

The Characteristics of the Wicked in the Three Cycles of Judgment of the Apocalypse

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Introduction

The following paper is an intratextual study of the motif of the wicked in the three primary cycles of judgment in the book of Revelation (seals, trumpets and bowls). Intratextuality is one of the most important methods for understanding the structure and the message of the Apocalypse.¹ In this study we will focus on a specific aspect of the three cycles of judgment that encompass almost the entire central section of Revelation (Rev. 4-20). These three cycles dominate and help to demarcate the literary structure of this crucial part of Revelation. Please note that the fall of Babylon is actually an expansion of the seventh bowl and is therefore part of the third judgment cycle in the central part of the Apocalypse. Furthermore, the fall of Babylon sequence presents two different judgment scenes, one in Rev. 18 and one in Rev. 19:11-21. Therefore, the book of Revelation presents five groups of wicked that are recipients of the punishments connected with the seals, trumpets and bowls. The characteristics of these five groups can be found in the last three seals, the trumpet woes, the seven last plagues and in the description of the fall of Babylon. One of the keys to understanding the theological message of the Apocalypse is to examine and identify the characteristics of the wicked in these important sections of the prophecy. By analyzing the traits of the wicked we can determine the reason for their punishment.

¹ Bauckham, *Climax of Prophecy*, 1-37. Mach, *Macrostructure of the Apocalypse*. Strand, *Victorious-Introduction Scenes*. Heil, *The Book of Revelation*. Pattermore, *Repetitions in Revelation*. Longenecker, *Linked Like a Chain*.

The characteristics of these groups form an important contrast with the righteous (144,000, great multitude, the bride, etc.) who are protected from the eschatological judgments that devastate the earth and its inhabitants. In this paper, we will carefully examine the characteristics of the wicked in these five scenes of judgment in order to determine if the five groups are identical or not. We will also consider the literary context, the intertextual connections with the OT/NT and the intratextual connections that occur between the different groups of wicked within the prophecy of Revelation. In the footnotes we have noted some pertinent comments by Ellen White. With these thoughts in mind let us begin our study.

The Names of the Wicked in the Book of Revelation

The wicked appear under several different names in the book of Revelation.² The most common names are the earth dwellers (*katoikounton epi tes ges*), the kings of the earth (*basileis tes ges*), the nations (*ethnos*) and men (*anthropos*) in a generic sense. Less commonly the wicked are called the tribes (*phyle*) of the earth and in a few places, they are even referred to as a “remnant” (*loipos*). These names are dispersed throughout the prophecy of Revelation but most of them occur in the central section of the Apocalypse (Rev. 4-20). The wicked are referred to as those who do not have the seal of God on their forehead (Rev. 9:4) and those who do have the mark of the beast on their forehead or hand (Rev. 13:16; 14:9). They are also referred to as those who are not written in the book of life (Rev. 13:8; 17:8, 20:15; 21:27; cf. Dan. 12:1) and those who wonder after the resurrected beast (Rev. 13:3; 17:8). The wicked worship the beast and his image (Rev. 13:14-15; 14:9-11; 19:20). The wicked are compared with grapes that are thrown into the winepress of the wrath of God (Rev. 14:17-20). The wicked are referred to metaphorically as the “waters” (Euphrates?) where the harlot sits (Rev. 17:15; cf. Rev. 16:12). The wicked fornicate with the harlot and drink her abominable wine (Rev. 14:8; 18:3; 19:2).

In the messages to the seven churches there are some unique names given to the wicked, most of which make an allusion to wicked biblical personalities. We have the Nicolaitans, Balaam, Jezebel, and those who say they are Jews but lie and are of the Synagogue of Satan.³ There are also four lists of the wicked where they are presented as a global or universal group. These lists are similar in their wording and they occur in the sixth seal (Rev. 6:15), during the time of the mark of the beast (Rev. 13:16), during the reign of the harlot (Rev. 17:15; cf. Rev. 11:9; 13:7) and during the final battle against the Rider on the white horse (Rev. 19:18). Some scholars believe the harlot Babylon in the second half of the book of Revelation is a corporate symbol of the wicked.⁴ Therefore, it is implied that the wicked are the inhabitants of the apostate city. The harlot is marked in the forehead with a name that describes her

² Herms, *Apocalypse for the Church*, 171-237.

³ White, *WLF* 14.3. “At our happy, holy state the wicked were enraged, and would rush violently up to lay hands on us to thrust us in prison, when we would stretch forth the hand in the name of the Lord, and the wicked would fall helpless to the ground. Then it was that the synagogue of Satan knew that God had loved us who could wash one another’s feet, and salute the holy brethren with a holy kiss, and they worshipped at our feet.”

White, *Ms39-1894.14*. “Those who love and keep the commandments of God are most obnoxious to the synagogue of Satan, and the powers of evil will manifest their hatred towards them to the fullest extent possible. ...The forces of the powers of darkness will unite with human agents who have given themselves into the control of Satan, and the same scenes that were exhibited at the trial, rejection, and crucifixion of Christ will be revived. Through yielding to satanic influences men will be merged into fiends and those who were created in the image of God, who were formed to honor and glorify their Creator, will become the habitation of dragons, and Satan will see in an apostate race his masterpiece of evil—men who reflect his own image.”

⁴ Liu, *Image of the Beast in Revelation*, 280-287, 290.

idolatrous character (Rev. 17:5). This is in contrast to the righteous who are identified and symbolized by the New Jerusalem and the name of God on their forehead (Rev. 14:1; 21:9-10; cf. Rev. 3:12; 22:4). Interestingly, the image of the beast may also be another corporate symbol of the wicked.⁵ In the chapter about the millennium, the wicked are called Gog and Magog (Rev. 20:8). We also have three exclusion lists at the end of the Apocalypse that describe in great detail the character of the wicked in an almost identical fashion (Rev. 21:8, 27; 22:15). The wicked mentioned in these groups are not allowed into the New Jerusalem and they are thrown into the lake of fire and brimstone. These three groups are very similar in character to the wicked mentioned at the end of the sixth trumpet woe (Rev. 9:20-21) (See Appendix 8). Finally, Rev. 22:11 declares the wicked to be unjust and filthy for eternity.

The wicked are set in contrast with the righteous who are also called by different names that include the 144,000, those who have the seal of God on their forehead, the great multitude, the remnant of the woman, the saints, the victors/overcomers, the bride of the Lamb, thy brethren the prophets and “my people.” One important principle concerning names in the Apocalypse is that sometimes certain people or certain groups are given multiple names throughout the book. For example, Jesus and Satan both have multiple names but they all refer to the same person. The same is true of the end time righteous in the central section of Revelation. They are called the 144,000, the great multitude, the remnant and the bride but they are the same end time group. Likewise, the end time wicked are called the earth dwellers, the nations, the unsealed, the marked, and the inhabitants of Babylon nevertheless, they are the same end time group.

The Wicked and the Structure of Revelation

The literary structure of Revelation appears to be complex, multi-layered and chiastic.⁶ The theme of the wicked pervades almost every section of the Apocalypse. The wicked appear first in the prologue of Revelation as the wailing tribes of the earth (Rev. 1:7). They are a universal group because every eye will see Him even those that pierced Him. Then the wicked appear in almost every message to the seven churches under various names that allude to some of the most notorious wicked personalities of the scriptures. Since the seven messages of Rev. 2-3 appear to have a prophetic and historic application, the wicked of the seven churches appear as prototypes of the wicked that will be featured in the eschatological part of Revelation.⁷ A good example of this is Jezebel and her followers in the message to Thyatira. Jezebel acts as a false prophetess that seduces the servants of God to eat things offered to idols and to commit fornication. Jezebel and her followers are given time to repent but they refuse. In the end, God judges Jezebel and her “children” by throwing them into a bed of great tribulation. Jezebel has several linguistic and thematic connections with the harlot Babylon of Revelation 17-19. Therefore, we can learn much about the character of the wicked from the eschatological part of the Apocalypse by analyzing the character of Jezebel and her followers in the church of Thyatira.

The central part of Revelation (Rev. 4-20) is dominated by the three cycles of seven judgments (seals, trumpets and bowl plagues). Each cycle of seven appears to end with the events of the Parousia. Yet the seventh judgment of each cycle (seventh seal, seventh trumpet and the seventh bowl) appears to introduce the following cycle that will repeat and expand on the scenes of judgment leading up to the end. The seventh bowl does not lead to another cycle of seven but the judgment of Babylon that

⁵ Liu, *Image of the Beast in Revelation*, 104-105, 112, 134-146, 258-261, 284-285.

⁶ Bandy, *Layers of the Apocalypse*.

⁷ Pollard, *Loipos in Thyatira*.

follows (Rev. 17:1-19:21) appears to be an expansion of the seventh bowl plague. This unique literary feature of telescoping the following cycle from the seventh judgment of the previous cycle helps to emphasize the idea that there is recapitulation in the judgment scenes of Revelation. We can also see an element of progression and intensification in the three cycles of judgment.⁸ The cycles progress from judgments that affect ¼ of the earth, then 1/3 of the earth and finally they are wrath unmixed with mercy. Wrath without mercy can also be seen in the fall of Babylon where the desolation of the apostate city is described as complete annihilation (Rev. 18:21-23; cf. 19:11-21). Throughout the central section of Revelation, the earth dwellers, the kings of the earth and the nations appear to play a prominent role.⁹ As mentioned above, there are five passages that present the end time wicked in this important section of the Apocalypse (Rev. 6:12-17; Rev. 8:13-9:21; 16:1-21; 18:1-24; 19:11-21). This is balanced by five scenes in the same section that present the end time righteous (Rev. 7:1-8; 9-17; 14:1-5; 15:2-4; 19:6-8). This allows the reader/hearer of the Apocalypse to compare and contrast the two groups. Scholars have also noted strong literary markers that seem to highlight the vision of the harlot Babylon (Rev. 17:1-21:8) and the vision of the bride New Jerusalem (Rev. 21:9-22:6).¹⁰ These linguistic markers help us see the contrast between the two eschatological women of the Apocalypse. Each city symbolically shows the destiny or fate of its inhabitants. Once again, these two feminine portrayals help us to compare and contrast the characteristics of the wicked and the righteous.¹¹

The judgments of the Apocalypse are linguistically and thematically connected to the heavenly throne and the Lamb (Rev. 4-5).¹² This literary technique provides unity and cohesion to the structure of the Apocalypse and it lets us know the Divine origin of the eschatological punishments against the wicked.¹³ John the Revelator has also used the language of the fifth seal (Rev. 6:9-11) (see Appendix 11)¹⁴ and the eschatological storm/earthquake (Rev. 4:5; 8:5; 11:19; 16:18-21) to advance the theme of judgment through the central section of the Apocalypse.¹⁵ Many of the judgment scenes that make reference to these two motifs involve the wicked of the Apocalypse. The wicked also play a leading role in the events connected with the end of the one thousand years (Rev. 20). Finally, the wicked appear in the exclusions lists in the vision of the New Jerusalem (Rev. 21:8, 27) and in the epilogue of the Apocalypse (Rev. 22:15; cf. Rev. 22:11). The characteristics of the wicked that appear in these lists form linguistic and thematic connections with the wicked of previous judgment scenes in the Apocalypse.¹⁶ The presence and activity of the wicked in the book of Revelation is pervasive and highly informative. By carefully analyzing these five groups of wicked we can learn much about the message and the theology of Revelation.

⁸ Bauckham, *Theology of Revelation*, 40-43. Tonstad, *Saving God's Reputation*, 33-38.

⁹ Baines, *Identity and Fate of the Kings of the Earth in Revelation*. Luter, *Earth Dwellers in Revelation*.

¹⁰ Giblin, *Structural Correlation Revelation 16-22*. Campbell, *Urban Imagery in Revelation*.

¹¹ Rossing, *The Choice Between Two Cities in the Apocalypse*.

¹² Bollier, *Judgment in the Apocalypse*. Guthrie, *The Lamb in the Structure of Revelation*.

¹³ Bauckham, *Judgment in the Book of Revelation*, 4-7. Grabiner sees Rev. 4-5 as an important key to the narrative of Revelation, *Cosmic Conflict*, 49-56.

¹⁴ Osborne, *Theodicy in the Apocalypse*, 75-76. Lichtenwalter, *Anthropological Imagery*, 60-64.

¹⁵ Heil, *5th Seal as a Key to Revelation*. Bauckham, *Climax of Prophecy*, 7-9.

¹⁶ Osborne, *Theodicy in the Apocalypse*, 68-69.

Five Scenes Showing the End Time Wicked at the Parousia in the Central Section of Revelation

Sixth Seal	Trumpet Woes	Seven Bowls	Fall of Babylon	Rider on White Horse
Rev. 6:12-17	Rev. 8:13-11:19	Rev. 16:1-21	Rev. 18:1-24	Rev. 19:11-21

The Characteristics of the Wicked in the Sixth Seal of Revelation (Scene 1)

The first group that we will consider are the wicked from the sixth seal. This group lives during the cosmic signs of the eschaton (Rev. 6:12-14).¹⁷ They are described as a universal group comprised of kings, great men, chief men, mighty men, bondmen and freemen (Rev. 6:15). These people demonstrate fear and terror, wailing loudly at the coming of the Lord (Rev. 6:15-17; cf. Rev. 1:7). They desire to hide themselves from the wrath of the One on the throne and the wrath of the Lamb. They ask the rhetorical question who shall be able to stand when the wrath of the Lamb is revealed.

The OT and NT background of these verses reveals something to us about the character of this group. The cosmic signs of Rev. 6:12-14 are taken from the OT Day of the Lord. In the OT prophecies of the Day of the Lord the wicked howl and are in abject terror at the coming of God to judge the earth. Of special note is the prophecy against Babylon found in Isaiah 13 which forms part of the OT background to the cosmic signs of the sixth seal. This OT parallel suggests that the wicked of the sixth seal have something in common with the idolatrous, antagonistic inhabitants of ancient Babylon. Jesus makes reference to the same OT cosmic signs (Is. 13) in the Olivet Discourse (Matt. 24:29) and he also says that the tribes (*phyle*) of the earth will wail in fear when they see the Son of Man coming in the clouds with great power and glory (Matt. 24:30; 48-51; cf. Luke 21:26, 34-36). This is confirmed in Rev. 1:7 when John writes that every eye shall see Him and all the tribes (*phyle*) of the earth will wail because of Him. The wailing and the fear of the nations in these texts is reflected in the wailing of the wicked of the sixth seal.¹⁸

The OT/NT background of Rev. 6:15-16 also tells us something about the wicked of the sixth seal. These verses directly allude to Is. 2:19-21. In this OT passage the wicked are described as idolaters who throw their idols of silver and gold to the bats and the moles, so we can infer that the wicked of the sixth seal are also idolaters. Jesus alluded to the same Isaiah passage during his crucifixion when he condemned the generation of His day for crucifying Him and for persecuting His faithful followers (Luke

¹⁷ White, *GC 636.2*. "It is at midnight that God manifests His power for the deliverance of His people. The sun appears, shining in its strength. Signs and wonders follow in quick succession. The wicked look with terror and amazement upon the scene, while the righteous behold with solemn joy the tokens of their deliverance. Everything in nature seems turned out of its course. The streams cease to flow. Dark, heavy clouds come up and clash against each other."

¹⁸ White, *Ms39-1898.25*. "(Rev. 6:12, 15-17 quoted) Too well do the unprepared inhabitants of earth know what to expect. Satan cannot pay a ransom for their souls, and poor deluded, professed Christians, who have been content to let the ministers do their searching of the Scriptures, see that they will receive as their works have been. Those, too, who have wrested the Scriptures and taught for doctrine the commandments of men, see that they must answer for the souls of those whom they have led into error and apostasy. A wail of despair and agony reaches heavenward."

23:27-31). Apparently, the wicked of the sixth seal are guilty of the same attitude towards Jesus and His followers that was manifested by the wicked generation that lived in the time of Christ.¹⁹

The immediate context of the sixth seal also tells us something about the wicked that are described in this eschatological judgment. The sixth seal appears to answer the cry for justice of the martyrs under the altar of the fifth seal (Rev. 6:9-11).²⁰ These souls cry out for vengeance and justice against the inhabitants of the earth who are guilty of shedding the blood of the righteous who hold to the word of God and the testimony of Jesus. Apparently, the wicked of the sixth seal are part of the inhabitants of the earth that have shed the blood of the saints.²¹ The passage that follows the sixth seal is the answer to the question of Rev. 6:17, who shall be able to stand? The vision that follows presents the pure and sealed 144,000/great multitude as the answer to the question. These two groups are set in contrast with the wicked of the sixth seal.²² Therefore, we can deduce that the wicked of the sixth seal are neither pure or holy, nor are they protected by the seal of God in their foreheads. The vision of Rev. 7 also presents four holy angels restraining the destructive four winds from blowing on the earth until the servants of God can be sealed on their forehead (Rev. 7:1-3). From this passage we can deduce that the unsealed wicked will be the ones who will suffer the devastating effects of the four winds.

Finally, we can learn a lot about the character and identity of the wicked from the sixth seal by examining the intratextual connections or cross references that occur within the book of Revelation itself. The eschatological earthquake that occurs in the sixth seal in connection with the judgment of the wicked (Rev. 6:12, 14) reappears in an expanded form during the fall of Babylon in the seventh bowl plague (Rev. 16:18-20; cf. Heb. 12:26-27). This parallel connects the wicked of the sixth seal with the wicked inhabitants of Babylon, showing that the two groups are synonymous. The OT background of the great earthquake can be found in Isaiah 24:19-20 which is part of the "Isaiah Apocalypse" (Is. 24-27). According to the context of Is. 24:5, the reason the inhabitants of the earth will be destroyed is because they have transgressed the laws, changed the ordinance, and broken the everlasting covenant.²³ This same attitude of rebellion against the covenant of God can be attributed to the wicked of the sixth seal. Passing reference to this same end-time earthquake is also made in the introduction to the trumpets

¹⁹ White, *Lt29-1900.1*. "There are in this world two armies, the army of Christ and the army of Satan. Satan's army is opposed to truth and righteousness, and it is his spirit that is exercised against those who keep the commandments of God and have the faith of Jesus. God's children are hated and despised by the synagogue of Satan. The spirit that works against them today is the same spirit that crucified Christ."

²⁰ Heil, *Fifth Seal as a Key to Revelation*.

²¹ White, *EW*, 286.2. "(Rev. 6:15-17 quoted) Those who a short time before would have destroyed God's faithful children from the earth, now witnessed the glory of God which rested upon them. And amid all their terror they heard the voices of the saints in joyful strains, saying, 'Lo, this is our God; we have waited for Him, and He will save us.'"

²² White, *9T*, 267-269. "(Rev. 6:12-17; Rev. 7:9-17 quoted) In these scriptures two parties are brought to view. One party permitted themselves to be deceived and took sides with those with whom the Lord has a controversy. They misinterpreted the messages sent them and clothed themselves in robes of self-righteousness. Sin was not sinful in their eyes. They taught falsehood as truth, and by them many souls were led astray (Luke 21:33-36 quoted... Matt. 24:42-51 quoted)"

²³ White, *ST, October 1, 1894 par. 9*. "This class have no love for either God or their fellow-men, and Satan uses them as vessels to honor himself. The very atmosphere of our world is tainted with physical and spiritual miasma. The principles of truth are corrupted. God has been dishonored, his law has been transgressed, and the earth has become defiled under the inhabitants thereof, and the vials of the wrath of God will be poured out upon the world."

(Rev. 8:5) and in the seventh trumpet (Rev. 11:19). This connects the wicked of the sixth seal with these key end-time judgments. A prototype of the great eschatological earthquake also occurs in the interlude between the sixth and seventh trumpet (Rev. 11:13). In this verse, the partial fall of the great city during the great earthquake connected with the resurrection of the two witnesses foreshadows the complete fall of end-time Babylon during the unprecedented eschatological earthquake of the seventh bowl plague (Rev. 16:18-19).

The list of the wicked mentioned in the sixth seal appears in several other key texts of the Apocalypse (see Appendix 1). For example, the kings of the earth that appear in the sixth seal also appear in several other end time scenarios (see Appendix 2). The kings of the earth are the ones who are deceived by demonic spirits into gathering together to battle against God Almighty in the sixth bowl plague (Rev. 16:14). They are the same kings who are of one mind and give their power and authority to the beast (Rev. 17:12-14; cf. Rev. 13:14-15).²⁴ They are the same kings who fight against the Rider on the white horse and end up as food for the fowls (Rev. 19:18-19). In fact, the list of wicked mentioned in Rev. 19:18 is almost identical with the list of the wicked mentioned in the sixth seal. The kings of the earth from the sixth seal are also the same ones who lament and cry out woe, woe at the judgment of Babylon the Great (Rev. 18:9-10). Interestingly, the great men of Rev. 6:15 are later identified with the merchants of the earth who have become rich because of their trade with the great whore (Rev. 18:23; cf. Rev. 13:17; 18:3). These merchants also wail and lament at the fall of Babylon (Rev. 18:15-19). This confirms that the wicked who wail at the coming of the Lamb in the sixth seal are the same kings and merchants that lament at the judgment of Babylon. Later, in the second half of Revelation, the kings and the inhabitants of the earth are the ones who have fornicating with the harlot by drinking her abominable wine (Rev. 17:2; 18:3, 9). Furthermore, it is these same kings of the earth and great men that will be deceived by the false prophet and made to receive the mark of the beast and worship his image (Rev. 19:20). In fact, the list of people who receive the mark of the beast in Rev. 13:16 is very similar to the list of the wicked mentioned in the sixth seal. This suggests that the two groups are one.

The wrath of the Lamb mentioned in the sixth seal (Rev. 6:16-17) is a theme that will be further developed in the subsequent judgment scenes of the Apocalypse (see Appendix 3).²⁵ The seventh trumpet mentions that the wrath of God has come and that the time to destroy those who destroy or corrupt the earth has arrived (Rev. 11:18).²⁶ This parallel identifies the wicked of sixth seal as the destroyers of the earth. In Rev. 14:10 the text states that the marked who worship the beast and his image will drink the wine of the wrath and indignation of God. They will also be tormented with fire and brimstone in the presence of the Lamb. This statement alludes back to the wrath of the Lamb of the sixth seal (Rev. 6:16-17). This parallel connects the wicked of the sixth seal with the wicked marked of the Third Angel. The wicked marked will also be thrown into the winepress of God's wrath during the harvest of the grapes (Rev. 14:18-20) and during the final battle at the Parousia of the Lamb (Rev.

²⁴ White, *19MR*, 242.5. "These have one mind.' There will be a universal bond of union, one great harmony, a confederacy of Satan's forces. "And shall give their power and strength unto the beast." Thus is manifested the same arbitrary, oppressive power against religious liberty, freedom to worship God according to the dictates of conscience, as was manifested by the papacy, when in the past it persecuted those who dared to refuse to conform with the religious rites and ceremonies of Romanism."

²⁵ Korner, *Great Earthquake Judgment in the Apocalypse*. Kuykendall, *Twelve Visions of John*, 548. Bowles, *Does Revelation 14:11 Teach Eternal Torment?* 28-30.

²⁶ Gonzalez, *Destroyers of the Earth in Rev. 11:18*.

19:15). Furthermore, in the introduction to the seven last plagues we read that the devastating bowl judgments contain the wrath of God (Rev. 15:1, 7: 16:1). All these parallels are telling us the same thing, that the unsealed wicked of the sixth seal are synonymous with the idolatrous marked of the second half of the book of Revelation. Finally, Babylon and her idolatrous inhabitants will also drink the wine of the wrath of God's indignation (Rev. 16:19). This parallel helps to connect the wicked of the sixth seal who suffer the wrath of the Lamb with the wicked inhabitants of Babylon who drink the cup of the Lamb's wrath.

The Characteristics of the Wicked in the Trumpet Woes of Revelation (Scene 2)

The second group of wicked that we will analyze are the wicked of the trumpet woes. The OT background to the introduction of the trumpet woes (Rev. 8:13) lets us know that these judgments are meant for those who have been unfaithful to the covenant (Deut. 28:49; Hos. 8:1). The OT background of the fifth trumpet or first woe is connected with the imagery of the Day of the Lord, especially as registered in the book of Joel. This also connects the wicked of the fifth trumpet with those who have violated the covenant of God. The protective seal that is mentioned in Rev. 9:4 has an OT background in Ezekiel 9 and in the Passover story as registered in the book of Exodus. This OT background connects the unsealed wicked of the fifth trumpet woe with the unmarked idolaters in the prophecy of Ezekiel 9 that were cut down by the angelic figures with destroying weapons. It also connects the wicked of the fifth trumpet with the unrepentant and defiant Egyptians that suffered the deadly tenth plague in the book of Exodus. The OT background of the sixth trumpet or second woe goes back to the fall of Babylon motif recorded in Daniel 5. The wicked of the sixth trumpet are described in the same language as the defiant Belshazzar and his drunken party guests. This lets us know that the wicked of the sixth trumpet are immoral and idolatrous like the people in Daniel 5. This idea is confirmed by the text of Rev. 9:20-21. In the Olivet Discourse, Jesus compared the character of the wicked from the time of Noah and Lot with the character of the wicked that will live during the final generation just before His second coming (Matt. 24:37-39; Luke 17:26-32; 21:34-36).

The immediate context of the trumpet woes can teach us something about the nature and character of the wicked of these terrible judgment plagues. The introduction to the trumpet woes (Rev. 8:13) makes a very strong allusion to the wicked inhabitants of the earth mentioned in the fifth seal. Indeed, it appears the trumpet woes are a Divine response to the cry of the martyrs under the altar.²⁷ This connection allows us to place the trumpet woes in a post-fifth seal context. This appears to be confirmed by the allusion to the fifth seal that occurs in the introduction to the sixth trumpet where a voice from the horns of the golden altar calls out for the release of the demonic army from the River Euphrates (Rev. 9:13-14). Another contextual clue appears in the fifth trumpet when we are told that only the unsealed will suffer the torment of the demonic locusts (Rev. 9:4). This alludes to the protective seal of Rev. 7:3 and it appears to confirm a post-sealing context for the fifth and sixth trumpet woes. The post-sealing timing of the woes appears to be confirmed by the allusion to the four restraining angels of Rev. 7:1-3 that is present in the sixth trumpet (Rev. 9:14-15). In other words, the

²⁷ White, *Ms59-1895.26*. "Thy right hand, O God, shall dash in pieces Thine enemies. Revelation 6 and 7 are full of meaning. Terrible are the judgments of God revealed. The seven angels stood before God to receive their commission. To them were given seven trumpets. The Lord was going forth to punish the inhabitants of the earth for their iniquity, and the earth was to disclose her blood and no more cover her slain. Give the description in chapter 6."

wicked described in the fifth and sixth trumpet woe are synonymous with those who have rejected the protective seal of Revelation 7. The introduction to the three trumpet woes (Rev. 8:13) also has an almost identical wording to the introduction of the judgement message of the Three Angels (Rev. 14:6-7) (see Appendix 10). This parallel is not accidental but serves to connect the punishment of the unsealed (three trumpet woes) with the punishment of the marked that is so vividly described in curse of the Third Angel (Rev. 14:9-11). In other words, the wicked of the trumpet woes are guilty of the same sin as the wicked of the Third Angel. The former has rejected the seal of God, the latter has accepted the mark of the beast.²⁸

We can also learn much from the intratextual connections that occur between the wicked of the trumpet woes and the wicked in the second half of the book of Revelation. The earth dwellers mentioned in the introduction of the three trumpet woes (Rev. 8:13) appear to be the same earth dwellers that worship the beast (Rev. 13:8; 17:8) and fornicate with the harlot (Rev. 17:2) (see Appendix 4). They are also the same wicked who are deceived by the earth beast (Rev. 13:13-14). Scholars have long noted the numerous linguistic and thematic connections between the trumpets and bowl plagues of Revelation (see Appendix 5).²⁹ These parallels are not accidental but they serve the purpose of telling the reader/hearer of Revelation that those who are being punished by the trumpets and bowls are guilty of the same sin.³⁰ It is interesting to note that the word woe (*ouai*) occurs in the three trumpet woes (Rev. 8:13; 9:12; 11:14) and it also appears three times in the fall of Babylon (Rev. 18:10, 16, 19) when three groups of wicked (kings, merchants, and seaman) lament the fall of the great city. This parallel links the wicked of the trumpet woes with the wicked inhabitants of Babylon.

The wicked of the fifth trumpet have some very interesting parallels with the wicked of the bowl plagues. The unsealed wicked of the fifth trumpet woe are cast into darkness and suffer the painful torment of the diabolical locusts (Rev. 9:2, 5-6, 10). Likewise, the marked wicked of the seven last plagues suffer painful sores (Rev. 16:2, 10-11) and they are also plunged into darkness (Rev. 16:10).³¹ The wicked of the trumpet woes are tormented by Satanic activity (Rev. 9:1-11).³² Likewise, the wicked of the bowl plagues are also affected by Satanic activity (Rev. 16:13-14). Please note that the inhabitants of Babylon are also affected by Satanic activity (Rev. 18:2). The sixth trumpet woe mentions the Euphrates River (Rev. 9:14) while the sixth bowl plague also mentions the Euphrates River (Rev. 16:12). These parallels serve to connect the wicked of the trumpet woes with the wicked inhabitants of

²⁸ Scharneck, *Bowls in Revelation*, 54-55, 65. White, *Ms6-1889.43-44*. "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 worshipping 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."

²⁹ La Rondelle, *End Time Prophecies*, 101-102.

³⁰ White, *Lt112-1890.13*. "Solemn events before us are yet to transpire. Trumpet after trumpet is to be sounded, vial after vial poured out one after another upon the inhabitants of the earth."

³¹ Scharneck, *Bowls of Revelation*, 161. White, *EW*, 280.2. "As Jesus moved out of the most holy place, I heard the tinkling of the bells upon His garment; and as He left, a cloud of darkness covered the inhabitants of the earth. There was then no mediator between guilty man and an offended God. While Jesus had been standing between God and guilty man, a restraint was upon the people; but when He stepped out from between man and the Father, the restraint was removed and Satan had entire control of the finally impenitent."

³² Stefanovic, *End-Time Demonic Activity*, 171-178. Mueller, *The Beast of Revelation* 17, 4-5.

Babylon. Another interesting parallel occurs when the tails of the demonic locusts and horsemen from the fifth and sixth trumpet are compared with scorpions (Rev. 9:10) and serpents (Rev. 9:19). According to the OT the tail is associated with deception (Is. 9:14-15) and according to Jesus scorpions and serpents are symbols of demonic angels (Luke 10:18-19; cf. Rev. 12:9). This appears to be confirmed in Rev. 12:4 when the dragon uses his tail to cast down 1/3 of the stars from heaven. Therefore, it appears that the wicked of the fifth and sixth trumpet will be deceived by demonic forces. Later in Revelation the earth dwellers will be deceived by the false miracles of the land beast or false prophet (Rev. 13:13-14; 19:20). The nations will also be deceived by the sorceries of the harlot Babylon (Rev. 18:23). This characteristic of being deceived by false prophets reminds us of Jezebel the false prophetess from Thyatira who seduces the servants of God to commit idolatry (Rev. 2:20). Jesus mentions in the Olivet Discourse that the end-time wicked will be deceived by false prophets and false christs (Matt. 24:4-5, 11, 23-27; cf. Dan. 8:25; 11:30, 32; 2 Thess. 2:9-12).

As mentioned previously, the description of the wicked in Rev. 9:20-21 alludes to the story of the fall of Belshazzar and Babylon in Daniel 5. Just as Belshazzar and his Babylonian guests became drunk with wine and defiled the sacred vessels of God and praised the false gods of wood, stone, silver and gold, so the inhabitants of the earth will become drunk with the wine of the harlot Babylon and will corrupt themselves with her idolatry (Dan. 5:1-4; Rev. 14:8; 17:2; 18:2; 19:2). Like Belshazzar, the unsealed have been weighed in the balances and found wanting (Dan. 5:27; cf. Rev. 14:8; 18:2). This emphasizes the defiance and rebellion of the unrepentant, unsealed wicked of the sixth trumpet. They have refused the seal of God that is a sign of true worship. A similar list of idolatrous people appears in the exclusion lists of the last chapters of the Apocalypse (Rev. 21:8, 27; 22:15). The sin of the wicked that appear in the exclusion lists at the end of the Apocalypse is that they have defiled themselves with the idolatrous worship of the beast and the abominable wine of the harlot (Rev. 21:8, 27; 22:15 cf. Rev. 13:8; 17:8; 20:15; 22:14). Furthermore, the unsealed of Rev. 9:20-21 refuse to repent of their idolatry. This parallels the wicked marked of the fourth, fifth, and seventh bowl plagues that also refuse to repent of their idolatry (Rev. 16:9, 11, 21) (see Appendix 9).³³ The unrepentant wicked of the trumpet woes remind us of Jezebel and her followers from the Church of Thyatira that refuse to repent of their fornication (Rev. 2:20-21). Therefore, Jesus pronounces judgment on them by declaring that they will be

³³Scharneck, *Bowls of Revelation*, 132-133. White, *Ms24-1891.31*. "Among professed Christians there are idolaters, men and women who are not sealed by God. Many have subverted the Christian faith into idolatry, giving to a man-made institution the glory and honor that God requires for His Sabbath day, and compelling others to worship this idol. Such ones will surely be visited with God's retributive judgments, which are to be poured out without mixture of mercy upon the unrepentant despisers of God's law."

White, *EW*, 281.1. "The plagues were falling upon the inhabitants of the earth. Some were denouncing God and cursing Him. Others rushed to the people of God and begged to be taught how they might escape His judgments. But the saints had nothing for them... And as mercy's sweet voice died away, fear and horror seized the wicked. With terrible distinctness they heard the words, "Too late! too late!"

White, *EW* 282.1. "Many of the wicked were greatly enraged as they suffered the effects of the plagues. It was a scene of fearful agony. Parents were bitterly reproaching their children, and children their parents, brothers their sisters, and sisters their brothers. Loud, wailing cries were heard in every direction, "It was you who kept me from receiving the truth which would have saved me from this awful hour." The people turned upon their ministers with bitter hate and reproached them, saying, "You have not warned us. You told us that all the world was to be converted, and cried, Peace, peace, to quiet every fear that was aroused. You have not told us of this hour; and those who warned us of it you declared to be fanatics and evil men, who would ruin us." But I saw that the ministers did not escape the wrath of God. Their suffering was tenfold greater than that of their people."

cast into a bed of “great tribulation” and Jezebel’s “children” will be killed (Rev. 2:22-23). Apparently, the unrepentant wicked of the sixth trumpet have same spirit of rebellion as Jezebel and her followers. In review, the trumpet woes focus on the unsealed, while the seven last plagues are directed against the worshipers of the beast that have accepted the mark of the beast (Rev. 16:2, 11). In contrast to the idolatrous unsealed and marked, Revelation presents the pure and holy worshipers of the Lamb that refuse to defile themselves with the worship of the beast or the wine of the harlot woman (Rev. 7:14; 14:1-5, 12; 15:2-4; 19:7-9; 20:4; cf. Rev. 3:12; 18:4; 22:4).³⁴

The punishment of the wicked from the seventh trumpet (Rev. 11:19) appears to be almost identical with the punishment of the wicked from the seventh bowl plague (Rev. 16:17-18, 21). Please note that the seventh bowl plague describes the fall of Babylon, thus connecting the wicked of the seventh trumpet with the wicked of Babylon. Finally, the fire, smoke, and brimstone of the sixth trumpet (Rev. 9:17-18) has some linguistic parallels with the fire, smoke and brimstone of the Third Angel (Rev. 14:10-11) and the fire and smoke mentioned in the fall of Babylon (Rev. 17:16; 18:8-9, 15, 18; 19:3) (see Appendix 7). Rev. 20:15 tells us that those who are not written in the book of life will be thrown into the lake of fire and brimstone. According to Rev. 13:8 and 17:8 it is the worshipers of the beast or the marked who are not written in the book of life (cf. Rev. 21:27). Once again, these parallels are not accidental. The author of Revelation is trying to emphasize that the wicked of the trumpets, the wicked of the Third Angel’s curse and the wicked inhabitants of Babylon are guilty of the same sin. The first group has rejected the seal of God, the second group has accepted the mark of the beast and the third group has fornicated with the harlot by drinking her abominable wine. All three groups receive the same punishment because they have committed the same sin.

The Characteristics of the Wicked in the Bowl Plagues of Revelation (Scene 3)

Next, we will examine the characteristics of the wicked in the seven last plagues or the bowl plagues of Revelation. The OT background of the bowls is essentially the same as the OT background of the trumpets. Both of these punishments follow the Exodus plague motif and the fall of Babylon motif. Both the introduction to the trumpets (Rev. 8:5) and the introduction to the bowls (Rev. 15:5-8) alludes to the moment when all Divine intercession comes to an end (cf. Rev. 22:11). These verses appear to allude to the moment in the book of Daniel when Michael stands up to initiate an unprecedented time of trouble (Dan. 12:1; cf. Matt. 24:21; Rev. 7:14; 16:18). Once again, these parallels are not accidental. These parallels serve to inform the reader/hearer of Revelation that the sin of the wicked from the trumpets and the sin of the wicked from the bowls is the same sin (see Appendix 5).

There is another important Danielic background that is connected with the wicked of the seven last plagues. It is clear from Rev. 16:2, 10 that the wicked of the bowls are synonymous with the worshipers of the beast and his image. Rev. 13:8 and Rev. 17:8 tell us that the worshipers of the beast are not written in the book of life of the Lamb. The book of life makes a strong allusion to the book mentioned in Dan. 12:1 that contains the names of the eschatological righteous that will be liberated by Michael at the end of time. Daniel 12:10 tells us that the wicked who are not written in the book of Daniel 12:1 will continue in their wickedness, suggesting that they are hardened in their sins like the wicked of

³⁴ White, *3TT*, 285.1. “The wicked will be distinguished by their efforts to tear down the Creator’s memorial and to exalt the institution of Rome. In the issue of the conflict all Christendom will be divided into two great classes, those who keep the commandments of God and the faith of Jesus, and those who worship the beast and his image, and receive his mark.”

Revelation. This is confirmed by the unrepentant attitude of the marked displayed in the bowls plagues (Rev. 16:9, 11, 21; cf. Rev. 9:20-21). Jesus makes reference to the wicked of Daniel 12:10 in the Olivet Discourse where he describes the end time wicked as lawless (Matt. 24:12; cf. Matt. 13:41-42). This attribute can also be applied to the wicked of Revelation.

The second half of Revelation 13 also makes a strong allusion to the story of Daniel 3. This connects the wicked marked of the bowl plagues with the idolatrous inhabitants of the earth that worshiped the image of Nebuchadnezzar that he set up on the plain of Dura. The parallel with Daniel 3 also compares Nebuchadnezzar with the worshipers of the beast. As Nebuchadnezzar was filled with wrath against the three righteous Hebrews who refused to worship his image, so the wicked of Revelation will be enraged with the righteous 144,000 who refuse to worship the beast and his image (Rev. 13:15-17; 20:4).³⁵

The calls to wisdom of Rev. 13:9; 13:18 and 17:9 also make an allusion to the prophecy of Daniel 12 by describing the end time wicked as devoid of prophetic insight.³⁶ This connects the wicked of Daniel 12:10 who continue to do wickedly and have no understanding of the unsealed prophecy of Daniel with the wicked marked from the seven bowl plagues who have no understanding of the beast, the harlot or the mark (Rev. 13:9, 18; 17:9). Finally, the OT background of the sixth and seventh bowl plagues makes a strong connection with the Fall of Babylon motif found in the OT books of Isaiah, Jeremiah, Ezekiel and Daniel. This connects the wicked of the bowl plagues with the idolatrous inhabitants of the OT city of Babylon.

The immediate context of the bowl plagues can also teach us something about the characteristics of the wicked from these end time judgments. The seven last plagues are unmixed with mercy (Rev. 15:1) and thus they appear to be an expansion of the curse of the Third Angel that is also unmixed with mercy (Rev. 14:10). This parallel would suggest that the wicked of the bowl plagues are synonymous with the idolatrous worshipers of the beast and his image. This is explicitly confirmed in the first bowl plague (Rev. 16:2) where the text clearly states that the marked and the worshipers of the image are the recipients of the bowl plagues. Scholars have noted that Rev. 16:2 forms a parallel between the marked as the recipients of the bowls and the unsealed as the recipients of the trumpet woes (Rev. 9:4).³⁷ In other words the unsealed wicked of the trumpet woes and the marked of the bowls are synonymous. The mark on the wicked has an OT background in the story of Cain who was marked by God after he assassinated his brother Abel over the issue of proper worship (Gen. 4:13-15). Just as Cain was filled with rage and killed his righteous brother, so the wicked marked of Revelation will be filled with rage and kill the true worshipers of God (Rev. 13:15-17; 20:4).³⁸ The imagery of the bowls (*phiale*) filled with

³⁵ White, *14MR*, 91.3. "An idol sabbath has been set up, as the golden image was set up in the plains of Dura. And as Nebuchadnezzar, the king of Babylon, issued a decree that all who would not bow down and worship this image should be killed, so a proclamation will be made that all who will not reverence the Sunday institution will be punished with imprisonment and death."

³⁶ Thompson, *Maskilim in the NT*. White, *TM* 115.3. "'the wicked shall do wickedly; and none of the wicked shall understand.' How true this is! Sin is the transgression of the law of God; and those who will not accept the light in regard to the law of God will not understand the proclamation of the first, second, and third angel's messages."

³⁷ Scharneck, *Bowls in Revelation*, 54-55, 65.

³⁸ White, *Lt98-1900.13*. "But the man of sin has set up a false sabbath, which the kings and merchants of the earth have accepted <and exalted above the Sabbath of the Bible.> In doing this, they have chosen a religion like that of Cain, who slew his brother Abel. Cain and Abel both offered sacrifice to God. Abel's offering was accepted because he complied with God's requirements. Cain's was rejected because he followed his own <human inventions.>

the wrath of God (Rev. 16:1) appears to allude back to the bowls (*phiale*) filled with the prayers of the saints in the throne scene (Rev. 5:8), thus transforming these sacred vessels from the heavenly temple into instruments of Divine justice.³⁹ The same prayers of the saints from Rev. 5:8 appears to be the subject of the fifth seal (Rev. 6:9-11). The prayers of the saints then reappear in the introduction to the seven trumpets (Rev. 8:2-5). These parallels connect the trumpets and the bowls with the retributive judgments of God against the wicked. Furthermore, the bowls of God's wrath are poured out upon the earth (*eis ten gen*) (Rev. 16:1). The earth and sea are mentioned in Rev. 7:1-3 as being protected from the four winds of strife until the servants of God have been sealed in their forehead. This suggests that the bowls are post-sealing in their timing.⁴⁰ The earth and the sea are also repeatedly mentioned as the object of the trumpet judgements. These linguistic parallels let us know that the trumpets, like the bowls, are post-sealing in their timing.

In the third bowl plague there is a strong allusion to the cry of the martyrs of the fifth seal. Indeed, a voice from the altar confirms the justice of God in punishing the idolatrous marked (Rev. 16:4-7).⁴¹ This parallel confirms that the seven last plagues are part of God's response to the cry of the fifth seal. This parallel also connects the murderous inhabitants of the earth from the fifth seal with the wicked marked of the seven last plagues. In fact, in Rev. 13:12-14 we are told that the earth dwellers will set up an image of the beast and will kill all those who refuse to worship the beast and his image. This end time persecution is confirmed by the text of Rev. 20:4 (cf. Rev. 6:11) where the saints who have refused to worship the beast and receive his mark have been decapitated. The hatred of the earth dwellers for the faithful servants of God is paralleled by the anger of the nations who drink the wine of the wrath of Babylon (Rev. 14:8; 18:3). They are filled with fury and wrath against the servants of God.⁴² Babylon herself is pictured as drunk with the blood of the saints (Rev. 17:6) and in her is found the blood of the saints and prophets (Rev. 18:20, 24; 19:2). These parallels confirm that the earth dwellers who worship the beast are synonymous with the inhabitants of Babylon who persecute the end time people of God. The wrath of the wicked against the righteous is also hinted at in the seventh trumpet where the nations

Because of this he became so angry that he would not listen to Abel's entreaties or to God's warnings and reproofs, but slew his brother."

White, *Ms163-1897.15*. "The Protestant world has taken this child of papacy, and cherished it, and called it Christ's day—the Christian Sabbath. But it is a spurious sabbath, an idol, placed where the Lord's day should be. And, like Cain, the transgressor is exceedingly angry because the whole world does not regard it with the sacredness of the Sabbath of the Lord."

³⁹ Gallusz, *Exodus Motif in Revelation 15-16*, 26-29.

⁴⁰ Scharneck, *Bowls of Revelation*, 44-50.

⁴¹ White, *GC*, 627.3. "Terrible as these inflictions are, God's justice stands fully vindicated. The angel of God declares: "Thou art righteous, O Lord, . . . because Thou hast judged thus. For they have shed the blood of saints and prophets, and Thou hast given them blood to drink; for they are worthy." Revelation 16:2-6. By condemning the people of God to death, they have as truly incurred the guilt of their blood as if it had been shed by their hands. In like manner Christ declared the Jews of His time guilty of all the blood of holy men which had been shed since the days of Abel; for they possessed the same spirit and were seeking to do the same work with these murderers of the prophets."

⁴² White, *Lt57-1893.10*. "It is a wrath which is created by false doctrines, and when kings and presidents drink this wine of the wrath of her fornication, they are stirred with anger against all who will not come into harmony with these false and satanic heresies that exalt the false sabbath, and lead men to trample under foot God's memorial."

are said to be angry, thus provoking the righteous wrath of God to vindicate His prophets and saints and condemn those who destroy the earth (Rev. 11:18).⁴³

Furthermore, the wicked earth dwellers who persecute the saints of God will use economic sanctions to promote the worship of the beast and his image (Rev. 13:17). This financial method of coercion is confirmed by the text of Rev. 18:3, 11-19 where the merchants, sea captains and the sailors of the earth have become rich by helping to enforce the idolatrous doctrines of the harlot Babylon. Rev. 18:23 tells us that these wicked, self-serving merchants are synonymous with the great (*megistan*) men of the earth. The weeping and wailing of these wicked kings and merchants who have benefited economically from the financial policies of the religious intolerance of the harlot makes a strong parallel with the kings and the great (*megistan*) men of the earth who wail, run and attempt to hide from the wrath of the Lamb in the sixth seal (Rev. 6:15-17). The wicked of the sixth seal run because they are guilty of shedding the blood of the faithful servants of God (Rev. 6:10) just like the unsealed wicked of the trumpet woes (Rev. 8:13), the earth dwellers in Rev. 13, the marked of the third bowl plague (Rev. 16:4-7) and the inhabitants of Babylon in Rev. 18. Jesus in the Olivet Discourse also unequivocally stated that the faithful end time elect will suffer tribulation at the hands of the wicked (Matt. 24:9-10, 12-13, 16-22; cf. Dan. 8:25; 11:40-45; 12:1, 7, 10-12).

The last two bowl plagues appear to connect the fall of Babylon with the seven last plagues. This parallel connects the wicked marked of the bowl plagues with the idolatrous, wicked inhabitants of Babylon described in Revelation 17-19. In fact, scholars have long noted numerous linguistic and thematic connections between the punishment of the Third Angel and the punishment of end time Babylon.⁴⁴ This suggests that the marked have committed the same sin as the inhabitants of Babylon. The first group is guilty of idolatry in worshiping the beast and his image. The second group is guilty of idolatry by fornicating with the harlot and by drinking her wine of abominations.

The sixth bowl plague begins with an allusion to the OT fall of Babylon by mentioning the drying up of the Euphrates River (Rev. 16:12). This bowl plague also alludes to the sixth trumpet where the army of diabolic horsemen come forth from the Euphrates River to kill 1/3 of the men that live on the earth (Rev. 9:14-16).⁴⁵ Next, there is a description of the preparation for the Battle of Armageddon (Rev. 16:13-16). As in the trumpet woes, there is a strong element of Satanic activity in this bowl plague. Three unclean, demonic spirits come out of the mouth of the beast, false prophet and the dragon and perform miracles to deceive the kings of the earth and the whole earth to fight against God Almighty (Rev. 16:13-14). This reminds us of the earth dwellers in Rev. 13 who are deceived by the Satanic miracles of the false prophet and it also reminds us of the unsealed wicked of the fifth and sixth trumpets that are afflicted by the deceptive tails of the demonic locusts and horsemen. The OT background of the Battle of Armageddon points to the story of Elijah and the showdown with the prophets of Baal at Mount Carmel (1 Kings 18). This parallel is comparing the apostate Israelites that were seduced into idolatry by the wicked prophets of Baal with the kings of the earth that will be deceived by the unclean, demonic frog spirits during the sixth bowl. The Battle of Armageddon has another important OT background in the battle between God and the wicked nations of the north presented in Ezekiel 38-39.⁴⁶ Therefore, the

⁴³ Gonzalez, *Destroyers of the Earth in Rev. 11:18*.

⁴⁴ Bauckham, *Judgment in the Book of Revelation*, 19-21.

⁴⁵ Kuykendall, *Twelve Visions of John*, 545-546.

⁴⁶ Moskala, *Fulfillment of Gog and Magog Prophecy*.

kings of the earth and their armies of the sixth bowl are synonymous with the armies of Gog that invade the holy land in an attempt to exterminate Israel in the prophecy of Ezekiel 38-39. Just as God intervenes to save Israel in the prophecy of Ezekiel, He will do the same in the seventh bowl plague against Babylon. The same prophecy of Ezekiel 38-39 is alluded to again in the great supper of God (Rev. 19:17-21) and in the post-millennial battle of Gog and Magog against the New Jerusalem (Rev. 20:7-10).⁴⁷ These parallels let us know that the inhabitants of Babylon are synonymous with the wicked armies of Gog and Magog. Both groups are defiant, unrepentant and antagonistic towards the people of God.

The seventh bowl plague is a continuation of the battle of Armageddon and it describes the fall of Babylon.⁴⁸ The fall of this wicked city is described with storm theophany language reminiscent of the throne scene (Rev. 4:5), the introduction to the trumpets (Rev. 8:5) and the seventh trumpet (Rev. 11:19). The repetition and progression of these storm elements gives unity and cohesion to the three cycles of judgment in the Apocalypse.⁴⁹ The reappearance of the eschatological earthquake in Rev. 16:18-19 is very significant because it makes a strong allusion to the earthquake in the judgment scene of the sixth seal (Rev. 6:12-17). This informs the reader that the wicked of the sixth seal are connected with the wicked of Babylon. The text of Rev. 16:19 also tells us that the wicked of Babylon will drink the cup of God's fury and wrath. The drinking of God's wrath makes an allusion to the curse of the Third Angel (Rev. 14:9-11). This parallel connects the marked with the inhabitants of Babylon. As we discussed previously, the wrath of the Lamb in the message of the Third Angel (Rev. 14:10) is connected with the wrath of the Lamb of the sixth seal (Rev. 6:16-17).

The intratextual connections between the wicked of the sixth seal, the wicked of the trumpet woes and the wicked of the seven last plagues have already been examined. See the previous sections for details. It appears that the unsealed wicked of the sixth seal and the unsealed wicked of the trumpet woes are synonymous with the wicked marked of the seven bowl plagues. All three groups are connected to the idolatry presented in the second half of Revelation. As you may recall we also noted the numerous links between the unrepentant wicked of the sixth trumpet and the unrepentant wicked of the seven last plagues. Both of these groups appear to allude to the unrepentant Jezebel and her idolatrous followers from the Church of Thyatira (Rev. 2:20-23). In the next section we will deal with the characteristics of the wicked from the fall of Babylon vision.

The Characteristics of the Wicked in the Fall of Babylon Vision (Scene 4)

The fall of Babylon in the book of Revelation is an expansion of the seventh bowl plague (Rev. 17:1). So, in reality it is part of the seven last plagues. The fall of Babylon extends from the seventh bowl plague until the great supper of the vultures (Rev. 16:17 – Rev. 19:21).⁵⁰ The two main scenes of judgment in this literary block are Rev. 18 and Rev. 19:11-21. The wicked of Babylon are first described in Revelation 14:8. This text contains a very strong allusion to the idolatrous feast of Belshazzar from

⁴⁷ White, *Evidence for Recapitulation*, 326-330.

⁴⁸ White, *19MR*, 160.1. "We need to study the pouring out of the seventh vial. The powers of evil will not yield up the conflict without a struggle. But Providence has a part to act in the battle of Armageddon. When the earth is lighted with the glory of the angel of Revelation 18, the religious elements, good and evil, will awake from slumber, and the armies of the living God will take the field."

⁴⁹ Bauckham, *Judgment in the Book of Revelation*.

⁵⁰ Mueller, *The Beast of Revelation 17*, 6.

Daniel 5. Like the defiant king and his party guests, the wicked inhabitants of Babylon are drunk with the wine of fornication. The only difference being the literal nature of the Daniel 5 passage and the spiritual nature of the Revelation passage. As we noted before, very similar language is used to describe the wicked of the sixth trumpet woe (Rev. 9:20-21). This parallel is not accidental but serves to connect the wicked of the trumpet woes with the wicked inhabitants of Babylon. The fall of Babylon also has its OT background in the numerous passages that describe the fall of ancient Babylon found in the books of Isaiah, Jeremiah and Ezekiel. All of these passages describe the inhabitants of ancient Babylon as idolatrous and antagonistic towards the true people of God. These same traits can be found in the description of the character of the inhabitants of Babylon found in the book of Revelation.

There are some important connections between the fifth seal and the fall of Babylon. In Rev. 18:8 we read that strong is the Lord God that judgeth Babylon. This language points back to the prayer of the saints against the earth dwellers of the fifth seal. Revelation 18:20, 24 and 19:2 also make reference to the vengeance of God against Babylon because she has shed the blood of prophets and saints. These verses also point back to the fierce wrath of the earth dwellers of the fifth seal against the people of God (Cf. Rev. 14:8; Rev. 17:6; 18:3). All these connections make the reader/hearer of Revelation understand that the wicked inhabitants of Babylon that shed the blood of God's servants are similar in character with the violent earth dwellers of the fifth seal.⁵¹

It is important to note the thematic and linguistic connections between the curse of the Third Angel and the fall of Babylon (see Appendix 12).⁵² The Third Angel warns that if any one worship the beast or his image or if any one receives the mark of the beast they will drink the cup of the wine of the wrath of God without mixture. According to the seventh bowl plague it is Babylon that drinks the cup of God's wrath (Rev. 16:19). This parallel lets us know that the inhabitants of Babylon that fornicate with the harlot by drinking her abominable wine are guilty of the same sin as the marked. In Revelation 18:2-3 the message of the Second Angel is repeated almost word for word. Then, instead of citing the message of the Third Angel, Revelation 18 replaces the it with the call to come out of Babylon (Rev. 18:4). Revelation 18:4 warns that those who remain in Babylon will share in her sins and receive of her plagues. This parallel with the Third Angel let us know that the wicked inhabitants of Babylon are guilty of worshiping the beast and they will receive the punishment described in the message of the Third Angel. Revelation 18 continues to describe the punishment of its wicked inhabitants using the language of the Third Angel. This is not an accident. John the Revelator is trying to let us know that wicked inhabitants of Babylon are synonymous with the wicked marked.

We can also learn something about the characteristics of the wicked inhabitants of Babylon by the intratextual connections that exist between the great city of Revelation 11 and Babylon the great from chapters 17 and 18 of the Apocalypse. Apparently, the great city of Revelation 11 and its wicked inhabitants are a prototype of end time Babylon and her wicked inhabitants. In Revelation 11 the great city and by default its wicked inhabitants, are said to be spiritually similar in character to the wicked inhabitants of Egypt, Sodom and Jerusalem (Rev. 11:8). It is also clear from the text of Revelation 11

⁵¹ White, *7BC 980*. "Under different symbols, God presented to John the wicked character and seductive influence of those who have been distinguished for their persecution of His people. The eighteenth chapter of Revelation speaks of mystic Babylon, fallen from her high estate to become a persecuting power. Those who keep the commandments of God and have the faith of Jesus are the object of the wrath of this power [Rev. 18:1-8 quoted]"

⁵² Fekkes, *Isaiah in Revelation*, 204-205. Ruiz, *Ezekiel in the Apocalypse*, 230-257, 297-298. Bauckham, *Judgment in the Book of Revelation*, 20-21.

that the inhabitants of the great city are antagonistic towards the word of God or the two witnesses (Rev. 11:9-10). Interestingly, after a devastating earthquake and the resurrection of the two witnesses, a remnant from the great city repents and gives glory to God (Rev. 11:11-13). This small group of wicked from the great city that repents and gives glory to God appears to foreshadow the remnant that will come out of eschatological Babylon (Rev. 18:4). The great earthquake that destroys one tenth of the city (Rev. 11:13) appears to foreshadow the great earthquake that will completely devastate Babylon (Rev. 16:18-19).

The description of the characteristics of the wicked inhabitants of Babylon continues in Revelation 17 and 18. Rev. 18:2 tells us that the wicked inhabitants of Babylon are under the influence of demonic spirits.⁵³ This forms a strong parallel with the wicked of the trumpet woes and the wicked of the sixth bowl plague that are also under the influence of demonic spirits. The idea of spiritual drunkenness and spiritual fornication is repeated in Rev. 17:2; 18:3 and 19:2. The author of Revelation is trying to emphasize the idolatry of this group.⁵⁴ This is consistent with the idolatrous nature of the wicked of the sixth seal, the wicked of the trumpet woes and the wicked of the Third Angel. Please note that in Rev. 17:2 it is the earth dwellers that have drunk the wine of the fornication of Babylon. These are the same earth dwellers from the fifth seal and the trumpet woes. They are also synonymous with the earth dwellers that worship the beast and the image of the beast (Rev. 13:8, 12, 14).⁵⁵ In Revelation 17:8, the earth dwellers that worship the beast are mentioned again (cf. Rev. 13:3, 8). This seems to imply a direct relationship between the marked worshipers of the beast and the wicked inhabitants of Babylon. Later in Rev. 17:15, the wicked followers of Babylon are described in universal terms much like the wicked of the sixth seal of Rev. 6:15 and the followers of the beast in Rev. 13:16. Rev. 19:18-20 also describes this same universal group and the text makes explicit the connection between the wicked of the sixth seal and the wicked, marked worshipers of the beast/inhabitants of Babylon (see Appendix 1).

Another intratextual parallel occurs in Rev. 18:23 where Babylon is accused of deceiving the nations with sorcery. This parallels the false miracles of the land beast which appear to be the result of demonic power (Rev. 13:13-14; 19:20). Both Babylon and the false prophet use deceit to seduce the earth dwellers and nations to commit idolatry in the time of the end. This is similar to the deceptive work of Jezebel in the church of Thyatira. The false miracles of the demonic frog spirits in the sixth bowl also serve to deceive the kings of the earth and the whole world (Rev. 16:13-14). This deceptive work of demons is hinted at in Rev. 18:2 where Babylon has become the habitation of devils and the hold of every foul spirit and every unclean bird. Furthermore, this echoes the demonic activity that we find in the fifth and sixth trumpet where the demonic locusts and horsemen use their tails to afflict and

⁵³ White, *GC*, 603. "(Rev. 18:1-2, 4 quoted) ...As the teachings of spiritualism are accepted by the churches, the restraint imposed upon the carnal heart is removed, and the profession of religion will become a cloak to conceal the basest iniquity. A belief in spiritual manifestations opens the door to seducing spirits and doctrines of devils, and thus the influence of evil angels will be felt in the churches."

⁵⁴ White, *Lt27-1905.6*. "(Rev. 18:1-3 quoted) The vileness of character that marks many of those composing the religious bodies of today is placing them where God's wrath, unmixed with mercy, will be poured upon them. I might write more about this, but I will not dwell longer upon the dark picture."

⁵⁵ White, *Ms139-1903.12*. "The churches, represented by Babylon, are represented as having fallen from their spiritual state to become a persecuting power against those who keep the commandments of God and have the testimony of Jesus Christ. To John this persecuting power is represented as having horns like a lamb, but as speaking like a dragon."

apparently deceive the wicked. All these parallels help us to understand that the wicked of all these different judgment scenes are one and the same.

The punishment of the wicked inhabitants of Babylon provides more parallels that help us understand the relationship between the various groups of the wicked mentioned in the Apocalypse. In Rev. 18:4 the punishment of Babylon is described as “her plagues”. This appears to be another subtle clue that the trumpet plagues (*plegais*) (Rev. 9:20) and the bowl plagues (*plegas*) (Rev. 15:1) are synonymous with the plagues of Babylon (*plegai*) (Rev. 18:4). As we noted before, the fire, smoke and brimstone of the sixth trumpet woe is linguistically connected with the fire, smoke and brimstone of the Third Angel and the fire and smoke of the plagues of Babylon.⁵⁶ All of the wicked people who comprise these three groups have committed the same sin.⁵⁷ The wicked of the trumpet woes have rejected the seal of God. The wicked from Revelation 13 and 14 have accepted the mark of the beast. The wicked inhabitants of Babylon have fornicated with the harlot by drinking her abominable wine. All three groups are guilty of the same sin of idolatry in the time of the end. This is why the punishment of the three is described with similar language.

The call to come out of Babylon in Revelation 18:4 makes several allusions to some key OT/NT stories. Just as God called His people out of wicked Sodom just prior to its destruction, so God is calling His faithful to come out of end time Babylon just prior to her desolation. Just as God called His faithful people out of Babylon in the book of Jeremiah prior to its predicted punishment, so God calls His faithful not to participate in the sins of end time Babylon. Just as God called His faithful followers to abandon the apostate city of Jerusalem just before it’s desolation, so God calls His end time people to abandon mystical Babylon just prior to her desolation. There is no question that the wicked traits of the inhabitants of these OT and NT cities can be seen in the character of those that refuse to come out of Babylon. Rev. 18:5 says that the time to judge Babylon has come because her sins have reached unto heaven. The OT background of this verse points back to the wicked, unrepentant inhabitants of the cities of the plain (Gen. 18:20-21). The inhabitants of Babylon have the same immoral character and the same stubborn, unrepentant attitude. This reminds us of the unrepentant wicked of the sixth trumpet (Rev. 9:20-21) and the bowl judgments who refuse to repent of their sins (Rev. 16:9, 11, 21).

The intratextual connections between the kings of the earth/merchants of Babylon and the wicked of the sixth seal has already been extensively discussed. See the section on the wicked of the sixth seal. There is no doubt that the wailing, lamenting wicked of the sixth seal are synonymous with the crying, lamenting wicked inhabitants of Babylon. Furthermore, the intertextual connections between the wicked of the sixth trumpet woe and the wicked inhabitants of Babylon have already been discussed in the previous sections. There is strong evidence to connect the unsealed, idolatrous wicked of the trumpet woes with the idolatrous inhabitants of Babylon. Finally, we have noted the numerous intratextual connections between the marked worshipers of the beast and the idolatrous inhabitants of Babylon. It seems reasonable to assume that these two groups refer to the same end time wicked.

⁵⁶ Kuykendall, *Twelve Visions of John*, 548.

⁵⁷ White, *RH December 13, 1892, par. 1*, “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.”

The Characteristics of the Wicked in the Judgment Scene of Revelation 19 (Scene 5)

The description of the fall of Babylon continues in Revelation 19.⁵⁸ The judgment scene of Rev. 19:11-21 is the culmination of the punishment of Babylon and in many ways the culmination of the three cycles of judgment. Scholars have noted that there are numerous intratextual connections between this passage and the other judgment scenes of the Apocalypse.⁵⁹ These parallels provide unity and cohesion to the theology of judgment in the central portion of the prophecy of Revelation.⁶⁰ We can learn much about the characteristics of the wicked inhabitants of Babylon by carefully examining this passage. The text begins by presenting the Rider on the white horse who is called Faithful and True and in righteousness he doth judge and make war. The Rider on the white horse is Jesus and the text makes reference to the fifth seal through the use of some of the key words from that passage. Jesus is presented as the judge who will avenge the blood of his servants against the wicked earth dwellers. In other words, the wicked of Rev. 19 are guilty of the shedding the blood of the saints. This is also true of the wicked of the sixth seal, the wicked of the trumpet woes, the wicked of the bowl plagues and the wicked inhabitants of Babylon in Rev. 18.⁶¹ The Rider on the white horse who comes to make war with the wicked alludes back to the first seal where a Rider on a white horse breaks forth to conquer (Rev. 6:2). For some scholars these two cosmic warriors on white horses form a type of inclusion between the seals and the judgment of Babylon.⁶² Rev. 19:15 makes reference to the winepress of the wrath of God. This recalls the harvest of the grapes (Rev. 14:18-20) and the curse of the Third Angel (Rev. 14:10). This connects the wicked of Rev. 19 with the marked. Rev. 19:16 tells us the Rider on the white horse is King of kings and Lord of lord. This verse makes a reference back to the warrior Lamb of Rev. 17:14 who will defeat the beast and the kings of the earth who have gathered to make war against Him.⁶³

Next, Rev. 19:17-21 describes the supper of the Great God where the fowls of the earth gather to eat the flesh of the wicked. The OT background to the great supper scene is the battle of Gog and his enemy forces against the land of Israel in prophecy of Ezekiel 38-39.⁶⁴ The description of the wicked in Rev. 19:18 is pretty much identical with the unsealed wicked of the sixth seal⁶⁵ and the wicked marked of Rev. 13:16. This lets us know that the wicked of Rev. 19 are synonymous with the unsealed and the marked. This connection is made explicit in Rev. 19:20. Please note that the inhabitants of Babylon are also presented as a universal group in Rev. 17:15. Rev. 19:19 mentions the beast, the kings of the earth and their armies gathered together to make war against the Rider on the horse. This verse makes a strong allusion to the sixth bowl where the demonic spirits in the form of frogs come out of the mouth of the dragon, the beast and the false prophet to gather the kings of the earth and the whole world to war against God Almighty (Rev. 16:12-14, 16). Thus, the inhabitants of Babylon pictured in the judgment scene of Rev. 19:11-21 are synonymous with the wicked of the sixth bowl plague. This parallel is confirmed by the OT background of these two passages. Both passages allude to the battle of Ezekiel

⁵⁸ La Rondelle, *Biblical Concept of Armageddon*, 21-24.

⁵⁹ Kuykendall, *Twelve Visions of John*, 545-546.

⁶⁰ Bauckham, *Climax of Prophecy*, 17-21.

⁶¹ Decock, *The Symbol of Blood in the Apocalypse*.

⁶² Nicklas, *The Eschatological Battle*, 230-231.

⁶³ White, *Ms172-1899.28-30*. "The battle of Armageddon is soon to be fought. He on whose vesture is written the name, King of kings and Lord of lords, leads forth the armies of heaven on white horses, clothed in fine linen, clean and white. John writes, (Rev. 19:11-21 quoted)."

⁶⁴ Moskala, *Fulfillment of Gog and Magog Prophecy*. Nicklas, *The Eschatological Battle*. Burton, *The Millennium*.

⁶⁵ Kuykendall, *Twelve Visions of John*, 545.

38-39. This same passage will be alluded to in the post-millennial battle of Gog and Magog against the New Jerusalem (Rev. 20:7-9). Please note that Rev. 19:20 tells us that the beast and the false prophet will be cast into a lake of fire burning with brimstone. This punishment is identical to the punishment of the Third Angel (Rev. 14:10). The punishment is just, because the false prophet and the beast have deceived the wicked and caused them to receive the mark of the beast and to worship the image of the beast.⁶⁶ Later, in Revelation 20:10, Satan the deceiver of the nations will be thrown into the same lake of fire and brimstone. Finally, all those not written in the book of life will be thrown into the same lake of fire (Rev. 20:15; cf. Rev. 21:8). According to Rev. 13:8 and 17:8 it is the worshipers of the beast (the marked) that are not written in the book of life.

The Wicked in Revelation as the Recipients of the Message of the Three Angels

There is no question that the message of the Three Angels of Revelation 14 is one of the most crucial and central warnings of the Apocalypse and maybe of the entire biblical canon. According to some scholars this text is at the center of Revelation's chiasm and it appears to be the thematic turning point of the entire book.⁶⁷ The language of the introduction to these vital messages makes several references to the wicked mentioned in the book of Revelation. First of all, the literary structure of the introduction to the Three Angels has a remarkable similarity to the introduction of the three trumpet woes. As mentioned before, this parallel lets us know that the three trumpet woes and the punishment of the Third Angel is directed at the same group of wicked that have committed the same sin. According to Rev. 14:6, the messages of the Three Angels are directed at the earth dwellers. These are the same earth dwellers from the fifth seal (Rev. 6:10) and the earth dwellers from the trumpet woes (Rev. 8:13; cf. 9:21). They are also the same earth dwellers that worship the beast (Rev. 13:8; 17:8) and fornicate with the harlot (Rev. 17:2). The language of Rev. 14:6 also directs the message of the Three Angels to every nation (*ethnos*), and kindred (*phyle*), and tongue, and people. According to Rev. 13:7 this group is under the control of the beast power. The inhabitants of Babylon are also described in similar language in Rev. 17:15. Furthermore, as we have already seen, the terms *ethnos* and *phyle* are technical terms for the wicked in the book of Revelation (Rev. 1:7; 10:11; 11:2, 9, 18; 12:5; 14:8; 16:19; 17:15; 18:3, 23; 19:15; 20:3, 8). Although the messages of the Three Angels are meant for everyone including the righteous, there is no doubt, according to the literary connections that we have seen, that the message of the Three Angels is directed in a special way against the wicked from the judgment cycles of Revelation.

List of the Characteristics of the Five Groups of Wicked of the Three Judgment Cycles of Revelation

1. They are a universal group (Rev. 6:15; 13:16; 17:15; 19:18).
2. They persecute the faithful (Rev. 6:10; 8:13; 11:18; 13:13-14; 14:8; 16:4-7; 18:3, 6, 20, 24; 19:2).
3. They are idolaters (Rev. 6:16-17; 9:20-21; 13:4, 8, 12, 14-16; 14:8-11; 16:2; 17:2; 18:3; 19:2, 20).
4. They are deceived by demonic agents (Rev. 9:10, 19; 13:13-14; 16:13-14; 18:2, 23; 19:20).
5. They are unrepentant (Rev. 9:20; 16:9, 11, 14, 21; 17:14; 18:5; 19:19, 21).
6. They are the unsealed and the marked (Rev. 6:15, 17; 9:4; 13:16-17; 14:9, 11; 16:2; 19:20).
7. They are punished by fire, smoke and brimstone (Rev. 9:17-18; 14:9-11; 18:8-10, 15, 18; 19:3).

⁶⁶ White, *Ms27-1900.40*. "Read the nineteenth chapter of Revelation, and be afraid, all ye would insult your God by enforcing upon men the worship of the beast."

⁶⁷ Paulien, *Facebook Commentary on Revelation, Chapter 14*.

8. They suffer the wrath of the Lamb/God (Rev. 6:16-17; 11:18; 14:10; 16:19; 19:15).

Conclusion

We have examined and analyzed the characteristics of the wicked from the sixth seal, the trumpet woes, the marked of the second half of Revelation and the inhabitants of Babylon in Rev. 16-19. After careful consideration we have come to the conclusion that all five groups are guilty of the same sin and all five groups suffer a similar punishment. This leads us to believe that all five groups are synonymous or identical. They are all idolatrous, unrepentant, wicked people that will reject the protective seal of God and accept the mark of the beast in the time of the end. The repetition of the sin and the characteristics of these five groups is not haphazard or accidental. The Lord Jesus, through his servant John, is trying to emphasize the importance of the seal and the mark as the great test of the last days that shall come upon all the inhabitants of the earth (Rev. 3:10; cf. Luke 21:35).⁶⁸ It is the hope of the author that this brief study will serve to stimulate further analysis of these important, crucial eschatological prophecies. Thank you, God bless you and maranatha!

⁶⁸ White, *EW*, 36.2. "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."

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Appendix 1

Lists of the Wicked as a Universal Group in the Apocalypse

List of the wicked from the sixth seal (Rev. 6:15)

And the kings of the earth (*basileis tes ges*), and the great men (*megistanes*), and the rich men (*plousioi*), and the chief captains (*chiliarchoi*), and the mighty men (*dunatoi*), and every bondman (*doulos*), and every free man (*eleutheros*), hid themselves in the dens and in the rocks of the mountains;

List of the wicked from the mark of the beast time (Rev. 13:16)

And he causeth all, both small (*mikrous*) and great (*megalous*), rich (*plousious*) and poor (*ptochous*), free (*eleutheros*) and bond (*doulos*), to receive a mark in their right hand, or in their foreheads:

List of the wicked from the great supper of the God (Rev. 19:18)

That ye may eat the flesh of kings (*basileon*), and the flesh of captains (*chiliarchon*), and the flesh of mighty men (*ischyron*), and the flesh of horses, and of them that sit on them, and the flesh of all men, both free (*eleutheron*) and bond (*doulon*), both small (*mikron*) and great (*megalon*).

List of the wicked from the end time reign of Babylon (Rev. 17:15)

And he saith unto me, The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues.

Appendix 2

The Wicked Kings of the Earth in the Book of Revelation

Rev. 6:15

And the kings (*basileis*) of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains;

Rev. 16:14

For they are the spirits of devils, working miracles, which go forth unto the kings (*basileis*) of the earth and of the whole world, to gather them to the battle of that great day of God Almighty.

Rev. 17:2

With whom the kings (*basileis*) of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication.

Rev. 17:12

And the ten horns which thou sawest are ten kings (*basileis*), which have received no kingdom as yet; but receive power as kings (*basileis*) one hour with the beast.

Rev. 17:18

And the woman which thou sawest is that great city, which reigneth over the kings (*basileon*) of the earth.

Rev. 18:3

For all nations have drunk of the wine of the wrath of her fornication, and the kings (*basileis*) of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies.

Rev. 18:9

And the kings (*basileis*) 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,

Rev. 19:18

That ye may eat the flesh of kings (*basileon*), 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 (*basileis*) of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army.

Appendix 3

The Wrath (*Orge*) of the Lamb and of God

Rev. 6:16-17

And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath (*orges*) of the Lamb:

For the great day of his wrath (*orges*) is come; and who shall be able to stand?

Rev. 11:18

And the nations were angry, and thy wrath (*orge*) is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth.

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 (*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 (*orges*).

Rev. 19:15

And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath (*orges*) of Almighty God.

Appendix 4

The Earth Dwellers in the Book of Revelation

Rev. 3:10

Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth.

Rev. 6:10

And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?

Rev. 8:13

And I beheld, and heard an angel 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. 11:10

And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwelt on the earth.

Rev. 12:12

Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the inhabitants of the earth and of the sea! For the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.

Rev. 13:8

And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world.

Rev. 13:12

And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed.

Rev. 13:14

And deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live.

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,

Rev. 17:2

With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication.

Rev. 17:8

The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is.

Appendix 5

Parallels Between the Trumpets and Bowls

Seven Trumpets	Seven Bowls
Egypt plague motif	Egypt plague motif
Throne scene intro (Rev. 8:2-5)	Throne scene intro (Rev. 15:5-8)
Censer filled with fire (Rev. 8:5)	Bowls with plagues (Rev. 15:7)
No intercession (Rev. 8:5)	No intercession (Rev. 15:5-8)
Seven angels (Rev. 8:2, 6)	Seven angels (Rev. 15:1, 8; 16:1)
Earth affected (Rev. 8:7)	Earth affected (Rev. 16:2)
Sea turns to blood (Rev. 8:8-9)	Sea turns to blood (Rev. 16:3)
Rivers and fountains (Rev. 8:10-11)	Rivers and fountains (Rev. 16:4)
Sun, moon, and stars (Rev. 8:12)	Sun (Rev. 16:8-9)
Darkness (Rev. 9:2)	Darkness (Rev. 16:10-11)
Painful Stings (Rev. 9:5, 10)	Painful Sores (Rev. 16:2, 10-11)
Demonic Activity (Woes 1-2)	Demonic Activity (Rev. 16:13-14)
Woes on unsealed (Rev. 9:4)	Bowls on marked (Rev. 16:2)
Voice from altar (Rev. 9:13)	Voice from altar (Rev. 16:7)
River Euphrates (Rev. 9:14-21)	River Euphrates (Rev. 16:12-16)
Men unrepentant (Rev. 9:20-21)	Men unrepentant (Rev. 16:9, 11)
Men worship idols (Rev. 9:20)	Men worship image (Rev. 16:2)
Loud voices (Rev. 11:15)	Loud voice (Rev. 16:17)
Temple opened (Rev. 11:19)	Temple opened (Rev. 15:5)
Storm elements (Rev. 8:5; 11:19)	Storm elements (Rev. 16:18-21)

Appendix 6

Demonic Deception of the Wicked in Revelation

5 th Trumpet locusts afflict with tail	Rev. 9:5, 10
Land beast works miracles	Rev. 13:13-14
Frogs work miracles in the sixth bowl plague	Rev. 16:13-14
Babylon filled with demons, uses sorcery	Rev. 18:2, 23
False prophet deceives with miracles	Rev. 19:20
Satan deceives nations	Rev. 20:3, 8

Appendix 7

Punishment of the Wicked with Fire, Smoke and Brimstone

Sixth Trumpet/2 nd Woe	Rev. 9:17-18
3 rd Angel	Rev. 14:10-11
Fall of Babylon	Rev. 17:16; 18:8-10, 18; 19:3
False Prophet and Beast	Rev. 19:20
Satan	Rev. 20:10
Those not in the book of life	Rev. 20:15
The cowardly and wicked	Rev. 21:8

Appendix 8

The Wicked of the Sixth Trumpet and the Exclusion Lists

Rev. 9:20-21

And the rest of the men which were not killed by these plagues yet repented not of the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood: which neither can see, nor hear, nor walk: Neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts.

Rev. 21:8

But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death.

Rev. 21:27

And there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life.

Rev. 22:15

For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie.

Appendix 9

The Unrepentant Wicked of the Sixth Trumpet and the Bowl Plagues

Rev. 9:20-21

And the rest of the men which were not killed by these plagues yet repented not of the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood: which neither can see, nor hear, nor walk: Neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts.

Rev. 16:9

And men were scorched with great heat, and blasphemed the name of God, which hath power over these plagues: and they repented not to give him glory.

Rev. 16:11

And blasphemed the God of heaven because of their pains and their sores, and repented not of their deeds.

Rev. 16:21

And there fell upon men a great hail out of heaven, every stone about the weight of a talent: and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great.

Appendix 10

The Introduction to the Three Woes and the Three Angels

Rev. 8:13

And I beheld, and heard an angel 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. 14:6-7

And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, Saying with a loud voice...

Appendix 11

The Fifth Seal and the Wicked of the Central Section of Revelation

Rev. 6:9-10 – souls under the altar ask for justice/vengeance against the earth dwellers

Rev. 8:2-5 – fire from the altar thrown to the earth

Rev. 8:13 – woes against the earth dwellers

Rev. 9:13 – sixth trumpet, voice from golden horns of altar

Rev. 14:18 – harvest of the grapes, angel from the altar

Rev. 16:7 – 3rd bowl plague, voice from altar

Rev. 18:8, 20, 24 – God has judged and avenged the blood of his saints

Rev. 19:2 – God has judged the whore and avenged the blood of the saints

Rev. 19:11 – Jesus is faithful/true, judges in righteousness

Appendix 12

Linguistic & Thematic 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 (*basanision 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.

Rev. 19:3 And again they said, Alleluia. And her smoke rose up for ever and ever (*kapnos autes anabainei eis tous aionas ton aionon*)