in the exclusion lists of Rev. 20:15 and 21:8. Both groups are thrown into a lake of fire and brimstone. This parallel suggests that the wicked of Rev. 20:15 and 21:8 are followers of the beast and the false prophet. In summary, we can conclude that Rev. 19:11-21 presents the destruction of the unsealed or the marked.

Analysis of Structural Units B and B1 (Revelation 7 and 18)

Revelation 7 and 18 form the next two structural units in the chiasmic structure. Both chapters present an eschatological delay in the judgments of God in order to protect the righteous. The importance of covenantal purity during the eschaton is emphasized in both chapters.

Subunit B (Revelation 7) The Sealing of the 144,000

The sixth seal sets the stage for the sealing of the 144,000 in Revelation 7. The sixth seal of Revelation ends with the wicked fleeing from the face of the One sitting on the throne and from the wrath of Lamb (Rev. 6:15-17).¹⁹² The wrath of God against the wicked recalls the cry for justice of the fifth seal.¹⁹³ It also foreshadows the judgments of the trumpets, bowl plagues and the Rider on the white horse in Rev. 19.¹⁹⁴ The fact that the text mentions the One on the throne and the Lamb connects this scene of judgment with the throne scene of Rev. 5.¹⁹⁵ Interestingly, first century Jewish apocalyptic literature pictures the Messiah seated on the heavenly throne in order to judge.¹⁹⁶ The lament of the wicked in the sixth seal foreshadows the lament of the kings and merchants in Rev. 18. The wicked declare, "For the great day of his wrath is come; and who shall be able to stand?" Revelation 7 seeks to answer this question. The idea of standing before an enthroned sovereign has judgment connotations (Matt. 25:31-32; Acts 25:10 Rom. 14:10; cf. Num. 35:12; Jos. 20:6; Ez. 44:24). Ps. 1:5 tells us that the ungodly will not stand in the judgment (cf. Ps. 76:7; Luke 21:36). Other OT background texts to the question of Rev. 6:17

¹⁹⁰ Stefanovic, *Revelation*, 566. Heil, *Revelation*, 282.

¹⁹¹ Heil, *Revelation*, 295.

¹⁹² De Villiers has written an excellent analysis of the literary structure of the sixth seal. See *The Sixth Seal in Revelation 6:12-17*.

¹⁹³ De Villiers, *Sixth Seal*, 9-10, 15-16. Lund, *Revelation*, 107.

¹⁹⁴ De Villiers, *Sixth Seal*, 18. Lee sees a connection between the seals and Rev. 19:11-21. See *Call to Martyrdom*, 185.

¹⁹⁵ Gallusz, *Throne Motif in Revelation*, 126-128.

¹⁹⁶ Aune, *Apocalypse of John and Jewish Apocalyptic*, 6-10.

emphasize the fact that only the pure can stand before the Lord at His coming (Mal. 3:2-3; Nah. 1:6-7).¹⁹⁷ We are repeatedly told in the book of Revelation that Christ is coming to judge the wicked and the righteous (Rev. 6:16-17; 11:18; 14:14; 17:14; 19:11; 22:12; cf. Matt. 25:30-31; Acts. 17:31; 2 Tim. 4:1; 1 Pet. 4:5; Rev. 2:23; 12:5). The wicked of sixth seal suffer because they are unsealed.¹⁹⁸

Revelation 7 is an interlude between the sixth and seventh seal that seeks to answer the question, “who shall be able to stand” before the cosmic Judge. This interlude begins with four angels that are standing at the four corners of the earth holding back the destructive winds of strife (Rev. 7:1). Next an angel ascending from the rising of the sun tells the four angels to hold back the winds until the servants of God have been sealed in their foreheads (Rev. 7:2-3). There is a delay in the eschatological judgments of the four winds until the servants of God can be protected.¹⁹⁹ The idea of an eschatological delay in the judgments of God goes back to the fifth seal. Clearly the answer to the martyr’s prayer for judgment and vengeance (Rev. 6:9-10) is delayed until their brethren (*adelphoi*) can be perfected (*plerosontai*) (Rev. 6:11; cf. Dan. 12:10).²⁰⁰ The perfection of the end time brethren foreshadows the sealing of the righteous in Revelation 7.²⁰¹ John hears the number of the sealed as 12,000 from each of the twelve tribes of Israel (Rev. 7:4-8). The sealed 144,000 stand in contrast to the list of wicked mentioned in Rev. 6:15-16. It is obvious that these wicked cannot stand in the presence of the Lamb because they are not sealed.²⁰² The seal of God is a sign of ownership (Rev. 3:12; 14:1; 22:4)²⁰³ and it serves as a mark of protection for the 144,000 during the judgments of God in the last days (Rev. 9:4).²⁰⁴ Only the spiritually pure can receive the seal of God on

¹⁹⁷ Valentine, *Temple Motif in Revelation*, 218. White, *EW*, 15. “Then all faces gathered paleness, and those that God had rejected gathered blackness. Then we all cried out, ‘Who shall be able to stand? Is my robe spotless?’ Then the angels ceased to sing, and there was some time of awful silence, when Jesus spoke: “Those who have clean hands and pure hearts shall be able to stand; My grace is sufficient for you.”

¹⁹⁸ Fredericks, *Judgment Motif in Revelation 1-14*, 184.

¹⁹⁹ This may explain the delay in the fifth seal. God cannot judge and avenge the blood of the martyrs until His servants has been made complete (Rev. 6:11). See Lambrecht, *Opening of the Seals*.

²⁰⁰ E. Gane, *Heaven’s Door*, 113-116.

²⁰¹ E. Gane, *Heaven’s Door*, 114-115.

²⁰² White presents this group as the ones who have rejected the Sabbath of God. *Ms56 (May 20, 1886) par. 17*. “There is also to be a revelation to the transgressors of the law of Jehovah—they that made void the law of God, that have taken their stand on the side of him who thought to change times and laws. From the terror-stricken myriads comes the cry, “The great day of His wrath is come; and who shall be able to stand?” Revelation 6:17.”

²⁰³ Neall, *Character in the Apocalypse*, 181-187. Stefanovic, *Revelation*, 448-449. Were, *144,000 Sealed*, 30. Ruiz, *Oxford Bible*, 2160. De Waal, *Seven Trumpets*, 123. Istrate, *Sealing the Slaves*, 123. White, *MR15*, 225. “The sealing is a pledge from God of perfect security to His chosen ones (Exodus 31:13-17). Sealing signifies you are chosen. He has appropriated you to Himself. As the sealed of God we are Christ’s purchased possession, and no one shall pluck us out of His hands. The seal given in the forehead is God, New Jerusalem. “I will write upon him the name of My God, and the name of the city of My God (Revelation 3:12).” White, *TM*, 446. “The indelible mark of God is upon them. God can plead that His own name is written there. The Lord has shut them in. Their destination is inscribed-- “God, New Jerusalem.” They are God’s property, His possession.”

²⁰⁴ Stefanovic, *Revelation*, 265-266. Valentine, *Temple Motif in Revelation*, 224.

their foreheads (Rev. 14:4-5). The covenantal purity of the 144,000 is emphasized in several ways. The list of the 12 tribes of Israel does not include the apostate tribes of Dan and Ephraim. Both of these tribes were known for their idolatry (Jud. 18:27-31; 1 Kings 12:29-30; 2 Kings 10:29; Hos. 4:17; 8:9-11; 12:1; cf. 2 Chron. 30:1, 10) and thus the message conveyed is that no idol worshipers will be included in the sealing.²⁰⁵ According to Deut. 23:2-3 no person of illegitimate birth or enemy of Israel was allowed to enter into the congregation of the Lord. Again, only pure Israelites can enter into the temple of God.²⁰⁶ This idea is further emphasized by some of the OT allusions present in the text of Revelation 7. The act of sealing takes us back to Ezekiel 9 where a mark of protection was placed on the foreheads of all who sighed and cried for the abominations done in the land (Ez. 9:4).²⁰⁷ Only those who remained free of idolatry were to be saved (Ez. 9:6, 11).²⁰⁸ This implies that only those free of idolatry will be among the sealed.²⁰⁹ The sealing also alludes to Exodus 12 where the blood of the Passover sacrifice was placed on the doorposts as a sign of protection against the tenth plague of Egypt (Ex. 12:7, 13). This emphasizes that only those purified by the atoning blood of the Lamb can be sealed (cf. Rev. 7:14). The number 144,000 may also imply covenantal purity by alluding to the 7,000 faithful in the time of Elijah who had not bowed the knee to Baal or kissed him with their lips (1 Kings 19:18, Rom. 11:4). Finally, a few scholars have even connected the sealed citizens of the New Jerusalem (Rev. 22:3-4) with the 144,000 of Rev. 7:4-8.²¹⁰ All the citizens of the New Jerusalem will be pure (Rev. 21:27; 22:15).

Interestingly, we have a prototype of the 144,000 in the message to the church of Philadelphia.²¹¹ Jesus says in Rev. 3:10, "I also will keep thee from the hour of

²⁰⁵ Troxell, *List of the Sealed Tribes in Revelation*, 75-77, 84-90.

²⁰⁶ Valentine, *Temple Motif in Revelation*, 224.

²⁰⁷ Valentine, *Temple Motif in Revelation*, 221-222.

²⁰⁸ White, *GC*, 656.2. "The mark of deliverance has been set upon those "that sigh and that cry for all the abominations that be done." Now the angel of death goes forth, represented in Ezekiel's vision by the men with the slaughtering weapons, to whom the command is given: "Slay utterly old and young, both maids, and little children, and women: but come not near any man upon whom is the mark; and begin at My sanctuary.""

²⁰⁹ White, *5T*, 212. "The day of God's vengeance is just upon us. The seal of God will be placed upon the foreheads of those only who sigh and cry for the abominations done in the land. Those who link in sympathy with the world are eating and drinking with the drunken and will surely be destroyed with the workers of iniquity..." White, *Lt47 (October 25, 1893) par. 34*. "Please read Ezekiel 9. Who bear the sign, the mark of God in their foreheads? The men that sigh and cry for the abominations done in the midst of Jerusalem—among those that profess to be God's people—not those who are engrossed in games for their selfish amusement. After the mark had been set upon this class—who are registered in the books of heaven as overcomers—by the angelic messenger of God, the command is given to the ministers of destruction: "Go ye after him through the city, and smite: let not your eye spare, neither have ye pity: Slay utterly old and young, both maids and little children, and women; but come not near any man upon whom is the mark. And begin at my sanctuary. Then they began at the ancient men which were before the house." God grant that these solemn predictions which are so speedily to be fulfilled, may be impressed upon the hearts of all! See Revelation 7:1-4, 12-17; Zechariah 3."

²¹⁰ Valentine, *Temple Motif in Revelation*, 261-262.

²¹¹ Beale, *Revelation*, 133.

temptation, which shall come upon all the world, to try them that dwell upon the earth.” Then Jesus promises the overcomers that He, “will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name.” (Rev. 3:12). This appears to foreshadow the sealing of Revelation 7.

Next John sees “a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues” (Rev. 7:9). Similar language is used in Rev. 14:6 implying that the great multitude of Rev. 7:9 may be the ones that respond in a positive manner to the messages of the Three Angels.²¹² This group appears to be synonymous with the 144,000.²¹³ According to Lund, the literary structure of Revelation 7 appears to show parallelism between the 144,000 (Rev. 7:4-8) and the great multitude (Rev. 7:13-17), thus providing further evidence that the two groups are one.²¹⁴ The great multitude is dressed in white praising God before His throne (Rev. 7:9-12). This group has come out of great tribulation and they have made their robes white in the blood of the Lamb (Rev. 7:13-14; cf. Rev. 22:14). Finally, John sees the great multitude liberated and comforted by the Divine Shepherd (Rev. 7:15-17).

The vision of the great multitude also alludes to covenantal purity. The great multitude is clothed in white (Rev. 7:9, 13-14) as a symbol of their spiritual purity (cf. Rev. 3:3-4, 18; 6:11).²¹⁵ Like their counterparts in the Church of Sardis, they have overcome and have not defiled their garments through spiritual fornication (Rev. 3:4-5). According to Rev. 3:5, those that are spiritually pure will not be erased from the book of life. Interestingly, Ellen White connects the violation of the Sabbath in the last days with defiled garments.²¹⁶ In Revelation 7:14 it is stated that the great multitude have come out of great tribulation. This is a strong allusion to Daniel 12:1 where Michael stands up during the time of trouble to liberate those “written in the book.” The great tribulation (Rev. 7:14) alludes to the eschatological time of trouble from the book of Daniel (Dan. 12:1; cf. Matt. 24:21; Mark 13:19; Rev.

²¹² Valentine, *Temple Motif in Revelation*, 226.

²¹³ Several SDA scholars believe the Great Multitude/144,000 are the same group. Mueller, *144,000*, BRI website. Stefanovic, *Revelation*, 269-270. Neall, *Sealed Saints*, 267-272. Gallusz, *Thrones in the Book of Revelation*, 72-78. Lehmann, *Remnant in Revelation*, 91-94. Liu, *Image of the Beast*, 160. Also Non-SDAs like Dalrymple, *Two Witnesses in Revelation*, 138-145. Istrate, *Sealing the Slaves*, 164-168. Troxell, *Sealed Tribes in Revelation*, 37-45.

²¹⁴ Lund, *Chiasmus in the NT*, 365-368.

²¹⁵ Valentine, states that in late Judaism, priestly candidates were rigorously examined and if found worthy they were given a white robe. See *Temple Motif in Revelation*, 225. Grabiner, *Hymns in Revelation*, 170-171, 175.

²¹⁶ White, *EW*, 36. “Then I was shown a company who were howling in agony. On their garments was written in large characters, “Thou art weighed in the balance, and found wanting.” I asked who this company were. The angel said, “These are they who have once kept the Sabbath and have given it up.” I heard them cry with a loud voice, “We have believed in Thy coming, and taught it with energy.” And while they were speaking, their eyes would fall upon their garments and see the writing, and then they would wail aloud. I saw that they had drunk of the deep waters, and fouled the residue with their feet—trodden the Sabbath underfoot—and that was why they were weighed in the balance and found wanting.”

3:10; 16:18).²¹⁷ The book mentioned in Daniel 12:1 appears to be the book of life.²¹⁸ Thus, we can infer that the great multitude that has come out of the great tribulation is written in the book of life. This becomes significant later in the book of Revelation when the worshipers of the beast are said *not* be written in the book of life (Rev. 13:8; cf. Rev. 17:8). Those not written in the book of life will be thrown into the lake of fire (Rev. 20:15; cf. Rev. 21:8) and they will be denied entrance into the New Jerusalem (Rev. 21:27; 22:19). Thus we can infer that the worshipers of the beast that are not written in the book of life (Rev. 13:8) are the ones who will be thrown into the lake of fire and denied entrance into the New Jerusalem. Jewish tradition connects the book of life with the Feast of Trumpets and the Day of Atonement.²¹⁹ Those who were cleansed of their sins were “sealed” in the book of life and those who were not cleansed were “sealed” in the book of death.²²⁰ Ellen White described seeing in vision both of these books.²²¹ Furthermore, the fact that the great multitude has whitened their robes in the blood of the Lamb alludes to Daniel 12:10-12 where the wise (*maskilim*) will be whitened, purified and refined because of their covenant loyalty during the abomination crisis. The abomination of Dan. 12:11 is a strong reference to the king of the north and his attempt to force the covenant community to commit idolatry (Dan. 11:30-35, 38-39; 12:10-12). Thus, we can infer that the great multitude will remain loyal to the covenant like their counterparts in Daniel 12.²²² Finally, the waving of palm branches alludes to the OT Feast of Tabernacles (Rev. 7:9; cf. Lev. 23:40) and this implies that the great

²¹⁷ Beale, *Revelation*, 433-437. Stefanovic, *Revelation*, 558. Smalley, *Revelation*, 197. Mounce, *Revelation*, 173. Aune, *Revelation*, 473-474. Ladd, *Revelation*, 117. Yarbrow-Collins, *Influence of Daniel on the NT*, 110-111. Bauckham, *Climax of Prophecy*, 226-228.

²¹⁸ C. Smith, *The Book of Life*, 222. Lichtenwalter, *Exodus and Apocalypse*, 415-417. Alomia, *Daniel*, 463, 465-466. Gohl, *The False Christ*, 51. Z. Stefanovic, *Daniel*, 40. Pfandl, *Daniel's Time of the End*, 144.

²¹⁹ Newton, *Prophecies of Daniel*, 265-267. Paul, *Heavenly Tablets*, 350-351. Snyder, *Combat Myth in the Apocalypse*, 330.

²²⁰ Newton, *Prophecies of Daniel*, 266-267. Paul, *Heavenly Tablets*, 350-351.

²²¹ White, *Ms14 (September 26, 1850) par. 9*. “...Jesus and the saints sit in judgment, the books are opened, the book of life and the book of death. The book of life contains the good deeds of the saints, and the book of death contains the evil deeds of the wicked. These books were compared with the statute book—the Bible—and according to that they were judged.” Also *EW*, 290-291 and *GC*, 660.

²²² See *SDA BC7* on v. 14, 785. La Rondelle, *End-Time Prophecies*, 155-157. Beale, *Revelation*, 433-437. Bauckham, *Climax of Prophecy*, 226-228 & *Revelation as a Christian War Scroll*, 27. Yarbrow-Collins, *Influence of Daniel*, 110-111. Aune, *Revelation*, 473-474. Maxwell, *God Cares: Daniel*, 307-308. Beale, *A NT Biblical Theology*, 210-212. Hultberg, *Messianic Exegesis in the Apocalypse*, 294-295. Blount, *Revelation*, 154-155. McNicol, *Nations in Revelation*, 24, 53. Farrer, *Revelation*, 110. White, *EW*, 230. “He revealed to John scenes of deep and thrilling interest in the history of the church of God and brought before him the perilous conflicts which Christ's followers were to endure. John saw them passing through fiery trials, made white and tried, and, finally, victorious overcomers, gloriously saved in the kingdom of God.” White, *RH, March 7, 1899 par. 9*. “Now God calls upon those who claim to believe the truth to show to the world its converting power on the heart and character, and to reveal to the world that they are of the number who are being purified, and made white, and tried.” White, *10MR*, 317. “There is a work to be done in our world, and, Brother and Sister Haskell, we must be of the number who will do this work. “Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand” (Daniel 12:10).”

multitude have successfully passed through the cleansing prefigured in the OT Day of Atonement (Lev. 16:30).²²³

The 144,000 appear in at least three more passages of the Apocalypse (Rev. 14:1-5; 15:2-4; 19:6-8). Once again, each of these passages alludes to covenantal purity. Rev. 14:1 pictures the 144,000 with the name of the Father on their foreheads (Rev. 3:12; 7:3; 22:4; cf. Is. 44:5). The name of God is connected with His character.²²⁴ Thus, the 144,000 figuratively reflect the divine nature of God emphasizing the purity of their characters.²²⁵ Rev. 14:2-3 describes the special song of redemption that only the 144,000 can sing. This song forms a parallel with the victory song of Rev. 15:2-4 where the overcomers have remained pure during the mark of the beast crisis. This parallel infers that the 144,000 of Rev. 14:2-3 have also remained pure and undefiled during the mark of the beast crisis.²²⁶ Rev. 14:3 says the 144,000 sing their song before the throne, the four beasts, and the elders. This connects the 144,000 with the throne scene of Rev. 5 and the great multitude of Rev. 7:9-10, 15.²²⁷ In Revelation 14:4-5 (cf. 2 Pet. 3:14) the 144,000 are described as not defiled with women, virgins, no guile in their mouth, without fault before the throne of God. All of these characteristics are symbolic of spiritual purity and this sets the group in contrast with the characteristics of the wicked mentioned in the exclusion lists of Rev. 21:8, 21:27 and 22:15.²²⁸ The 144,000 are also described as first fruits (Rev. 14:4). In the OT the first fruits were considered holy and devoted to God (Ex. 22:29; Deut. 26:10).²²⁹ The phrase “without fault (*amomoi*)” in Rev. 14:5 reminds us of the OT sacrificial animals that had to be pure without fault or blemish.²³⁰ The description given in Rev. 14:5 of the 144,000 reminds us of the Levites that were purified and offered up to God as the servants of His tabernacle (Num. 8:11-21). Furthermore, The 144,000 will preach the straight truth of the Three Angels (Rev. 14:6-12) under great distress (Rev. 14:12; cf. Dan. 12:12; Rev. 13:10). In contrast, the wicked that distort the truth of Revelation will be cursed (Rev. 22:18-19).²³¹

²²³ Grabiner, *Hymns in Revelation*, 171-172.

²²⁴ Valentine, *Temple Motif in Revelation*, 309.

²²⁵ Valentine, *Temple Motif in Revelation*, 309.

²²⁶ Liu, *Image of the Beast*, 176-177.

²²⁷ Valentine, *Temple Motif in Revelation*, 306, 310.

²²⁸ Heil, *Revelation*, 328.

²²⁹ Valentine, *Temple Motif in Revelation*, 314.

²³⁰ Valentine, *Temple Motif in Revelation*, 316-317. Paulien, *Facebook Commentary on Rev. 14*, 6.

²³¹ White, *Lt67 (June 12, 1895) par. 16 & 17*. “For human agents to misconstrue and put a forced, half truthful, and mystical construction upon the oracles of God is an act which endangers their own souls, and the souls of others. “For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life; and out of the Holy City, and from the things which are written in this book.” Revelation 22:18, 19. Those, who by their human construction shall make the Scripture to utter that which Christ has never placed upon it, weaken their force, making the voice of God in instruction and warnings to testify to falsehood, to avoid the inconvenience incurred by obedience to God’s requirements, have become signboards pointing in the wrong direction, into false paths, which lead to transgression and death. The testimony of the Alpha and Omega in regard to the punishment for making nonessential one word spoken by the mouth of God is the fearful

In the passage of Rev. 15:2-4 the 144,000 are presented as those who have had “victory over the beast, and over his image, and over his mark, *and* over the number of his name.” These overcomers are presented as a spiritually pure group that have not participated in the end time idolatry presented in Revelation 13 and 14.²³² The song of the victors in Rev. 15:2-4 reminds us of the “new song” of the 144,000 in Rev. 14:2-3.²³³ The passage ends with the following statement, “Who shall not fear thee, O Lord, and glorify thy name? For *thou* only *art* holy: for all nations shall come and worship before thee (Rev. 15:4; cf. Rev. 16:9).” The wording of this verse is similar to the wording of the First Angel’s Message, “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. 14:7).”²³⁴ Thus we can infer that the victors/144,000 of Rev. 15:2-4 have accepted the call of the First Angel to fear God, give Him glory, and worship the Creator.²³⁵ This is in contrast to the marked described in Rev. 16:2, 9 that blaspheme the name of God and refuse to give Him glory. In the OT, the worship of the Creator is connected with the fourth commandment (Ex. 20:11). The fourth commandment is also the sign of the covenant between God and Israel (Ex. 31:13-17; Ez. 20:12, 20). Thus we can infer that the 144,000 worship the Creator by keeping holy the seventh day Sabbath.²³⁶ The observance of the biblical Sabbath serves as an external sign of loyalty to the Creator. Since the seal of God in the book of Revelation is placed on the forehead of all those who remain loyal to the covenant, it would be logical to connect the Sabbath with the seal of God. The seal of God is in opposition to the mark of the beast that is an external sign of loyalty to the beast and his image (Rev. 13:16-17).²³⁷ Please note that those that have obtained victory over the beast (Rev. 15:2-4) form a parallel with the 144,000 of Rev. 14:1-5.²³⁸ This lets us know that to remain undefiled and loyal to the Lamb (Rev. 14:4-5) is synonymous with obtaining victory over the beast, his image, his mark, and the number of his name (Rev. 15:2).²³⁹

Once again, in Revelation 19:6-8, we find a picture of the 144,000 as a group that is spiritually pure and clean. Rev. 19:8 describes the great multitude as the bride of Christ, “arrayed in fine linen, clean and white” (cf. Rev. 21:2-4, 9). These characteristics connect the great multitude of Rev. 19:6-8 with the great multitude of Rev. 7:9-14²⁴⁰ and the 144,000 of Rev. 14:1-5; 15:2-4 (cf. Dan. 12:3, 10²⁴¹; Rev.

denunciation that they shall receive of the plagues that are written in the Book; their names shall be taken out of the book of life and from the Holy City.”

²³² Grabiner, *Hymns in Revelation*, 254.

²³³ Heil, *Revelation*, 207-208.

²³⁴ Grabiner, *Hymns in Revelation*, 270. Heil, *Revelation*, 208.

²³⁵ Stefanovic, *Revelation*, 486-487.

²³⁶ Stefanovic, *Revelation*, 455-456.

²³⁷ Stefanovic, *Revelation*, 434-436.

²³⁸ De Villiers, *Composition of Rev. 14:1-15:8*, 215-219. Valentine, *Temple Motif in Revelation*, 232.

²³⁹ Liu, *Image of the Beast*, 176-177.

²⁴⁰ La Rondelle, *End Time Prophecies*, 435. Grabiner, *Hymns in Revelation*, 306. Smolarz, *Marriage in Revelation*, 328. Brighton, *Revelation*, 498. Istrate, *Sealing the Slaves*, 145. Heil, *Revelation*, 272-273. Lee, *Call to Martyrdom*, 185-186. Du Rand, *New Jerusalem*, 280. White, *Review and Herald*, April 17,

3:18²⁴²). Please note that the blessing of Rev. 19:9 is in the context of the marriage supper of the Lamb and this alludes to the wedding parables of Jesus (Matt. 22:1-14; ²⁴³ 25:1-13²⁴⁴). These parables emphasize the importance of spiritual purity for the wedding guests (cf. Rev. 16:15).²⁴⁵ This stands in contrast to the impurity of the people mentioned in the exclusion lists of Rev. 21:8, 27; 22:15. The seven macarisms of Revelation appear to form a chiasm and the blessing of Rev. 19:9 is at the center.²⁴⁶ This emphasizes the Christian's need to prepare in order to be admitted to the Marriage Supper of the Lamb (Rev. 3:18; 7:14; 16:15; 19:7-8).²⁴⁷

Some have also connected the faithful martyrs of Rev. 20:4 with the 144,000. These loyal followers of Christ are described as the ones "that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands" (Rev. 20:4). Obviously, these martyrs died during the mark of the beast crisis due to their loyalty to the Lamb (cf. Rev. 7:14; 14:1-5, 13). The blessing of Rev. 20:6 pronounces this group as holy and worthy to reign with Christ as priests for eternity (cf. Rev. 3:12; 7:15). This emphasizes the spiritual purity of the group.

In conclusion, the 144,000 of Revelation 7 and its related passages present a spiritually pure group that will be protected from the eschatological wrath of God.

Subunit B1 (Revelation 18) The Call to Come Out of Babylon

Revelation 18 begins with an Angel that descends from heaven and fills the earth with His glory (Rev. 18:1). The Angel then proclaims in a loud voice the sins of Babylon that have caused her moral and spiritual fall (Rev. 18:2-3; cf. Rev. 14:8). Babylon is a harlot woman that has fornicated with the kings and the merchants of the earth (Rev. 18:3; cf. Rev. 17:2-5; 19:2). The harlot woman represents an apostate church and her fornication is covenantal language for disloyalty in the form of idolatry (Rev. 17:4-5).²⁴⁸ A voice from heaven then says, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues" (Rev. 18:4). As in Rev. 7, there is a delay in the judgments of God against the wicked

1894. "Remember that every one who shall be found with the wedding garment on will have come out of great tribulation."

²⁴¹ Stefanovic, *Revelation*, 558. K. Matthews, *Revelation Vol. 2*, 1008-1009.

²⁴² Beale, *Revelation*, 944. Smolarz, *Marriage in Revelation*, 294. La Rondelle, *End Time Prophecies*, 435. Liu, *Image of the Beast*, 215. White also sees a connection between Rev. 3:18 and Rev. 19:7-8. See *17MR*, 18 and *Ms32 (December 6, 1896) par. 37*.

²⁴³ Vos, *Synoptic Traditions in the Apocalypse*, 166-174. Kistemaker, *Revelation*, 515.

²⁴⁴ Vos, *Synoptic Traditions in the Apocalypse*, 166-174. Snyder, *Combat Myth in the Apocalypse*, 336. Ford, *Crisis! Vol. 1*, 121.

²⁴⁵ Nwachukwu, *Macarisms of Revelation*, 187-189. White, *ST, November 22, 1905 par. 8*. White, *SpTA06*, 24.

²⁴⁶ See appendix XIV.

²⁴⁷ Mc Ilraith has written an excellent article on the work of preparation of the wife of Rev. 19:8. See *Works and Wife in Revelation 19:8*, 512-29.

²⁴⁸ Neall, *Character in the Apocalypse*, 80-81.

(Babylon) until the servants of God can be protected. In Rev. 18:4 the faithful in Babylon are addressed in terms of the covenant (my people) and they are implored in a loud voice to come out so as not to participate in the sins of Babylon.²⁴⁹ These “sins” constitute the wine of Babylon’s spiritual fornication and abominations (Rev. 17:2, 4-5; 18:3; 19:2; cf. Rev. 2:20-21).²⁵⁰ To remain in Babylon is to participate in her sins (drink her wine and fornicate with her; cf. Eph. 5:11).²⁵¹ To come out of Babylon means to remain spiritually pure like the 144,000. In essence, the call to come out of Babylon is a call to be one of the 144,000.²⁵² Thus, every faithful end time soul who obediently abandons any relationship with the harlot Babylon will become part of the faithful remnant known as the 144,000.²⁵³ Only the pure and undefiled can enter the New Jerusalem (Rev. 21:8, 27; 22:14-15, 19; cf. Rev. 3:4-5, 12; 16:15).²⁵⁴ Those who refuse to obey the message of Rev. 18:4 by fornicating with the harlot and defiling themselves with her abominable wine will receive the plagues of Babylon (Rev. 18:4; 21:8 cf. Rev. 2:21-23; 14:9-11; 16:2).²⁵⁵

The OT allusions in the call to come out of Babylon also allude to covenantal purity. In Isaiah 52 those who are called to come out of Babylon are commanded not to participate in her idolatry. “Depart ye, depart ye, go ye out from thence, touch no unclean *thing*; go ye out of the midst of her; be ye clean, that bear the vessels of the Lord” (Is. 52:11). The call to come out of Babylon also alludes to the command of Christ to flee from the Danielic abomination of desolation (Matt. 24:15; cf. Dan. 9:27; 12:11; Luke 21:20-21).²⁵⁶ To remain close to the idolatrous abomination

²⁴⁹ Ruiz, *Ezekiel in the Apocalypse*, 399.

²⁵⁰ Beale, *Revelation*, 856. “The fuller expression “unclean things of her fornication” strengthens further the association with idolatrous influence, since *porneia* (“fornication”) and *porneuo* (“fornicate”) are figurative expressions for idolatry elsewhere in the Apocalypse (so 2:14, 20-21; cf. 9:21; see on 14:8; 17:2). The additional reference to “abominations” (*Bdelugmaton*) in 17:4 establishes beyond doubt the connection with idolatry, since this is one of the common words for idol or idolatrous sacrifice in the LXX (so at least forty-seven of about one hundred twenty two total uses). Furthermore, the LXX equates “abomination” with the figurative uses of *porneia* and its cognate verbs, all of which indicate aspects of idolatry.”

²⁵¹ Beale, *Revelation*, 899. “The use of *sygkoinonesete* as part of the exhortation (“do not participate”) may be well chosen, since those who do participate in Babylon’s sins will, like her, become “unclean” (*koinos*) and will be disqualified from entering “the holy city” (21:2, 10), whose true citizens will separate from and “not be defiled with” the sin of the wicked earthly city but will “follow the Lamb wherever he goes” (14:4). Smalley, *Revelation*, 446-447. DeSilva, *Seeing Things John’s Way*, 263-265. See also White, *RH*, April 15, 1890 par.12.

²⁵² DeSilva, *Seeing Things John’s Way*, 265 footnote. “Although not explicitly developed, the description of Babylon as a female figure who lures the nations into fornication also makes her a clear and present danger to those who might wish to be included among the 144,000 holy ones “who have not defiled themselves with women, for they are chaste persons” (14:4), an exemplary group introduced just prior to the passage containing the announcements of the three angels.” See also White, *ST*, March 28, 1900 par. 18. White, *PK*, 715.

²⁵³ Cf. Dan. 12:3 where the “many” are turned to righteousness by the wise *maskilim*.

²⁵⁴ Beale, *Revelation*, 1059-1060. Smalley, *Revelation*, 446.

²⁵⁵ Beasley-Murray, *Revelation*, 314.

²⁵⁶ Vos, *Synoptic Traditions in the Apocalypse*, 161. Beale, *Revelation*, 899. Ladd, *Revelation*, 237. Aune, *Revelation*, 977. Ford, *Abomination in Eschatology*, 338-339. Smolarz, *Marriage in Revelation*, 272-273. F. Fowler, *Secrets of Dan. 8-12*, 116. Ford, *Crisis! Vol. 1*, 120. Brighton, *Revelation*, 467.

means certain death (Matt. 24:16-20; cf. Luke 17:30-32). It is imperative to avoid this idolatry at all costs.

The lamentations against Babylon also make important connections with other parts of the Revelation. Through the repetition of base texts and motifs, John the Revelator has made literary connections between some key parts of the Revelation.²⁵⁷ This can clearly be seen in the literary connections between the judgment of the whore in Rev. 18 and other judgment scenes found in the book of Revelation. Rev. 18:5 tells us that God has remembered (*emnemoneusen*) the sins of Babylon and this alludes back to the seventh bowl plague where great Babylon comes in remembrance (*emnesthe*) before God (Rev. 16:19).²⁵⁸ In several verses of Rev. 18 we are told that Babylon is being desolated because she has spilled the blood of the saints and prophets of God (Rev. 18:6, 20, 24; cf. Rev. 16:6-7; 17:6; 19:2).²⁵⁹ This forms a parallel with the fifth seal of Rev. 6:9-11 where the blood of the martyrs cries out for justice and vengeance against the earth dwellers.²⁶⁰ Rev. 18:8 tells us that the Lord God will judge (*krinon*) Babylon with death (*thanatos*), morning, and famine (*limos*). This appears to form a linguistic parallel with the partial judgment of the fourth seal of Rev. 6:8 that mentions sword, hunger (*limo*), death (*thanto*), and beasts.²⁶¹ Rev. 18:8 tells us, “strong is the Lord God who judgeth her.” This reflects the song of the third bowl plague, “Thou art righteous, O Lord... because thou hast judged thus... Even so, Lord God Almighty, true and righteous are thy judgments” (Rev. 16:5-7; cf. Rev. 6:10).²⁶² The three woes (*ouai*) pronounced against Babylon (Rev. 18:10, 16, 19) remind us of the three trumpet woes (*ouai*) pronounced against the earth dwellers in Rev. 8:13.²⁶³ The lamentations of the kings and merchants of the earth recall the lament of the unrepentant wicked in the sixth trumpet (Rev. 9:20-21) and the unrepentant wicked of the fourth, fifth, and seventh bowl plagues (16:9, 11, 21). Rev. 18 emphasizes the elements of smoke and fire in the desolation of Babylon (Rev. 18:8-9, 18; cf. Rev. 17:16).²⁶⁴ This forms a parallel with the smoke and fire of the sixth trumpet (Rev. 9:17-18). Furthermore, the destruction of Babylon in Rev. 18 appears to be an expansion of the sixth and seventh bowl plagues that pronounce judgment against Babylon (Rev. 16:12-21). Interestingly, the sixth trumpet mentions four angels that are bound at the River Euphrates (Rev. 9:14-15) thus connecting the sixth trumpet with the fall of Babylon motif. The description of the unrepentant wicked in the sixth trumpet (Rev. 9:20-

²⁵⁷ Bauckham, *Climax of Prophecy*, 22-29. Kirby, *Repetition in the Book of Revelation*. DeSilva, “A Socio-rhetorical Interpretation of Rev. 14:6-13”, *Bulletin for Biblical Research* 9 (1999) 73-81. Siew, *The War Between the Two Beasts and the Two Witnesses*, 33-37. Mach, *Macrostructure of the Apocalypse*, 121-123.

²⁵⁸ Heil, *Revelation*, 252.

²⁵⁹ Haloviak describes some of the linguistic connections between these verses. See *Imagination in the Hymns of Revelation*, 236-237.

²⁶⁰ Heil, *Fifth Seal as Key to Revelation*, 237-238. Stefanovic, *Revelation*, 548.

²⁶¹ Heil, *Revelation*, 253.

²⁶² Heil, *Revelation*, 253-254. J. Ford calls this song a “judgment doxology”. See *Structure and Meaning of Revelation 16*, 327.

²⁶³ Heil, *Revelation*, 256-257. Lee, *Call to Martyrdom*, 186.

²⁶⁴ Heil, *Revelation*, 256.

21; cf. Dan. 5:4, 23 LXX) also alludes to the fall of Babylon motif.²⁶⁵ The judgment of Babylon in Rev. 18 appears to form a parallel with the judgments described in Rev. 14:8-11. This is evident in the language of the Second and Third Angels (Rev. 14:8-11) and the vision of the Harlot (Rev. 16:19-19:5).²⁶⁶ In essence, the warning to flee out of Babylon because “her sins have reached unto heaven” and the warning of the Third Angel’s Message to avoid the idolatrous worship of the beast and his image are parallel and speak of the same end time idolatry. The punishment of those who worship the beast, his image and receive his mark is described in similar terms to the punishment of the great whore Babylon (see appendix I).²⁶⁷ The fact that Babylon’s supernatural desolation occurs in one day and in one hour (Rev. 18:8, 10, 17, 19; cf. Rev. 17:12) appears to allude to the sudden and supernatural destruction of the king of the north in the prophecy of Daniel (Dan. 11:45-12:1; cf. Dan 5:30; 7:11; 8:25; 1 Thess. 5:3; Rev. 16:18).²⁶⁸

Scholars have also noted the similarities between the Third Angel’s Message (Rev. 14:9-12) and the call to come out of Babylon (Rev. 18:1-8).²⁶⁹ Both of these passages follow closely on the heels of the Second Angel’s Message, which speaks of Babylon promoting her idolatry to all the nations of the world. Both of these passages are in the context of the time of the end and both warn of the desolation of Babylon and the need to abandon her idolatry before it is too late. Both are spoken in a “loud” voice by an “angel.”²⁷⁰ Both passages address the people of God in terms of the covenant (Rev. 14:12 “keep the commandments of God” and Rev. 18:4 “my people”). The loyal saints described at the end of the Third Angel’s message (Rev. 14:12) most certainly allude to the 144,000 faithful followers of the Lamb (Rev. 14:4-5). This parallel with Rev. 14:12 confirms that those who come out of Babylon

²⁶⁵ Beale, *Revelation*, 518-519. Vos, *Synoptic Traditions in the Apocalypse*, 44. Buchanan, *Revelation*, 252-253. Moyise, *OT in Revelation*, 56. Ruiz, *Oxford Bible*, 2163. Charles, *Revelation Vol. 1*, 80.

²⁶⁶ Ruiz, *Ezekiel in the Apocalypse*, 230-257, 297-298.

²⁶⁷ Reynolds, *Babylon in Revelation*, 237. “A comparison of [Rev] 14:11 with 19:3 confirms that the Babylon motif was implicit also in the message of the third angel.” Fekkes, *Isaiah in Revelation*, 204-205. “Rev. 14.6-13 forms a prelude to the bowl series judgment which contains final premonitory exhortations. In vv. 8-11 the fate of those who refuse to disassociate themselves from Babylon and the beast is taken up. The function of this section as an anticipatory warning and its relationship to the main Babylon prophecy of 16.19-19.4 is formally indicated by a literary technique peculiar to John: the repetition of base texts and motifs. Each of the OT texts adopted in 14.8-11 subsequently reappears in the Babylon prophecy of 16.19-19.5. Probably by design, then, 14.8-11 serves as an epitome of Babylon’s judgment, which begins with the fall of the city (14.8 // 16.19; 18:2), and concludes with the eternal consequences of its judgment, reflected in the fate of its clients (14:11 // 19.3, 20). Within the framework of 14.6-13, the fall of Babylon constitutes the second of three angelic announcements which serve as final warnings from heaven to those who dwell on the earth before the commencement of God’s wrath. The prophetic certainty of Babylon’s destruction may function here as both exhortation and encouragement—exhortation to those still under her influence (14.4), and encouragement to those waiting for her judgment (14.12; 18.6).”

²⁶⁸ Hayden, *Vision by the Tigris*, 208. Mihalios, *Danielic Eschatological Hour*, 281-282, 288-290.

²⁶⁹ Bandy, *Prophetic Lawsuit in Revelation*, 311.

²⁷⁰ White, *Lt139 (April 17, 1904) par. 2*. “I greatly desire to see the third angel’s message proclaimed with a loud voice, with a power that will make the armies of Satan tremble.”

will be commandment keepers who have faith in Jesus. Ellen White also saw parallelism between the Third Angel and the call to forsake Babylon.

“As God called the children of Israel out of Egypt, that they might keep His Sabbath, so He calls His people out of Babylon, that they may not worship the beast or his image.”
{7BC 984.8}

Interestingly, we find a prototype of Babylon and the 144,000 in the messages to the seven churches of Asia Minor. The harlot Babylon reminds us of “Jezebel” and her followers in the Church of Thyatira (Rev. 2:20).²⁷¹ The punishment of the harlot Babylon reminds us of the punishment of “Jezebel” (Rev. 2:21-23). Both Jezebel and the harlot Babylon use deceit (*planasthai*) as a means of promoting their idolatry (Rev. 2:20; Rev. 18:23). The undefiled remnant (*loipois*) in the Church of Thyatira that refuses to participate in the fornication of Jezebel also remind us of the 144,000 (Rev. 2:24-25; cf. Rev. 14:4-5, 12).²⁷² The wise *maskilim* of Daniel 12:10-12 may be synonymous with those who come out of Babylon because they also refuse to commit idolatry in the time of the end.

We also find a type of the fall of Babylon in the prophecy of the two witnesses and the great city of Rev. 11:2-13.²⁷³ The characteristics and the mission of the two witnesses appear to be similar to the characteristics and the mission of the 144,000 (Rev. 14:1-12; cf. Rev. 12:17).²⁷⁴ The wicked characteristics of the great city of Rev. 11:8 are similar to the wicked characteristics of Babylon in Rev. 18:2.²⁷⁵ The voice from heaven that calls up the two resurrected witnesses foreshadows the voice of Rev. 18:4 that calls God’s people to come out of Babylon. The great earthquake and partial fall of the great city (Rev. 11:13) typify the great earthquake and complete fall of Babylon in the seventh bowl plague (Rev. 16:18-20). The reaction of the remnant (*loipoi*) in Rev. 11:13 foreshadows the positive reaction of the remnant that will come out of Babylon in Rev. 18:4.

The prophecy of the fall of first century Jerusalem (Olivet Discourse) is another important type of the fall of Babylon in the book of Revelation.²⁷⁶ Both cities kill the

²⁷¹ DeSilva, *Seeing Things John’s Way*, 139-140. Pollard, “Loipos in Thyatira”, *AUSS*, Vol. 46, No. 1, 55-56. Smolarz, *Marriage in Revelation*, 282-283. Duff, *Wolves in Sheep’s Clothing*, 74-76.

²⁷² Pollard, “Loipos in Thyatira” *AUSS*, Vol. 46, No. 1, 45-63. Pollard, *Function of Loipos in Revelation*, 301-303.

²⁷³ White, *21MR*, 91. “Let all who would understand the meaning of these things read the eleventh chapter of Revelation. Read every verse, and learn the things that are yet to take place in the cities. Read also the scenes portrayed in the eighteenth chapter of the same book.”

²⁷⁴ White, *4T*, 594. “Until Christ shall appear in the clouds of heaven with power and great glory, men will become perverse in spirit and turn from the truth to fables. The church will yet see troublous times. She will prophesy in sackcloth... They are to be His witnesses in the world, His instrumentalities to do a special, a glorious work in the day of His preparation.”

²⁷⁵ Were, *The Woman and the Beast*, 177-178.

²⁷⁶ Penley, *Common Tradition Behind John’s Apocalypse and Synoptic Sayings*, 315. Ruiz, *Ezekiel in the Apocalypse*, 477. Vos, *Synoptic Traditions in the Apocalypse*, 162-163. Thiele, *Outline Studies in*

prophets (Matt. 23:27-38; Rev. 18:20, 24; 19:2). Both cities drink the cup of God's wrath (Matt. 23:32; Rev. 18:6). Both cities are connected with idolatrous abominations (Matt. 24:15; Rev. 17:4, 5). Both cities will be desolated (Matt. 24:15; Luke 21:20; Rev. 18:17, 19; cf. Rev. 17:16). A call is made to come out of both cities just prior to their desolation (Matt. 24:15-16; Rev. 18:4). Both cities are connected with a call to wisdom (Matt. 24:15; Rev. 17:9). Both cities are held accountable for all the blood of the righteous (Matt. 23:35-36; Rev. 18:24).

Finally there are several OT cities such as Sodom, Tyre and Belshazzar's Babylon²⁷⁷ that are types of the fall of Babylon in the book of Revelation. All of these types have two things in common. They are all centers of idolatry and they all persecuted the people of God. Why are there so many types for the fall of Babylon in the book of Revelation? Why are there so many judgment scenes from the book of Revelation that are linguistically and thematically connected to the judgment scene of Rev. 18? It appears that the judgment against Babylon is the final, ultimate outpouring of the wrath of God. Just as the punishment of all the blood of the righteous from Abel to Zacharias was poured out upon Jerusalem of the first century (Matt. 23:35-36), so mystic Babylon will receive the punishment of all the righteous that have been killed since the beginning of time (Rev. 18:24; cf. Rev. 16:19; 18:20). Thus, the desolation of Babylon marks the end of the outpouring of the eschatological wrath of God (Rev. 19:1-4; cf. Rev. 18:21-23).

In conclusion, Rev. 18 presents the final call to separate from the end time idolatry described as the fornication of the harlot Babylon. This is followed by an extensive scene of judgment that has numerous literary and thematic links with other judgment scenes in the book of Revelation.

Analysis of Structural Units C and C1 (Rev. 8:13 and Rev. 14:17-20)

The next section of our chiasmic structure connects the three trumpet woes of Rev. 8:13-9:21; 11:14-19 with the harvest of the grapes in Rev. 14:17-20. The two passages describe the judgments of God against the unsealed and the marked.

Subunit C (Revelation 8:13-9:21) The Three Woes Against the Unsealed

Rev. 8:13 is the introduction to the three woes (fifth, sixth, and seventh trumpets) that are specifically directed against the earth dwellers that do not have the seal of God on their foreheads (Rev. 9:4). The introduction of the three woes has an amazing similarity to the introduction of the Three Angels of Rev. 14.²⁷⁸ The two texts are shown below.

Revelation, 274. Smolarz, *Marriage in Revelation*, 272. La Rondelle, *End Time Prophecies*, 424. White, *MB*, 120. White, *5T*, 753.

²⁷⁷ Cottrell, *Expository Notes on Daniel 11*, 88-95. Gregory, *Babylon in Revelation*, 150-151.

²⁷⁸ Lioy, *Christological Focus*, 80.

Rev. 8:13 And I beheld, and heard an angel²⁷⁹ flying through the midst of heaven, saying with a loud voice, Woe, woe, woe, to the inhabitants of the earth by reason of the other voices of the trumpet of the three angels, which are yet to sound!

Rev. 14:6 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, 7 Saying with a loud voice...

The thematic and linguistic parallels between these two introductory scenes helps to connect the judgments of the three trumpet woes with the judgments of the Three Angels. Both texts describe an angel flying in the midst of heaven addressing the inhabitants of the earth. These angels both announce judgments against the earth dwellers (Rev. 8:13; 14:6-11). In the book of Revelation the earth dwellers are the ones that worship the beast and his image (Rev. 13:8, 12, 14; 17:8). In the OT, the prophet Zechariah saw the judgments of God sailing through the heavens as a flying roll of curses (Zech. 5:1-4).²⁸⁰ The trumpet judgments are partial (Rev. 9:5, 14-15) but the judgments of the Third Angel are the pure wrath of God unmixed with mercy (Rev. 14:10; 15:1). According to Rev. 9:4, the trumpet woes are directed against those who have refused to accept the seal of God. In contrast, the curse of the Third Angel is directed against those who have accepted the mark of the beast (Rev. 14:9, 11; cf. Rev. 16:2). Since the seal of God is a sign of true worship and the mark is a sign of idolatrous worship, both the trumpet woes and the curse of the Third Angel are directed against idol worshipers.²⁸¹ Ellen White understood the trumpet woes to be judgments against those that will refuse the seal of God in the last days. See the following quotation.

“The Bible is disregarded, the wisdom of men exalted, and Satan and the man of sin worshiped by the wisdom of this age, while the angel is flying through the midst of heaven crying “Woe, woe, woe, to the inhabitants of the earth.” (Revelation 8:13). I have been shown that the hand of the Lord is stretched out already to punish those who will become monuments of divine displeasure and holy vengeance, for the day of recompense has come when men who exalted the man of sin in the place of Jehovah in worshiping an idol sabbath in the place of the Sabbath of the Lord Jehovah will find it a fearful thing to fall into the hands of the living God, for he is a consuming fire.”
{1888, 485}

The fifth trumpet of Rev. 9:1-12 describes the attack of a diabolical swarm of locusts that torment men for 5 months. A star falls from heaven and opens the

²⁷⁹ Some manuscripts read “eagle” instead of “angel”.

²⁸⁰ White, *Lt326 (December 4, 1905) par. 8*. “The Spirit who asked Zechariah, “What seest thou,” to which he answered, “I see a Flying Roll,” also caused an angel to 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; (let no glory be given to erring, sinful men) for the hour of His judgment is come.” Many indeed will not understand, but will stumble at the words contained in the roll.”

²⁸¹ Heil, *Revelation*, 214.

abyss, letting loose a demonic army of locusts (Rev. 9:1-3). These locusts do not harm the grass or the trees but only those men who have not the seal of God on their foreheads (Rev. 9:4). This is a reference to the sealing of the Revelation 7 and this lets us know that we are in a post-sealing period.²⁸² In other words the sealed people of Rev. 9:4 are the 144,000.²⁸³ Rev. 7:14 tells us that the great multitude will come out of great tribulation (cf. Dan. 12:1; Matt. 24:21). Therefore, the fifth trumpet appears to be connected with the “great tribulation” and the destructive four winds of Rev. 7:1-3. The 144,000 of the fifth trumpet remind us of the end time *maskilim* who will be delivered from an unprecedented time of trouble (Dan. 12:1). *Apollyon* and his demonic army are allowed to torment those men who refuse to receive the seal of God on their foreheads (Rev. 9:5-11).²⁸⁴ The fact that the locusts only affect those who are not sealed reminds us of the plagues of Egypt that did not affect the children of Israel (Ex. 8:22-23; 9:4, 6-7, 26; 10:23; 11:7). One of the main purposes of the Egyptian plagues was to liberate the Israelites so they would be free to worship God (Ex. 3:12; 4:23, 5:1, 3, 8, 17; 7:16; 8:1, 20, 25-28; 9:1, 13; 10:3, 7-9, 11, 24-26, 31; 12:31). The three trumpet woes and the seven last plagues of Revelation appear to have a similar purpose (cf. Rev. 18:4).²⁸⁵ Some scholars have identified the fallen star of the fifth trumpet or *Apollyon* with Satan.²⁸⁶ Those who are “tormented” (*basanisthosin*) by the locusts (Rev. 9:5) are apparently the same group who will be “tormented” (*basanisthesetai*) by the wrath of God because they have received the mark of the beast on their hand or their forehead (Rev. 14:10-11). The harlot Babylon will also suffer great torment (*basanision*) under the wrath of God (Rev. 18:7, 10, 15). Please note that the trumpets are connected to the seal of God (Rev. 9:4; cf. the use of earth, sea, trees in Rev. 7:1-3 and Rev. 8:7-9)²⁸⁷ and the

²⁸² E. Gane, *Trumpet After Trumpet*, 146-147. Moore, *Trumpets of Revelation*, 10, 100. Lambert, *Genuine New Light*, 60. Ladd, *Revelation*, 131-132. Murphy, *Fallen is Babylon*, 242. Streett, *Violence in Revelation*, 119. Heil, *Revelation*, 123-124. R. Thomas, *The Structure of the Apocalypse*, 60.

²⁸³ Lackey, *Revelation*, Ch. 8. Istrate, *Sealing the Slaves*, 138-139.

²⁸⁴ White, *RH, September 17, 1901 par. 8 & 9*. “In this age a more than common contempt is shown to God. Men have reached a point in insolence and disobedience which shows that their cup of iniquity is almost full. Many have well-nigh passed the boundary of mercy. Soon God will show that He is indeed the living God. He will say to the angels, “No longer combat Satan in his efforts to destroy. Let him work out his malignity upon the children of disobedience; for the cup of their iniquity is full. They have advanced from one degree of wickedness to another, adding daily to their lawlessness. I will no longer interfere to prevent the destroyer from doing his work.” This time is right upon us. The Spirit of God is being withdrawn from the earth. When the angel of mercy folds her wings and departs, Satan will do the evil deeds he has long wished to do. Storm and tempest, war and bloodshed,—in these things he delights, and thus he gathers in his harvest. And so completely will men be deceived by him that they will declare that these calamities are the result of the desecration of the first day of the week. From the pulpits of the popular churches will be heard the statement that the world is being punished because Sunday is not honored as it should be. And it will require no great stretch of imagination for men to believe this. They are guided by the enemy, and therefore they reach conclusions which are entirely false.”

²⁸⁵ White, *SM*, 406. “As God called the children of Israel out of Egypt, that they might keep His Sabbath, so He calls His people out of Babylon that they may not worship the beast nor his image.”

²⁸⁶ Stefanovic, *Revelation*, 306, 308-309, 311-312. E. Gane, *Trumpet After Trumpet*, 137-138. Moore, *Trumpets of Revelation*, 54-61. Wilson, *Warning*, 68-72.

²⁸⁷ For a discussion on this issue see Paulien, *Seals and Trumpets: Some Current Discussions*, 196-197. De Waal, *Seven Trumpets*, 123.

bowl plagues are connected to the mark of the Beast (Rev. 16:2). Furthermore, the three trumpet woes are directed against “those who dwell on the earth” (Rev. 6:10; 8:13; 13:8, 14; 17:2, 8).²⁸⁸ The earth dwellers are the ones who wonder after the beast (Rev. 13:8; 17:8) and oppress God’s faithful people (Rev. 13:14; cf. Rev. 16:6).²⁸⁹ The third bowl plague appears to connect the earth dwellers with the wrath of God (Rev. 16:4-7; cf. Rev. 6:10).

The sixth trumpet (Rev. 9:13-21) presents the second woe against the earth dwellers (Rev. 9:13-21) and this “woe” appears to originate from the angel in front of the golden altar (Rev. 9:13; cf. Rev 8:2-5; 14:18; 16:7).²⁹⁰ Apparently, the sixth trumpet is a response to the prayers of the saints (Rev. 8:3-4) and the cry for vengeance of the fifth seal (Rev. 6:9-11).²⁹¹ The altar of Rev. 9:13 is described as, “the golden altar which is before God”. This parallels the description of the altar from Rev. 8:3 (cf. Lev. 16:13), “the golden altar which was before the throne”. The fact that the four horns of the altar are mentioned appears to continue the Day of Atonement theme that is present in Rev. 8:3-4 (cf. Lev. 16:18). In the OT the corners of the altar are connected with the end time vengeance/deliverance of God (Zech. 9:15). In later visions, we will again see judgments against the wicked coming from the altar (Rev. 14:18; 16:7).²⁹² The fact that the altar is mentioned in the harvest of the grapes (Rev. 14:18) and the third bowl plague (Rev. 16:7) appears to connect the trumpets with these two scenes of judgment. Rev. 9:14-15 tells us that the four angels bound at the River Euphrates are set loose to slay the third part of men. Rev. 9:16 explains that it not really the four angels that do the killing but a demonic army of killer horsemen. Apparently these killer horsemen will be set loose at a specific moment in time (which were prepared for an hour, and a day, and a month, and a year)²⁹³ when the four angels no longer restrain the demonic army.²⁹⁴ Scholars have noted that these four restraining angels appear to correspond to the four angels of Rev. 7:1-3 that hold back the four winds until the servants of God can be sealed in their foreheads.²⁹⁵ This parallel lets us know that the third of men who are killed by the demonic horsemen are the ones that have rejected the protective seal of God. This confirms what is stated in the fifth trumpet, that the three woes fall on the unsealed (Rev. 9:4). The release of the four winds of Rev. 7:1 appears to be synonymous with the great tribulation of Rev. 7:14,²⁹⁶ the standing up of Michael in

²⁸⁸ Stefanovic, *Revelation*, 284, 304-305.

²⁸⁹ Bandy, *Prophetic Lawsuit in Revelation*, 278-281. Minear, *I Saw a New Earth*, 261-262. De Waal, *Seven Trumpets*, 118.

²⁹⁰ Moore, *Trumpets of Revelation*, 64-65.

²⁹¹ Beale, *Revelation*, 505-506. Treiyer, *Dia de Expiacion*, 510. Stefanovic, *Revelation*, 314, 316-317. Ladd, *Revelation*, 135. Beasley-Murray, *Revelation*, 163. Murphy, *Fallen is Babylon*, 246. Heil, *Fifth Seal as a Key to Revelation*, 233. Blount, *Revelation*, 181. Stefanovic, *Plain Revelation*, 115.

²⁹² Musvosvi, *Vegeance in the Apocalypse*, 187-189.

²⁹³ Stefanovic, *Revelation*, 317.

²⁹⁴ Stefanovic, *Revelation*, 317.

²⁹⁵ Stefanovic, *Revelation*, 317.

²⁹⁶ Neall, *Sealed Saints*, 252.

Dan. 12:1²⁹⁷ and the seven last plagues of Rev. 16.²⁹⁸ Next John hears the number of the demonic army of horsemen (Rev. 9:16). This army is set contrast with the army of the 144,000 (I heard the number; Rev. 7:4). The horses have “the heads of lions; and out of their mouths issued fire and smoke and brimstone” (Rev. 9:17-18). The fire, smoke, and brimstone of the sixth trumpet appear to foreshadow the fire, smoke and brimstone found in the curse of the Third Angel (Rev. 14:10-11)²⁹⁹ and the fire and smoke connected with the fall of Babylon (Rev. 18: 8-9, 18; cf. Rev. 17:16). The elements of fire and brimstone are also used in the judgment of Satan and his forces in the lake of fire (Rev. 19:20; 20:10, 15; 21:8).³⁰⁰ The description of the unsealed wicked in Rev. 9:20-21 alludes to the story of the fall of Belshazzar and Babylon in Daniel 5. This emphasizes the idolatrous nature of the unsealed. They have refused the seal of God that is a sign of true worship. A similar list of idolatrous people appears in the last chapters of the Apocalypse (Rev. 21:8, 27; 22:15). Furthermore, the wicked in Rev. 9:20-21 refuse to repent of their idolatry. This foreshadows the marked wicked of the fourth, fifth, and seventh bowl plagues that also refuse to repent of their idolatry (Rev. 16:9, 11, 21).³⁰¹ The unrepentant wicked of the sixth trumpet remind us of the wicked that do wickedly from Dan. 12:10. Once again, the trumpet woes focus on the unsealed, while the seven last plagues are directed against the worshipers of the beast that have the mark of the beast (Rev. 16:2, 10).

The third woe or seventh trumpet (Rev. 11:14-19) is detached from the first two trumpet woes by an extensive interlude (Rev. 10:1-11:13). Nevertheless, it continues the theme of judgment upon the unsealed (Rev. 9:4). The third trumpet woe describes the moment when Christ will receive His kingdom (Rev. 11:15-17) and begin to carry out the executive phase of the judgment (Rev. 11:18-19). These passages allude to the coronation of one like the Son of Man in Dan. 7:13-14, 22, 27 (cf. Dan. 2:44-45) and the Standing up of Michael as Liberator/Judge of His people

²⁹⁷ Neall, *Sealed Saints*, 252. Thiele, *Outline Studies in Revelation*, 141. White, *7BC*, 967. “Four mighty angels hold back the powers of this earth till the servants of God are sealed in their foreheads. The nations of the world are eager for conflict; but they are held in check by the angels. When this restraining power is removed, there will come a time of trouble and anguish. Deadly instruments of warfare will be invented. Vessels, with their living cargo, will be entombed in the great deep. All who have not the spirit of truth will unite under the leadership of satanic agencies. But they are to be kept under control till the time shall come for the great battle of Armageddon.” White, *5T*, 152. “There is a work yet to be done, and then the angels will be bidden to let go, that the four winds may blow upon the earth. That will be a decisive time for God's children, a time of trouble such as never was since there was a nation. Now is our opportunity to work.”

²⁹⁸ White, *Broadside 2, January 31, 1849 par. 2*. “The nations are now getting angry, but when our High Priest has finished his work in the Sanctuary, he will stand up, put on the garments of vengeance, and then the seven last plagues will be poured out. I saw that the four angels would hold the four winds until Jesus work was done in the Sanctuary, and then will come the seven last plagues..... “

²⁹⁹ Stefanovic, *Revelation*, 315.

³⁰⁰ Heil, *Revelation*, 301.

³⁰¹ Heil, *Revelation*, 219-220.

(Dan. 12:1-3).³⁰² Matt. 24:30-31 describes the coming of the Son of Man in similar terms (cf. Matt 13:41-43). The “great voices” from heaven of Rev. 11:15 point forward to the “great voice” of Rev. 16:17 that proclaims “it is done”. The heavenly hymn of the 24 elders (Rev. 11:16-18) reminds us of the hymns from the throne scene of Rev. 4-5.³⁰³ The wrath (*orge*) of God against the wicked in Rev. 11:18 anticipates the indignation (*orge*) of God against the worshipers of the beast and against the Great City Babylon (Rev. 14:10; 16:19; 19:15; cf. Dan. 8:18; 11:36, 45; 12:1).³⁰⁴ The wrath of God also points back to the day of wrath (*orges*) in the sixth seal (Rev. 6:17).³⁰⁵ The time of the dead that “they should be judged (*krithenai*)” makes a verbal link to other key judgment scenes (Rev. 6:10; 16:5, 8; 18:20; 19:2; cf. Rev. 19:11). These include the fifth seal,³⁰⁶ the seven last plagues, and the judgment of the great whore. The reward of the righteous “that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great” (Rev. 11:18) anticipates the blessing of the Third Angel mentioned in Rev. 14:13 (cf. Dan. 12:2, 12). Rev. 11:19 describes the eschatological opening of the most holy place and the revealing of the ark of the covenant (cf. Rev. 3:7-8). This verse uses the language of the Sinai theophany and the OT day of the Lord to describe this event (cf. Rev. 4:5; 8:5; 15:5-8; 16:18, 21). The opening of the most holy place is repeated again in several key judgment scenes (Rev. 14:15, 17-18; 15:5-6; 19:11).³⁰⁷ This includes the scene of the two harvests, the seven last plagues, and the Rider on the white horse of Rev. 19. The storm elements of Rev. 11:19 recall the throne scene (Rev. 4:5) and the judgment scene of the angel at the heavenly altar (Rev. 8:5).³⁰⁸ The purpose of Rev. 11:19 is to inform the reader that the judgment of God is based upon the terms of the covenant law.³⁰⁹ In the OT the law of the covenant was deposited in the ark of the covenant and it was kept in the

³⁰² White, *YRP*, 160. “The number of His subjects is made up; “the kingdom and dominion, and the greatness of the kingdom under the whole heaven” (Daniel 7:27), is about to be given to the heirs of salvation, and Jesus is to reign as King of kings and Lord of lords.” White, *EW*, 36. “I saw that the anger of the nations, the wrath of God, and the time to judge the dead were separate and distinct, one following the other, also that Michael had not stood up, and that the time of trouble, such as never was, had not yet commenced. The nations are now getting angry, but when our High Priest has finished His work in the sanctuary, He will stand up, put on the garments of vengeance, and then the seven last plagues will be poured out.” See also Beale, *Revelation*, 611, 615. La Rondelle, *End Time Prophecies*, 235. Hamilton, *With the Clouds*, 209. Greidanus, *Preaching Christ From Daniel*, 228. U. Smith, *Daniel and Revelation*, 302-303. Buchanan, *Revelation*, 300-301. Moore, *Trumpets of Revelation*, 91-93. Hayden, *Vision By the Tigris*, 209-210. Kistemaker, *Revelation*, 342-343. Blount, *Revelation*, 220. K. Matthews, *Revelation Vol. 1*, 583. McCready-Price, *The Greatest Prophet*, 143. Hieke, *Daniel 7 in Revelation*, 60.

³⁰³ Heil, *Revelation*, 154.

³⁰⁴ Beale, *Revelation*, 616. La Rondelle, *End Time Prophecies*, 234-235. De Waal, *Seven Trumpets*, 73-74.

³⁰⁵ Heil, *Revelation*, 155.

³⁰⁶ Heil, *Fifth Seal as a Key to Revelation*, 235.

³⁰⁷ Valentine, *Temple Motif in Revelation*, 229.

³⁰⁸ Heil, *Revelation*, 156.

³⁰⁹ Gallusz, *Throne Motif in Revelation*, 258-259. See *SDA BC7* on v. 19, 806. Veloso, *Doctrine of the Sanctuary in Revelation*, 405-406. Ladd, *Revelation*, 207. Neall, *Character in the Apocalypse*, 207-208. Graves, *Seven Messages and Vassal Treaties*, 201-202. Valentine, *Temple Motif in Revelation*, 269.

most holy place of the temple (1 Kings 8:6, 9, 21; 2 Chron. 5:10; 6:11; Heb. 9:4). The opening of the temple and the appearance of the ark remind the reader that the loyal will be rewarded and the disloyal will be punished.³¹⁰ In the OT, the end time judgments of God are connected with changing or breaking the covenant law (Ps. 119:126; Is. 24:4-5; Dan. 7:11, 25-26).³¹¹ In the book of Revelation, the remnant/saints are described as commandment keepers (Rev. 12:17; 14:12; cf. Rev. 22:14). The opening of the most holy place alludes to the antitypical Day of Atonement or the hour of His judgment (Dan. 8:14; Rev. 14:7).³¹² Repentance is expedient because probation will soon close (Rev. 22:11-12; cf. Dan. 12:1, 10; Rev. 8:5; 15:5-8).

In summary, the punishment of the unsealed in the fifth, sixth, and seventh trumpets (three woes) has literary and thematic connections with the punishment of the marked described in the second half of Revelation.

Subunit C1 (Revelation 14:17-20) The Harvest of the Grapes

The harvest of the grapes in Rev. 14:17-20 describes the judgment or fate of the marked. This forms a parallel with the three trumpet woes where we read about the fate of the unsealed (Rev. 9:4). Rev. 14:17 tells us that an angel comes out of the temple (*naou*). This connects the grape harvest with the opening of the temple (*naos*) in Rev. 11:19 and the opening of the temple (*naos*) in the introduction to the bowl plagues (Rev. 15:5-8; 16:1; cf. Rev. 16:17).³¹³ The angel who announces the harvest of the grapes is connected with the fire of the altar (Rev. 14:18; cf. Matt. 25:41).³¹⁴ Thus, the harvest of the wicked appears to be part of the divine response

³¹⁰ Gallusz, *Throne Motif in Revelation*, 259-261.

³¹¹ White, *GC*, 657. "At the coming of Christ the wicked are blotted from the face of the whole earth--consumed with the spirit of His mouth and destroyed by the brightness of His glory. Christ takes His people to the City of God, and the earth is emptied of its inhabitants. "Behold, the Lord maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof." "The land shall be utterly emptied, and utterly spoiled: for the Lord hath spoken this word." "Because they have transgressed the laws, changed the ordinance, broken the everlasting covenant. Therefore hath the curse devoured the earth, and they that dwell therein are desolate: therefore the inhabitants of the earth are burned." Isaiah 24:1, 3, 5, 6." White, *PK*, 537. "The Bible, and the Bible only, gives a correct view of these things. Here are revealed the great final scenes in the history of our world, events that already are casting their shadows before, the sound of their approach causing the earth to tremble and men's hearts to fail them for fear. "Behold, the Lord maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof; . . . because they have transgressed the laws, changed the ordinance, broken the everlasting covenant. Therefore hath the curse devoured the earth, and they that dwell therein are desolate." Isaiah 24:1-6."

³¹² Paulsen, *Sanctuary and Judgment*, 292-293. Treiyer, *Dia de Expiacion*, 452. Hardinge, *Jesus in the Sanctuary*, 198. Gallusz, *Throne Motif in Revelation*, 254. U. Smith, *Daniel and Revelation*, 546-547. White, *GC*, 433-434. Davidson, *Sanctuary Typology*, 113-114, 124. Bacchiocchi, *Fall Festivals*, 196-197. J. Ford sees a connection between the trumpets and the OT Day of Atonement. See, *Hymns in the Apocalypse*, 222.

³¹³ Paulien, *Facebook Commentary on Rev. 14*, 39.

³¹⁴ De Villiers, *Septets of Seals and Angels*, 123.

to the prayers of the saints (Rev. 8:2-3; cf. Rev. 9:13) and the cry for vengeance of the fifth seal (Rev. 6:9-11; cf. Dan. 8:13-14; 12:6-7).³¹⁵ Some see an allusion to the Day of Atonement in the two harvests of Rev. 14.³¹⁶ In Rev. 14:19-20 we read about the great winepress of the wrath of God (cf. Joel 3:13).³¹⁷ These verses allude back to the wrath of God against the marked found in the message of the Third Angel (Rev. 14:10).³¹⁸ These verses also anticipate the wrath of God that is consummated in the seven last plagues (Rev. 15:1, 7; 16:1, 19).³¹⁹ It is the marked that will suffer the seven last plagues (Rev. 16:2). The wrath of God is also connected to the seventh trumpet (Rev. 11:18) and the release of the four winds of Rev. 7:1.³²⁰ It is the unsealed that will suffer the wrath of the four winds and wrath of the seventh trumpet (Rev. 7:2-3; 8:13; 9:4). The wrath of God also appears to allude to the time of trouble when Michael stands up in Dan. 12:1.³²¹ The treading of the wine press in Rev. 14:20 results in blood filling 1600 stadia to the height of the bridles of the horses. This imagery symbolically portrays the totality and the global nature of this judgment.³²² In Rev. 19:13 we are told that the One riding on the white horse is wearing a “vesture dipped in blood”. This appears to connect the Rider on the white horse with the lake of blood from the winepress of Rev. 14:20. Furthermore, Rev. 19:15 makes another connection with Rev. 14:19-20 by telling us that the One riding the white horse “treadeth the winepress of the fierceness and wrath of Almighty God.” Rev. 19:18-21 continues this thought by describing the war of the King of Kings as a total and global annihilation of the beast and his armies. These parallels connect the grape harvest with the vision of the One riding the white horse and the supper of the fowls in Rev. 19:11-21.³²³ The OT connects the winepress of God’s wrath with the year of Jubilee (Is. 63:3-4; cf. Is. 61:1-4). The fact that the treading of the winepress occurs “without the city” (Rev. 14:20; cf. Rev. 20:9)

³¹⁵ Stefanovic, *Revelation*, 467, 471. Ladd, *Revelation*, 201. Murphy, *Fallen is Babylon*, 327-328. Heil, *Fifth Seal as a Key to Revelation*, 237. De Villiers, *Composition of Rev. 14:1-15:8*, 241.

³¹⁶ Bacchiocchi, *Fall Festivals*, 197-198.

³¹⁷ DeSilva, *Intertexture in Revelation*, 223-224.

³¹⁸ E. Gane, *Trumpet After Trumpet*, 30. Heil, *Revelation*, 202, 210.

³¹⁹ White, *Lt52 (December 6, 1895) par. 11*. “Centuries have been ripening up the harvest of the world for the sickle. “They have made void Thy law.” They refuse to respect God’s law, while they make human laws supreme. ...The swellings of unrighteousness have come to such a fearful pass that all the plagues that are prepared as revealed in Revelation will come upon a godless world.”

³²⁰ White, *Lt51 (June 17, 1901) par. 23-25*. White, *EW*, 36. “Then I saw that Jesus would not leave the most holy place until every case was decided either for salvation or destruction, and that the wrath of God could not come until Jesus had finished His work in the most holy place, laid off His priestly attire, and clothed Himself with the garments of vengeance. Then Jesus will step out from between the Father and man, and God will keep silence no longer, but pour out His wrath on those who have rejected His truth. I saw that the anger of the nations, the wrath of God, and the time to judge the dead were separate and distinct, one following the other, also that Michael had not stood up, and that the time of trouble, such as never was, had not yet commenced. The nations are now getting angry, but when our High Priest has finished His work in the sanctuary, He will stand up, put on the garments of vengeance, and then the seven last plagues will be poured out. I saw that the four angels would hold the four winds until Jesus’ work was done in the sanctuary, and then will come the seven last plagues.”

³²¹ McCready-Price, *The Greatest Prophet*, 144.

³²² Stefanovic, *Revelation*, 468-469.

³²³ Stefanovic, *Revelation*, 472-473.

connects the grapes of Rev. 14:19 with the wicked of Rev. 21:27 and Rev. 22:15 that are excluded from entering into the New Jerusalem.³²⁴ Jesus talked about the harvest of the wicked at the end of the age (Matt. 13:40-42). Rev. 14:18 tells us that the harvest of the grapes is “fully ripe.” This reflects the prophecy of Joel where wickedness has become so great that “the harvest is ripe” for the treading of the winepress (Joel 3:13). The idea that sin has reached the limits of divine patience is repeated in the accusation against Babylon that “her sins have reached unto heaven” (Rev. 18:5; cf. Jer. 51:33). This thematic parallel connects the grape harvest with the desolation of Babylon in Rev. 18. The idea of a ripe harvest is also connected with the message of the Three Angels that serves to ripen both the harvest of the wheat and the grapes for the Second Coming (Rev. 14:14-20). The ripening of the two harvests implies that the latter rain has come and done its job (Joel 2:23-24, 28-32; cf. Matt. 24:14). The hour of trial has come upon the earth (Rev. 3:10) and every individual has made their decision to worship the Creator or worship the beast and his image (Rev. 14:7, 9, 11).³²⁵ Everyone is sealed for life or marked for death (Rev. 22:11; cf. Dan. 12:10; Rev. 3:12).³²⁶ Interestingly, some have seen an allusion to the Day of Atonement in the sealing of Revelation.³²⁷ Ellen White also understood the message of the Three Angels of Revelation 14 to be the message that God will use to ripen the two harvests.

“To the apostle John on the Isle of Patmos, were opened scenes of deep and thrilling interest in the experience of the church. Subjects of vast importance were presented to him in figures and symbols, that those who should turn from error to truth might become intelligent concerning the perils and conflicts before them... He records the closing message which is to ripen the harvest of the earth, either as sheaves for the heavenly garner, or as fagots for the fires of the last day.” {ST, February 8, 1910 par. 1}

In conclusion, the grape harvest describes the eschatological punishment of the worshipers of the beast that have received the mark of the beast and his image. This forms a parallel with the judgments of the trumpet woes that are directed against the end time idolaters that have refused the protective seal of God.

Analysis of Structural Unites D and D1 (Rev. 10 and Rev. 14:15-16)

In the next section of our chiastic structure we have Rev. 10 in parallel with the wheat harvest of Rev. 14. The tenth chapter of Revelation appears to initiate the

³²⁴ Paulien, *Facebook Commentary on Rev. 14*, 42.

³²⁵ Paulien, *Facebook Commentary on Rev. 14*, 36-37, 41.

³²⁶ White, *6T*, 388. “Like the inhabitants of the Noachic world, they refuse to have any thought of God. Wickedness prevails to an alarming extent, and the earth is ripe for the harvest.”

³²⁷ Newton, *Prophecies on Daniel*, 265-268, 311-312. See also, Ford, “The Apocalypse and the Day of Atonement: Concluded”, *The Ministry*, April 1961, Vol. 34, No. 4, 17-18, 42. Doukhan, *Secrets of Revelation*, 144-145. Were, *144,000 Sealed*, 26. *SDA BC1 on Lev. 16:16*, 776. Hardinge, *Jesus in the Sanctuary*, 519-520. The Jewish Rabbis of the ANE also believed in the sealing of the wicked and the righteous. See Paul, *Heavenly Tablets*, 350-351.

preaching of the gospel in the last days and the wheat harvest of Revelation 14 appears to be the final product of the gospel in the last days.

Subunit D (Rev. 10) The Call to Prophecy to the Inhabitants of the Earth

Revelation 10 is part of the interlude (Rev. 10:1-11:14) between the second and third trumpet woes that are directed against the unsealed (Rev. 9:4). Rev. 10 appears to be a call for God's people to prophesy to the inhabitants of the earth about the seal of God and the mark of the beast. Nevertheless, we must first note that there are several parallels between Rev. 5 and Rev. 10.³²⁸ Both visions have a mighty angel (Rev. 5:2; 10:1)³²⁹ who speaks in a loud voice (Rev. 5:2; 10:3), both visions use the metaphor of a lion (Rev. 5:5; 10:3), both visions talk about a book (Rev. 5:1, 7-8; 10:2, 9-10), both visions mention sealing (Rev. 5:1-2, 5; 10:4), and both visions allude to Christ. One of the reasons for these parallels is to let us know that the little open book of Rev. 10 contains information from the larger sealed book of Rev. 5.³³⁰ The books in Rev. 5 and Rev. 10 both allude to the scroll of Ezekiel 2.³³¹

The Mighty Angel of Rev. 10 has divine characteristics and appears to be an angelomorphic representation of Christ (Rev. 10:1-3).³³² The placement of the Angel over the land and sea demonstrates His power and authority.³³³ The Angel cries out in a loud voice (*phone megale*), like the roar of a lion and seven thunders utter their voices (Rev. 10:3). The roar of the lion appears to allude back to the Lion of the Tribe of Judah mentioned in connection with the book sealed with seven seals (Rev. 5:5).³³⁴ This connects the seven thunders with the sealed scroll of Rev. 5. The roaring lion also has an OT background in Amos 3:8 where the roaring of the Lord God commands the prophet to prophesy the divine secrets.³³⁵ Thunder is symbolic of God's voice in the OT (Job 26:14; 37:5; Ps. 18:13; cf. 1 Sam. 7:10) and it is connected with His judgments in the book of Revelation (Rev. 4:5; 6:1; 8:5; 11:19; 16:18).³³⁶ Like Daniel, John is commanded to seal up what the seven thunders have

³²⁸ Gundry, *Angelomorphic Christology in Revelation*, 380-381. Morton, *One Upon the Throne*, 72. Murphy, *Fallen is Babylon*, 256-257. Bauckham, *Climax of Prophecy*, 13.

³²⁹ Bauckham, *Theology of Revelation*, 81.

³³⁰ Stefanovic, *Revelation* 181-182.

³³¹ Baynes, *Heavenly Book*, 197-198.

³³² White, *19MR*, 319. "The mighty Angel who instructed John was no less a personage than Jesus Christ." See also Gundry, *Angelomorphic Christology in Revelation*, 378-385, 394-396. Beale, *Revelation*, 522-525. Hoffmann, *Angelomorphic Christology and Revelation*, 77-87. Shea, *Mighty Angel*, 283-286, 289-291. Sims, *A Comparative Literary Study*, 111-113. La Rondelle, *End Time Prophecies*, 197. Anderson, *Unfolding the Revelation*, 97. Moore, *Trumpets of Revelation*, 79. Koester, *Revelation*, 476. Hiner, *Angel of Revelation 10*, 106-119. Percer, *Michael in Revelation 12*, 193-197. K. Matthews, *Revelation Vol. 1*, 499-500. Brighton, *Revelation*, 274-278. Mueller, *Christological Concepts in Revelation*, 280-218.

³³³ Gundry, *Angelomorphic Christology in Revelation*, 381-382. Beale, *Revelation*, 529. Ladd, *Revelation*, 146. White, *19MR*, 319. Ruiz, *Oxford Bible*, 2166. Hiner, *Angel of Revelation 10*, 112.

³³⁴ Gundry, *Angelomorphic Christology in Revelation*, 382.

³³⁵ Hiner, *Angel of Revelation 10*, 113.

³³⁶ Stefanovic, *Revelation*, 328. Beale, *Revelation*, 535-536. Shea, *Mighty Angel*, 294-296. Ladd, *Revelation*, 143. Kistemaker, *Revelation*, 311. Lackey, *Revelation*, Ch. 10.

uttered (Rev. 10:4; cf. Dan. 8:26; 12:4, 9).³³⁷ This lets us know that the seven thunders are prophetic mysteries sealed up until the time of the end.³³⁸ The subsequent oath of the Mighty Angel presents the moment in time when the seven thunders and the little book were to be revealed to human understanding (“time shall be no more” Rev. 10:6).³³⁹ According to the literary connections between Rev. 10:7, 11 and Rev. 14:6, the little book of Rev. 10 is connected to the message of the Three Angels. These parallels make a connection between the seven thunders and the Three Angels of Revelation 14.³⁴⁰

The Oath of the Angel and the Prophecy of Daniel

The oath of the Angel (Rev. 10:5-7) is important and it is related to the prophecy of Daniel. The announcement that time should be no more (Rev. 10:6) alludes to the end of the 2300 day period of Daniel 8:14³⁴¹ and to the time when God’s people should increase in knowledge and understanding of the sealed prophecy of Daniel (the time of the end; Dan. 8:26; 12:4, 9-10).³⁴² The subsequent phrases “the mystery of God” and the “days of the voice of the seventh angel” (Rev. 10:7) help to explain the declaration of Rev. 10:6.³⁴³ The end of this “time” period is connected linguistically and thematically with the “hour of His judgment is come” in Rev. 14:7 (cf. Dan. 8:14).³⁴⁴ The “mystery of God” has to do with prophesied end time events as they have been revealed to God’s prophets in the OT (Rev. 10:7; cf. Amos 3:7; Acts

³³⁷ White, *19MR*, 320. Beale, *Revelation*, 536. Shea, *Mighty Angel*, 292, 296-297. Hamilton, *With the Clouds*, 204.

³³⁸ See *SDA BC7* on v. 4, 797-798. Lackey, *Revelation*, Ch. 10. Koester, *Revelation*, 478. White, *19MR*, 320. “After these seven thunders uttered their voices, the instruction 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... John heard the mysteries which the thunders uttered, but he was commanded not to write them.”

³³⁹ White, *19MR*, 320. La Rondelle, *End Time Prophecies*, 198.

³⁴⁰ White, *1MR*, 99. “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... 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.”

³⁴¹ Shea, *Mighty Angel*, 310-312. Anderson, *Unveiling Daniel and Revelation*, 278. Newton sees an allusion to the Day of Atonement in Rev. 10:2, see *Prophecies of Daniel*, 269-270. Thiele, *Outline Studies in Revelation*, 186. Alomia, *Daniel*, 455. White, *19 MR*, 320.

³⁴² La Rondelle, *End Time Prophecies*, 198-200. Treiyer, *Dia de Expiacion*, 520. White, *17MR*, 10. “In the Revelation the Lion of the tribe of Judah has opened to the students of prophecy the book of Daniel, and thus is Daniel standing in his place. He bears his testimony, that which the Lord revealed to him in vision of the great and solemn events which we must know as we stand on the very threshold of their fulfillment.”

³⁴³ Shea, *Mighty Angel*, 312. Beale & Gladd, *Hidden But Now Revealed*, 275.

³⁴⁴ Shea, *Mighty Angel*, 300-301.

3:21; Rom. 16:25-26), especially the prophet Daniel (Dan. 8:26; 12:4, 9).³⁴⁵ The word mystery (*mysterion*) appears four times in the book of Revelation (Rev. 1:20; 10:7; 17:5, 7) and it is always connected with events of the eschaton.³⁴⁶ The mystery of God will be finished at the sound of the seventh trumpet (Rev. 10:7; cf. Rev. 11:14-19). If the seven bowl plagues are an expansion of the seventh trumpet (compare Rev. 11:19 with Rev. 15:5-8), then the mystery of God may come to an end at the seventh bowl plague when a voice from heaven proclaims “it is done” (Rev. 16:17).

John Told to Eat, Prophecy and Measure

The understanding of “the mystery of God” in the time of the end is symbolized by John taking the little book and eating it. The eating of the scroll reminds us of the prophetic calls of Jeremiah and Ezekiel.³⁴⁷ Most SDA scholars believe that the little book of Revelation 10 is connected to the unsealed prophecy of Daniel.³⁴⁸ Thus, the people of God living in the last days are instructed to “eat” and prophesy the unsealed book of Daniel and its complement in the book of Revelation (Rev. 12-22:5).³⁴⁹ The “eating” of the little book signifies the internalization and comprehension of the Danielic prophetic message (cf. Ez. 3:2-3; Ps. 119:103; Jer. 15:16).³⁵⁰ The consumption of the little book is followed by a divine order to

³⁴⁵ Stefanovic, *Revelation*, 329-330, 333. Stefanovic, *Plain Revelation*, 68-69. Shea, *Mighty Angel*, 313-314. La Rondelle, *End Time Prophecies*, 201-202. Ford, *Revelation*, 163. Ladd, *Revelation*, 145. White, *TM*, 116. “Those who eat the flesh and drink the blood of the Son of God will bring from the books of Daniel and Revelation truth that is inspired by the Holy Spirit. They will start into action forces that cannot be repressed. The lips of children will be opened to proclaim the mysteries that have been hidden from the minds of men”.

³⁴⁶ Beale & Gladd, *Hidden But Now Revealed*, 360-361. Murphy, *Fallen is Babylon*, 254.

³⁴⁷ La Rondelle, *End Time Prophecies*, 204-207. Treiyer, *Dia de Expiacion*, 517-518.

³⁴⁸ Beale, *Revelation*, 540. “Therefore, 10:6-7 speaks of the end of the period [3 and ½ times], which is the end of history. Daniel “could not understand” this prophecy fully (cf. Dan. 12:7-8). He asked the angel how long it would be until the prophecy would be fulfilled (Dan. 12:6) and how it would be fulfilled (Dan. 12:8: its “outcome”). The angel told Daniel that he would not be able to understand these things because the full meaning of the prophecy was to be “concealed and sealed up until the end time,” when finally it would be fulfilled and all would be revealed to the “wise” (*maskilim*) living then (Dan. 12:9). Shea, Symposium on Revelation – Book 1, 322-323. “The special message for this time is related to the open scroll in the hand of the angel. From the various parallels between this chapter and Daniel 12 we may conclude that the scroll—now opened—is the same scroll that the prophet Daniel was told to seal up, his own book of prophecies. Thus, in the end-time a special message is to be given to the world, and that message is related directly to the prophecies of the book of Daniel, to be opened, studied, and proclaimed.” See also Paulien, *The Facebook Commentary on Revelation: Chapter 10*. Mora, *Dios Defiende*, 214-215. Bauckham, *Climax of Prophecy*, 251-253, 263-265. Anderson, *Unveiling Daniel and Revelation*, 273-274. Douhkan, *Secrets of Revelation*, 92-94. Lambert, *Genuine New Light*, 82-83. Hultberg, *Messianic Exegesis in the Apocalypse*, 232-233, 289-292. Veloso, *Apocalipsis*, 46-47, 144. *SDA BC7* on v. 2, 797. Treiyer, *Dia de Expiacion*, 519-520. Hayden, *Vision By the Tigris*, 230-231. Bauckham, *Climax of Prophecy*, 251-253.

³⁴⁹ Yarbro-Collins sees Rev. 12-22:5 as the contents of the little book. See *Combat Myth in Revelation*, 26-31.

³⁵⁰ See *SDA BC7* on v. 9, 798-799. Osborne, *Revelation*, page 403. Mounce, *Revelation*, 214. Shea, *Mighty Angel*, 318. Beale, *Can the Bible Be Inspired and Still Contain Errors?*, 3-7. Pippin, *Wisdom and Apocalyptic*, 289-290. Newton, *Prophecies of Daniel*, 271. White, *1MR*, 100. “The comprehension of

prophesy its contents and measure the temple with its worshipers (Rev. 10:8-11:1). The order to prophesy lets us know that the content of the little book is prophetic. The order to “prophesy again before many peoples, and nations, and tongues, and kings” in Rev. 10:11 is similar to the language of Rev. 14:6 and tells us that the prophetic mystery of the little book is global in its scope (cf. Rev. 18:1).³⁵¹ According to Revelation 14, this global, prophetic message has to do with the “everlasting gospel” and the hour of His judgment (Rev. 14:6-7; cf. Matt. 24:14).³⁵² Furthermore, the order to “measure” the temple and its worshipers in Rev. 11:1 lets us know that the prophetic message of the little book involves judgment (2 Kings 21:13). SDA Scholars have noted an allusion to the Day of Atonement in Rev. 11:1,³⁵³ therefore the message of judgment found in the little book appears to be related to the anti-typical Day of Atonement at the end of the 2300 day prophecy alluded to in Rev. 10:6 (cf. Rev. 14:7). The message of the little book will “measure” or judge the church of God (the temple and its worshipers).³⁵⁴ The act of measuring or judging the end-time church reminds us of Belshazzar who was “numbered” and “found wanting” in the heavenly balances (Dan. 5:24-28).³⁵⁵ The measuring of the end-time church appears to be parallel with the sealing of the 144,000 in Rev. 7:2-8.³⁵⁶ Only those who are “measured” and found free of spiritual defilement will be marked with the seal of the living God (Rev. 14:1-5).

The Measuring of the Worshipers Connected to the Three Angels

The idea of measuring the temple and its worshipers (Rev. 11:1) also appears to be connected with the Three Angel’s Messages. The “measuring” or judgment of the

truth, the glad reception of the message is represented in the eating of the little book.” Doukhan, *Secrets of Revelation*, 92-93. Lambert, *Genuine New Light*, 86-87. Treiyer, *Dia de Expiacion*, 522. Treiyer, *Apocalyptic Times*, 338. Ladd, *Revelation*, 146.

³⁵¹ Stefanovic, *Revelation*, 336.

³⁵² Veloso, *Apocalipsis*, 144-145.

³⁵³ See *SDA BC7* on v. 1, 800-801. Strand, *Old Testament Background to Revelation 11:1*, AUSS, Vol. 20, No. 3, 257-261. Stefanovic, *Revelation*, 343-344. Paulien, *The Facebook Commentary on Revelation: Chapter 10*. Interestingly, Bauckham sees allusions to Daniel 8:11-14 in the text of Rev. 11:1-2. See Bauckham, *Climax of Prophecy*, 266-273. Hardinge, *Jesus in the Sanctuary*, 541. K. Matthews, *Revelation Vol. 1*, 541-543. Valentine, *Temple Motif in Revelation*, 228-230. Farrer, *Revelation*, 138-139.

³⁵⁴ White, *YI Aug. 25, 1886*. “The work is going on in the heavenly court. In vision on the Isle of Patmos John said: (Rev. 11:1 quoted). This solemn work is to be done upon the earth. Look and see how stands your measurement of character as compared with God’s standard of righteousness, his holy law. The worshipers are to pass under the measuring line of God. Who will bear the test?” See also White, *7BC*, 972. R. Stefanovic, *Revelation*, 343-344, 348-349. La Rondelle, *End Time Prophecies*, 216-217. Moore, *Trumpets of Revelation*, 85. Valentine, *Temple Motif in Revelation*, 228-229.

³⁵⁵ Lambert, *Genuine New Light*, 90. White, *20MR*, 200. “We have this matter placed in the heavenly scales and weighed, and the result is presented before us. All this ambitious exercising of the spirit to exalt self will surely be worked by satanic agencies until the persons, whatever their profession, will reveal hereditary and cultivated attributes that will place them in the very lowest scale; and when God shall weigh them in the golden scales of the heavenly sanctuary, the sentence will be passed, “Thou art weighed in the balances, and art found wanting.””

³⁵⁶ See *SDA BC7* on v. 1, 800. Stefanovic, *Revelation*, 349. Park, *Regained Eden*, 284. La Rondelle, *End Time Prophecies*, 217. Valentine, *Temple Motif in Revelation*, 229-230.

worshippers can be seen in the separation of true and false worshippers (Rev. 14:6-12; cf. Mal. 3:18; Rev. 3:10).³⁵⁷ The measuring of the worshippers may also allude to the Day of Atonement when those who did not afflict themselves were to be “cut off” from among the people (Lev. 23:29).³⁵⁸ The First Angel calls on all mankind to worship the Creator (Rev. 14:7). The Second and Third Angel call upon all mankind to avoid the idolatrous worship connected with Babylon and the Beast (Rev. 14:8-11). The separation of true and false worshippers is also implicit in the sealing message of Rev. 7 and 14. Rev. 7 tells us only true Israelites will be given the protective seal (Rev. 7:1-8; cf. Rev. 9:4). As we saw before, idolaters are excluded from the list of the sealed. Rev. 14 tells us only pure “virgins” and those who remain clear of the defiling fornication of the harlot and the beast will be sealed with God’s name (Rev. 14:1-5; cf. Rev 3:12; 15:2-4).³⁵⁹

Ellen White also saw a connection between Rev. 10 and the Three Angels of Rev. 14. See the quotation below.

“The message of Revelation 14, proclaiming that the hour of God’s judgment is come, is given in the time of the end; and the angel of Revelation 10 is represented as having one foot on the sea and one foot on the land, showing that the message will be carried to distant lands, the ocean will be crossed, and the islands of the sea will hear the proclamation of the last message of warning to our world.” {2SM 107.3}

The Oath of the Mighty Angel Points Forward to the First Angel’s Message

William Shea, in his study on Revelation 10 in the DARCOM series, astutely noted thematic and linguistic connections between the oath of Rev. 10:5-7 and the First Angel’s Message.³⁶⁰ In both passages, the angel messengers are connected with heaven and they both speak in a loud voice (Rev. 10:1, 3; cf. 14:6-7). Both messengers give a global message (Rev. 10:2, 5; cf. Rev. 14:6). Both messengers allude to the fourth commandment (Rev. 10:6; 14:7; cf. Ex. 20:11).³⁶¹ The Mighty Angel alludes to the end of the 2300 days (Rev. 10:6) and the First Angel also alludes

³⁵⁷ White, *17MR*, 9. “A line of distinction is being drawn between the children of obedience and the children of disobedience, the loyal and true and the disloyal and untrue. Two great parties are developed, the worshippers of the beast and his image, and the worshippers of the true and living God.”

³⁵⁸ La Rondelle, *End Time Prophecies*, 169. Davidson, *Sanctuary Typology*, 114.

³⁵⁹ Siew sees a connection between the measuring of Rev. 11:1, the sealing of Rev. 7 and the seal of Rev. 14:1. See *Two Witnesses*, 187-198.

³⁶⁰ Shea, *Mighty Angel*, 300-301. “The elaboration about the Creator has links to other passages in Revelation, most notably the Creator hymn in 4:11 and the first angel’s message in 14:6. The link with the former is more thematic in nature, the link with the latter is more directly lexical....an emphasis has been added upon God as Creator in the oath of Revelation, and the language used in this emphasis comes most directly from the fourth precept of the Ten Commandments.” See also *SDA BC7* on v. 11, 799. Ford, *Revelation*, 160. Paulien also sees a strong connection between Rev. 14:7 and Ex. 20:11, see *Revisiting the Sabbath in the Book of Revelation*, *JATS*, 9-1/2 (1998): 179-186. Frey, *Sabbath in the Book of Revelation*, 236-237.

³⁶¹ Fowler, *Secrets of Daniel*, 72. Charles, *Revelation Vol. 1*, 71. Burrell, *Periodization in the Apocalypse*, 114-115.

to this same time (“hour of his judgment is come” Rev. 14:7). The “mystery of God” in Rev. 10:7 may also allude to the preaching of the gospel that is explicitly mentioned in the First Angel’s Message (Rev. 14:6). Other scholars have made these same connections.³⁶²

Scholars have also noted thematic and linguistic connections between the order to prophesy to many peoples, nations, tongues, and kings in Rev. 10:11 and the order to preach the “everlasting gospel” to every nation, kindred, tongue, and people in Rev. 14:6 (cf. Matt. 24:14).³⁶³ This parallel serves to connect the little book of Rev. 10 with the Three Angel’s Messages of Rev. 14. It also connects the end time remnant that will “eat” the little book with the 144,000 who will preach the everlasting gospel of the Three Angels.³⁶⁴

The Mighty Angel of Rev. 10 and the Glorious Angel of Rev. 18 Are Connected

The Mighty Angel of Rev. 10 appears to be connected to the Glorious Angel of Rev. 18. John the Revelator connects these two passages through the repetition of some key words and phrases.³⁶⁵ In both passages, an angel descends from heaven and proclaims a global message.³⁶⁶ Both angels are described as having divine qualities.³⁶⁷ Both angels speak in a loud voice. Both of these messages point to the Three Angels of Rev. 14. The Angel of Rev. 10 initiates the preaching of the gospel in the time of the end and the Angel of Rev. 18 closes the preaching of the gospel in the time of the end. These parallels are significant because they connect the message of Rev. 18:1-5 with the “little book” of Rev. 10.³⁶⁸ The angel who descends from

³⁶² U. Smith, *Daniel and Revelation*, 520-521. “The chronology of the events of Revelation 10 is further ascertained from the fact that this angel appears to be identical with the first angel of Revelation 14. The points of identity between them are easily seen: They both have a special message to proclaim. They both utter their proclamation with a loud voice. They both use similar language, referring to the Creator as the maker of heaven and earth, the sea, and the things that are therein. And they both proclaim time, one swearing that time should be no more, and the other proclaiming that the hour of God’s judgment has come.” Siew, *Two Witnesses*, 80-82. Fredericks, *Revelation 1-14: Judgment Motif*, 227-232. Paulien, *The Facebook Commentary on Revelation: Chapter 10*. Lambert, *Genuine New Light*, 84-85. La Rondelle, *End Time Prophecies*, 200-203. Lackey, *Revelation*, Ch. 10.

³⁶³ Treiyer, *Dia de Expiacion*, 520.

³⁶⁴ R. Stefanovic, *Revelation*, 336. La Rondelle, *End Time Prophecies*, 206-208. Veloso, *Apocalipsis*, 55-58.

³⁶⁵ Shea, *Mighty Angel*, 287. Osborne, *Revelation*, 634-635. Brighton, *Revelation*, 462-464. Fredericks, *Revelation 1-14: Judgment Motif*, 231. “The literal meaning of “*evangelisen*” (10:7, as given in the NASB, margin) is “preaching the gospel.” This highlights the parallel intent of this passage with the first angel’s proclamation of the gospel in 14:6-7. Likewise the description of the coming of the mighty angel (10:1) indicates its unity with the angel and his message found in 18:1. In all three instances the message is to be worldwide and is placed in the setting of imminent judgment.” See also F. Fowler, *When “The” Church Rides the Beast*, 150.

³⁶⁶ Ford, *Crisis! Vol. 1*, 123.

³⁶⁷ Gundry, *Angelomorphic Christology in Revelation*, 385-387.

³⁶⁸ Veloso, *Apocalipsis*, 143-144.

heaven and fills the earth with His glory (Rev. 18:1) reminds us of the Day of Pentecost when the Holy Spirit was poured out upon the disciples.³⁶⁹

In conclusion, Rev. 10 presents the initiation of the preaching of the gospel in the last days. This passage has literary and thematic connections with the Three Angels of Rev. 14 and the Glorious Angel of Rev. 18. It also alludes to the motif of judgment in the prophecy of Daniel and the OT Day of Atonement.

Subunit D1 (Rev. 14:14-16) The Harvest of the Wheat

The wheat harvest is found in parallel with the call to prophesy to the inhabitants of the earth (Rev. 10:1-11). It appears that those who accept the prophetic message of Rev. 10 and Rev. 14 are the ones that will be reaped.³⁷⁰ The wheat harvest recalls the description of the 144,000 as “first fruits” (Rev. 14:4).³⁷¹ The prophecy of the two witnesses and the great city (Rev. 11:2-13) appears to be a prophetic type of the wheat harvest of Rev. 14. The result of the prophesying of the two witnesses is the harvest of a remnant (*loipoi*) from “the great city” that fear God and give him glory (Rev. 11:13). This appears to form a parallel with the harvest of the righteous in Rev. 14:14-16. The wheat harvest follows the text of Rev. 14:1-12 that describes the 144,000 and their end time mission. It is also found in the context of the benediction of Rev. 14:13 and the vision of the Son of Man coming on a white cloud (Rev. 14:14).³⁷² A special blessing (*makarioi*) is pronounced upon the faithful in Rev. 14:13 (cf. Rev. 1:3; 16:15; 19:9; 20:6; 22:7, 14). This blessing appears to allude to Dan. 12:12 LXX where the wise that persevere (*hypomenon*) in covenant faithfulness during the abomination crisis of the last days will receive a special eschatological blessing (*makarios*) (cf. Matt. 24:13, 22, 46).³⁷³ Since the blessing of Rev. 14:13 is for those who die in the Lord, it implies a resurrection of the faithful who have died in Christ during the time of the mark of the beast crisis (Rev. 6:11; 20:4, 6; cf. Dan. 12:2; Rev. 1:7).³⁷⁴ This implies that the ones that will be resurrected have rejected the mark of the beast and have accepted the seal of God in the time of the end (cf. Rev. 20:4). The rest (*anapausontai*) of the faithful in Rev. 14:13 is

³⁶⁹ White, *AA*, 54. White, *ML*, 63. White, *COL*, 121. White, *6BC*, 1055. “It is with an earnest longing that I look forward to the time when the events of the day of Pentecost shall be repeated with even greater power than on that occasion. John says, “I saw another angel come down from heaven, having great power; and the earth was lightened with his glory.” Then, as at the Pentecostal season, the people will hear the truth spoken to them, every man in his own tongue. “

³⁷⁰ E. Gane, *Trumpet After Trumpet*, 30. Schussler-Fiorenza, *Revelation*, 90.

³⁷¹ Paulien, *Facebook Commentary on Rev. 14*, 6.

³⁷² White, *Lt393 (December 16, 1906) par. 5 & 6*. “And I looked and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on His head a golden crown, and in His hand a sharp sickle. And another angel came out of the temple, crying with a loud voice to Him that sat on the cloud, Thrust in Thy sickle, and reap: for the time is come for Thee to reap; for the harvest of the earth is ripe.’ These scenes will soon transpire, and then we shall better understand the words, ‘Blessed are the dead which die in the Lord.’”

³⁷³ The following SDAs see a connection between Dan. 12:12 and Rev. 14:13. Shea, *Bible Amplifier: Daniel 7-12*, 222-223. Treiyer, *Dia de Expiacion*, 330. McCready-Price, *The Greatest Prophet*, 149.

³⁷⁴ Paulien, *Facebook Commentary on Rev. 14*, 34.

connected to the rest (*anapausontai*) of the faithful martyrs of the fifth seal (Rev. 6:11). This is in contrast to the disloyal worshipers of the beast that have no rest (*anapausin*) day or night (Rev. 14:11).³⁷⁵ At the end of his prophecy, faithful Daniel was also told to rest (*anapauou*) until his glorious resurrection at the end of the days (Dan. 12:13 LXX).³⁷⁶ Ellen White states that those who are loyal to God in the last days will be raised to life in a special resurrection at the end of time. See the following quotation.

"Graves are opened, and "many of them that sleep in the dust of the earth. . . awake, some to everlasting life, and some to shame and everlasting contempt." Daniel 12:2. All who have died in the faith of the third angel's message come forth from the tomb glorified, to hear God's covenant of peace with those who have kept His law." {GC 637.1}

Next we see the Son of Man coming on a white cloud holding a sharp sickle ready for the harvest of the earth (Rev. 14:14, 16; cf. John 5:28-29; Rev. 1:7). This alludes to the parable of the sower (Matt. 13:30, 39, 41, 43; cf. Luke 3:17) and to the Olivet Discourse (Matt. 24:30-31, 42-47).³⁷⁷ There is also a strong OT allusion to the eschatological harvest of Joel 3:13.³⁷⁸ Please note that the Son of Man in Rev. 14:14 is flanked on both sides by three angels (Rev. 14:6, 8, 9, 15, 17, 18). This places emphasis on the Son of Man as the central figure of Rev. 14.³⁷⁹ Jesus compares those who are ready to be saved with wheat fields that are ripe for harvesting (Matt. 9:37, 38; Luke 10:2; John 4:35; cf. Matt. 13:30). The OT background of the Son of Man coming on a white cloud alludes to the end of the judgment when the Son of Man and the saints will receive the kingdom (Dan. 7:13-14, 21-22, 26-27; cf. Dan.

³⁷⁵ Heil, *Fifth Seal as Key to Revelation*, 236. De Villiers, *Composition of Rev. 14:1-15:8*, 226, 232.

³⁷⁶ Beale, *Revelation*, 769. *"The "rest" may be connected with Dan. 12:13, which promises rest to Daniel (and other saints, by implication from 12:12) if he will persevere to the end of his life. MT and Theod. have Daniel commanded to "go" and enter "rest" (anapauou) at death, until the final resurrection. The LXX has him not only commanded to enter into "rest" immediately upon death, but it makes the additional promise that "you will rest and stand in your glory at the end of the days," which prolongs the rest into the resurrection state. That the rest in Rev. 14:13 is associated with the Danielic promise is suggested also by the formula in 14:12, which continues the formulaic exhortation of 13:18 to persevere, both of which, as we have seen, are based on the endurance and discernment themes of Daniel 11-12"* Steinmann, *Daniel*, page 567. *Note, the martyrs of Rev. 6:11 are also told to "rest" (*anapausontai*) until the number of future martyrs should be "fulfilled". Perhaps, those who die in the Lord in Rev. 14:13 are the very ones spoken of in Rev. 6:11 (cf. Rev. 20:4, 6). K. Matthews, *Revelation Vol. 2*, 812. Collins, *The Final Prophecy of Jesus*, 340.

³⁷⁷ Paulien, *Facebook Commentary on Rev. 14*, 37-38. White, *EW*, 15. "Soon our eyes were drawn to the east, for a small black cloud had appeared, about half as large as a man's hand, which we all knew was the sign of the Son of man. We all in solemn silence gazed on the cloud as it drew nearer and became lighter, glorious, and still more glorious, till it was a great white cloud. The bottom appeared like fire; a rainbow was over the cloud, while around it were ten thousand angels, singing a most lovely song; and upon it sat the Son of man. His hair was white and curly and lay on His shoulders; and upon His head were many crowns. His feet had the appearance of fire; in His right hand was a sharp sickle; in His left, a silver trumpet. His eyes were as a flame of fire, which searched His children through and through."

³⁷⁸ Paulien, *Facebook Commentary on Rev. 14*, 36-38.

³⁷⁹ De Villiers, *Composition of Rev. 14:1-15:8*, 236. Paulien, *Facebook Commentary on Rev. 14*, 35-36.

12:1-3; Rev. 1:7; 11:15-18).³⁸⁰ In Rev. 14:15 an angel comes out of the temple (*naou*) and proclaims in a loud voice that the Son of Man should reap because the harvest is ripe (cf. Mark 4:29). The use of the word *hora* in Rev. 14:15 appears to refer back to the *hora* of God's judgment in Rev. 14:7.³⁸¹ In other words, the Son of Man on the white cloud is the one that will execute the final judgment. As eschatological judge, the Son of Man comes to repay each man according to his works (cf. Matt. 25:19-30; 31-34, 41, 46; Rev. 18:6; 20:12-13; 22:12). The fact that the angel comes out of the temple (*naou*) connects the harvest of the wheat with the opening of the temple (*naos*) or most holy place in Rev. 11:19.³⁸² This connects the harvest of the wheat with the seventh trumpet of Rev. 11:15-18. According to Ellen White it is the message of the Three Angels that will ripen the harvest of the wheat.³⁸³

"I then saw the third angel [Revelation 14:9-11]. Said my accompanying angel, "Fearful is his work. Awful is his mission. He is the angel that is to select the wheat from the tares and seal, or bind, the wheat for the heavenly garner." {EW 118}

In conclusion, the wheat harvest of Rev. 14:14-16 presents the eschatological gathering in of the righteous that have responded positively to the message of the Mighty Angel of Rev. 10 and the Three Angels of Rev. 14.

Subunit E the Center of the Chiastic Structure (The Three Angels of Rev. 14)

At the center or theological heart of our chiastic structure is the message of the Three Angels of Rev. 14:6-12. Since this large chiasm begins and ends with a scene of judgment (Rev. 4-5 and Rev. 19-20) we would expect the center of the structure to be connected with the judgment of the last days. As we shall see this is indeed the case (cf. Rev. 14:7-8). The structure spans 16 chapters, about 73% of the Revelation. This emphasizes the critical nature of these three messages. The literary structure of Rev. 14 is complex, but several scholars agree that it is divided into three parts (Rev. 14:1-5; 6-13; 14-20).³⁸⁴ The message of the Three Angels appears to have a central position in the structure of Rev. 14. Although the Three Angels are three separate messages, they are connected by the Greek word *ekolouthesen* (there followed) in Rev. 14:8, 9.³⁸⁵ At the center of the Three Angels is the celestial verdict condemning the harlot Babylon (Rev. 14:8).³⁸⁶ This places emphasis on the motif of judgment in the message of the Three Angels.

³⁸⁰ White, *Lt51 (June 17, 1901) par. 23 & 24.*

³⁸¹ De Villiers, *Composition of Rev. 14:1-15:8*, 237. Heil, *Revelation*, 199-200. Hasel, *Theology of Judgment in the Bible*, 17.

³⁸² Stefanovic, *Revelation*, 466, 470. Paulien, *Facebook Commentary on Rev. 14*, 39.

³⁸³ White, *PH157*, 18.

³⁸⁴ De Villiers, *Composition of Rev. 14:1-15:8*, 209-223. Lee, *Call to Martyrdom*, 190.

³⁸⁵ De Villiers, *Composition of Rev. 14:1-15:8*, 210. Paulien, *Facebook Commentary on Rev. 14*, 26.

³⁸⁶ Lund, *Studies in the Revelation*, 156. De Villiers argues that the first and third angel of Rev. 14:6-12 form a "frame" around the second. Thus emphasizing the importance of the judgment motif in this passage. See *Septets of Seals and Trumpets*, 132.

The Three Angels as the Major Transition Point of the Book of Revelation

From a structural standpoint, the Three Angels of Revelation 14:6-12 appear to be **the** major transition point of the entire book of Revelation (see appendix II - IX).³⁸⁷ This characteristic is typical of a chiastic center.³⁸⁸ In other words, the message of the Three Angels is the conceptual center and the key text of the entire Apocalypse. On the front side of our chiastic structure, chapters 4:1-14:5 appear to be almost exclusively eschatological. The passages within these chapters (Rev. 4:1-14:5) that contain pre-eschatological prophecies are confined to Rev. 11:2-11:13; 12:1-16, and 13:1-10. All three of these passages mention the period of 538 to 1798 AD and they all allude to the 3½ times of Daniel (Rev. 11:2, 3; 12:6, 14; 13:5; cf. Dan. 7:25; 12:7).³⁸⁹ Thus, the 1,260 day period (42 months, 3 and ½ times) is a literary device that marks a passage as belonging to the pre-1798 time period.³⁹⁰ Interestingly, these passages do not contain an angel that speaks in a loud voice. As we noted in our previous sections, these angels appear to be exclusively connected with eschatological passages. Furthermore, from the Three Angels of Rev. 14 forward all the chapters concern only eschatology. Up to the Three Angels we have an emphasis on the dragon and the 2 beasts and from the Three Angels forward we have an emphasis on Babylon.³⁹¹ With the exception of a few verses in Rev. 17 and 18,³⁹² all the chapters that follow the Three Angels appear to be connected with post-probation events. With the exception of a few passages,³⁹³ the chapters that precede the Three Angels appear to contain events that occur before the close of probation. Some scholars see the call to worship God in the message of the First Angel (Rev. 14:7; cf. Rev. 19:10; 22:9) as the climactic passage of the Apocalypse.³⁹⁴ Others believe that the call to perseverance of the Third Angel (Rev. 14:12) is the climax of the entire Apocalypse.³⁹⁵ This is further evidence that the Three Angels are at the center of the Apocalypse. Annexed to the Three Angels is the macarism of Rev. 14:13. Interestingly, six of the seven blessings of the Apocalypse are located after the Three Angels, indicating that they are eschatological in their fulfillment

³⁸⁷ Paulien, *Facebook Commentary on Rev. 14, 7*. Siew discusses the importance of the center as the turning point of an entire chiastic structure. See *Two Witnesses*, 38-53. Strand sees the major transition point of Revelation between chapters 14 and 15. See *Eight Basic Visions*, 35-49.

³⁸⁸ Lund, *Studies in Revelation*, 42-43. Siew, *Two Witnesses*, 39-42. Breck, *The Shape of Biblical Language*, 304-311. Lund, *Chiasmus in the NT*, 40-46. Liroy, *Christological Focus*, 51.

³⁸⁹ Paulien notes that Rev. 10-13 contains numerous allusions to Daniel thus strengthening the case that the five references to the 1260 days in Revelation are synonymous with the 3½ times of Daniel. See Paulien, *The 1260 Days in the Book of Revelation*, 422. Johnsson, *End-Time Victory*, 18. Treiyer, *Dia de Expiacion*, 329.

³⁹⁰ Paulien, *The 1260 Days in the Book of Revelation*, 424-430. Siew sees these texts as a literary device to show that Rev. 11-13 describes the same time period. See *Two Witnesses*, 2, 5, 88-89.

³⁹¹ Schussler-Fiorenza, *Revelation*, 89-90.

³⁹² These exceptions include some scattered verses in the explanation of the angel to John in Rev. 17:7-13 and the call to come out of Babylon in Rev. 18:1-8.

³⁹³ These exceptions include the sixth seal, the vision of the great multitude, the seventh seal, the three trumpet woes (and possibly the first four trumpets), and the vision of the 144,000 in Rev. 14.

³⁹⁴ Paulien, *Facebook Commentary on Rev. 14, 15*.

³⁹⁵ Lee, *Call to Martyrdom*, 191.

(see appendix IX).³⁹⁶ Once again this provides further evidence that the text following the Three Angels is post-probation. Other scholars have noted that the Son of Man coming on a white cloud with a sickle in hand (Rev. 14:14) appears to be a major turning point in the theme of judgment in the book of Revelation.³⁹⁷ The appearance of the Son of Man marks the beginning of the executive phase of the judgment. All these facts appear to confirm that the message of the Three Angels constitutes the main transition point of the entire book of Revelation. Through his skillful and careful construction of a chiastic structure, the author of Revelation wished to make Rev. 14:6-12 the main emphasis of the entire book.

The Danielic calls to wisdom in the book of Revelation (Rev. 10:8-11; 13:9, 18; 17:9; 18:4-5)³⁹⁸ also point to the centrality of the Three Angels.³⁹⁹ These five passages encompass Rev. 14 and they all point forwards or backwards to the Three Angels. The oath of Rev. 10:7 and the eating of the open scroll (Rev. 10:7-11) have linguistic and thematic connections with the First Angel.⁴⁰⁰ The hearing formula of Rev. 13:9 is connected with the passage of Rev. 13:1-8 and it has linguistic and thematic connections with the Third Angel.⁴⁰¹ The call to wisdom in Rev. 13:18 is connected with the passage of Rev. 13:11-17 and it has linguistic and thematic connections with the Third Angel.⁴⁰² The call to wisdom of Rev. 17:9 is connected with the passage of Rev. 17:1-8 and it has linguistic and thematic connections with the Second and Third Angel. The call to come out of Babylon of Rev. 18:4-8 is connected with the passage of Rev. 18:1-3 and it has linguistic and thematic connections with the Second and Third Angel.⁴⁰³ Thus, these parallels place the Three Angels of Rev. 14 in a central position in the structure of the Apocalypse (see appendix IV and VI).

³⁹⁶ Rev. 14:13; 16:15; 19:9; 20:6; 22:7, 14. The first blessing (Rev. 1:3) is before the Three Angels. The seven benedictions of the Apocalypse have an OT background in the eschatological blessing of Dan. 12:12; cf. Matt. 13:16; 24:26. The seven woes of Revelation appear to be eschatological and they are directed against Babylon and the earth dwellers (Rev. 8:13; 9:12; 11:14; 12:12; 18:10, 16, 19).

³⁹⁷ De Villiers, *Septets of Seals and Angels*, 133-134.

³⁹⁸ All of these texts have an OT background in the *maskilim* passages of Daniel (Dan. 11:33, 35; 12:4; 10). These passages emphasize the need for God's people to exercise divine wisdom in relation to prophetic understanding. See Leon, *Danielic Calls to Wisdom*. Beale, *Use of Daniel*, 256, 269. Thompson, *Maskilim in The NT*, 218-219. Shea, *Mighty Angel*, 300-301.

³⁹⁹ Leon, *Danielic Calls to Wisdom*, 211-212. De Villiers notes that the Second Angel points forward to Rev. 17-19 and the Third Angel points back to Rev. 13. See *Composition of Rev. 14:1-15:8*, 229-231.

⁴⁰⁰ Shea, *Mighty Angel*, 300-301. *SDA BC7* on v. 11, 799. Ford, *Revelation*, 160. U. Smith, *Daniel and Revelation*, 520-521. Siew, *Two Witnesses*, 80-82. Fredericks, *Revelation 1-14: Judgment Motif*, 227-232. Paulien, *The Facebook Commentary on Revelation: Chapter 10*. Lambert, *Genuine New Light*, 84-85. La Rondelle, *End Time Prophecies*, 200-203. Lackey, *Revelation*, Ch. 10.

⁴⁰¹ Leon, *Danielic Calls to Wisdom*, 168-169.

⁴⁰² Liu, *Image of the Beast*, 154-157.

⁴⁰³ Bandy, *Prophetic Lawsuit in Revelation*, 311. DeSilva, *Seeing Things John's Way*, 263-270. Reynolds, *Sodom, Egypt, Babylon Motif in Revelation*, 190-191, 237.

The hymns or songs of the Apocalypse also point to the centrality of the Three Angels.⁴⁰⁴ Interestingly, most scholars have noted that these hymns are confined to Rev. 4-19.⁴⁰⁵ This appears to overlap with our proposed chiasmic structure of Rev. 5-19. You will notice that the hymns or songs of the Apocalypse appear to surround the key passage of the Rev. 14:6-12 (see appendix V). In fact, the two hymns of Rev. 14:3-5 and Rev 15:2-4 appear to form a frame around the central text of the Three Angels and the two harvests of Rev. 14.⁴⁰⁶ The hymns have definite literary and thematic connections between themselves demonstrating once again the importance of the use of intratextuality by John the Revelator. These hymns are also connected by the theological themes of sovereignty, judgment, and salvation.⁴⁰⁷ Through the repetition of these key words and ideas John appears to use the songs of the Apocalypse as a literary glue, to give strength and cohesion to the chiasmic structure outlined by the angels that speak in a loud voice in the book of Revelation.

Kenneth Strand astutely noted another chiasm that appears to revolve around the Three Angels of Rev. 14. Strand points out that the unholy trinity is introduced in a particular order, Dragon (Rev. 12), Sea Beast and Land Beast (Rev. 13) and then Babylon (Rev. 14:8). He then notes that these three entities meet their doom in an inverse order, Babylon (Rev. 16-18), Sea Beast with the False Prophet (Rev. 19:20) and the Dragon (Rev. 20:1-10).⁴⁰⁸ This appears to form a thematic chiasm around Rev. 14:6-12 (See appendix VII).

Furthermore, Jon Paulien and others have noted seven introductory sanctuary scenes in the literary structure of Revelation.⁴⁰⁹ These sanctuary scenes also appear to surround the literary unit (Rev 12-14) that contains the Three Angels (see Appendix VIII). Please note that the first four sanctuary scenes leading up to Rev. 14 are pre-probation and the three sanctuary scenes following Rev. 14 are all post-probation.⁴¹⁰ This emphasizes the fact that Rev. 14:6-12 is the major point of transition in the Apocalypse.

⁴⁰⁴ The definition of a “hymn” in the book of Revelation is a debated subject. See S. Horn, *Hymns as Theology of Revelation*, 23-31. Harris, *Literary Function of Hymns in the Apocalypse*, 4-16. I have included parts of Rev. 18 as hymnic material in agreement with some Revelation scholars. See Shea, *Chiasm in Revelation 18*, 249-255. J. Ford, *Hymns in the Apocalypse*, 212, 225-227. I have also included the worship scene of Rev. 14:1-5 as hymnic material in agreement with J. Ford. See, *Hymns in the Apocalypse*, 211-212, 223-224.

⁴⁰⁵ Gallusz, *Throne Motif in Revelation*, 246. Morton, *Glory to God*, 91. Ruiz, *Praise and Politics*, 70-73.

⁴⁰⁶ De Villiers, *Composition of Rev. 14:1-15:8*, 213-219. Shea, *Chiasmic Structure of Revelation 12:1-15:4*, 285-289. Lund, *Studies in Revelation*, 158. Mach proposes a chiasmic outline of Revelation based upon seven heavenly scenes. He sees Rev. 14:6-20 at the center framed by Rev. 14:1-3 and Rev. 15:2. See *Macrostructure of the Apocalypse*, 198-200.

⁴⁰⁷ Gallusz, *Throne Motif in Revelation*, 247. Horn, *Hymns as Theology of Revelation*, 73-74, 132-147.

⁴⁰⁸ Strand, *Structure and Motif in Revelation*, 402-404. De Villiers, *Prime Evil*, 59.

⁴⁰⁹ Pauien, *Seals and Trumpets*, 186-189. Davidson, *Sanctuary Typology*, 111-119. Stefanovic, *Revelation*, 30-33.

⁴¹⁰ Paulien, *Seals and Trumpets*, 186.

Finally, the throne scenes of the Apocalypse also appear to circumvent the Three Angel's Messages of Rev. 14. See Appendix X. Once again, this demonstrates the centrality of the Three Angels.

The Three Angels and the Motifs of Worship and Judgment

The messages of the Three Angels appear to address the important themes of worship, judgment, and covenant faithfulness.⁴¹¹ This is not unexpected since all of the subunits of our chiastic structure are connected with the same themes.⁴¹² The messages of the Three Angels are given during the hour of God's eschatological judgment (Rev. 14:7; cf. Rev. 3:10). The hour of judgment is connected with the investigative judgment of Daniel 7 and the cleansing of the sanctuary in Daniel 8:14. It is also connected with the judgment scene of Rev. 4-5, the measuring of the temple in Rev. 11:1, and the opening of the most holy place in Rev. 11:19. Even the sealing of Rev. 7 appears to be connected with the judgment of Rev. 14:7 because a separation is created between the pure and the defiled (Rev. 7; cf. Rev. 9:4). Note that all of these passages in Daniel and Revelation allude to the antitypical Day of Atonement (Dan. 7:9-14; 8:14; Rev. 4-5; 7; 11:1, 19; 14:7; cf. Lev. 16; 23:27-32; Rev. 15:5). The First Angel calls on all men to fear God and give Him glory (Rev. 14:7). Those who fear God are connected with the end time righteous in the book of Revelation (Rev. 11:18; 15:4; 19:5; cf. Rev. 11:13). The OT connects fearing God with the observance of the 10 commandments (Deut. 5:29; 6:2; 8:6; 13:4; Ps. 111:10) and the eschatological judgment (Eccl. 12:13-14; cf. Mal. 3:5). The remnant and the end time saints in the book of Revelation keep the commandments (Rev. 12:17; 14:12; cf. Rev. 22:14). In the book of Revelation, giving glory to God is connected with repentance and salvation (Rev. 11:13; 15:4; 19:7; 21:24, 26; cf. Dan. 4:37 LXX). Refusing to give God glory leads to judgment (Rev. 16:9). In the message of the First Angel, God is also described as the Creator of the heaven, earth, sea, and fountains of water (Rev. 14:7). This four fold description of God as sovereign over all the earth recalls the judgment language of the seals and trumpets against the earth elements and it also foreshadows the judgments of the bowl plagues against the physical elements of the earth.⁴¹³ Furthermore, the command to worship the Creator is linguistically and thematically connected to the fourth commandment (Ex. 20:11).⁴¹⁴ Therefore the First Angel makes a strong appeal to keep the Sabbath commandment in the time of the end. This stands in contrast to the worship of the beast and his image and the reception of his mark (Rev. 13:3-4, 8, 11-18). The First Angel of Rev. 14:6-7 tells us how to be sealed. When we worship the Creator (cf. Ex. 20:11; 31:16-17) during the mark of the beast crisis, we are sealed with the seal of

⁴¹¹ DeSilva, *Sociorhetorical Interpretation of Rev. 14:6-13*, 73-81.

⁴¹² Heil has written a commentary that extensively documents the connections between the themes of judgment and worship. See *The Book of Revelation: Worship for Life in the Spirit of Prophecy*. Schussler-Fiorenza, argues for an eschatological context and a judgment motif for Rev. 4-22. See *Eschatology and Composition of the Apocalypse*, 552-569.

⁴¹³ De Villiers, *Septets of Seals and Angels*, 134. Paulien, *Facebook Commentary on Rev. 14*, 15.

⁴¹⁴ Paulien, *Facebook Commentary on Rev. 14*, 15, 18-22.

the living God. This is in contrast to the Third Angel of Rev. 14:9-11.⁴¹⁵ When someone worships the beast and his image during the mark of the beast crisis they are sealed with the mark of the beast. The key to receiving the seal or the mark is whom you worship during this time.⁴¹⁶ The Second Angel of Rev. 14 proclaims in judicial language the fall of Babylon because she has made all nations drink the wine of the wrath of her fornication (Rev. 14:8; 18:3). Fornication is a symbol for spiritual infidelity to the covenant (Jer. 3:8, 9; 13:27; Ez. 6:9; 16:15, 17; Jam. 4:4). One of the OT backgrounds to the Second Angel is the story of Belshazzar in Daniel 5 (cf. Rev. 9:20-21). Belshazzar defied the God of Israel by using the sacred cups from the temple to praise his idolatrous gods. This connects the fall of Babylon in the Second Angel with idolatry. To drink the wine of Babylon is to commit spiritual fornication in the form of idolatry.⁴¹⁷ In other words, to drink the wine of the harlot is the same as worshiping the beast and his image and receiving his mark.⁴¹⁸ Even the Greek word for mark (*charagma*) has idolatrous connotations (Acts 17:29).⁴¹⁹ The number of the beast (666) is also connected to the mark of the beast (Rev. 13:17; 14:11; 15:2). The number 666 (*hexakosioi hexekonta hex*) is distinctly Babylonian⁴²⁰ and it appears to allude to the dimensions of the image from Daniel 3:1.⁴²¹ Since the number 666 alludes to the dimensions of the image of Nebuchadnezzar (60 cubits by 6 cubits), the number 666, like the word *charagma*, has idolatrous connotations.⁴²² The end time idolatry described in the book of Revelation as the worship of the beast/image and the reception of his mark alludes to the abomination crisis of Daniel 12:11-12 (cf. Dan. 11:36-45; 12:7; Matt. 24:15). All those who receive the mark of the beast or the number of his name will drink the wrath of God (Rev. 14:9-11; 16:2). The abominations (*bdelygmaton*) in the wine of

⁴¹⁵ De Villiers, *Composition of Rev. 14:1-15:8*, 224.

⁴¹⁶ Branding loyal servants with a mark in the forehead or the hand was not unusual in antiquity. See U. Smith, *Daniel and Revelation*, 603-604.

⁴¹⁷ De Villiers, *Composition of Rev. 14:1-15:8*, 225-226.

⁴¹⁸ Beasley-Murray, *Revelation*, 314. "Rev. 21:8 - The polluted have been rendered so through the pollutions arising from the worship of the beast (cf. 17:4f; polluted = Greek *ebdelugmenoi*, from *bdelugma*, an abominable thing, an idol)." See also DeSilva, *Seeing Things John's Way*, 263-270. Osborne, *Revelation*, 765. Liu, *Image of the Beast*, 175, 177-178. Stefanovic, *Revelation*, 603. Paulien, *Facebook Commentary on Rev. 14*, 25.

⁴¹⁹ Paulien, *Facebook Commentary on Revelation 13*.

⁴²⁰ Wiklander, *An Exegetical Reading of Revelation 14:6-13*, 289. Bacchiocchi, *Endtime Issues Newsletter* 139.

⁴²¹ Iranaeus, *ACC: Revelation*, 210-211. Stefanovic, *Revelation*, 426, 439. Ford, "Bend Not, Budge Not, Burn Not", *The Ministry*, April 1974, Vol. 47, No. 4, 40-42. Ford, *Abomination in Eschatology*, 283, 328. Doukhan, *Secrets of Revelation*, 118. Anderson, *Unveiling Daniel and Revelation*, 306. Paulien, *Facebook Commentary on Revelation 13*. Michael, "Observations on 666 in the Old Testament", *Bulletin of Biblical Studies*, 18, January-June 1999, 33-39.

⁴²² Stefanovic, *Plain Revelation*, 168. Harper, *Christ and Antichrist*, 76-77. F. Fowler, *When "The" Church Rides the Beast*, 146-147. Bacchiocchi, *Mark of the Beast*, Newsletter 139. "The association of the idolatrous worship of Babylon with 666, may explain why John used this number to warn against the false worship promoted by the Beast. It is important to recognize the typological correspondence between Daniel 3 and Revelation 13. As in Daniel's time the setting up of a golden image to honor the king of Babylon was followed by the decree to worship the image (Dan 3), so in Revelation 13, the setting up of "an image in honor of the beast" (Rev 13:14; NIV), is followed by the enforcement of the worship of the Beast and of the reception of his mark and number."

the harlot (Rev. 17:4, 5) also allude to the abomination (*bdelygma*) of desolation in Daniel 12:11 LXX; cf. Matt. 24:15.⁴²³ Anyone who drinks the wine of the harlot becomes defiled and will be excluded from the New Jerusalem (Rev. 21:8, 27; cf. Rev. 22:15, 19).⁴²⁴ Anyone who adds or takes away from the prophecy of Revelation will also receive the plagues and be excluded from the holy city (Rev. 22:18-19; cf. Deut. 4:2; 12:32). Those who drink the cup of Babylon's idolatry (Rev. 14:8; 18:3) will drink the cup of God's wrath (*thymou*) (Rev. 14:10, 19; 15:1, 7; 16:1, 19; 19:15; cf. Rev. 6:17; 11:18; 18:6-7). The pouring out of God's wrath appears to be the answer to the martyr's plea for justice in the fifth seal (Rev. 6:9-10). The punishment of fire, brimstone and smoke against the marked (Rev. 14:10-11) echoes the fire, brimstone and smoke of the sixth trumpet woe against the unsealed (Rev. 9:17-18).⁴²⁵

The 144,000 Remain Pure During the Mark of the Beast/Harlot Crisis

In contrast, the 144,000 are described as virgins that have not contaminated themselves with women because they have remained free of the seductive influence of the harlot and her wine (Rev. 14:4-5).⁴²⁶ Likewise, in Rev. 7:14, the 144,000 are presented as coming out of great tribulation with robes that have been made white in the blood of the Lamb. In Rev. 15:2 the 144,000 are described as having obtained victory over the beast, his image, his mark, and the number of his name. In Rev. 18:4 God calls His people out of Babylon that they may join the 144,000 that will not partake of her sins and will not receive of her plagues. In Rev. 19:6-8 the 144,000 are presented as wedding guests dressed in fine linen, clean and white. All of these passages describe the 144,000 as a pure, unadulterated group that has not succumb to the idolatrous worship of the beast and his image.⁴²⁷ Neither have they fornicated by drinking the wine of the harlot. According to the Third Angel, those who worship the beast and his image and receive his mark will drink the wrath of God unmixed with mercy (Rev. 14:10-11; 16:2). Those who discourage others from obeying the message of the Three Angels will be severely punished by God (Rev. 22:18-19).⁴²⁸ The Third Angel concludes by calling on the end time saints to

⁴²³ Johnson, *Revelation*, 160. Musvosvi, *Vengeance in Revelation*, 240-41. Ruiz, *Ezekiel in the Apocalypse*, 330-331. Ford, *Abomination in Eschatology*, 338.

⁴²⁴ Beasley-Murray, *Revelation*, 314. "Rev. 21:8 - The polluted have been rendered so through the pollutions arising from the worship of the beast (cf. 17:4f; polluted = Greek *ebdelugmenoi*, from *bdelugma*, an abominable thing, an idol)." Beale, *Revelation*, 1101. "Rev. 21:27 ...this is the same group described in 21:8 (note the repeated mention of those involved in "abominations" and "lying"). "Unclean" is added to stress that these people have defiled themselves through the abomination of idolatry and unfaithfulness to God; the connection with the notion of idolatry is apparent from 17:4-5, where "abomination" and "unclean things" refer to idolatry."

See also DeSilva, *Seeing Things John's Way*, 263-270. Osborne, *Revelation*, 765. Liu, *Image of the Beast*, 175, 177-178. Stefanovic, *Revelation*, 603.

⁴²⁵ Heil, *Revelation*, 193-194.

⁴²⁶ Liu, *Image of the Beast*, 162-164.

⁴²⁷ Heil, *Revelation*, 187-189.

⁴²⁸ White, *Lt67 (June 12, 1895) par. 16 & 17*. White, *Lt106 (May 20, 1903) par. 24*. "I [Jesus] testify that if any one shall alter the words of the prophecy of this book, engendering unbelief, and causing My words to lose the practical application which I thus fully and authoritatively give them, I will visit him with signal marks of My displeasure."

persevere (*hypomone*) in their loyalty to the covenant (Rev. 14:12; cf. Rev. 13:10; 15:2-4). As stated before, some scholars have seen this statement as the climax of the entire Apocalypse.⁴²⁹ This call to persevere alludes to the wise of Daniel 12:12 LXX (cf. Matt. 24:13, 22) that endure (*hypomenon*) in covenant faithfulness during the abomination crisis of the last days (Dan. 12:11-12; cf. Dan. 11:36-45; 12:7). The decision to be sealed or marked is a matter of life and death. This decision is most clearly stated in the First and Third Angels of Rev. 14. Everyone will worship the Creator or worship the beast and his image.⁴³⁰ Thus, we see the importance of the angels that speak in a loud voice.

Ellen White also recognized the importance of the angels that speak in a loud voice in the book of Revelation, especially the Three Angels of Revelation 14. For Ellen White, the messages of Rev. 14 are of the utmost importance for the people of God living in the last days. See the following quote.

“When God sends to men warnings so important that they are represented as proclaimed by holy angels flying in the midst of heaven, He requires every person endowed with reasoning powers to heed the message. The fearful judgments denounced against the worship of the beast and his image (Revelation 14:9-11), should lead all to a diligent study of the prophecies to learn what the mark of the beast is, and how they are to avoid receiving it.” {GC 594.2}

The Three Angels and the Investigative Judgment

There appears to be a direct relationship between the message of the Three Angels and the Investigative Judgment of the last days (Rev. 14:7).⁴³¹ As we have already noted there are several strong literary and thematic connections between Rev. 14:6-12 and the other passages in the Revelation that allude to the Investigative Judgment (Rev. 4-5; 7; 10:6; 11:1, 19; 15:5, 8). Structurally, the Three Angels are in the middle of a chiasm that begins (Rev. 4-5) and ends (Rev. 19-20) with scenes directly connected with the Investigative Judgment. This demonstrates the intention of the author to place great emphasis on the passage of Rev. 14:6-12 as the conceptual center of the judgment motif in the book of Revelation. The OT background of the First Angel (Rev. 14:7) is very much connected with the cleansing of the sanctuary in the prophecy of Daniel (Dan. 7:9-14; 8:14). The language of the Second Angel is judicial and it pronounces a heavenly verdict upon Babylon that will be expanded upon in Rev. 16-19.⁴³² This reminds us of the condemnation of Belshazzar in Daniel 5 where he was weighed in the heavenly balances and found wanting (Dan. 5:5-6, 23-28).⁴³³ The condemnation of Babylon also reminds us of the

⁴²⁹ Lee, *Call to Martyrdom*, 191.

⁴³⁰ Lee, *Call to Martyrdom*, 190-192.

⁴³¹ Paulien, *Facebook Commentary on Rev. 14*, 13-14.

⁴³² Bandy, *Prophetic Lawsuit in Revelation*, 316-318.

⁴³³ White, *4SP*, 315. “While the man of business is absorbed in the pursuit of gain, while the pleasure-lover is seeking indulgence, while the daughter of fashion is arranging her adornments,—it may be in that hour the Judge of all the earth will pronounce the sentence, “Thou art weighed in the balances,

eschatological fall of the king of the north in Daniel 11 and 12 (Dan. 11:45-12:3; cf. Dan. 8:25). This event is connected with the standing up of Michael and the end of the investigative judgment (Dan. 12:1-3; cf. Dan. 12:6-7).⁴³⁴ The worship of the beast mentioned in the Third Angel alludes to the setting up of the eschatological abomination in the prophecy of Daniel (Dan. 12:11; cf. Dan. 11:31; Matt. 24:15).⁴³⁵ The end of this abomination period (Dan. 12:12-13) is directly connected with the end of the investigative judgment in Daniel 12:1-3 (cf. Dan. 12:6-7).⁴³⁶ The cup of God's indignation (*orges*) that the worshipers of the beast must drink (Rev. 14:10; cf. Rev. 18:6) alludes to the indignation (*orges*) against the little horn and the king of the north predicted in the prophecy of Daniel (Dan. 8:19; 11:36; cf. Dan. 11:45).⁴³⁷ As stated before, the fall of the king of the north is directly connected with the end of the investigative judgment when Michael stands up (Dan. 11:45-12:3). The call to endure in covenant loyalty at the end of Third Angel (Rev. 14:12) alludes to the endurance of the wise *maskilim* during the abomination crisis of the last days (Dan. 12:12).⁴³⁸ The *maskilim* will be purified, whitened and tried during this time (Dan. 12:10). This process of cleansing alludes to the purification of the sanctuary mentioned in Dan. 8:14.⁴³⁹ These facts lead us to the inevitable conclusion that all those living on the earth will be judged according to how they respond to the messages of the Three Angels (Rev. 14:6). In other words, every human being living in the last days will be tested on the issue of worship (Rev. 3:10; 14:6-7, 9-12; cf. Rev. 19:10; 22:9). If they fear God and worship the Creator in the time of the end, they will be declared pure and worthy by the heavenly court (cf. Rev. 3:5; 21:7; 22:14). If they disobey and worship the beast, his image, and receive his mark in the time of the end, they will be declared impure and unworthy by the celestial judgment (Rev. 20:12, 15; 21:8, 27; 22:15). Those who are found to be pure and loyal to God and His commandments will receive the seal of God (Rev. 7:3; 14:1; cf. Rev. 12:17; 14:12; 15:2; 20: 4). Those who are found guilty of rebellion against God and His commandments will be marked for death with the mark of the beast (Rev. 14:9-11; 16:2; cf. Rev. 9:4; 13:16; 19:20). The verdict of the heavenly court will be declared final and immutable (Rev. 22:11) when the Lamb finishes his work of

and art found wanting." Every soul that has named the name of Christ has a case pending at the heavenly tribunal. It is court week with us, and the decision passed upon each case will be final."

⁴³⁴ White, UL, 365. "When Satan shall have accomplished his work of ensnaring all who will subject themselves to his deceptive influence, when he shall have finished his work of scattering abroad, Christ will rise up and bring deliverance to every one whose name is found written in the book of life. Satan and his followers will be destroyed. Then '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.'" See also U. Smith, *Daniel and Revelation*, 320-321. Anderson, *The Michael Figure in Daniel*, 276-277. Gohl, *The False Christ*, 51. McCready-Price, *The Greatest Prophet*, 147. Swearingen, *Historicist Survey of Daniel 10-12*, 81.

⁴³⁵ Ford, *Daniel*, 283. White, *17MR*, 19. "Prophecy has been fulfilling, line upon line. The more firmly we stand under the banner of the third angel's message, the more clearly shall we understand the prophecy of Daniel; for the Revelation is the supplement of Daniel."

⁴³⁶ Nunez, *Daniel*, 156-163.

⁴³⁷ Ford, *Daniel*, 271. La Rondelle, *End-Time Prophecies*, 362-363.

⁴³⁸ Leon, *Danielic Calls to Wisdom*, 217.

⁴³⁹ Leon, *Danielic Calls to Wisdom*, 38-39.

intercession (Rev. 8:5; 11:15-19; 15:5-8; 16:1, 17; 19:1-4; cf. Dan. 7:14, 18, 22, 26-27; 8:14; 12:1, 7). Ellen White also saw these same connections.⁴⁴⁰ See the following quotation.

“This is the test that the people of God must have before they are sealed. All who prove their loyalty to God by observing His law, and refusing to accept a spurious sabbath, will rank under the banner of the Lord God Jehovah, and will receive the seal of the living God. Those who yield the truth of heavenly origin, and accept the Sunday sabbath, will receive the mark of the beast...” {15MR 15.3}

The Last Judgment as the Theological Motif of the Entire Book of Revelation

According to Kempson, the literary structure of the book of Revelation is one of the main keys to determine its theological message.⁴⁴¹ If our literary structure of the Apocalypse is correct, then the main emphasis or major theme of the entire book of Revelation is the end time judgment.⁴⁴² The frame-passages of Rev. 4-5 and Rev. 20:11-15 along with the structural markers of the angels crying out in a loud voice appear to substantiate this conclusion. The angels that cry out in a loud voice are intimately connected with the judgments of the seals, trumpets and bowls. The main theme of the Three Angels of Revelation 14 is the end time judgment. The angels of the two harvests (Rev. 14:14-20), the Glorious Angel (Rev. 18:1) and the angel of the great supper (Rev. 19:17) are also connected with scenes of eschatological judgment. In the book of Revelation Christ is repeatedly presented as the one who has the authority to judge the righteous and the wicked (Rev. 1:5-8, 13-18; 2:5, 12, 16, 18, 22-23, 27; 3:1, 3-5, 7, 16, 21; 5:2-13; 11:15-18; 12:5; 14:14; 19:11-16; 20:1-4; 22:1, 3, 11-13, 18-20).⁴⁴³ The second coming of Christ is repeatedly connected with judgment (Rev. 6:16-17; 11:18; 14:14; 17:14; 19:11; 22:11-12; cf. Rev. 1:7; 2:23).⁴⁴⁴ In the prologue of Revelation, the text of Rev. 1:7-8 presents the Son of Man coming as eschatological King/Judge (cf. Rev. 14:14).⁴⁴⁵

⁴⁴⁰White, *HS*, 215. “The third angel’s message is that which we are to present to the world. Here God has a test for us, and if we come up to the standard, we shall be a peculiar people. Whoever obeys the fourth commandment will find that a separating line is drawn between him and the world. The Sabbath is a test, not a human requirement, but God’s test. It is that which will distinguish between those who serve God and those who serve him not; and upon this point will come the last great conflict of the controversy between truth and error...” White, *17MR*, 15. “The messages of Revelation 14 are those by which the world is to be tested; they are the everlasting gospel, and are to be sounded everywhere.”

⁴⁴¹Kempson, *Theology in Revelation*, 40.

⁴⁴²Bandy sees the motif of a covenant lawsuit throughout the book of Revelation. See *Patterns of Prophetic Lawsuit in the Oracles to the Seven Churches*, 179-180. Liroy describes the main purpose of the book of Revelation, “to underscore that God, through the Messiah, will defeat the forces of evil, condemn the wicked, vindicate the righteous, fulfill all His Promises, and accomplish His sovereign purpose in history.” See *Revelation in Christological Focus*, 83. See also Fredericks, *Judgment Motif in Revelation 1-14*.

⁴⁴³Bollier, *Judgment in the Apocalypse*, 14-25.

⁴⁴⁴Mueller has written an excellent article on the Second Coming in the Apocalypse. See *Second Coming in the Apocalypse*, 205-215. Schussler-Fiorenza, *Justice and Judgment*, 46-51, 55-56.

⁴⁴⁵Fredericks, *Judgment Motif in Revelation 1-14*, 116-117.

Scholars see in this statement a summary of the main theme of the Apocalypse.⁴⁴⁶ The vision of the Son of Man in Rev. 1:13-18 (cf. Dan. 7:13-14; 10:5) continues the theme of Christ as the eschatological Judge.⁴⁴⁷ This theme is especially evident in the messages to the seven churches (Rev. 2:5, 12, 16, 18, 22-23, 27; 3:1, 3-5, 7, 16, 21).⁴⁴⁸ In fact, scholars have noted that the messages to the seven churches (Rev. 2-3) form a chiasm that places emphasis on the theme of eschatological judgment (see Appendix XII.⁴⁴⁹ In the pivotal throne scene of Revelation 4-5, Jesus is portrayed as receiving authority from the Father to act as the Cosmic Judge of the last days.⁴⁵⁰ The prayer for vengeance of the fifth seal (Rev. 6:9-11; cf. Dan. 8:13-14; 12:6-7) is also connected with the theme of end time judgment and it appears to have several key literary connections with almost every subsequent section of the book of Revelation.⁴⁵¹ As we have already seen, the OT background of Revelation, especially that of Daniel, emphasizes the theme of the judgment of the last days. Furthermore, numerous allusions to the OT Day of Atonement can be found throughout the book of Revelation and this helps confirm the importance of the motif of end time judgment in the prophecy of Revelation. The epilogue (Rev. 22:6-21) of the book of Revelation reflects the judgment motifs of the prologue (Rev. 1:1-8)⁴⁵² and of several other judgment scenes in the Apocalypse.⁴⁵³ The theme of judgment is especially reflected in the solemn declaration of Rev. 22:11. The fixing of character and destiny for eternity reflects the Jewish tradition of the Day of Atonement. It also marks the end of the sealing and the marking time when only the righteous will stand before the Lamb (Rev. 6:15-17; 14:1; Luke 21:36). All intercession has come to an end (Rev. 8:5; 11:19; 15:5-8). The two harvests of the earth are ripe and the Son of Man may now descend in the clouds of heaven as divine Judge and eschatological Reaper (Rev. 1:7; 14:14-20). The investigative judgment of Daniel 7 has come to an end (Dan. 7:13-14). The heavenly sanctuary has been cleansed (Dan. 8:14; 12:10; Rev. 11:1)⁴⁵⁴ and Michael can now stand up to punish the wicked and liberate the righteous written in the book (Dan. 12:1; cf. Dan. 12:12). The words of

⁴⁴⁶ Haukaas, *A Study of Revelation 1:7-8 as the Multivalent Thematic Statement of the Apocalypse*. Stefanovic, *Revelation*, 70-71. Mueller, *Second Coming in the Apocalypse*, 208-209.

⁴⁴⁷ Haukaas, *Study of Revelation 1:7-8*, 104-110. Fredericks, *Judgment Motif in Revelation 1-14*, 118-123.

⁴⁴⁸ Papaioannou, *Judgment Motifs in the Messages to the Seven Churches*, 43-64. Bandy, *Patterns of Prophetic Lawsuit in the Oracles to the Seven Churches*, 184-201. Liroy, *Revelation in Christological Focus*, 113-130. Fredericks, *Judgment Motif in Revelation 1-14*, 123-149. Bollier, *Judgment in the Apocalypse*, 15, 17-19. Kempson, *Theology in Revelation*, 165-168. Mueller, *Second Coming in the Apocalypse*, 209-210.

⁴⁴⁹ Papaioannou, *Judgment Motifs in the Messages to the Seven Churches*, 45-46. Pollard, *Loipos in Revelation*, 285-286. Wilson discusses different proposals for the chiastic structure of the seven churches. See *Victor Sayings*, 12-15. See also the parallel structure presented by Stefanovic in *Revelation*, 80-81.

⁴⁵⁰ Fredericks, *Judgment Motif in Revelation 1-14*, 159-160.

⁴⁵¹ Heil, *The Fifth Seal as a Key to the Book of Revelation*. Klassen, *Vengeance in the Apocalypse*, 300-311. DeCock, *Symbol of Blood in the Apocalypse*, 168-178.

⁴⁵² Beale, *Revelation*, 1122-1123, 1127, 1138. Haukaas, *Study of Revelation 1:7-8*, 176-177. Mueller, *Second Coming in the Apocalypse*, 205-211.

⁴⁵³ Collins, *Apocalypse 22:6-21*, 40-46, 60-61.

⁴⁵⁴ White, *GC*, 613-614.

Jesus at the conclusion of the Apocalypse, “behold, I come quickly; and my reward is with me, to give every man according as his work shall be” (Rev. 22:12), encapsulate the pervasiveness of the theme of eschatological judgment in the book of Revelation.

Conclusion

The eleven passages we have studied are all linked to the time of the eschaton and they allude to the themes of judgment, worship, and covenant faithfulness. The angels who speak with a loud voice are connected with messages of warning or judgment against the inhabitants of the earth. The passages appear to be distributed in a chiasmic structure that spans the text of Rev. 5 to Rev. 19. At the heart of the structure is the message of the Three Angels. These messages are of vital importance for the people of God living in the eschaton. There can be no doubt that the angels who speak in a loud voice (*phone megale*) are all thematically and linguistically connected with the Three Angel’s Messages. The key idea appears to be whom will you worship, the Creator or the beast? Will you be sealed for life or marked for death? Will you be one of the 144,000 or will you be food for the fowls? Will you accept the everlasting gospel or will you be deceived by the false prophet? Will you be able to stand when the wrath of the Lamb comes? Will you be in the harvest of the wheat or in the harvest of the grapes? Will you come out of Babylon or will you drink the wine of her fornication? Will you follow the Lamb or will you wonder after the beast? Will you suffer the three woes or will you listen to the Three Angels? Will you defile your garment or will you make it white in the blood of the Lamb? The test will come to everyone who lives on the face of the earth and our eternal destiny will be determined by our own choices. Let us be overcomers and enjoy the heavenly rewards that await the victor. It is the prayer of the author that this paper may stimulate further study in this area. May the Lord Jesus bless you. To God be the glory. Maranatha and amen!



Appendix I

Linguistic Markers Connecting the Third Angel with the Desolation of Babylon

A. Drinking the Cup of God's Wrath

Rev. 14:10 The same shall drink of the wine of the wrath of God (*pietai ek tou oinou tou thymou tou theou*), which is poured out without mixture into the cup of his indignation (*poterio tes orges*); and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb:

Rev. 16:19 And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath (*poterion tou oinou tou thymou tes orges*).

Rev. 18:6 Reward her even as she rewarded you, and double unto her double according to her works: in the cup (*poterio*) which she hath filled fill to her double.

B. Tormented with Fire and the Smoke of Their Torment

Rev. 14:10 The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone (*basanisthesetai en pyri kai theio*) in the presence of the holy angels, and in the presence of the Lamb:

Rev. 14:11 And the smoke of their torment (*kapnos tou basanismou*) ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name.

Rev. 18:7 How much she hath glorified herself, and lived deliciously, so much torment and sorrow (*basanison kai penthos*) give her: for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow.

Rev. 18:9 And the kings of the earth, who have committed fornication and lived deliciously with her, shall bewail her, and lament for her, when they shall see the smoke of her burning (*kapnon tes pyroseous*),

Rev. 18:10 Standing afar off for the fear of her torment (*basanismou*), saying, Alas, alas that great city Babylon, that mighty city! for in one hour is thy judgment come.

Rev. 18:15 The merchants of these things, which were made rich by her, shall stand afar off for the fear of her torment (*basanismou*), weeping and wailing,

Rev. 18:18 And cried when they saw the smoke of her burning (*kapnon tes pyroseous*), saying, What [city is] like unto this great city!

C. Her Smoke Ascendeth Up For Ever and Ever

Rev. 14:11 And the smoke of their torment ascendeth up for ever and ever (*kapnos tou basanismou auton anabainei eis aionas aionon*): and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name.

Appendix IV

The Danielic Calls to Wisdom in the Book of Revelation

Rev. 10:8-11 Call to eat/prophesy Daniel points forward to First Angel

Rev. 13:9 Call to hear points forward to Third Angel

Rev. 13:18 Call to wisdom points forward to Third Angel

Rev. 14:6-12 Message of the Three Angels

Rev. 17:9 Call to wisdom points back to Second & Third Angel

Rev. 18:4-5 Call to come out of Babylon points back to the Second & Third Angel

Appendix V

The Hymns/Songs in the Book of Revelation

Rev. 4:6-11 – Praise the Creator

Rev. 5:6-14 – Worthy is the Lamb

Rev. 7:9-12 – Salvation to our God

Rev. 11:15-18 – Kingdoms given to Christ

Rev. 12:10-12 – Defeat of Satan

Rev. 14:1-5 – 144,000 on Mt. Zion

Rev. 14:6-12 – Message of Three Angels

Rev. 15:2-4 – Redeemed on the Sea of Glass

Rev. 16:5-7 – 3rd Bowl Plague

Rev. 18:2-24 – Fall of Babylon

Rev. 19:1-8 – Judgment of Babylon/Bride is Ready

Appendix VI

Themes of the Beasts and Babylon

Rev. 12:1-14:5 – Attack of Dragon/2 Beasts – Points Forward to Third Angel

Rev. 14:6-12 – Messages of Three Angels

Rev. 16:12-19:4 – Judgment of Babylon – Points Backwards to Second Angel

Appendix VII

The Introduction and Judgment of the Unholy Trinity

Rev. 12 - Introduction of Dragon
Rev. 13 - Introduction of Sea and Land Beast
Rev. 14:8 - Introduction of Babylon

Rev. 14:6-12 – Message of Three Angels

Rev. 16:12-19:4 - Judgment of Babylon
Rev. 19:20 - Judgment of Sea Beast and False Prophet
Rev. 20:1-10 - Judgment of Dragon

Appendix VIII

Introductory Sanctuary Scenes

Rev. 1:12-20 – Christ Among the Candlesticks
Rev. 4:1-5:14 – Throne Scene
Rev. 8:2-6 – Angel at the Altar
Rev. 11:19 – Most Holy Opened

Rev. 14:6-12 – Message of the Three Angels

Rev. 15:5-8 – Seven Last Plagues
Rev. 19:1-10 – Court Praises Fall of Babylon
Rev. 21:1-8 – New Jerusalem

Appendix IX

The Seven Blessings of the Apocalypse

Rev. 1:3

Rev. 14:6-12 – Message of the Three Angels

Rev. 14:13
Rev. 16:15
Rev. 19:9
Rev. 20:6
Rev. 22:7
Rev. 22:14

Appendix X

Throne Scenes in the Book of Revelation

Rev. 4-5
Rev. 7:9-17
Rev. 11:15-19
Rev. 14:1-5

Rev. 14:6-12 – Message of the Three Angels

Rev. 15:2-4
Rev. 19:1-8
Rev. 20:11-15
Rev. 22:1-5

Appendix XI

Parallels Between Daniel 7:9-28 and Revelation 4 and 5 on page 1098 in Commentary on the New Testament Use of the Old Testament By Greg Beale

1. Introductory vision phraseology (Dan. 7:9 [cf. 7:2, 6-7]; Rev. 4:1)
2. The setting of a throne(s) in heaven (Dan. 7:9a; Rev. 4:2a [cf. 4:4a])
3. God sitting on a throne (Dan. 7:9b; Rev. 4:2b)
4. The description of God's appearance on the throne (Dan. 7:9c; Rev. 4:3a)
5. Fire before the throne (Dan. 7:9d-10a; Rev. 4:5)
6. Heavenly servants surrounding throne (Dan. 7:10b; Rev. 4:4b, 6b-10; 5:8, 11, 14)
7. Book(s) before the throne (Dan. 7:10c; Rev. 5:1-7)
8. The "opening" of the book(s) (Dan. 7:10d; Rev. 5:2-5, 9)
9. A divine (Messianic) figure approaches God's throne in order to receive authority to reign forever over a "kingdom" (Dan. 7:13-14a; Rev. 5:5b-7, 9a, 12-13)
10. This "kingdom" includes "all peoples, nations, and tongues" (Dan. 7:14a MT; Rev. 5:9b)
11. The seer's emotional distress on account of the vision (Dan. 7:15; Rev. 5:4)
12. The seer's reception of heavenly counsel concerning the vision from one among the heavenly throne servants (Dan. 7:16; Rev. 5:5a)
13. The saints are also given divine authority to reign over a kingdom (Dan. 7:18, 22, 27a; Rev. 5:10)
14. A concluding mention of God's eternal reign (Dan. 7:27b; Rev. 5:13-1)

Appendix XII

Judgment Chiasm of the Messages to the Seven Churches of Revelation 2-3

- A. Ephesus: removal of lampstand from its place (2:5)
 - B. Smyrna: (no direct warning)
 - C. Pergamum: will come quickly and make war (2:16)
 - D. Thyatira: I will kill her children (2:22, 23)
 - C1. Sardis: come like a thief, not know when I come (3:3)
 - B1. Philadelphia: (no direct warning)
 - A1. Laodicea: spit you out of the mouth (3:16)

Appendix XIII

The Use of *Phone* and *Megale* Between Rev. 5:2 and Rev. 19:17

1. Rev. 5:2 Angel and the book with seven seals
2. Rev. 5:12 Hymn of praise to the Lamb
3. Rev. 6:10 Souls cry for justice
4. Rev. 7:2 Angel of the sealing
5. Rev. 7:10 Great multitude rejoicing
6. Rev. 8:13 Angel of three woes
7. Rev. 10:3 Angel of little unsealed book
8. Rev. 11:12 Voice calls two witnesses to heaven
9. Rev. 11:15 Voices of seventh trumpet
10. Rev. 12:10 Fall of Satan
11. Rev. 14:7 First Angel
12. Rev. 14:9 Third Angel
13. Rev. 14:15 Angel of wheat harvest
14. Rev. 14:18 Angel of grape harvest
15. Rev. 16:1 Voice from temple sends out bowl angels
16. Rev. 16:17 Voice from temple it is done
17. Rev. 18:2 Glorious Angel against Babylon
18. Rev. 19:1 Great multitude rejoicing
19. Rev. 19:17 Angel of great supper

Appendix IV

The Chiasm of the Seven Macarisms of the Apocalypse

Rev. 1:3 Blessed is the one who reads, hears, and keeps the prophecy

Rev. 14:13 Blessed is the one who dies in Christ

Rev. 16:15 Blessed is the one who watches and keeps his garments

Rev. 19:9 Blessed is the one called to the marriage of the Lamb

Rev. 20:6 Blessed the one who is in the first resurrection

Rev. 22:7 Blessed is the one who keeps the words of this prophecy

Rev. 22:14 Blessed is the one who keeps the commandments

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