

**The Theme of the *Maskilim* and the Danielic Calls to  
Wisdom in the Olivet Discourse and the Book of Revelation:  
Read, Understand, and Obey  
By Hugo Leon**



## **Dedication**

**To the members of the Daniel 12 Study Group and to all those who are striving to be part of the *maskilim* of the last days.**

**To God be the glory**

## Table of Contents

<b>I. Introduction</b>	<b>pg. 9</b>
<b>A. The Use of Citations, Allusions, and Echoes</b>	
<b>B. The Use of Allusions in Daniel and Revelation</b>	
<b>1. The Purpose of Allusions</b>	
<b>2. The Use of Intratextuality Within the Book of Revelation</b>	
<b>C. Conclusion</b>	
<b>II. The Theme of the <i>Maskilim</i> in the Book of Daniel</b>	<b>pg. 16</b>
<b>A. The Use of the Word <i>Maskilim</i> in the Old Testament</b>	
<b>1. The Use of the Word <i>Maskilim</i> in the Book of Daniel</b>	
<b>2. The Translation of the Hebrew Word <i>Maskilim</i> in the LXX of Daniel</b>	
<b>3. The Literary Structure of Daniel and the <i>Maskilim</i></b>	
<b>B. Daniel 11:30-35 and the Theme of the <i>Maskilim</i> Before the Time of the End</b>	
<b>1. Ellen White Sees a Repetition of the Historical Events of Daniel 11:31-36</b>	
<b>C. The <i>Maskilim</i> and the King of the North During the Time of the End</b>	
<b>1. First Section: Daniel 11:36-45 and the Theme of <i>Maskilim</i></b>	
<b>2. Second Section: Daniel 12 and the Theme of the <i>Maskilim</i></b>	
<b>a. The <i>Maskilim</i> are Liberated and Glorified by Michael</b>	
<b>b. The <i>Maskilim</i> and the Abomination of Desolation</b>	
<b>c. The <i>Maskilim</i> Are Blessed Because They Endure To the End</b>	
<b>d. The <i>Maskilim</i> and the Jubilee</b>	
<b>D. The <i>Maskilim</i> and the Chiastic Structure of Daniel 12</b>	
<b>E. Differences Between the <i>Maskilim</i> Who Live Before and During the Time of the End</b>	
<b>F. Parallelism Between the <i>Maskilim</i> of Daniel 1 and Daniel 12</b>	
<b>G. The <i>Maskilim</i> and the Cleansing of the Sanctuary of Daniel 8:14</b>	
<b>H. Conclusion</b>	
<b>III. The Theme of the <i>Maskilim</i> and the Danielic Call to Wisdom in the Olivet Discourse</b>	<b>pg. 43</b>
<b>A. The Prophecy of Daniel and the Olivet Discourse</b>	
<b>1. The Use of Daniel in the Olivet Discourse</b>	
<b>2. The Olivet Discourse an Exposition of Prophetic Mysteries</b>	
<b>B. The Question of the Disciples Asks For a “Sign”</b>	
<b>1. The Question of the Disciples in Mark 13:4 Makes an Allusion to Daniel 12:6-7</b>	
<b>2. The Disciples Connected the Destruction of the Temple with the Time of the End</b>	
<b>3. The Question of Matthew 24:3 Points to the Second Coming and the End</b>	
<b>4. Ellen White Says the Disciples Connected the Destruction of the Temple With the End</b>	
<b>C. Matthew 24:10-15 Makes Multiple Allusions to Daniel 12</b>	
<b>1. Matthew 24:9-10 Alludes to the Persecution of the <i>Maskilim</i></b>	
<b>2. Matthew 24:12 Alludes to Daniel 12:10</b>	

3. **Matthew 24:13 Alludes to Daniel 12:1, 12, 13**
  4. **Matthew 24:14 Alludes to the Preaching of the Gospel in Daniel 11 and 12**
  5. **The Words *Synteleias/Telos* in Matthew 24 Are Connected With Allusions to Daniel 12**
  6. **The Use of the Words *Telos/Synteleias* in the Prophetic Section of Daniel**
  7. **The Abomination of Matt 24:15 Answers the Request of the Disciples for a “Sign”**
  8. **Matthew 24:15 Quotes Daniel 12:11**
  9. **The Abomination**
  10. **The Images on the Roman Ensigns Were Considered Idolatrous**
  11. **Ellen White Stated the Roman Military Standards Were an Abomination for the Jews**
  12. **The Romans Planted Their Ensigns Around Jerusalem**
  13. **The Holy Place**
  14. **Ellen White Understood the Holy Place as the Holy Ground Around Jerusalem**
- D. The Abomination of Daniel 12:11 is the “Sign” Of the *Parousia* and the End**
1. **The Abomination of Daniel 12:11 is Connected to the Final Events of Daniel 12:7**
  2. **The Abomination Warning of Matt. 24:15 Also Directed to the Last Generation**
  3. **The Parallel Text of Luke 17:31 Applies the Abomination to the Second Coming**
  4. **Ellen White Also Saw Typology in Matt. 24:15-16**
  5. **The Entire Olivet Discourse a Typological Prophecy**
  6. **The Abominable “Sign” of the Aramaic Text of Matthew 24:15 and Mark 13:14**
- E. The Parenthetical Phrase of Matthew 24:15 “(Whoso Readeth, Let Him Understand)”**
1. **The Call to Read and Understand of Matt. 24:15 Alludes to the Wise of Daniel 12:4, 10**
  2. **Ellen White Calls the Last Generation to Fully Understand the Warning**
  3. **Those Who Read and Understand Are Called to Flee**
  4. **The Historical Fulfillment of the Command to Flee**
- F. The Great Tribulation of Matthew 24:21 Alludes to Daniel 12:1**
1. **The Abomination is a Precursor of the Great Tribulation**
  2. **The Elect of Matthew 24:22 Will Be Delivered from the Time of Trouble of Daniel 12:1**
  3. **The Cosmic Signs of Matthew 24:29 Are Connected to the Deliverance of Dan. 12:1**
- G. The Coming of the Son of Man Alludes to Daniel 7:13-14 and Daniel 12:1-2**
- H. The Elect of the Olivet Discourse and the Wise of Daniel**
1. **Ellen White Applies the Term “this generation” to the Last Generation**
  2. **Those Who Read and Understand Are Compared to Noah and Lot**
  3. **Those Who Read and Understand and the Parable of the Wise Servant in Matthew 24**
  4. **Those Who Read and Understand and the Parables of Matthew 25**
- I. Conclusion**
- IV. The Theme of the *Maskilim* and the Danielic Calls to Wisdom in the Book of Revelation pg. 90**
- A. The Danielic Call to Wisdom in Rev. 1:3**
1. **The Use of Daniel in Revelation 1**

**Ellen White Placed Emphasis on the Study of Revelation in the Context of Daniel**



- Ellen White Placed Emphasis on the Study of Revelation in the Context of Daniel**
- 2. The Blessing of Revelation 1:3 and the Call to “Hear the Words of the Prophecy”**
    - The OT and NT Background of the “Hearing Formula” in the Book of Revelation**
    - The Blessing of Revelation 1:3 and Matthew 13:16-17**
    - The Blessing of Revelation 1:3 Connected to the Last Crisis in Daniel and Revelation**
    - The Hearing Formula of Revelation 1:3 Alludes to Matthew 24:15**
    - The Blessing of Revelation 1:3 Connected to Revelation 22:7, 9-10**
    - The Texts of Revelation 1:3; 22:7, 10 Allude to Daniel 8:26; 12:4, 9-10, 12**
    - Revelation 22:10-11 Alludes to Daniel 12:10**
    - Ellen White States Not All Who Read and Hear Revelation Will Be Blessed**
  - 3. The Seven Churches of the Revelation and the “Hearing” Formula**
    - The Wicked/Rebellious Do Not Understand Parables and Prophecy**
    - The Theme of the *Maskilim* in the Church of Smyrna**
    - The Theme of the *Maskilim* in the Church of Thyatira**
    - The Theme of the *Maskilim* in the Church of Sardis**
    - The Theme of the *Maskilim* in the Church of Philadelphia**
    - The Theme of the *Maskilim* in the Church of Laodicea**
- B. The Throne Scene of Revelation 4-5 and the Danielic Theme of Judgment**
- 1. The Danielic Theme of Judgment in Revelation 4**
  - 2. The Danielic Theme of Judgment in Revelation 5**
  - 3. Ellen White Connects the Scroll of Revelation 5 With Daniel and Revelation 14**
- C. The Seven Seals and the Danielic Theme of Judgment**
- 1. The Fifth Seal and the Theme of the *Maskilim***
  - 2. The “How Long” Questions of Daniel and Revelation**
  - 3. Ellen White Connects the Fifth Seal With Daniel 12 and Revelation 18**
  - 4. The Cosmic Signs of the Sixth Seal Allude to Daniel 12:1 and Matthew 24:29**
  - 5. Revelation 7 and the Theme of the *Maskilim***
  - 6. The Four Winds and the Seal of God**
  - 7. The 144,000 Coming Out of Great Tribulation Alludes to the *Maskilim* of Daniel 12:1**
- D. The Trumpets of Revelation 8-9 and the Danielic Theme of Judgment**
- 1. The Fourth Trumpet Alludes to the Cosmic Signs of the Olivet Discourse and the Sixth Seal**
  - 2. The Fifth Trumpet Alludes to the 144,000 of Revelation 7 and the *Maskilim* of Daniel 12**
  - 3. The Inhabitants of the Earth of the Sixth Trumpet Allude to the Wicked of Daniel 12:10**
- E. The Danielic Call to Wisdom in Revelation 10:8-11**
- 1. The Mighty Angel and the Seven Thunders**
  - 2. The Oath of the Angel and the Prophecy of Daniel**

3. John Told to Eat, Prophecy and Measure
4. Ellen White and the Little Book of Revelation 10
5. The Mighty Angel of Revelation 10 Points Forward to the First Angel's Message
6. The Measuring of the Worshipers Connected to Daniel 12, Revelation 7, and Revelation 14
7. Ellen White Saw the Sabbath as the Test of God's People in the Time of the End
8. Ellen White Connects Revelation 10 with the Three Angel's Messages
9. The Theme of the *Maskilim* in Revelation 11
  - a. The Seventh Trumpet of Revelation 11 and the Danielic Theme of Judgment
11. The Theme of the *Maskilim* in Daniel 12
  - a. Excursus on the 3½ Times, the 42 Months, and the 1260 Days

#### F. The Danielic Call to Wisdom in Revelation 13:9

1. Revelation 13:1-10 Makes Multiple Allusions to the Book of Daniel
2. Revelation 13:9 Alludes to the Blessing of Revelation 1:3
3. The Call to Endure in Revelation 13:10 Alludes to Daniel 12:12 and the Olivet Discourse

#### G. The Danielic Call to Wisdom in Revelation 13:18

1. Allusions to Daniel in Rev 13:18
2. The Call to Wisdom of Revelation 13:18 Alludes to Matthew 24:15
3. The Purpose of the Call to Wisdom in Rev. 13:18
4. Ellen White Connects the Number 666 With Sunday Sacredness in the Time of the End
5. The Calls to Wisdom of Revelation 13:9 and 13:18 Connected to the Third Angel

#### H. The Danielic Call to Wisdom in Revelation 17:9

1. Allusions to Daniel in Revelation 17
2. The Use of the Word *Bdelygma* in the Revelation of Jesus Christ
3. The Harlot Woman and the Word *Bdelygma*
4. Ellen White Connects "Fornication" With Accepting the False Sabbath
5. The Wine of Her Abominations
6. Ellen White Connects the Wine of Babylon With False Doctrines
7. The Mother of the Abominations of the Earth
8. The Use of *Bdelygma* in Revelation 21-22
9. The Exclusion Lists of Revelation 21:8, 27 Refer to the Worshipers of the Beast
10. The Mystery of the Harlot and Allusions to Daniel in Revelation 17:7-9
11. The Call to Wisdom of Revelation 17:9 Alludes to Daniel 12:10 and Matthew 24:15
12. The Purpose of the Call to Wisdom in Revelation 17:9
13. Revelation 17:10-12, 17-18 Identifies the King of the North with the Harlot and the Beast
14. The "Wise" of Daniel 12:10 Connected to the Calls to Wisdom in Revelation 13:18 and 17:9
15. The Call to Wisdom of Revelation 17:9 Points the Reader Back to the Second Angel
16. Parallels Between Daniel 12:10, Matthew 24:15, and Revelation

**I. 144,000/Remnant Allude to the Theme of the *Maskilim***

1. Revelation 15 and the Theme of the *Maskilim*
2. Parallels Between the Call to “Hear” and the Call to Wisdom and Understanding

**J. The Seven Last Plagues and the Danielic Theme of Judgment**

**K. The Call to Come Out of Babylon of Revelation 18:4 and the Danielic Calls to Wisdom**

1. Allusions to Daniel in Revelation 18
2. The Glorious Angel Is Connected to the Mighty Angel of Revelation 10
3. The OT Background of the Command to Flee Babylon
4. The Call to Come Out of Babylon and the Call to Come Out of Jerusalem
5. Ellen White Connects the Call to Come Out of Babylon With the Call to Flee Jerusalem
6. Parallels Between The Desolation of Jerusalem and the Desolation of Babylon
7. Both Jerusalem and Babylon Must Drink the Wrath of God
8. Ellen White Compares the Blindness of Jerusalem With the Blindness of the Last Days
9. The Call to Come Out of Babylon Connected to the 144,000
10. The Warning of Revelation 18 and the Second and Third Angel’s Messages Are Parallel
11. Ellen White Saw Parallelism Between the Third Angel and the Call to Come Out of Babylon

**L. The Repetition of Base Texts and Motifs Helps to Connect the Different Sections of Revelation**

1. Linguistic & Thematic Markers Connecting the Third Angel with the Desolation of Babylon
  - a. Drinking the Cup of God’s Wrath
  - b. Tormented with Fire and the Smoke of Their Torment
  - c. Her Smoke Ascendeth Up For Ever and Ever

**M. The Centrality of the Three Angel’s Messages**

1. Revelation 14 and the Theme of the *Maskilim*
2. Allusions to Daniel in Revelation 14
3. The Vision of the 144,000 in Revelation 14:1-5 Alludes to the *Maskilim* of Daniel 12:10
4. The First Angel and the Theme of the *Maskilim*
5. The Second Angel and the Fall of Babylon Alludes to the Book of Daniel
6. The Structure of the Second and Third Angel’s Message is Patterned After Daniel 12:11-13
7. The Warning of the Third Angel and the Warning to Come Out of Babylon Allude to Daniel
8. Ellen White Connects the Three Angel’s Messages with the Unsealed Prophecy of Daniel

**N. The Throne Scene of Revelation 19 and the Danielic Theme of Judgment**

1. The Marriage Metaphor of Revelation 19:6-9 Alludes to the *Maskilim* of Daniel 12
2. Revelation 19:11-16 Alludes to Daniel 7 and 12

**O. Revelation 20, the Motif of the *Maskilim*, and the Danielic Theme of Judgment**

**1. The Judgment Scene of Revelation 20 Alludes to Daniel 7 and 12**

**P. The Last Blessings and the Final Exhortations of Revelation 21-22 As Calls to Wisdom**

**1. The Theme of the *Maskilim* in Revelation 21**

**2. The Theme of the *Maskilim* in Revelation 22**

**3. The Hearing Formula and the Final Call of the Spirit**

**4. The Influence of Daniel on the Entire Structure and Theme of the Book of Revelation**

**Q. Conclusion**

**V. Bibliography**

pg. 242

**VI. Index: Ellen G. White Sources**

**VII. Appendices**

**A. Appendix I - Commentaries on the Abomination of Desolation**

**B. Appendix II - Illustrations of the Roman Military Standards of Antiquity**

**C. Appendix III – Proposed Chiastic Structures of the Olivet Discourse**

**The Theme of the *Maskilim* and the Danielic Calls to Wisdom in the Olivet Discourse and the Book of Revelation: Read, Understand, and Obey**  
By Hugo Leon

## Introduction

The purpose of this paper is to examine the motif of the Danielic *maskilim* (Dan. 1:4; 11:33, 35; 12:3, 10) and to identify and study the six Danielic calls to wisdom in the Olivet Discourse and the Revelation of Jesus Christ (Matt. 24:15; Rev. 1:3; 10:8-10; 13:9; 13:18; 17:9). These six calls are all connected to the vital warnings of the Synoptic Eschatological Discourse and the Apocalypse of John and they are all connected to the wise (*maskilim*) of Daniel 12:4, 10. These calls to wisdom are key passages that allude to the end time wisdom necessary to understand the important apocalyptic symbols of these eschatological prophecies. Thus, the Danielic calls to wisdom play a crucial role in the interpretation of the abomination of desolation, the open scroll of Revelation 10, the two Beasts of Revelation 13, the Three Angels Messages, the vision of the Harlot, and the call to come out of Babylon in the prophecy of Revelation. Furthermore, the Olivet Discourse borrows heavily from the prophetic section of Daniel<sup>1</sup> and its central warning, the abomination of desolation, is dependent upon a correct understanding of its Danielic origins. Likewise, some key parts of Revelation can only be understood when they are interpreted in the context of Daniel.<sup>2</sup> This is especially true of the second half of the book that contains the two central warnings of the Three Angels and the call to come out of Babylon. The visions of the Ulai and the Hiddekel were given to Daniel to show him what should befall his people in the last days (Dan. 8:17, 19; 10:14).<sup>3</sup> These visions were sealed until the time of the end (Dan. 8:26; 12:4, 9-10; cf. Is. 29:11-12; Acts 1:7; 1 Pet. 1:10-12; Rev. 10:4).<sup>4</sup> Nevertheless, the promise was given that in the time of the end “knowledge” of the prophecy would increase and the “wise” would understand the sealed portion of the prophecy (Dan. 12:4, 10).<sup>5</sup> The Hebrew canon associates Daniel with the books of wisdom and the verb “to understand” is one of the key words in the prophecy.<sup>6</sup> Likewise, the Olivet Discourse and the book of Revelation also allude to the need to “understand” and exercise “wisdom” in regards to end time prophecy (Matt. 24:15; Rev. 13:9, 18; 17:9). Ellen White identifies Daniel 12 as a crucial wisdom passage for the end time people of God.<sup>7</sup> As we shall see, Daniel 12 provides a critical OT background context for the interpretation of several important eschatological passages in the Olivet Discourse and the book of Revelation. Finally, this study will also attempt to identify and examine the numerous allusions to the *maskilim* that appear in the Olivet Discourse and the book of Revelation.

<sup>1</sup> Hartman, *Prophecy Interpreted*, 145-177.

<sup>2</sup> Sims, *A Comparative Literary Study*, 43.

<sup>3</sup> White, *TM*, 112. “The light that Daniel received from God was given especially for these last days. The visions he saw by the banks of the Ulai and the Hiddekel, the great rivers of Shinar, are now in process of fulfillment, and all the events foretold will soon come to pass.” See also Beale, *A NT Biblical Theology*, 111-112. Beale & Gladd, *Hidden But Now Revealed*, 42-43. Jenks, *Antichrist Myth*, 42-43.

<sup>4</sup> Pfandl, *Time of the End in Daniel*, 395-430. Newton, *Prophecies of Daniel*, 249-251. Lambert, *Genuine New Light*, 82-83, 127-128, 148. Beale & Gladd, *Hidden But Now Revealed*, 40-41. F. Fowler, *Secrets of Dan. 8-12*, 12.

<sup>5</sup> Doukhan, *Vision of the End*, 108. Ford, *Daniel*, 161. Beale & Gladd, *Hidden But Now Revealed*, 40, 275. Gooding, *Literary Structure of Daniel*, 79. Newton, *Prophecies of Daniel*, 250-251. McCready-Price, *Greatest Prophet*, 142.

<sup>6</sup> Doukhan, *Secrets of Daniel*, 10.

<sup>7</sup> White, *LDE*, 15.4. “Let us read and study the twelfth chapter of Daniel. It is a warning that we shall all need to understand before the time of the end.”

## The Use of Citations, Allusions, and Echoes

This paper is primarily an intertextual and thematic study.<sup>8</sup> Thus it is important to discuss methodology and the use of citations, allusions, and echoes.<sup>9</sup> Although much has been written about intertextuality, there is no scholarly consensus on the criteria for the identification and the classification of allusions to the OT in the NT.<sup>10</sup> This is a significant limitation for this study because some will question the strength of the parallels presented. Nevertheless, in this paper any thematic or linguistic parallel that occurs between the book of Daniel and the prophecies of Matthew 24 and Revelation, whether strong or weak, has been listed as an “allusion”. The LXX (OG and Theo) has been utilized in the comparison of Daniel with the NT.<sup>11</sup> It should be noted that the NT writers, including John the Revelator, quoted from both the LXX OG and Theo of Daniel.<sup>12</sup> Lexical references come from the lexicons of Gesenius (OT) and Thayer (NT).<sup>13</sup> This study respects the historical-grammatical method of interpretation as taught by the Seventh-day Adventist Church.<sup>14</sup> Intertextuality as a method of interpretation appeals to us because it is based on the biblical principle of scripture interprets scripture (Dan. 9:20; Is. 28:10, 13; John 5:39; Luke 24:25-27, 44-45; Acts 17:11; 1 Cor. 2:13; cf. 1 Pet. 1:10-12; 2 Pet. 1:20).<sup>15</sup> Jesus seems to have endorsed intertextuality as an important method of prophetic interpretation when he explicitly instructed His followers to read and understand the abomination prophecy of Daniel in order to comprehend His Synoptic Eschatological Discourse (Matt. 24:15). Ellen White also encouraged an intertextual approach to the interpretation of Daniel and Revelation.<sup>16</sup>

## The Use of Allusions in Daniel and Revelation

The apocalyptic prophecies of Daniel and Revelation both use allusions to other biblical books in their eschatological sections. Both prophecies use parallelism and recapitulation to add further details to

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<sup>8</sup> Hasel advocated intertestamental and intertextual studies based on themes or motifs that appear throughout the biblical canon. See Hasel, *Old Testament Theology*, 113-114, 191-192. For three excellent studies on the use of Daniel in the NT see Beale, *Use of Daniel in Revelation*, Vetne, *Use of Daniel in the Gospels*, B. Reynolds, *Echoes of Daniel in 1 and 2 Thessalonians*. Also, Quispe has written on the history of the SDA interpretation of the book of Revelation. See *The Apocalypse in Seventh-day Adventist Interpretation*.

<sup>9</sup> For an excellent study on this issue see Beale, *Handbook of NT Use of the OT*.

<sup>10</sup> Paulien, *NT Use of the OT*, 167-169. B. Reynolds, *Echoes of Daniel*, 18-27.

<sup>11</sup> Unless stated otherwise all LXX quotations come from the Blue Letter Bible website ([www.blueletterbible.org](http://www.blueletterbible.org)).

<sup>12</sup> Di Lella, *History of Greek Daniel*, 592-593. Beale, “Reconsideration of Daniel in the Apocalypse.” *Biblica*, Vol. 67, No. 4 (1986), pp. 539-543.

<sup>13</sup> These lexical references are available on the [blueletterbible.org](http://blueletterbible.org) website.

<sup>14</sup> See Davidson, “Interpreting Scripture According to Scripture”, *Perspective Digest*, Vol. 17, Issue 2. Swearingen, *Historicist Survey of Daniel 10-12*, 3-12.

<sup>15</sup> White, *Evangelism*, 581. White, *4T*, 199. Were, *King of the North*, 23-27. Were, *Principles of Interpretation*, 7-9, 13-16. Graves, *Eschatological Rest in Lev. 25-26*, 206. For a good summary of SDA principles of intertextuality see Diop, *Innerbiblical Interpretation*.

<sup>16</sup> White, *TM*, 112-117. White, *17MR*, 19. See also her intertextual analysis of Dan. 7:25 and 2 Thess. 2:4, GC, 446.1. “Says Daniel, of the little horn, the papacy: “He shall think to change times and the law.” Daniel 7:25, R.V. And Paul styled the same power the “man of sin,” who was to exalt himself above God. One prophecy is a complement of the other.”



subjects already discussed.<sup>17</sup> Both prophecies have a chiasmic structure that covers similar themes.<sup>18</sup> Daniel uses the language and themes of his narrative stories in the prophetic section of his book.<sup>19</sup> Daniel makes allusions to the stories and themes of older biblical books like the tower of Babel in Genesis, the Exodus motif in the Torah, the Day of Atonement in Leviticus, etc.<sup>20</sup> He also uses the language of the covenant which is present in the Hebrew books of history<sup>21</sup> and the prophecies of Isaiah, Ezekiel, and Jeremiah.<sup>22</sup> Some of the symbolic characters in the eschatological half of Daniel make allusions both to the narrative part of Daniel (Dan. 1-6) and the OT prophets (eg. The King of the North alludes to Belshazzar in Daniel 5 and to the King of Babylon in Isaiah 14).

The book of Revelation, like the book of Daniel, makes extensive use of allusions, echoes, and parallels. Indeed, Revelation has been called a mosaic of all the other books in the biblical canon.<sup>23</sup> John the Revelator freely used words and phrases from the Greek translations of the OT. Scholars have also noted that although John wrote in Greek he appears at times to have used the syntax of the Hebrew/Aramaic texts of the Bible.<sup>24</sup> Revelation also appears to do something similar to Daniel by using

<sup>17</sup> Rodriguez, *Future Glory*, 18. Doukhan, *Secrets of Revelation*, 15. Ford, "Daniel 8-12, and "The Time of the End" (Part II)", *The Ministry*, March 1964, Vol. 34, No. 3, 32-34. Scheetz, *Canonical Intertextuality*, 85-128. Siew, *The War Between the Two Beasts and the Two Witnesses*, 20. Mora, *Dios Defiende a Su Pueblo*, 9. Mueller, *Recapitulation in Revelation*. Were, *Principles of Interpretation*, 27-34.

<sup>18</sup> Hamilton, *With the Clouds*, 205-208. D. Wood discusses the structure of the Apocalypse in his on-line article "The Structure of the Apocalypse". Strand, *Eight Basic Visions*, 35-50. Stefanovic, *Revelation*, 24-50. For an excellent study on chiasmic structures in biblical literature see McCoy, Chiasmus, *CTS* 9 (Fall 2003) 18-34.

<sup>19</sup> Eg. Davies sees the themes of the vindication and deliverance of the "wise" as encompassing both the narrative and prophetic sections of the book. P. Davies, *Daniel*, 111-112. "Indeed, the association between the activity and the vindication of the 'wise' of chs. 11-12 and the wise heroes of chs. 1-6 is the key to the unity of the book." See also Z. Stefanovic, "Thematic Links Between the Historical and Prophetic Sections of Daniel", *AUSS*, 1989, Vol. 27, No. 2, 121-127 and "Daniel: A Book of Significant Reversals", *AUSS*, 1992, Vol. 30, No. 2, 139-150. Hartman, *Prophecy Interpreted*, 146-147. Ford, *Abomination in Eschatology*, 150-152. Steele, *Resurrection in Daniel*, 85, 216-228. Probstle, *Truth and Terror: Daniel 8:9-14*, 736-738. Sims, *A Comparative Literary Study*, 11, 15-20, 45. Chase, *Resurrection in Daniel 12:2*, 49-56. Gane, *Genre and Interpretation of Daniel*, 137-148. Scheetz, *Canonical Intertextuality*, 85-86. Petersen, *Prayers in Daniel*, 321-327. Z. Stefanovic, *Kings in Daniel*, 383-394. Portier, *Theologies of Resistance*, 13-16, 29-38. Hamilton, *With the Clouds*, 66-75. Ford, *Daniel*, 76-77. Gooding, *Literary Structure of Daniel*, 43-80.

<sup>20</sup> Kim, *Literary Allusions in Daniel to Genesis and Ezekiel*. Baez, *Allusions to Genesis 11:1-9 in the Book of Daniel*. Lester, *Daniel Evokes Isaiah*. Graves, *Eschatological Rest in Lev. 25-26*, 246-254.

<sup>21</sup> For a discussion on the use of the phrase "holy covenant" in the book of Daniel see Van Der Kooij, "The Concept of Covenant in the Book of Daniel", 495-501.

<sup>22</sup> Theophilus, *Abomination in Matthew 24:15*, 178-190, 192-194. Ray, *Abomination in Dan. 9:27*, 208-209. Price, *Desecration and Restoration of the Temple*, 364-366. See also Scheetz, *Canonical Intertextuality*, 129-146. Portier, *Theologies of Resistance*, 45-49. Henze, *Scripture in Daniel*, 279-307. Hamilton, *With the Clouds*, 148-149. Wooden, *Daniel and Manticism*, 271-292.

<sup>23</sup> Linton, *Intertextuality in Revelation*, 106-110. White, AA, 585. Were, *Principles of Interpretation*, 59-77. Were, *The Woman and the Beast*, 122.

<sup>24</sup> Moyise, *Language of the OT in the Apocalypse*, 97-113. Thompson, *Apocalypse and Semitic Syntax*, 102-108. Doukhan, *Secrets of Revelation*, 10-11. Newport, "Some Greek Words With Hebrew Meanings in Revelation", *AUSS*, 1988, Vol. 26, No. 1, 25-31. Newport, "Semitic Influence in Revelation", *AUSS*, 1987, Vol. 25, No. 3, 249-256. Smolarz, *Marriage in Revelation*, 14-17, 31. Linton, *Intertextuality in Revelation*, 62-71. Hultberg, *Messianic Exegesis in the Apocalypse*, 45-47. Siew, *The War Between the Two Beasts and the Two Witnesses*, 10-15. Wiklander, *An Exegetical Reading of Revelation 14:6-13*, 280. Koester, *Revelation*, 127. Beale, *Solecisms in the Apocalypse*, 421-446.

the language and themes of the messages to the seven churches in the second half of the book of Revelation.<sup>25</sup> The Apocalypse appears to allude to the language and the stories of almost every book in the biblical canon.<sup>26</sup> Nevertheless, allusions to the OT seem to predominate in the book of Revelation.<sup>27</sup> Although scholars debate which OT book has the most influence on the book of Revelation, it appears that the prophecies of Daniel are the key context for some of the most important chapters of the Apocalypse (Rev. 1, 4-5, 10-14, 17-18).<sup>28</sup> Some characters in Revelation allude both to the messages to the seven churches and the Old Testament (eg. the Harlot Babylon alludes to “Jezebel” in the church of Thyatira,<sup>29</sup> to the OT queen Jezebel, to the King of the North in Daniel 11-12, as well as the two kings of Babylon, Nebuchadnezzar and Belshazzar). OT allusions even influence the macrostructure of the Apocalypse.<sup>30</sup>

This clay cylinder was inscribed in Akkadian cuneiform in the 6th century BC by the Neo-Babylonian King Nabonidus. It refers to his son Belshazzar and was discovered at Ur in the 19th century.

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<sup>25</sup> Pollard, “The Function of *Loipos* in the Letter to Thyatira”, *AUSS*, Vol. 46 (2008), No. 1, 45-63. Sims, *A Comparative Literary Study*, 67-68, 89-90, 118. La Rondelle, *The Trumpets in Their Context*, 82. Thiele, *Outline Studies in Revelation*, 52-53. Duff, *Wolves in Sheep’s Clothing*, 69-76. Shea, *History/Eschatology in Daniel*, 198-205. Beale, *Revelation*, 132-133. Wahlen, *Heaven’s View of the Church*, 145-156.

<sup>26</sup> Paulien, *Allusions, Exegetical Method, and the Interpretation of Revelation 8:7-12*, 12-17. White, *Acts of the Apostles*, 585.1. “In the Revelation all the books of the Bible meet and end.”

<sup>27</sup> E. Gane, *Heaven’s Open Door*, 8-9. For some excellent studies on the Use of the OT in Revelation see Paulien, “Interpretation of Rev. 8:7-12”. Beale, *Use of Daniel in Revelation*. Reynolds, “The Sodom, Egypt, Babylon Motif in the Book of Revelation”. Mulzac, “The “Fall of Babylon” Motif in the Books of Jeremiah and Revelation”, *JATS*, 8/1-2 (1997): 137-149. Bandy, *The Prophetic Lawsuit in Revelation*. Moyise, *The OT in the Revelation*. Fekkes, *Isaiah in Revelation*. Ruiz, *Ezekiel in the Apocalypse*. Vogelgesang, *The Interpretation of Ezekiel in Revelation*. Isbell, *Exodus Typology in the Apocalypse*. Kim, *Song of Moses in Revelation*. Kio, *Exodus as a Symbol of Liberation in the Book of the Apocalypse*. Doukhan, *Secrets of Revelation*. Ruiz, *Ezekiel in the Apocalypse*. Smolarz, *Marriage in Revelation*, 1-39. Campbell, “Findings, Seals, Trumpets and Bowls” *WTJ* 66.1 (Spring 2004): 91-92. Wilson, *Charts on Revelation*, 25-30. Hiner, *Angel of Revelation 10*, 106-108. Burrell, *Periodization in the Apocalypse*, 46-48.

<sup>28</sup> Beale, “The Influence of Daniel Upon the Structure and the Theology of John’s Apocalypse”, *JETS* 27/4 (1984) 413-423. Sims, *A Comparative Literary Study*, 43, 63. Lehmann, *Relationships Between Daniel and Revelation*, 139-140. La Rondelle, *Babylon: Anti-Christian Empire*, 165-166, 173-174. Contra see Moyise, *The OT in the Book of Revelation*, 59-63.

<sup>29</sup> Smolarz, *Marriage in Revelation*, 282-283.

<sup>30</sup> For a good discussion on allusions and the structure of Revelation see Mach, *Macrostructure of the Apocalypse*.



### The Purpose of Allusions

How do we make sense of all these citations, allusions, echoes, and parallels? How do we determine the strength of an allusion? What is the purpose or the theological significance of an allusion or a cluster of allusions in a certain text?<sup>31</sup> These are all important and challenging questions to any interpreter of Daniel and Revelation. Allusions to the OT, whether strong or weak, help the reader of Revelation interpret the symbols of the Apocalypse.<sup>32</sup> Allusions build hermeneutical bridges between two separate texts. These “bridges” give the reader a hermeneutical “key” to unlock the meaning of an apocalyptic symbol. For example, is the Sea Beast of Revelation 13 Nero, the Papacy, or some other power? Scholars have noted that the description and actions of the Sea Beast in Revelation 13:1-10 allude to the characteristics of the Little Horn of Daniel 7. Thus the reader has a parallel symbol or prophecy that may help shed some light on the interpretation of the Sea Beast. In other words the symbolism of the Sea Beast of Rev. 13 has to be interpreted in the OT context of Dan. 7.<sup>33</sup> This helps the reader identify the Sea Beast with the Little Horn of Dan. 7 and not with Nero or some other power. In other words, allusions in the book of Revelation serve the purpose of giving the reader the correct OT context for the proper interpretation of its prophetic symbols. Without the proper context, the reader is left to speculate on the identity of the prophetic symbol and this can lead to erroneous conclusions. Scholars have also noted that John may allude to one OT verse in the Revelation, but in order to fully understand the context of the allusion it is often necessary to study the entire OT passage that has been referenced.<sup>34</sup> In short, OT allusions are hermeneutical tools to help the reader interpret the symbols of apocalyptic prophecy.

<sup>31</sup> Paulien, “Dreading the Whirlwind: Intertextuality and the Use of the Old Testament in Revelation”, *AUSS* 2001, Vol. 39, No. 1, 5-22. “Criteria and the Assessment of Allusions to the Old Testament in the Book of Revelation” in *Studies in the Book of Revelation*. “Ellusive Allusions” *BR* 23 (1988) 37-53. Also Vetne, *Use of Daniel*, 4-10. DeSilva, *Seeing Things John’s Way*, 147-174. Hiner, “Angel of Revelation 10”, *JATS*, 8/1-2 (1997): 106-108.

<sup>32</sup> Paulien, *Interpretation of Revelation 8:7-12*, 12-15. White, *COL*, 126, 128.

<sup>33</sup> Burrell, *Periodization in the Apocalypse*, 161.

<sup>34</sup> Rusten, *Sign of the Son of Man*, 5.



Three warriors on ancient wall from Babylon.

### The Use of Intratextuality Within the Book of Revelation

The structure of the Apocalypse is complex and multilayered.<sup>35</sup> Intratextuality appears to be another important method of interpretation in the book of Revelation.<sup>36</sup> Thus, there are numerous parallels present within the Apocalypse. Parallelism between two texts in the same prophecy seems to be a common method of explaining a prophetic symbol. This intratextual method helps the reader understand the meaning of an apocalyptic text. For example Rev. 14:8 mentions the fall of Babylon but goes no further. The reader is left asking the question, who is Babylon? Later, in Revelation 16:12-19:4 we have an extensive explanation concerning the identity and fall of Babylon.<sup>37</sup> Another example is the “testimony of Jesus” in the Rev. 12:17. Later in Rev. 19:10 we are told explicitly that the testimony of Jesus is the spirit of prophecy. The repetition of key words and phrases in the book of Revelation also serves as an interpretive tool for the reader.<sup>38</sup> This intratextual method of interpretation appears to have

<sup>35</sup> Bandy, *Layers of the Apocalypse*.

<sup>36</sup> Mueller has written a dissertation demonstrating the importance and complexity of the intratextual connections in the book of Revelation. See Mueller, *Microstructural Analysis of Revelation 4-11*. See also Bandy, *Layers of the Apocalypse*, 487-490. Burke, *Intertextuality as an Interpretive Key to Revelation*, website academia.edu, 2013. Burrell, *Periodization in the Apocalypse*, 91-92. Bauckham, *Climax of Prophecy*, 22-29. Heil, *The Fifth Seal as a Key to the Book of Revelation*. Were, *Principles of Interpretation*, 30-34.

<sup>37</sup> Ladd, *Revelation*, 221.

<sup>38</sup> For example Fekkes, *Isaiah in Revelation*, 204. “Rev. 14.6-13 forms a prelude to the bowl series judgment which contains final premonitory exhortations. In vv. 8-11 the fate of those who refuse to disassociate themselves from Babylon and the beast is taken up. The function of this section as an anticipatory warning and its relationship to the main Babylon prophecy of 16.19-19.4 is formally indicated by a literary technique peculiar to John: the repetition of base texts and motifs. Each of the OT texts adopted in 14.8-11 subsequently reappears in the Babylon prophecy of 16.19-19.5. Probably by design, then, 14.8-11 serves as an epitome of Babylon’s judgment, which begins with the fall of the city (14.8 // 16.19; 18:2), and concludes with the eternal consequences of its judgment, reflected in the fate of its clients (14:11 // 19.3, 20).” See also Yarbro-Collins, *Combat Myth in Revelation*, 16-31. Bandy, *Layers of the Apocalypse*, 161-167, 469-499. Ruiz, *Ezekiel in the Apocalypse*, 230-257.

been common among ancient exegetes.<sup>39</sup> For example we find several passages describing an angel speaking in a loud voice (*phone megale*) (Rev. 5:2; 7:2; 8:13; 10:3; 14:7, 9; 15, 18; 18:2; 19:17). We find elements from the throne scene of Revelation 4-5 in several introductory scenes (Rev. 6:9-11; 8:2-5; 11:19; 15:5-8; 19:1-9).<sup>40</sup> Phrases from the description of the risen Christ (Rev. 1:12-18) are repeated in the introduction of each message to the seven churches.<sup>41</sup> The language of the Third Angel is used to describe the fall of Babylon.<sup>42</sup> The book of Revelation also compares and contrasts opposing symbols. We have the seal of God vs. the mark of the Beast, the pure woman vs. the harlot woman, the worship of the Creator vs. the worship of the Beast, etc.<sup>43</sup> All of these parallels serve a purpose. They create literary connections that help the reader interpret the apocalyptic text of Revelation.<sup>44</sup> As we shall see, John has used this method to place emphasis on the importance of the Three Angels Messages of Revelation 14.

## Conclusion

With this introduction in mind, we are now ready to identify and analyze the motif of the *masikilim* in the book of Daniel, the Olivet Discourse and the book of Revelation. We shall also identify and analyze the six Danielic calls to wisdom in the Olivet Discourse and the Apocalypse. As we shall see, the use of OT allusions, especially to Daniel, will play a crucial role in the interpretation of the Olivet Discourse and the symbols of the book of Revelation. Furthermore, the use of intratextuality within the book of Revelation will also play an important role in the interpretation of this prophecy. We would do well to pay close attention to the warnings of these prophecies (Rev. 1:3; cf. Deut. 29:29; Zech. 7:12; 1 Cor. 10:11; 2 Peter 1:19).<sup>45</sup> By the power of the Holy Spirit, we can understand end time prophecy (Am. 3:7; Dan. 12:10; Jn 6:45; 16:13; cf. Dan. 2:21-23, 28-30, 45, 47; 4:8-9, 18; 5:11-12, 14).<sup>46</sup>

<sup>39</sup> Lupieri, *Apocalypse*, 99-100. Bauckham, *Climax of Prophecy*, 29, 299-300, 302. Diop, *Innerbiblical Interpretation*, 136-141. For a good study on ancient Jewish exegesis see Instone, *Jewish Exegesis Before 70 CE*.

<sup>40</sup> Heil, *Fifth Seal as a Key to Revelation*, 220-243.

<sup>41</sup> Mueller, *Microstructural Analysis*, 460-495. Treiher, *Dia de Expiacion*, 450-451. Kistemaker, *Revelation*, 9-10. Ford, *Crisis! Vol. 1*, 62. Stefanovic, *Revelation*, 108-109. Hamilton, *Revelation*, 47.

<sup>42</sup> E. Reynolds, *Sodom, Egypt, Babylon Motif in Revelation*, 237.

<sup>43</sup> Kistemaker, *Revelation*, 6-7. Were, *Certainty of Third Angel*, 55-56. Wilson, *Charts on Revelation*, 56-57.

<sup>44</sup> See Kirby, *Repetition in the Book of Revelation*.

<sup>45</sup> Hayden, *Vision by the Tigris*, 15-16.

<sup>46</sup> White, *17MR*, 19. "Prophecy has been fulfilling, line upon line. The more firmly we stand under the banner of the third angel's message, the more clearly shall we understand the prophecy of Daniel; for the Revelation is the supplement of Daniel. The more fully we accept the light presented by the Holy Spirit through the consecrated servants of God, the deeper and surer, even as the eternal throne, will appear the truths of ancient prophecy; we shall be assured that men of God spake as they were moved upon by the Holy Ghost. Men must themselves be under the influence of the Holy Spirit in order to understand the Spirit's utterances through the prophets. These messages were given, not for those that uttered the prophecies, but for us who are living amid the scenes of their fulfillment." See also White, *1MR*, 195.3. White, *ST*, April 25, 1906. White, *Lt141-1897 (May 5, 1897) par. 39*.





Reconstruction of the Babylonian Ishtar Gate in the Pergamon Museum in Berlin.

### **The Theme of the *Maskilim* in the Book of Daniel**

According to the text of Daniel 12, there will be two main groups of people in the covenant community in the time of the end. One group is called the wise or the *maskilim* and the other group is called the wicked or the *reshaim*. The wise keep the covenant and the wicked do “wickedly” against the covenant (Dan. 12:10; cf. 11:32).<sup>47</sup> We are told that the wise “*maskilim*” of Daniel 12:4, 10 will read and understand the sealed prophecy of Daniel in the time of the end, whereas their wicked counterparts (*reshaim*) will not be able to understand the prophecy (Dan. 12:10; cf. Is. 29:11-12).<sup>48</sup>

**Daniel 12:4** ...many shall run to and fro, and knowledge (*da'ath/gnosis - Theo*) shall be increased.

**10** ...the wicked (*reshaim/anomoi*) shall do wickedly: and none of the wicked shall understand; but the wise (*maskilim/dianooumenoi, noemones-Theo*) shall understand.

<sup>47</sup> Davies, *Daniel*, 109. Mickelsen, *Daniel and Revelation*, 152-154. For the historical context of biblical covenants see Lopez, “Israelite Covenants In The Light Of Ancient Near Eastern Covenants, Parts 1 & 2”, *CTSJ*, 2003 and 2004. J. Du Preez, *Ancient Near Eastern Vassal Treaties and the Book of Revelation: Possible Links*, 33-43. Shea, *Covenantal Form in the Seven Churches*, 71-84.

<sup>48</sup> Z. Stefanovic, *Daniel*, 444. Maxwell, *God Cares: Daniel*, 303.



The *maskilim* and the *reshaim* are important because these two groups are alluded to in the Olivet Discourse and the book of Revelation.<sup>49</sup> As we shall see, the theme of end time wisdom plays an important role in the interpretation of the Olivet Discourse and the book of Revelation.

### The Use of the Word *Maskilim* in the Old Testament

The Hebrew word *maskilim* comes from the root word *sakal* (to be understanding, prudent, also upright or pious). The word *maskilim* appears in the Old Testament outside of the book of Daniel in several contexts.<sup>50</sup> It appears in connection with those who instruct and teach the ways of the Lord (2 Chron. 30:22), those who diligently seek God (Ps. 14:2; 53:2), those who behave prudently (1 Sam. 18:14, 15; Job 22:2; Prov. 10:5; 17:2), those who are blessed or delivered from trouble (Ps. 41:1; Prov. 16:20; 15:24), and those who are contrasted with the wicked (Deut. 32:29; Prov. 21:12). Interestingly, the *maskilim* are also connected with the theme of God's judgment (Ps. 14:2; 53:2; Prov. 14:35; 21:12; Amos 5:13). The word *maskilim* appears five times in the prophecy of Daniel (Dan. 1:4; 11:33, 35; 12:3, 10).<sup>51</sup>

### The Use of the Word *Maskilim* in the Book of Daniel

The word *sakal* in the book of Daniel is used to describe the divine gift that was attributed to Daniel (Dan. 1:17; 9:22, 25) and his three friends (Dan. 1:4). This gift allowed for Daniel and his three friends to stand out as superior in comparison with the other wise men of Babylon (Dan. 1:20).<sup>52</sup> It also gave Daniel the ability to have understanding in regards to dreams and visions (Dan. 1:17).<sup>53</sup> The noun form (plural) of the word *sakal* (*maskilim*) is used to describe Daniel and his three friends (Dan. 1:4)<sup>54</sup>, the faithful covenant people of God before the time of the end (Dan. 11:33, 35), and the faithful covenant people of God during the time of the end (Daniel 12:3, 10).<sup>55</sup> Verbal forms of *sakal* also appear in Daniel (Dan. 1:17; 7:8; 9:13, 22, 25).<sup>56</sup> The *maskilim* have the gift of spiritual wisdom and are able to instruct others in the ways of righteousness (Dan. 11:33; 12:3).<sup>57</sup> The *maskilim* of the end time will also have the ability to read and understand the sealed prophecies of Daniel (Dan. 12:4, 10). In the Aramaic section of Daniel, the word *chokmah* is used to describe this same gift of prophetic understanding (Dan. 2:21, 23, 30; 5:11, 14).<sup>58</sup> In the book of Daniel, the word *sakal* often appears in connection with the Hebrew word *biyn* (to perceive, discern, know, and have insight).<sup>59</sup> Daniel's ability to interpret dreams and visions is also

<sup>49</sup> Beale, *The Danielic Background for Revelation 13:18 and 17:9*, 1980. Thompson, *To Understand the Scriptures*, 218-219. Freyne, "The Disciples in Mark and the *Maskilim* in Daniel", *JSNT*, 1982.

<sup>50</sup> Wooden, *Daniel and Manticism*, 292-297. Mora, *Dios Defiende a Su Pueblo*, 148. Seow, *Daniel*, 13. Gardner, *Key to the Maskilim*, 496-514.

<sup>51</sup> Kim sees an allusion to the role of Ezekiel in the *maskilim*. *Allusions in Daniel to Genesis and Ezekiel*, 219-235.

<sup>52</sup> Sims, *A Comparative Literary Study*, 22-23. Hahm, *Priestly Influence Upon Daniel 7-12*, 41-42. Gladd, *Mystery in Daniel*, 17-50.

<sup>53</sup> Interestingly, Hamilton has compared the wisdom of Joseph and Daniel. See *With the Clouds*, 221-225, 229-232. Also, see Seow, *Daniel*, 29-30.

<sup>54</sup> Collins, *Court-Tales in Daniel*, 231. Kim, *Allusions in Daniel to Genesis and Ezekiel*, 273-274.

<sup>55</sup> Nunez, *Daniel*, 177-178. D. Wilson, *Wisdom in Daniel*, 377-379.

<sup>56</sup> Seow, *Daniel*, 13. Wooden, *Daniel and Manticism*, 297-304.

<sup>57</sup> For a study on wisdom and righteousness, see Waltke, "Righteousness in Proverbs", *WTJ* 70 (2008):222-237.

<sup>58</sup> This word is only used in the narrative section of Daniel. See D. Wilson, *Wisdom in Daniel*, 374-375.

<sup>59</sup> For an excellent summary of Daniel and Wisdom Books see Steinmann, *Daniel*, 42-43.

connected with the Aramaic word *raz* or mystery (Dan. 2:18, 19, 27-30, 47; 4:6).<sup>60</sup> God gives Daniel wisdom to understand the mysteries of the last days (Dan. 2:19, 22-23, 28-29, 45). The gifts of wisdom and understanding, which Daniel possessed, make him a prototype of the *maskilim* of Daniel 11 and 12.<sup>61</sup> The stories of the “*maskilim*” in the narrative section of Daniel (Dan. 1-6) serve to instruct and inspire the *maskilim* of Daniel 11-12.<sup>62</sup> Thus, Daniel 1-6 has a narrative-typological nature where the stories of the narrative section are types of the events predicted in the prophetic section. The *maskilim* in the narrative stories of Daniel always prove faithful despite the persecutions brought on by King Nebuchadnezzar and King Darius. Because of their faithfulness to the covenant, the narrative stories about the *maskilim* always end with deliverance, vindication, and glorification.<sup>63</sup> Just as the kings of Babylon persecuted Daniel and his friends, so the Little Horn and the King of the North will persecute the saints of the Most High and the *maskilim* (Dan. 7:21, 25; 8: 10, 13, 24-25; 11:33-35, 44-45; 12:1, 7, 11-12). Just as God delivered and vindicated Daniel and his friends, so God will deliver and vindicate the saints and the *maskilim* (Dan. 7:18, 22, 27; 12:1-3, 7, 12).<sup>64</sup> Just as God gave Daniel and his friends wisdom and understanding, so God will give the end time *maskilim* wisdom and understanding (Dan. 1:4; 12:4, 10).<sup>65</sup>

### **The Translation of the Hebrew Word *Maskilim* in the LXX of Daniel**

The LXX translates the Hebrew *maskilim* in the prophecy of Daniel with a form of the Greek root words *sunemi* (Dan. 1:4; 11:35; 12:3) or *noeo* (Dan. 11:33, 12:10). The Greek word *sunemi* in the New Testament is connected with the understanding of parables (Matt. 13:13-15, 19, 23, 51; Mark 4:12; Luke 8:10), the understanding of figurative or symbolic language (Matt. 15:10; 16:12; Mark 6:52; 7:14; 8:17, 21), and the understanding of the fulfillment of prophecy (Matt. 17:13; Luke 18:34; 24:45; Acts 28:26, 27). The Greek word *noeo* in the New Testament is also connected with the understanding of parables (Matt. 15:17; Mark 7:18), the understanding of figurative or symbolic language (Matt. 16:9, 11; Mark 8:17, 2 Tim. 2:7), and the understanding of the fulfillment of prophecy (Matt. 24:15; Mark 13:14; John 12:40; Eph. 3:4).

<sup>60</sup> Beale & Gladd, *Hidden But Now Revealed*, 31-35.

<sup>61</sup> Gladd, *Mystery in Daniel*, 43. Hamilton, *With the Clouds*, 203. Seow, *Daniel*, 29. Freyne, *Disciples in Mark and the Maskilim*, 8-10.

<sup>62</sup> Portier, *Theologies of Resistance*, 53-55. Hamilton, *With the Clouds*, 112. S. Kim, *Missiological Perspectives in the Book of Daniel*, 112-113. Nueske, *Chiasm of Daniel and Revelation*, ebl. 596, 705, 892, 999-1036. Wooden, *Daniel and Manticism*, 304-305.

<sup>63</sup> Ford, *Daniel*, 26-27.

<sup>64</sup> La Rondelle, *End Time Prophecies*, 12.

<sup>65</sup> Nueske, *Chiasm of Daniel and Revelation*, ebl 705.



This Babylonian Chronicle tablet found in the ruins of Babylon records the capture of Jerusalem in 597 BC.

### **The Literary Structure of Daniel and the *Maskilim***

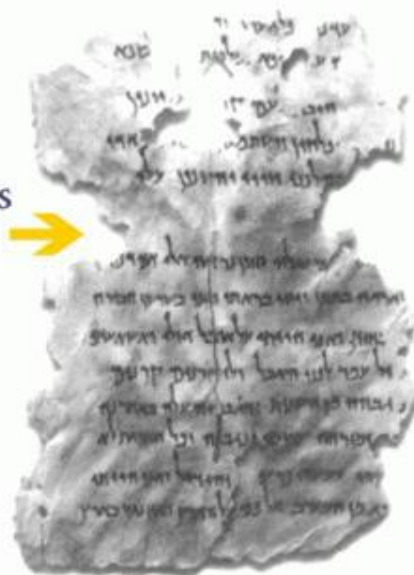
The book of Daniel is divided into two main sections based on language. Daniel 1:1 – 2:3 is written in Hebrew. Daniel chapters 2:4a- 7:28 are in Aramaic and chapters 8:1 – 12:13 transition back to Hebrew.<sup>66</sup>

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<sup>66</sup> Steinmann, *Daniel*, 21-25. Greidanus, *Preaching Christ From Daniel*, 20-21. Z. Stefanovic, *Daniel*, 28-29. The linguistic changes are confirmed by the Qumran Scrolls. See Ulrich, *Daniel in the Qumran Scrolls*, 579.

The book of Daniel can also be divided into six narratives (Dan. 1-6) and four visions (Dan. 7-12).<sup>67</sup> As we stated above, the word *maskilim* appears only once in the narrative section of the book (Dan. 1:4). The main appearance of the *maskilim* motif occurs in the second half of the prophecy (Dan. 8-12). Daniel 8-12 can be further divided into a main vision (Dan. 8:1-14) and three explanations of this main vision (Dan. 8:15-27; Dan. 9:1-27; Dan. 10-12).<sup>68</sup> Please note that the Little Horn or Roman power of Daniel 8:9-14 acts in three distinct eras of time, pagan Rome, Papal Rome of the Middle Ages, and Papal Rome of the time of the end. Thus, the Little Horn of Daniel 8 refers to Rome in both its pagan and papal form.<sup>69</sup> The three phases of Rome can be especially traced in Daniel 11 and in Revelation 12-13 and 17.<sup>70</sup> The theme of the *maskilim* appears four times in the third explanation (Dan. 10-12) of the main vision of Daniel 8:1-14. Furthermore, the four appearances of the *maskilim* can be further divided into two categories in the section of Daniel 11-12. The *maskilim* appear twice (Dan. 11:33, 35) in the subsection of Daniel 11:30-35 and twice (Dan. 12:3, 10) in the subsection of Daniel 11:36-12:13. We should take note that the *maskilim* of Daniel 11 appear in the section of the prophecy that covers the Middle Ages up to the beginning of the time of the end (Dan. 11:35). The *maskilim* of Daniel 12 appear in the context of the time of the end (Dan. 11:40; 12:1, 4, 9).

A portion of 4QDan showing the line break from Aramaic to Hebrew between chapters seven and eight.



Daniel by John J. Collins.  
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### Three Historical Phases of the Little Horn or Rome

Roman Power	Pagan phase	Middle Ages Phase	Time of the End Phase
Little Horn Dan. 8	Dan. 8:9-14, 23	Dan. 8:10-14, 24-25	Dan. 8:10-14, 24-25

<sup>67</sup> Steinmann, *Daniel*, 20-21. Z. Stefanovic, *Daniel*, 28.

<sup>68</sup> Nunez, *Narrative Structure of Daniel 8*, 10-15. Ford, *Daniel*, 28, 161-162. Interestingly, Ford also understood the Olivet Discourse, Paul's Little Apocalypse, and the book of Revelation to contain further explanations of the main vision of Daniel 8:1-14. See Ford, *Daniel*, 161-162. Ford, *Crisis! Vol. 1*, 89.

<sup>69</sup> See entry on the little horn of Daniel 8 in the *SDA BC: Vol. 4*, 841, 845-846. Maxwell, *God Cares: Daniel*, 160-161.

<sup>70</sup> Nunez, *Daniel*, 141-147.

<b>Desolator of Dan. 9</b>	Dan. 9:24-27 <sup>71</sup>		
<b>Vile Man Dan. 11-12</b>	Dan. 11:21-29	Dan. 11:30-35	Dan. 11:36-12:13
<b>Dragon Rev. 12</b>	Rev. 12:1-5	Rev. 12:6, 13-16	Rev. 12:17 <sup>72</sup>
<b>Sea Beast Rev. 13</b>		Rev. 13:1-2, 5-7	
<b>Sea Beast Healed Rev. 13</b>			Rev. 13:3-4, 8-10 <sup>73</sup>
<b>Beast/Harlot Rev. 17</b>			Rev. 17:1-6

### Daniel 11:30-35 and the Theme of the *Maskilim* Before the Time of the End

The theme of the *maskilim* appears in connection with the passage of Daniel 11:30-35. These verses continue the narrative of the Vile Man of Daniel 11:21.<sup>74</sup> This Vile Man is symbolic of the Roman power and appears to be synonymous with the Willful King and the King of the North (Dan. 11:36; 11:40). He also appears to be synonymous with the Little Horn of Daniel 7 and 8 and with the antichrist power presented in the book of Revelation (Rev. 12, 13, 17; cf. 2 Thess. 2:3-12).<sup>75</sup> In Daniel 11:30-35, we find again the same struggle between good and evil that was presented in Daniel 7 and 8.<sup>76</sup> We find a blasphemous power that makes war against the holy covenant (Dan. 11:28, 30, 32), the Prince of the covenant (Dan. 11:22; cf. Dan. 8:11), the saints of the covenant (Dan. 11:33-35; cf. Dan. 7:21, 25; Dan. 8:10, 13, 24-25), the sanctuary of the covenant (Dan. 11:31; cf. Dan. 8:11-13; Zep. 3:4), and the regular (*tamid*) worship of the covenant (Dan. 11:31; cf. Dan. 7:25; Dan. 8:11-13).<sup>77</sup> This idolatrous power, the

<sup>71</sup> White, *TA*, 152. "To the question of Zacharias, the angel said, "I am Gabriel, that stand in the presence of God; and am sent to speak unto thee, and to show thee these glad tidings." Five hundred years before, Gabriel had made known to Daniel the prophetic period which was to extend to the coming of Christ. The knowledge that the end of this period was near had moved Zacharias to pray for the Messiah's advent. Now the very messenger through whom the prophecy was given had come to announce its fulfillment."

<sup>72</sup> Paulien discusses these three divisions of Rev. 12. See *The 1260 Days in the Book of Revelation*, 424-426.

<sup>73</sup> Paulien discusses the division of Rev. 13 in *The 1260 Days in the Book of Revelation*, 426-429,

<sup>74</sup> Nunez, *Daniel*, 139.

<sup>75</sup> Nunez, *Daniel*, 144. F. Fowler, *When "The" Church Rides the Beast*, 9-10.

<sup>76</sup> Mora has an excellent section on the parallelism in Daniel 2, 7-12. See *Dios Defiende a Su Pueblo*, 10-22. Also Swearingen, *Historicist Survey of Daniel 10-12*, 56-65.

<sup>77</sup> Horn, *SDA Bible Dictionary on the Daily*, 242-243. "In ch. 8:11-14 the power symbolized by the little horn desolates the sanctuary and halts its regular ritual services, but after a period of 2300 "days" the sanctuary is to "cleansed" (KJV) or "restored to a rightful state" (RSV). In ch. 11:31 additional information is given that "the abomination that maketh desolate" is substituted for "the daily." Since "the daily" designates the divinely ordained system of worship, the power that removes it stands in opposition to God, and "the abomination that maketh desolate" represents a counterfeit system of worship." R. F. Cottrell, White, La Rondelle, Doukhan, and Treiyer see a thematic parallel between Dan. 8:12 and Dan. 7:25. R. F. Cottrell, *Truth*, 7-8. "The little horn of Daniel 8, is evidently a symbol of the Roman government. Of this power it is said, "And it cast down the truth to the ground; and it practiced and prospered." Daniel 8:12. What was this truth, and in what way was it cast down? A reference to chap 7:25, will explain. The little horn of this chapter is a symbol of the same Roman government in its Papal form. Its opposition to the truth of God is thus expressed: "And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws." It was the laws of God that he would think to change; and those laws are the truth. To change these laws is to cast down the truth to the ground; or, as Paul expresses it, to change the truth of God into a lie. Romans 1:25. "Who changed the truth of God into a lie, and worshiped and served the creature more than the Creator." The apostle is speaking of idolators—those who worshiped created things, and who "changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and to four-footed beasts, and creeping things." They broke the first and

King of the North, also uses deception and flatteries (*chalaqqah*) to lure the covenant people into apostasy against the covenant (Dan. 11:30, 32, 34; cf. *mirmah* in Dan. 8:25). During this period the King of the North profanes the sanctuary by sending “arms” on his part to set up an abomination (*shiqquwts/bdelygma* LXX) or an idol in place of the *tamid* (Dan. 11:31; cf. Dan. 8:11-13; 12:11).<sup>78</sup> Daniel 11:32 tells us that the “wicked” (*reshaim/anomountes* LXX) will be “corrupted” (*chaneph*) by this idolatry, but that the people who “do know their God” will be “strong” (*chazaq*) and do exploits. The NT warns against the religious corruption of false prophets and false messiahs, especially in the time of the end (Matt. 24:4-5, 11, 23-24; 2 Thess. 2:9-11; Rev. 13:13-14; 16:13-14; 18:23; 19:20). The idea that God’s people will be “strong” (*chazaq*) has to do with being loyal to the covenant (Jos 1:7, 18; 23:6). As a result of their fidelity to the covenant, the people of God, or *maskilim*, will be subjected to a fierce time of persecution (Dan. 11:33-35; cf. Dan. 7:21, 25; Dan. 8:10, 24-25; 12:7; Matt. 24:9-10, 21).<sup>79</sup> During this persecution, the *maskilim* will be “holpen with a little help” (Dan. 11:34; cf. Matt. 24:22; Rev. 12:16).<sup>80</sup> They will also “instruct” many in the way of righteousness (Dan. 11:33; Rev. 10:11; 14:6).<sup>81</sup> Finally, they will live and act “even to the time of the end” (Dan. 11:35). This last statement places the events of Daniel 11:30-35 before the time of the end.<sup>82</sup> According to Daniel 7:25 and 12:7, this persecution of the *maskilim* would be for a time, times, and a dividing of time. These two periods are to be understood as symbolic for literal years (Num. 14:34; Ez. 4:6).<sup>83</sup> These periods were fulfilled in the time extending from 538 AD to 1798 AD (cf. Luke 21:24; Rev. 11:2, 3; 12:6, 14; 13:5).<sup>84</sup>

### Ellen White Sees a Repetition of the Historical Events of Daniel 11:31-36

It is interesting to note how Ellen White interprets the passage of Daniel 11:31-36. Ellen White understands these verses to have been fulfilled in the past. She does not see a dual fulfillment in this passage but she does see a repetition of similar events in the time of the end. In other words, just as the

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second commandments. The truth, that there is but one living and true God, they changed into a lie, by worshipping the creature; thus denying the truth taught in these commandments... The Roman power has fulfilled the predictions concerning it. It has cast down the truth to the ground—changed the times and laws of God, and enforced the observance of a substitute of the Sabbath of the Lord. The example of the “Mother Church” has been followed, and will be to the last.” White, *GC*, 65. “Among the leading causes that had led to the separation of the true church from Rome was the hatred of the latter toward the Bible Sabbath. As foretold by prophecy, the papal power cast down the truth to the ground. The law of God was trampled in the dust, while the traditions and customs of men were exalted. The churches that were under the rule of the papacy were early compelled to honor the Sunday as a holy day.” La Rondelle, *End Time Prophecies*, 66. “The essential nature of Daniel’s antichrist is his self-exalting will “to change” God’s law and the sacred times (Dan. 7:25) and to exchange the redemptive worship in God’s temple for his own idolatrous cult (Dan. 8:11-13, 25).” Doukhan, *Secrets of Daniel*, 124. Treiyer, *Dia de Expiacion*, 3024. See also Ford who connects Dan. 8:11 with Dan. 7:25. Ford, *Daniel*, 168. H. Hernandez, *Enigma of the Daily*, 184-187. See also entry on Dan. 7:25: Shea, *Bible Amplifier: Dan. 1-7*, 176. Z. Stefanovic, *Daniel*, 274.<sup>78</sup> Lust, *Cult and Sacrifice in Daniel*, 682-683.

<sup>79</sup> Shea, *Bible Amplifier: Daniel 7-12*, 205, 218-219. Nunez, *Daniel*, 140.

<sup>80</sup> U. Smith, *Daniel and Revelation*, 379. White, *GC*, 267, 306. Treiyer, *Dia de Expiacion*, 323-324. McCready-Price, *The Greatest Prophet*, 135.

<sup>81</sup> Z. Stefanovic, *Daniel*, 411.

<sup>82</sup> Nunez, *Daniel*, 139. Pfandl, *Daniel’s Time of the End*, 142-143. McCready-Price, *The Greatest Prophet*, 135.

<sup>83</sup> Shea, *Bible Amplifier: Daniel 7-12*, 218.

<sup>84</sup> Shea, *Bible Amplifier: Daniel 7-12*, 205, 218-219. Maxwell, *God Cares: Daniel*, 130. La Rondelle, *End Time Prophecies*, 238-262. Hayden, *Vision By the Tigris*, 130-136.



King of the North attacked the covenant sanctuary, the covenant worship, and the covenant people (*maskilim*) in the Middle Ages (Dan. 11:30-35), he will do the same in the time of the end (Dan. 11:36-12:13).<sup>85</sup>

*“The prophecy in the eleventh of Daniel has nearly reached its complete fulfillment. Much of the history that has taken place in fulfillment of this prophecy will be repeated. In the thirtieth verse a power is spoken of that “shall be grieved, and return, and have indignation against the holy covenant: so shall he do; he shall even return, and have intelligence with them that forsake the holy covenant.” [Verses 31-36, quoted.] Scenes similar to those described in these words will take place.”* 13MR 394

*“We are standing on the threshold of great and solemn events. Many of the prophecies are about to be fulfilled in quick succession. Every element of power is about to be set to work. Past history will be repeated; old controversies will arouse to new life, and peril will beset God's people on every side. Intensity is taking hold of the human family. It is permeating everything upon the earth. . . .Study Revelation in connection with Daniel, for history will be repeated. . . . We, with all our religious advantages, ought to know far more today than we do know.”* TM 116



VAUDOIS BURNED ALIVE IN PAIRS.

The Christians of the Middle Ages were martyred by the millions.

## **The *Maskilim* and the King of the North During the Time of the End**

### **First Section: Daniel 11:36-45 and the Theme of *Maskilim***

<sup>85</sup> See also Ford, *Daniel*, 283.

In the last section of Daniel 11 (11:36-45), having to do with the time of the end,<sup>86</sup> we find some important references to the *maskilim*. The antagonist of the time of the end who persecutes the *maskilim* is the King of the North. This power represents Rome in the time of the end and is synonymous with the Man of Sin (2 Thess. 2:2-12), the Sea Beast (Rev. 13:1-10), and the Great Harlot (Rev. 17:1-6).<sup>87</sup> The King of the North blasphemes God by idolatry and self-exaltation (11:36-39).<sup>88</sup> This self-deification reminds us of the arrogant Little Horn of Daniel 7 and the self-magnifying Little Horn of Daniel 8 (Dan. 7:8, 25; 8:11-13; cf. Dan. 5:23; 11:31).<sup>89</sup> Paul makes reference to this verse in 2 Thessalonians 2, calling the King of Daniel 11 the man of sin or lawlessness (*anomias*) (2 Thess. 2:3-4; cf. Ez. 28:2, 6, 9).<sup>90</sup> The book of Revelation also connects blasphemous “names” and actions with the Sea Beast of Rev. 13 and the Scarlet Beast of Rev. 17 (Rev. 13:1, 5-6; 17:3). The King will continue his self-magnification and prosper “till the indignation be accomplished” (Dan. 11:36). Thus the King will continue to practice his blasphemous actions right up to the time when the wrath of God will be poured out upon him (Dan. 11:45; 12:1; cf. Dan. 8:19; Rev. 16:17-19:4). The King enters “most strongholds” and honors and glorifies his idol, the “god of forces”. This “god of forces” may actually be a reference to the “abomination” or idol of the King of the North that was described in Dan. 11:31.<sup>91</sup> The King of the North promotes “a god whom his fathers knew not” (Dan. 11:38). This connects the King of the North to the OT false prophets who tried to seduce the covenant people into idolatry (cf. Deut. 13:1-3, 6-7, 13).<sup>92</sup> Also note the use of economic incentives (Dan. 11:39; cf. Joel 3:2) by the King of the North to promote his end time idolatry.<sup>93</sup> In the time of the end, the King of the South will attack the King of the North (Dan. 11:40). The King of the South most likely represents atheism (cf. Rev. 11:7-13).<sup>94</sup> The King of the North then goes on a vicious campaign of conquest in his attempt to dominate the world and destroy the *maskilim* (Dan. 11:40-45). The King of the North will invade the “glorious land” and “many” will be overthrown (Dan. 11:41). The invasion of the glorious land is most likely a symbolic reference to the end

<sup>86</sup> Nunez, *Daniel*, 141. Ford, “Midnight and Morning”, *The Ministry*, December 1974, Vol. 47, No. 12, 34-36. Ford, “The Crisis at the Close”, *The Ministry*, November 1974, Vol. 47, No. 11, 20-22. Mihalios, *The Danielic Eschatological Hour*, 66-67. Steinmann, *Daniel*, 539. Also Steinmann, “Is the Antichrist in Daniel 11?” *BS 162* (April-June 2005): 195-209. The eschatological War Scroll from Qumran draws on Daniel 11:40-12:13. See Koch, *Cannonization of Daniel*, 430.

<sup>87</sup> Nunez, *Daniel*, 141-144. Alomia, *Daniel*, 449. See also “Report on the Eleventh Chapter of Daniel”, *The Ministry*, March 1954, 22-27.

<sup>88</sup> Beale, *1-2 Thessalonians IVP Commentary*, 210. Shea, *Daniel*, 261-262. Steinmann sees a connection between Dan. 11:36-39 and the beast of Rev. 13:11-18. See Steinmann, *Daniel*, 543.

<sup>89</sup> White, *Ms78-1897 (July 28, 1897) par. 51*. “The professed people of God may ignore the Sabbath; they may trample it under their feet, but they cannot make it less binding upon them. No one has any excuse for accepting the rubbish that has been piled on the Sabbath of the Lord. No one has an excuse for accepting a human sabbath, created by him whom God designates as the man of sin, who shall think to change times and laws. He thinks to, but he does not do it; although he may think thus to show his supremacy above God. But he cannot change God’s law; this is God’s prerogative only. God is over all kings and rulers on the face of the earth. He is God, and beside Him there is none else.”

<sup>90</sup> B. Reynolds discusses the connection between Daniel and 2 Thessalonians 2. See *Echoes of Daniel in 1 and 2 Thessalonians*, 62-71. See also La Rondelle, *End Time Prophecies*, 61-80. Beale, *1-2 Thessalonians*, 206-207.

<sup>91</sup> La Rondelle, *End-Time Prophecies*, 75.

<sup>92</sup> Hartman, *Prophecy Interpreted*, 155. Newsom, *Daniel*, 356.

<sup>93</sup> Keil, *Daniel*, Kindle Edition on Dan. 11:39.

<sup>94</sup> Were, *The Woman and the Beast*, 135-136. Contra, see Roosenberg, *Islam and Christianity in Prophecy*,

time persecution of the church.<sup>95</sup> The many (*rabim/polloi* LXX) who fall (*kashal*) in Dan. 11:41 may be a reference to a large scale, last day apostasy in the Christian Church (cf. Matt. 24:10-12).<sup>96</sup> In Dan. 11:41 we are also told that Edom, Moab, and the chief children of Ammon will escape (*malat*) out of the hand of the King of the North (cf. Rev. 18:1-4). This appears to connect these three nations with those who will be delivered (*malat*) by Michael in Dan. 12:1.<sup>97</sup> The Hebrew word *malat* is connected with the remnant that will be “delivered” at Jerusalem during the Day of the Lord (Joel 2:32) and it is also connected with the prophecies concerning the fall of Babylon and the need to escape her destruction (Jer. 51:6, 45; Zech. 2:7). The King of the North takes control of the economic wealth of the nations (Dan. 11:42-43).<sup>98</sup> The nations are said to submit to him or follow “at his steps” (*mits’ad*) (Dan. 11:43).<sup>99</sup> “Tidings” from the east and the north<sup>100</sup> will infuriate (*chemah/thymo* LXX) the King of the North<sup>101</sup> and he will declare a religious death sentence (*charam/anathematisai* LXX) on the inhabitants of Jerusalem (Dan. 11:44-45).<sup>102</sup> The Hebrew word *charam* is used for the complete annihilation of religious apostates. In other words the King of the North will declare the *maskilim* heretics worthy of total extermination.<sup>103</sup> During this final war against the *maskilim*, he plants the “tabernacles of his palace” on the holy mountain as a final act of desecration (Dan. 11:45). Please notice that the concept of the setting up of an abomination and the “god of forces” (Dan. 11:31, 38, 45; 12:11) have their background in the story of the golden image of Nebuchadnezzar in Daniel 3.<sup>104</sup> Just as Nebuchadnezzar set up his idol, so the King of the North will set up his abomination. The idea of planting the “tabernacles of his palace” on

<sup>95</sup> Hayden, *Vision by the Tigris*, 191-193. Mora, *Dios Defiende a Su Pueblo*, 176-180. McCready-Price, *The Greatest Prophet*, 139.

<sup>96</sup> White, *ST, February 20, 1901 par. 10*. "And because iniquity shall abound, the love of many shall wax cold." In times of trial many will be offended because the principles of truth cut directly across their practise or their income. Many will stumble and fall." White, *DA*, 630. Many stumble and fall, apostatizing from the faith they once advocated.

<sup>97</sup> These nations may symbolize those who join the church in the end times. See Hayden, *Vision by the Tigris*, 193-194. Mora, *Dios Defiende a Su Pueblo*, 180-182. H. Treiyer, *Daniel*, 173-174. McCready-Price, *The Greatest Prophet*, 139. Swearingen, *Historicist Survey of Daniel 10-12*, 76-77.

<sup>98</sup> Doukhan, *Secrets of Revelation*, 148. Hayden, *Vision By the Tigris*, 194-195. H. Treiyer, *Daniel*, 181-184. Keil, *Daniel*, Kindle Edition on Dan. 11:43. Were, *The Woman and the Beast*, 62.

<sup>99</sup> Ford sees a parallel with Rev. 13:3, 8 where the nations “wonder” after the Beast. See Ford, *Daniel*, 275-276. Mora, *Dios Defiende a Su Pueblo*, 184-185. Doukhan, *Vision of the End*, 90-91. Hayden, *Vision By the Tigris*, 194. H. Treiyer, *Daniel*, 157.

<sup>100</sup> The tidings from the northeast may be connected to Rev. 14:6-12; 18:1-5. Hayden, *Vision By the Tigris*, 202-203.

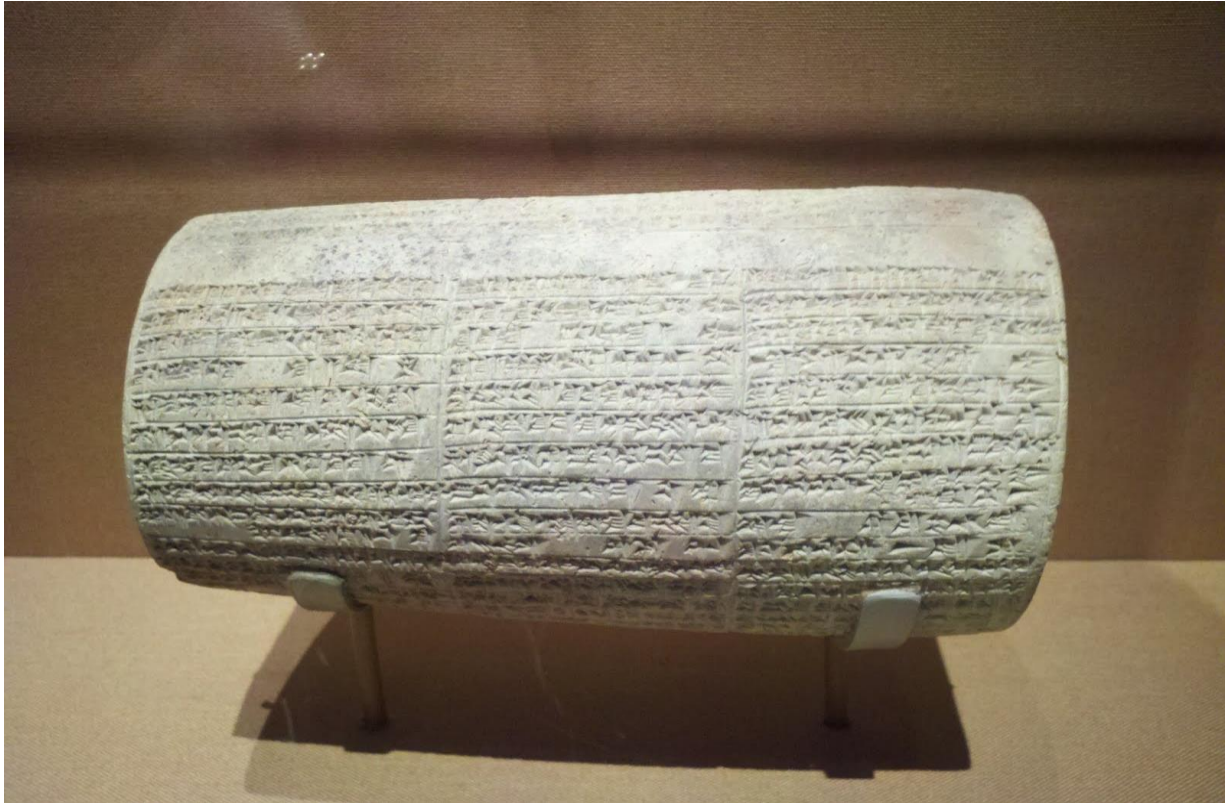
<sup>101</sup> Perhaps the fury (*thymo* Dan. 11:44 LXX) of the King of the North may also be connected with the wine of the wrath (*thymou*) of the Harlot? See Rev. 14:8; 18:3; cf. 17:6; 18:24; 19:2.

<sup>102</sup> Ford connects the “tidings” with Rev. 14:6-12 and Rev. 18:1-4. He also connects the religious death sentence (*charam/anathematisai*) of Dan. 11:44 with Rev. 13:11-18. Ford, *Daniel*, 277. See also Nunez, *Daniel*, 146. Mora, *Dios Defiende a su Pueblo*, 185-187. Doukhan, *Secrets of Daniel*, 176. Neall, *Sealed Saints*, 252-253. T. Newton, *Dissertations on the Prophecies*, 431. H. Treiyer, *Daniel*, 186-187. McCready-Price, *The Greatest Prophet*, 139-140.

<sup>103</sup> *Rabbim* (Dan. 11:44; 12:3-4, 10) is synonymous with *maskilim*, see Z. Stefanovic, *Daniel*, 444, 447. Hempel, *Maskilim and Rabbim: from Daniel to Qumran*, 10-13. Kim, *Wisdom and Apocalyptic in 2 Baruch*, 260-270. Thompson, *Maskilim in Daniel and the NT*, 216-217. Mora, *Dios Defiende a su Pueblo*, 187, 203. Chase, *Daniel 12:2*, 63. H. Treiyer, *Daniel*, 189. Were, *The Woman and the Beast*, 46, 82-83.

<sup>104</sup> Daniel places emphasis on the idolatrous act of Nebuchadnezzar through the repeated use of *quwm, selem, segad* and *falah* in Daniel 3. See Alomia, *Daniel*, 86, 89.

the holy mountain alludes to the military language of a siege.<sup>105</sup> The “holy mountain” (*qodesh har*) is connected with the city of Jerusalem and the temple mount (Is. 56:7; 66:20; Dan. 9:16, 20; Joel 3:17; Zech. 8:3). In this end time context, the holy mountain takes on a universal, antitypical fulfillment and is a symbol of God’s people (cf. Rev. 14:1).<sup>106</sup> The siege of the King of the North will be broken when Michael stands up (Dan. 11:45-12:1; cf. Dan. 7:26; 8:25).<sup>107</sup> The indignation (*za’am/orge* LXX) or wrath of God is predicted against the King of the North in Dan. 11:36 (cf. Dan. 8:19).<sup>108</sup> We shall see these same themes in connection with the Beast, the False Prophet, and the Great Whore in the book of Revelation.<sup>109</sup>



Ceramic cylinder inscribed in cuneiform script with the name of the Babylonian King Nebuchadnezzar II. This cylinder enumerates his building activities circa 604-562 BC.

<sup>105</sup> Nunez, *Daniel*, 146-147. Ford, *Daniel*, 277. Mora, *Dios Defiende a su Pueblo*, 188. Doukhan sees an allusion to the holy mountain of Dan. 11:45 in the battle of Armageddon (Rev. 16). Doukhan, *Secrets of Revelation*, 153-155. Keil, *Daniel*, Kindle Edition on Dan. 11:45. McCready-Price, *The Greatest Prophet*, 140.

<sup>106</sup> Mora, *The Remnant in Daniel 11:40-45*, Presentation at the ATS Meetings in San Diego, CA, Nov. 20, 2014. Also H. Treiyer, *Daniel*, 157. For the NT principles of OT prophetic interpretation, see La Rondelle, *End Time Prophecies*, 26-33. Hayden, *Vision By the Tigris*, 204. H. Treiyer, *Daniel*, 190.

<sup>107</sup> La Rondelle, *Chariots of Salvation*, 61, 146. Mora, *Dios Defiende a Su Pueblo*, 189-190. For a good discussion of the Michael figure in the book of Daniel see Anderson, *Michael Figure in the Daniel* and Assis, *Michael as Divine Warrior in Daniel 10-12*, 1-12. Hayden, *Vision By the Tigris*, 204. McCready-Price, *The Greatest Prophet*, 140.

<sup>108</sup> Pfandl, *Daniel's Time of the End*, 147. Thiele sees a connection between Dan. 8:19 and Rev. 14:10; 18:2-4, 21. Thiele, *Outline Studies in Daniel*, 133.

<sup>109</sup> Mora, *Dios Defiende a su Pueblo*, 160, 206-207. Shea, *Daniel*, 267-268. Doukhan, *Secrets of Revelation*, 153-155. Alomia, *Daniel*, 459-461.



## Second Section: Daniel 12 and the Theme of the *Maskilim*

### The *Maskilim* are Liberated and Glorified by Michael

During the time of the end, a divine being named Michael<sup>110</sup> will liberate, resurrect, and glorify the *maskilim* (Dan. 12:1-3; cf. Matt. 13:43; 24:13, 22, 31), because they are “written in the book” (Dan. 12:1).<sup>111</sup> When Michael stands up there will be a time of trouble, “such as never was since there was a nation even to that same time” (Dan. 12:1; cf. Jer. 30:7). The time of trouble (*kairos thlipseos thlipsis* LXX) is alluded to in the NT (Matt. 24:21; Mark 13:19; Rev. 7:14; 16:18). This unprecedented tribulation also alludes to the plagues of Egypt (Ex. 9:18, 24; 10:6, 14; 11:6; cf. Jos. 10:14; Joel 2:2; Matt. 24:21; Rev. 7:14; 16:18).<sup>112</sup> The time of trouble is synonymous with the plagues of Revelation.<sup>113</sup> According to the OT, God has a book where the names of the faithful covenant people are written (Ex. 32:32-33; Psa. 69:28; Is. 4:3; Ez. 13:9; Mal. 3:16).<sup>114</sup> The NT also makes mention of a similar book called the book of life (Luke 10:20; Phil. 4:3; Heb. 12:23; Rev. 3:5; 13:8; 17:8; 20:12, 15; 21:27; 22:19).<sup>115</sup> These two books are probably one and the same.<sup>116</sup> Jewish tradition connects the book of life with the Feast of Trumpets and the Day of Atonement.<sup>117</sup> Those who were cleansed of their sin were “sealed” in the book of life and those who were not cleansed were “sealed” in the book of death.<sup>118</sup> The book of Revelation tells us that it is Jesus who has the power to retain or blot out names from the book of life (Rev. 3:5; cf. Matt. 10:32; Luke 12:8; cf. Deut. 29:20). Revelation also tells us that it is the sealed that will be delivered by the Lamb (Rev. 7:10; 14:1; 15:2-4).<sup>119</sup> Michael appears to be synonymous with the Son of Man of Dan. 7<sup>120</sup>, the Prince of the host of Dan. 8, the Messiah Prince of Dan. 9, the Prince of the covenant of Dan. 11, and the Angel of the covenant of the Exodus story.<sup>121</sup> The standing up (*amad*) of Michael has both military and judicial connotations (Ps. 35:2; 94:16; Is. 3:13; Ez. 44:24; Dan. 8:22-23,

<sup>110</sup> Rodriguez and others identify Michael with Jesus. See Rodriguez, *Is Michael Another Name for Jesus?* See also Shea, *Bible Amplifier: Daniel 7-12*, 215. U. Smith, *Daniel and Revelation*, 301-302. Hayden, *Vision by the Tigris*, 36. McCready-Price, *The Greatest Prophet*, 143-144.

<sup>111</sup> Anderson, *The Michael Figure in Daniel*, 258-295. Rodriguez, *Daniel 12:1*. Z. Stefanovic, *The Prescene of Three and a Fraction in Daniel*, 201. Hayden, *Vision By the Tigris*, 227. Were, *Certainty of Third Angel's Message*, 148.

<sup>112</sup> Z. Stefanovic, *Daniel*, 435. Charles, *Daniel*, 325-326. Alomia, *Daniel*, 458-459. Buchanan, *Daniel*, 373-374.

<sup>113</sup> McCready-Price, *The Greatest Prophet*, 144.

<sup>114</sup> Rodriguez, *Future Glory*, 39-40. Charles, *Daniel*, 184-185, 326. Beasley-Murray, *Revelation*, 98. Paul has written on the ANE background of the book of life. See *Heavenly Tablets*, 345-354. Also Rodriguez, *The Heavenly Books of Life and of Human Deeds*. Newsom, *Daniel*, 361.

<sup>115</sup> White, *GC*, 480-481. Wilson, *The Victor Sayings in the Book of Revelation*, 146-148, 208-212. Hultberg, *Messianic Exegesis in the Apocalypse*, 199-204. Mora, *Dios Defiende a Su Pueblo*, 197-198. Baynes, *Heavenly Book*.

<sup>116</sup> C. Smith, *The Book of Life*, 222. Lichtenwalter, *Exodus and Apocalypse*, 415-417. Alomia, *Daniel*, 463, 465-466. Gohl, *The False Christ*, 51. Z. Stefanovic, *Daniel*, 40. Pfandl, *Daniel's Time of the End*, 144.

<sup>117</sup> Newton, *Prophecies of Daniel*, 265-267. Paul, *Heavenly Tablets*, 350-351.

<sup>118</sup> Newton, *Prophecies of Daniel*, 266-267. Paul, *Heavenly Tablets*, 350-351.

<sup>119</sup> White, *5T*, 451. “The Judge of all the earth is soon to arise and vindicate His insulted authority. The mark of deliverance will be set upon the men who keep God's commandments, who revere His law, and who refuse the mark of the beast or of his image.”

<sup>120</sup> Ferch, *Judgment Scene in Daniel 7*, 168. Z. Stefanovic, *The Presence of Three and a Fraction in Daniel*, 201.

<sup>121</sup> Anderson, *The Michael Figure in Daniel*, 296-396. Treiyer, *Dia de Expiacion*, 318-319. Nunez, *Daniel*, 147-148.

25; 11:2-7, 14, 16, 20-21, 31).<sup>122</sup> Some have connected the standing up of Michael in Dan. 12:1 with the removal of the apocalyptic “restrainer” in 2 Thess. 2:6-7.<sup>123</sup> The NT also makes mention of the archangel Michael (Jude 1:9, Rev. 12:7).<sup>124</sup> While Daniel 12:2 declares that Michael will resurrect the wicked and the righteous dead, the NT applies this divine prerogative to Jesus (Matt. 24:30-31; John 5:25, 28-29; Phil 3:19-21; 1 Thess. 4:16-17; Jude 1:9; cf. Rev. 20:4-6, 12-15).<sup>125</sup> A special resurrection of the wicked at the time of the Second Coming was clearly predicted by Jesus and John the Revelator (Matt. 23:39; 26:64; Rev. 1:7; cf. Zech. 12:10; Matt. 25:46).<sup>126</sup> According to Daniel 12:3, the *maskilim* will be glorified by Michael.<sup>127</sup> This glorification is alluded to by Jesus in Matt. 13:43.<sup>128</sup> The book of Revelation also describes the glorification of the last generation (Rev. 7:9-12; 14:1-3; 15:2-4; 19:7-8). In the time of the end, many will run “to and fro” through the prophetic scroll and increase in the knowledge (*da’ath/gnosis* Theo) of the prophecy of Daniel (Dan. 12:4, 10; cf. Matt. 24:15).<sup>129</sup> This increase in prophetic knowledge appears to be connected to the book of Revelation (Rev. 10:8-11).<sup>130</sup> The idea of running “to and fro” may also refer to the dispersion of the prophetic message in the time of the end (cf. Matt. 24:14; Rev. 10:11; 14:6; 18:1; Hab. 2:2-3).<sup>131</sup> It is the *maskilim* who will “run to and fro”, turning many to

<sup>122</sup> Anderson, *The Michael Figure in Daniel*, 262-273. Ferch, *Judgment Scene in Daniel 7*, 168. Z. Stefanovic, *Daniel*, 435. Nunez, *Daniel*, 148. Treiyer, *Dia de Expiacion*, 325-326. McCready-Price, *The Greatest Prophet*, 143. Collins, *Daniel*, 390. Newsom, *Daniel*, 361.

<sup>123</sup> Winkle, “Michael Stands Up”, Presentation made at the Daniel 12 Study Group in Chico, CA, Nov. 8, 2015.

<sup>124</sup> Greidanus, *Preaching Christ From Daniel*, 356. McCready-Price, *The Greatest Prophet*, 143.

<sup>125</sup> La Rondelle, *End Time Prophecies*, 23. Z. Stefanovic, *Daniel*, 439-440. Ford, *Daniel*, 281. For a comprehensive look at the influence of Daniel 12:2 on the NT, see Chase, *Resurrection Hope in Daniel 12:2*, chapters 2 and 6.

<sup>126</sup> Maxwell, *God Cares: Daniel*, 301. Shea, *Bible Amplifier: Daniel 7-12*, 215-216. U. Smith, *Daniel and Revelation*, 307-308. H. Treiyer, *Daniel*, 204.

<sup>127</sup> White, EW, 285.2. “The Israel of God stood with their eyes fixed upward... the saints shouted, “Glory! Hallelujah!” Their countenances were lighted up with the glory of God, and they shone with glory as did the face of Moses when he came down from Sinai. The wicked could not look upon them for the glory.”

<sup>128</sup> Keil, *Daniel*, Kindle Edition on Dan. 12:3. Origen, *Commentary on Matthew*, Book X, chap 3.

<sup>129</sup> Z. Stefanovic, *Daniel*, 437. Miller, *Daniel*, 321. Robinson, *Daniel*, 289-290. Mora, *Dios Defiende*, 211. Newton, *Newton’s Prophecies of Daniel*, 249-150. Froom, “Daniel 12:4”, *The Ministry*, February 1930, Vol. 3, No. 2, 17. Newton, *Dissertations on the Prophecies*, 436. Lambert, *Genuine New Light*, 139, 143-144. Gohl, *False Christ*, 54. Jamieson, *Commentary on Whole Bible Vol. 1*, 648. Hayden, *Vision By the Tigris*, 230. D. Wilson, *Wisdom in Daniel*, 376. Pfandl, *Daniel’s Time of the End*, 148. McCready-Price, *The Greatest Prophet*, 146, 148. Swearingen, *Historicist Survey of Daniel 10-12*, 79-80. White, *Ms32-1896 December 6, 1896* par. 6. “In the first angel’s message men are called upon to worship God, our Creator, who made the world and all things that are therein. They have paid homage to an institution of the Papacy, making of no effect the law of Jehovah, but there is to be an increase of knowledge on this subject.”

<sup>130</sup> White, *17MR*, 6-7. “The book of Daniel is now unsealed, and the revelation made by Christ to John is to come to all the inhabitants of the earth. By the increase of knowledge a people is to be prepared to stand in the latter days... In the first angel’s message men are called upon to worship God, our Creator, who made the world and all things that are therein. They have paid homage to an institution of the Papacy, making of no effect the law of Jehovah, but there is to be an increase of knowledge on this subject.”

<sup>131</sup> White, *UL*, 37. “The prediction of Daniel, “Many shall run to and fro, and knowledge shall be increased” (Daniel 12:4), is to be fulfilled in our giving of the warning message; many are to be enlightened regarding the sure word of prophecy. . . .” White, *SM*, Vol. 2, 105. “By the increase of knowledge a people is to be prepared to stand in the latter days.” White, *ML*, 63. “Knowledge is to be increased. The messengers of Heaven are to be seen running to and fro, seeking in every possible way to warn the people of the coming judgments and presenting the glad tidings of salvation through our Lord Jesus Christ.” See also White, *Ev*, 363. White, *1MR*, 44. White, *21MR*, 407. McCready-Price, *The Greatest Prophet*, 145.



righteousness (Dan. 12:3-4; cf. Dan. 11:33).<sup>132</sup> The term “righteousness” (*tsadaq*) may allude to the Day of Atonement and the cleansing of the sanctuary (see the use of *nisdaq* in Dan. 8:14). Daniel then asks the important question, “How long shall it be to the end of these wonders?” (Dan. 12:6; cf. Dan. 8:13; Rev. 6:10).<sup>133</sup> The phrase, “how long” (*ad matay/heos pote LXX*) is usually related to the liberation and vindication of God’s covenant people (Ex. 10:3, 7; Ps. 74:10; 82:2; 90:13; Dan. 8:13; Rev. 6:10).<sup>134</sup> The “man dressed in linen” lifts both hands to heaven and swears by Him who lives forever (Dan 12:7; cf. Deut. 32:40; Rev. 10:5-7).<sup>135</sup> The white linen of the divine being appears to allude to the dress of the high priest on the Day of Atonement (Lev. 16:4, 23, 32; cf. Ezek. 9:2-3, 11; 10:2, 6-7; Dan. 10:5).<sup>136</sup> In the book of Revelation, Jesus also appears in clothes reminiscent of the Hebrew high priest.<sup>137</sup> The solemn oath, where the divine being (pre-incarnate Jesus)<sup>138</sup> swears by Himself, reflects God’s promise to fulfill His part of the covenant and avenge His covenant people (Dan. 12:7; cf. Deut. 32:40-43; Dan. 8:13-14; Rev. 6:9-11).<sup>139</sup> Please note that in Jeremiah’s prophecy concerning the fall of Babylon, the Lord makes a similar oath (Jer. 51:14). The answer of the divine being says that there will be 3½ times before the wonders. These times are synonymous with the 3½ times of Dan. 7:25. The answer of the divine being also states that the scattering (*naphats/diaskoprismon LXX*) of the power of the holy people (*qodesh ‘am = maskilim*) must come to an end before the consummation of the wonders (Dan. 12:7; cf. Rev. 10:5-7). The scattering (*diaskoprismon LXX*) of the power of the holy people is an expression best understood as the persecution of God’s end time people (Dan. 11:44-45; 12:1, 10-12; cf. Matt. 24:21-22; Rev. 3:10; 6:11; 7:14; 12:17; 13:11-17; 17:1-6),<sup>140</sup> but it may also refer to the rapid spread of the gospel under difficult circumstances (Dan. 12:4, 10; Matt. 24:14; Rev. 10:8-11; 14:6; cf. Acts 8:1, 4; 11:19 where the persecution of the early Christians caused a scattering (*diaspeiro*) of the gospel).<sup>141</sup> Some scholars

<sup>132</sup> Lester sees a connection between the evangelistic nature of the suffering Servant of Is. 52-53 and the *maskilim* of Dan. 11-12. Lester, *Daniel Evokes Isaiah*, 142-148, 224-227. Ginsberg, *Suffering Servant*, 400-404. Day, *Da’at in Isaiah 53:11 and Daniel 12:4*, 97-103. McCreedy-Price, *The Greatest Prophet*, 145. Doukhan, *Vision of the End*, 108. Portier, *Theologies of Resistance*, 52-53. Whitley, *Allusion and Prophetic Collections*, 297-301. Seow, *Daniel*, 189. S. Kim also sees the evangelistic nature of the wise. See *Missiological Implications of Daniel*, 71-73, 76.

Veloso connects the remnant of Revelation with the evangelistic mission of the *maskilim*. See *Apocalipsis*, 53-55.  
<sup>133</sup> White understands this question to be asking about the end of time. See *TM*, 114-115. “Twice Daniel inquired, How long shall it be to the end of time? [Dan. 12:8-13 quoted] It was the Lion of the tribe of Judah who unsealed the book and gave to John the revelation of what should be in these last days.” Hardy connects Dan. 12:6/Rev. 6:10. See *Dan. 12:6: How Long*, <http://www.historicism.org/BooksDaniel12.html>.

<sup>134</sup> Nunez, *Daniel*, 166-167. Hardy, *Dan. 12:6: How Long*. Mora, *Dios Defiende a Su Pueblo*, 212-213.

<sup>135</sup> McGarry, *The Ambidextrous Angel*, 211-228.

<sup>136</sup> Treiyer, *Dia de Expiacion*, 319-320. Steinmann, *Daniel*, 489-490. F. Fowler, *Secrets of Dan. 8-12*, 41, 49-50.

<sup>137</sup> Winkle, *Dress Imagery in Revelation 1 as an Indicator of High Priestly Status*.

<sup>138</sup> Sims, *A Comparative Literary Study*, 112-113. Greidanus, *Preaching Christ From Daniel*, 353-354. Steinmann, *Daniel*, 497-501.

<sup>139</sup> Ford, *Daniel*, 282. Z. Stefanovic, *Daniel*, 446. Musvosvi, *Vengeance in the Apocalypse*.

<sup>140</sup> U. Smith, *Daniel and Revelation*, 321. “After his (man of sin) supremacy is taken away, his disposition toward the truth and its advocates still remains, his power is still felt to a certain extent, and he continues his work of oppression as far as he is able, until when?—Until the last of the events brought to view in verse 1, the deliverance of God’s people. When they are thus delivered, persecuting powers are no longer able to oppress them, their power is no longer scattered, the end of the wonders described in this great prophecy is reached, and all its predictions are accomplished.” See also White, *UL*, 365. Nunez, *Daniel*, 172-173. Ford, *Daniel*, 282.

<sup>141</sup> Vetne sees a possible allusion to the persecution and the evangelistic actions of the *maskilim* in Matt. 24:14. See *Use of Daniel*, 207-208. White, *6T*, 478. “When the religious denominations unite with the papacy to oppress God’s people, places where there is religious freedom will be opened by evangelistic canvassing. If in one place the

understand the breaking of the hand (power) of the holy people as an idiom referring to covenant infidelity.<sup>142</sup> The wonders (*pele*) refer to God's miraculous, end-time acts of judgment against the King of the North (Dan. 11:45- Dan. 12:1; cf. Is. 29:14) and His acts of salvation in behalf of His covenant people (Dan. 12:1-3; cf. Ex. 15:11; Ps. 77:11; Is. 25:1).<sup>143</sup> The wonders appear to allude to the mighty acts of the Lord during the deliverance of the Exodus (Ex. 3:20; 15:11; 34:10; Jos. 3:5; Jud. 6:13; Neh. 9:17; Ps. 78:4, 11-12, 32; 106:7, 22; Mic. 7:15). Just as God worked "wonders" to liberate His people from power of the Pharaoh, so He will work "wonders" in the time of the end to liberate His people from the power of the King of the North (cf. Rev. 15:2-4). The end of the wonders is also connected to the standing up of Michael and the end of the cleansing of the sanctuary (Dan. 12:1; Dan. 8:14; cf. Rev. 8:6; 15:8; 22:11).<sup>144</sup> The literary structure of the question and answer of Daniel 12:6-7 is very similar to the structure of the question and answer in Daniel 8:13-14.<sup>145</sup>

### The Two Questions and Answers of Daniel 8 and 12

#### Daniel 8:13-14

How long the trampling of host/sanctuary?

2300 days

Until the sanctuary is cleansed

#### Daniel 12:6-7

How long until the wonders?

3½ times

Until the shattering of the holy people ends

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persecution becomes severe, let the workers do as Christ has directed. "When they persecute you in this city, flee ye into another." If persecution comes there, go to still another place. God will lead His people, making them a blessing in many places. Were it not for persecution they would not be so widely scattered abroad to proclaim the truth." White, *5MR*, 280. "The time is soon coming when God's people, because of persecution, will be scattered in many countries."

<sup>142</sup> Newsom, *Daniel*, 367. Tawil, *Term of Non-Allegiance*, 79-82.

<sup>143</sup> U. Smith, *Daniel and Revelation*, 320. "The question, 'How long shall it be to the end of the wonders?' undoubtedly has a reference to all that has previously been mentioned, including the standing up of Michael, the time of trouble, the deliverance of God's people, and the special resurrection of verse 2." Nunez, *Daniel*, 168. Z. Stefanovic, *Daniel*, 443, 446. Lambert, *Genuine New Light*, 144-145.

<sup>144</sup> White, *UL*, 365. "When Satan shall have accomplished his work of ensnaring all who will subject themselves to his deceptive influence, when he shall have finished his work of scattering abroad, Christ will rise up and bring deliverance to every one whose name is found written in the book of life. Satan and his followers will be destroyed. Then 'they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever.'" White, *KC*, 125. "The hidden ones have been scattered because of man's enmity against the law of Jehovah. They have been oppressed by all the powers of the earth. They have been scattered in the dens and caves of the earth through violence of their adversaries, because they are true and obedient to the laws of Jehovah. But deliverance comes to the people of God. To their enemies God will show himself as a God of just retribution." U. Smith, *Daniel and Revelation*, 320-321. Gohl, *The False Christ*, 51. McCready-Price, *The Greatest Prophet*, 147. Swearingen, *Historicist Survey of Daniel 10-12*, 81.

<sup>145</sup> U. Smith, *Daniel and Revelation*, 320. "The answer seems to be given in two divisions: First, a specific period is marked off, and then an indefinite period follows before the conclusion of all these things is reached, just as we have it in Daniel 8:13, 14. So in the text before us, there is given the period of time, times and a half or 1260 years, and then an indefinite period for the continuance of the scattering of the holy people, before the consummation." See also McCready-Price, *The Greatest Prophet*, 147. Nunez, *Daniel 8:13-14 in the light of Daniel 12:6-7*.

According to the parallelism above, the cleansing of the sanctuary and the shattering of the power of the holy people should come to an end at the same time. Furthermore, according to Daniel 12:1, both of these events will come to an end when Michael stands up.<sup>146</sup>

### The *Maskilim* and the Abomination of Desolation

Daniel does not understand the answer of the man dressed in linen so he repeats the same question again (Dan. 12:8).<sup>147</sup> Daniel 12:10-13 expands on the answer concerning the end of the wonders. The final persecution against God's people (Dan. 12:7, 10; cf. Dan. 12:1) is connected with the 1290 and 1335 days (*yamim*) (Dan. 12:11, 12).<sup>148</sup> Please notice that these time periods directly answer the "how long" question of Daniel 12:6. During this same period, the King of the North will once again take away the *tamid* (regular worship of the covenant)<sup>149</sup> in order to set up the abomination of desolation (Dan. 12:11, cf. Dan. 11:45; Matt. 24:15).<sup>150</sup> This reminds us of the story of Daniel 3 where Nebuchadnezzar set up a golden image to be worshipped by all the inhabitants of the world. As a result, the *maskilim* must pass through a severe time of trouble (Dan. 12:1, 7, 10-12; cf. Jer. 30:7).<sup>151</sup> The period of 1335 literal days of persecution is in contrast with the 3½ times of persecution for the people of God in the Middle Ages (Dan. 7:25; 12:7; cf. Dan. 11:33-35).<sup>152</sup> It is not uncommon for God to reveal beforehand through a prophet the time that God's people will have to suffer tribulation (Egypt warned of a severe seven year famine Gen. 41:30, Israel to be afflicted in Egypt for 400 years Gen. 15:13, Israel to suffer 3 days of pestilence 2 Sam. 24:13, Israel to suffer drought for 3 and ½ years 1 Kings 17:1; cf. Luke 4:25; James 5:17, Judah to be exiled in Babylon for 70 years Jer. 25:11-12; 29:10; the Church of Smyrna to suffer tribulation for "ten days" Rev. 2:10; the saints of the Middle Ages to suffer for 3½ times Dan. 7:25; 12:7; Rev. 11:2, 3; 12:6, 14; 13:5).<sup>153</sup> Periods of time mentioned in prophetic passages are not always

<sup>146</sup> Nunez, *Daniel*, 173

<sup>147</sup> White, *TM*, 114. "Twice Daniel inquired, How long shall it be to the end of time?" See also Nunez, *Daniel*, 175. R. Smith, *The Doctor and Daniel*, 15-17.

<sup>148</sup> Nunez, *Daniel*, 195-196. For a good history of the SDA interpretation of Dan. 12:11-12 see Hernandez, *Blessed is the One Who Waits*, ATS Meeting at Southern University 2014 and "Adventist Eschatological Identity and the Interpretations of the Time Periods of Daniel 12:11-12", *AUSSJ*, 1/1 (2015), 65-84. Moore sees these time periods as probably literal and in the future. See *Trumpets of Revelation*, 85. See also Lackey, *Revelation*, Ch. 10. Schwantes, *Daniel*, 134. Contra Shea, *Time Periods in Daniel 12*.

<sup>149</sup> Gane defines the *tamid* as the regular worship of the covenant. See "Judgment as Covenant Review" *JATS* 8/1-2 1997, 182, 191. Also Gane, *Who's Afraid of the Judgment?*, 39, 89. Probstle, *Truth and Terror*, 231. *SDA Bible Dict.*, 7, 242-243. Nunez, *El Continuo*, Ministerio Adventista. Keil, *Daniel*, on Dan. 12:11. For a good history of the SDA interpretation of the "daily" see Kaiser, *History of the Adventist Interpretation of the "Daily" in the Book of Daniel*.

<sup>150</sup> Nunez, *Daniel*, 180-181. Ford, *Daniel*, 283.

<sup>151</sup> Alomia, *Daniel*, 456-457. Treiyer, *Dia de Expiacion*, 304. Pfandl, *Daniel's Time of the End*, 145. White, *PK*, 513. "As in the days of Shadrach, Meshach, and Abednego, so in the closing period of earth's history the Lord will work mightily in behalf of those who stand steadfastly for the right... In the midst of the time of trouble—trouble such as has not been since there was a nation—His chosen ones will stand unmoved. Satan with all the hosts of evil cannot destroy the weakest of God's saints. Angels that excel in strength will protect them, and in their behalf Jehovah will reveal Himself as a "God of gods," able to save to the uttermost those who have put their trust in Him." See also White, *5MR*, 305.

<sup>152</sup> Contra see Swearingen, *Response to Futurist Interpretations of Daniel 12*.

<sup>153</sup> See Keil, *Daniel*, Kindle Edition on Dan. 12:11-12.

symbolic.<sup>154</sup> Thus, God has chosen to give His end time people the foreknowledge of the length (1335 literal days or *yamim*) of the final persecution so that they might endure to the end despite the severity of the persecution (Dan. 12:12; cf. Matt. 24:13, 21-22; Rev. 13:10; 14:12).<sup>155</sup> Ellen White has warned us that the last persecution will be short but intense.<sup>156</sup> According to White, the day and the hour of Jesus' coming will be announced at the liberation of God's people.<sup>157</sup> Please notice that the taking away of the *tamid* and the setting up of the abomination (the idol of the King of the North) in the time of the end will lead to desolation (Dan. 12:11; cf. Is. 24:3-5; Rev. 17:16; 18:17, 19).<sup>158</sup> During this time the wicked "shall do wickedly" (against the covenant) (Dan. 12:10; cf. Dan. 11:32; Matt. 24:12). At this same time, the *maskilim* will turn many to righteousness (Dan. 12:3; cf. Matt. 24:14; Rev. 10:11; 14:6; 18:1) and they will be purified (*barar*), whitened (*laban*), and tried (*tsaraph*) (Dan. 12:10; cf. Dan. 8:14; 11:33-35; Mal. 3:2-3; Zech. 13:8-9; Rev. 3:10; 7:13-14, 16; 14:4-5; 19:7-9).<sup>159</sup> Finally, the end time wicked will not understand (*biyn*) the sealed prophecy of Daniel (Dan. 12:10; cf. Is. 29:9-14), whereas the wise

<sup>154</sup> See *SDA BC 7* on v. 12, 857. "Periods of time mentioned in prophetic passages of Scripture do not always designate what is commonly known as prophetic time. For instance, the 7 years of famine predicted by Joseph were literal years (Gen. 41:25-31), as is also true of the 40 years of wandering foretold in Num. 14:34. The same might be said of the 400 years of Gen. 15:13, the 70 years of Jer. 25:12; 29:10, and the 1,000 years of Rev. 20:4."

<sup>155</sup> Whenever the Hebrew word days (*yamim*) is used in the OT with an ordinal or cardinal number it is always, without exception, understood as literal. It is also important to note that the person who begins the 1290 days must endure until the end of the 1335 days to receive the blessing of Dan. 12:12. If these days were literal years no one could live long enough to receive the blessing. For a comprehensive discussion on this subject see Nunez, *Daniel*, 191-196. See also Ford, *Daniel*, 283. F. Fowler, *Secrets of Dan. 8-12*, 55-56. Farrer, *Revelation*, 7.

<sup>156</sup> White, *3SM*, 419. "We are standing on the threshold of great and solemn events. Prophecies are fulfilling. The last great conflict will be short, but terrible. ...There is a special power in the presentation of the truth at the present time. How long will it last? Only a little while. . . ." White, *1T*, 203. "When Jesus leaves the most holy, His restraining Spirit is withdrawn from rulers and people. They are left to the control of evil angels. Then such laws will be made by the counsel and direction of Satan, that unless time should be very short, no flesh could be saved."

<sup>157</sup> White, *EW*, 15. "Soon we heard the voice of God like many waters, which gave us the day and hour of Jesus' coming. The living saints, 144,000 in number, knew and understood the voice, while the wicked thought it was thunder and an earthquake." White, *EW*, 285. "The sky opened and shut and was in commotion. The mountains shook like a reed in the wind and cast out ragged rocks all around. The sea boiled like a pot and cast out stones upon the land. And as God spoke the day and the hour of Jesus' coming and delivered the everlasting covenant to His people, He spoke one sentence, and then paused, while the words were rolling through the earth."

<sup>158</sup> Etouge gives a good history of the interpretation of the abomination, see *Transgression of Desolation*, 21-38.

<sup>158</sup> White, *9T*, 14. "The world is stirred with the spirit of war. The prophecy of the eleventh chapter of Daniel has nearly reached its complete fulfillment. Soon the scenes of trouble spoken of in the prophecies will take place. "Behold, the Lord maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof. . . . Because they have transgressed the laws, changed the ordinance, broken the everlasting covenant. Therefore hath the curse devoured the earth, and they that dwell therein are desolate. . . . The mirth of tabrets ceaseth, the noise of them that rejoice endeth, the joy of the harp ceaseth." Isaiah 24:1-8."

<sup>159</sup> U. Smith, *Daniel and Revelation*, 322. "The time of the end was the time in which the Spirit of God was to break the seal from off this book; and consequently this was the time during which the wise should understand, while the wicked, lost to all sense of the value of eternal truth, with hearts callous and hardened in sin, would grow continually more wicked and more blind. None of the wicked understand. The efforts which the wise put forth to understand, they call folly and presumption, and ask, in sneering phrase, "Where is the promise of his coming?" And should the question be raised, Of what time and what generation speaketh the prophet this? the solemn answer would be, Of the present time, and of the generation now before us. This language of the prophet is now receiving a most striking fulfillment." See also Montgomery, *Daniel*, 477. Nunez, *Daniel*, 177-178. Vetne, *Use of Daniel*, 207-208. Hayden, *Vision By the Tigris*, 235. Keil, *Daniel*, Kindle Edition on Dan. 12:10.

(*maskilim*) will understand (*biyn*).<sup>160</sup> In the book of Daniel the Hebrew word *biyn* is connected with the understanding of prophetic revelations (Dan. 1:17; 8:15-17, 27; 9:2, 22-23; 10:1, 11-12, 14; 11:33; 12:8, 10; cf. Dan. 2:21 which uses the related Aramaic word *biynah* in a similar context).<sup>161</sup> The LXX of Dan. 12:10 translates *biyn* as *sunesousi*. In the NT this word is connected with the understanding of parables, figurative language, and prophecies (Matt. 13:13-15, 51; 15:10; 16:12; 17:13; Mark 4:12; 6:52; 7:14; 8:17, 21; Luke 2:50; 8:10; 18:34; 24:45; Acts 28:26-27).



Cave at Qumran containing some of the Dead Sea Scrolls.

### **The *Maskilim* Are Blessed Because They Endure To the End**

A blessing is pronounced on the faithful *maskilim* who can endure (*chakah*) until the end of the 1335 days (Dan. 12:12; cf. Matt. 5:11).<sup>162</sup> The Hebrew word *chakah* is connected with the covenant (Ps. 33:20; Is. 8:17; 30:18; 64:4; Hab. 2:3; Zeph. 3:8). The covenant people of God are encouraged to wait upon the Lord for salvation and vindication. The word *chakah* has been translated as *hypomenon* in the LXX. This Greek word, when used in an end time context, can mean to persevere under the misfortunes and trials of the last days (Matt. 24:13; Mark 13:13; Luke 21:19; cf. Matt. 10:22; Rev. 13:10; 14:12). Thus, the *maskilim* of Daniel 12:12 are called to persevere in their covenant faith until the end of the abomination

<sup>160</sup> White, *5T*, 452. "God has revealed what is to take place in the last days, that His people may be prepared to stand against the tempest of opposition and wrath... We should search the Scriptures and be able to give the reason for our faith. Says the prophet: "The wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand."..." See also Veloso, *Apocalipsis*, 54.

<sup>161</sup> Wilson discusses the use of *bina* in Dan. 1, 8-12. D. Wilson, *Wisdom in Daniel*, 376-377.

<sup>162</sup> Schwantes, *Daniel*, 134. Baldwin sees an allusion to the perseverance of Hab. 2:3 in Dan. 12:12. Baldwin, *Free Will in Daniel*, 171-172. Portier, *Theologies of Resistance*, 38-43. White, *PP*, 426. "He [Aaron] entered the most holy place on the Day of Atonement... He came forth from that work to bless the congregation, as Christ will come forth to bless His waiting people when His work of atonement in their behalf shall be ended."

trial (1335 days).<sup>163</sup> The blessing of Daniel 12:12 also appears to be connected with the liberation of God's people in the time of the end (Dan. 12:1, 7; cf. Matt. 24:13, 22).<sup>164</sup> The Hebrew word for "delivered" in Dan. 12:1 is *malat*. This word has the meaning to slip away, escape, or be delivered and in this context it means to escape from the end time wrath of the King of the North (cf. Dan. 11:41, 44-45; cf. Joel 2:32). *Malat* is translated as *sothesetai* in the LXX. The same Greek word is used in a similar end time context in Matt. 24:13 (*sothesetai*)<sup>165</sup> and Matt. 24:22 (*esothē*).<sup>166</sup> The word "blessed" in Hebrew is *esher*.<sup>167</sup> This word is connected with those who are faithful to the covenant law (Ps. 1:1; Ps. 41:1; Ps. 65:4; 106:3; 112:1; 119:1-2; 128:1-2; Pro. 8:32; 34; 14:21; 28:14; 29:18; Is. 56:2) and it is also connected with those who place their trust in the covenant God (Deut. 33:29; Ps. 2:12; Ps. 33:12; 34:8; 40:4; 84:5, 12; 144:15; 146:5; Is. 30:18). The idea of a special blessing for those who are faithful to the covenant appears in the blessings of the covenant (Deut. 28:1-14; Lev. 26:3-13)<sup>168</sup> and in the eschatological Sabbath blessing of Isaiah 56 (Is. 56:1-8).<sup>169</sup> Keeping the Sabbath implies that you are

<sup>163</sup> Nwachukwu, *Macarisms of Revelation*, 20. White, *1T*, 203. "...at the loud cry of the third angel, these agents will have an opportunity to receive the truth, and some of them will be converted, and endure with the saints through the time of trouble."

<sup>164</sup> Anderson, *The Michael Figure in Daniel*, 276-277. "...The author of Dan 10-12 appears to teach a purifying benefit to God's people as a result of trials. Daniel 11:35 declares, "Some of those who are wise shall fall, to refine and to cleanse them and to make them white, until the time of the end, for it is yet for the time appointed." Since trials purify, the severest trials will bring the greatest purification. As purification is apparently a preparation for the life of the coming kingdom, God will delay the inauguration of His kingdom until His people have experienced the severest trials. Those about to enter life eternal should not taste of trials less than those of some earlier periods. This is expressed in Daniel 12:7, "when the shattering of the holy people comes to an end, all these things would be accomplished." When Daniel did not yet comprehend, Gabriel added, "Many shall purify themselves, and make themselves white, and be refined; but the wicked shall do wickedly; and none of the wicked shall understand; but the wise shall understand" (Dan 12:10). Also, "Blessed is he who waits and comes to the thousand three hundred and thirty five days" (Dan 12:12). The message appears to be to wait patiently for God to act, and not lose faith amid trials. This suggests another reason why Daniel may have pictured the last trials as the most severe. The very intensity of the trials which God's people suffer is therefore itself a sign that the final deliverance is at hand. Since trials are a harbinger of deliverance, they intensify feelings of hope and joyful expectation. This motif is not only implicit in Daniel, but is made explicit in the Synoptic Gospels of the New Testament and in the book of Revelation (Matt. 24:3-24; Mark 13; Luke 21:5-36; Rev. 3:10-12; 11:18). The increasing severity of trials becomes a reason to "look up and raise your heads, because your redemption drawing nigh" (Luke 21:28)." Some also see a chiasmic structure in Dan. 12:1-13 which shows parallelism between Dan. 12:1/12:12, see Nunez, *Daniel*, 158-163. Berry sees Dan. 12:11-12 as connected with the final deliverance of God's people, see Berry, "Daniel and the Final Deliverance", *The Ministry*, August 1978, Vol. 51, No. 8, 10-11. Shea sees a connection between the blessings of Dan. 12:12, Rev. 14:13, and the deliverance of Dan 12:1-3. Shea, *Daniel*, 277. "The two blessings of these two books are related to each other and are historically continuous with each other. The ultimate blessing that God's people will receive has already been described by Daniel 12:1-3; it is deliverance from the troubles of the end time by Michael and an abundant and glorious entrance into His kingdom thereafter." See also Lambert, *Genuine New Light*, 150-151. Gohl, *The False Christ*, 61.

<sup>165</sup> Vetne, *Use of Daniel*, 211-212

<sup>166</sup> La Rondelle, *Christ's Use of Daniel*, 407. Interestingly, Jamieson sees a connection between the delivered saints in Dan. 12:1 and the resisting saints in Rev. 14:9-10. See *Commentary on the Whole Bible*, Vol. 1, 648.

<sup>167</sup> Nwachukwu discusses the Hebrew origin of macarisms. See *Macarisms of Revelation*, 15-23.

<sup>168</sup> Sims connects Daniel and his three friends to Is. 56:3b-5. Sims, *A Comparative Literary Study*, 21-22.

<sup>169</sup> White, *GC*, 451. White, *EW*, 34. "And when the never-ending blessing was pronounced on those who had honored God in keeping His Sabbath holy, there was a mighty shout of victory over the beast and over his image." See also Graves, *Eschatological Rest in Lev. 25-26*, 282-286.

willing to keep the whole law.<sup>170</sup> The LXX translates the word blessed as *makarios* in Daniel 12:12. The book of Revelation also pronounces seven blessings (*makarios*) on those who are faithful to God and His covenant during the end time tribulations (Rev. 1:3; 14:13; 16:15; 19:9; 20:6; 22:7, 14; cf. Matt. 24:46; James 1:12). After making sacrifices of atonement the priest in the OT came forth to bless the people (Lev. 9:22-23; cf. Num 6:23-27). At the end of the Day of Atonement, the priest also blessed the people and this appears to have typological significance.<sup>171</sup>

### The *Maskilim* and the Jubilee

Daniel 12:13 is a promise to Daniel, a slave in exile, that he will be made free at the “end of the days” in order to receive his promised inheritance. It appears Daniel will be among those resurrected at the end of the days (Dan. 12:13; cf. Dan. 12:2).<sup>172</sup> The fact that Daniel will “stand in his lot” or inheritance at the end of the days (Dan. 12:13), alludes to the year of Jubilee. The idea of a complete liberation of the entire covenant people was prefigured in the celebration of the Jubilee.<sup>173</sup> Every fifty years, on the Day of Atonement, the Jubilee trumpet was blown to signify the beginning of the Jubilee and all the slaves throughout the land were set free and all land possessions were restored to their original owners (Lev. 25:9-13). Interestingly, the Jubilee trumpets were blown by seven priests for seven days during the fall of Jericho (Josh. 6:4-6, 8, 13; cf. Rev. 8:2). The eschatological liberation of the *maskilim* alludes to the Jubilee (Dan. 12:1; cf. Is. 61:1-9). Ellen White also connects the final deliverance of God’s end time people with the Jubilee.<sup>174</sup> The NT connects the general resurrection of the dead at the second coming of Christ with the sound of the trumpet (Matt. 24:31; 1 Cor. 15:52; 1 Thess. 4:16-17). In the time of the end, the prophet may also symbolically “stand” in his lot to bear his testimony so the wise may “understand” his end time prophecy.<sup>175</sup>

<sup>170</sup> Graves, *Eschatological Rest in Lev. 25-26*, 66-67, 102-108.

<sup>171</sup> Hardinge, *Jesus in the Sanctuary*, 522-523. White, *PP*, 426. “He [Aaron] entered the most holy place on the Day of Atonement, “not without blood,” as a mediator for all Israel. He came forth from that work to bless the congregation, as Christ will come forth to bless His waiting people when His work of atonement in their behalf shall be ended.” White, *GC*, 485. “In the typical service the high priest, having made the atonement for Israel, came forth and blessed the congregation. So Christ, at the close of His work as mediator, will appear, “without sin unto salvation” (Hebrews 9:28), to bless His waiting people with eternal life.”

<sup>172</sup> Z. Stefanovic, *Daniel* 440. Hobbins, *Resurrection in Daniel at Qumran*, 414. Keil, *Daniel*, Kindle Edition on Dan. 12:13.

<sup>173</sup> Buchanan, *Revelation*, 8-9. Hardinge, *Jesus in the Sanctuary*, 474-475. Johnston, “The Eschatological Sabbath”, 42-43. White, *10MR*, 160. “The day of exile is nearly ended. The time is at hand when all who are sleeping in their graves will hear His voice and come forth, some to everlasting life, and some to final destruction. Christ will raise all His saints, glorify them with an immortal body and open to them the gates of the city of God.”

<sup>174</sup> White, *EW*, 285-286. “And when the never-ending blessing was pronounced on those who had honored God in keeping His Sabbath holy, there was a mighty shout of victory over the beast and over his image. Then commenced the jubilee, when the land should rest. I saw the pious slave rise in victory and triumph, and shake off the chains that bound him, while his wicked master was in confusion and knew not what to do; for the wicked could not understand the words of the voice of God.”

<sup>175</sup> White, *21MR*, 407. “Those who search the Scriptures with a heart which hungers and thirsts to know God and Jesus Christ will be rewarded. They will understand the words spoken to Daniel, that man of prayer. To Daniel many wonderful things were presented in vision. “I heard, but I understood not,” he said. “Then said I, O my lord, what shall be the end of these things?” The angel answered: [Daniel 12:4, 10, 13, quoted]. The time has come for Daniel to stand in his lot. The time has come for the light given him to go to the world as never before. If those for whom the Lord has done so much will walk in the light, their knowledge of Christ and the prophecies relating to





The yobel or Jubilee Trumpet was sounded every 50 years to announce the emancipation of all slaves.

### The *Maskilim* and the Chiastic Structure of Daniel 12

Samuel Nunez has proposed a chiasmic structure for Daniel 12.<sup>176</sup> In this literary design, Nunez sees parallelism between the end time events of Daniel 12:1-3 and Daniel 12:10-13.<sup>177</sup> This parallelism appears to connect the time of trouble (Dan. 12:1; cf. Matt. 24:21) with the days of the setting up of the abomination (Dan. 12:11-12; cf. Matt. 24:15). It also appears to connect the deliverance of those written in the book (Dan. 12:1; cf. Matt. 24:22) with the blessing for those who endure until the end of the days (Dan. 12:12; cf. Matt. 24:13). The standing up of Michael is parallel with the standing up of Daniel (Dan. 12:1, 13).<sup>178</sup> The theme of the resurrection of the wicked and the righteous (Dan. 12:3; cf. Matt. 24:31) also appears to make a parallel with the resurrection of Dan. 12:13.<sup>179</sup> The *maskilim* of Dan. 12:3 are in

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Him will be greatly increased as they near the close of this earth's history." White, *21MR*, 437. "A great work will be done in a short time. A message will soon be given by God's appointment that will swell into a loud cry. Then Daniel will stand in his lot, to give his testimony." White, *1SAT*, 225. "Daniel has been standing in his lot since the seal was removed and the light of truth has been shining upon his visions. He stands in his lot, bearing the testimony which was to be understood at the end of the days." White also connects Dan. 12:13 with the investigative judgment. See White, *GC*, 488. "How important, then, that every mind contemplate often the solemn scene when the judgment shall sit and the books shall be opened, when, with Daniel, every individual must stand in his lot, at the end of the days."

<sup>176</sup> Nunez, *Daniel*, 156-163.

<sup>177</sup> Nunez, *Daniel*, 162.

<sup>178</sup> See also Doukhan, *Secrets of Revelation*, 181.

<sup>179</sup> Steinmann, *Daniel*, 577.



parallel with the *maskilim* of Dan. 12:10. The call to seal the prophecy in Dan. 12:4 is parallel with the call to seal the prophecy in Dan. 12:9. The idea of “many” running to and fro so knowledge can increase (Dan. 12:4) is parallel with the *maskilim* who “understand” (Dan. 12:10; cf. Matt 24:15).<sup>180</sup>

### Parallelism Between Dan. 12:1-4 and Dan. 12:9-13

Dan. 12:1 Michael stands up	Dan. 12:13 Daniel stands up
Dan. 12:1 Time of Trouble	Dan. 12:12 Time of perseverance
Dan. 12:1 Those in book delivered	Dan. 12:12 Those who endure to the end blessed
Dan. 12:2 Resurrection of wicked/righteous	Dan. 12:13 Resurrection of Daniel
Dan. 12:3 <i>Maskilim</i> shine like stars	Dan. 12:10 <i>Maskilim</i> purified, tried, made white
Dan. 12:4 Book sealed to time of end	Dan. 12:9 Book sealed to time of end
Dan. 12:4 Run to & fro, knowledge increases	Dan. 12:10 <i>Maskilim</i> understand prophecy



Clay tablet from ancient Babylon describes monthly rations allowed to Jehoiachin, Circa 595-570 BC.

### Differences Between the *Maskilim* Who Live Before and During the Time of the End

There are some differences between the *maskilim* who live before the time of the end (Dan. 11:32-35) and the *maskilim* who live during the time of the end (Dan. 11:36-12:13).<sup>181</sup> The *maskilim* who live before the time of the end are purified or persecuted until the time of the end (Dan. 11:35), whereas the *maskilim* of the end time are purified or persecuted during the time of the end (Dan. 12:10; cf. Rev. 6:11).

<sup>180</sup> White, *DA*, 234. “The words of the angel to Daniel relating to the last days were to be understood in the time of the end. At that time, “many shall run to and fro, and knowledge shall be increased.” “The wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand.” Daniel 12:4, 10.”

<sup>181</sup> Nunez, *Daniel*, 177-178.

The persecution of the *maskilim* in Dan. 11:35 involves “some” whereas the persecution of the *maskilim* in Dan. 12:10 involves “many”.<sup>182</sup> There is a specific period of persecution (1290 and 1335 days) connected with the *maskilim* of the time of the end (Dan. 12:11, 12), whereas there is a 3 and 1/2 time period mentioned in connection with the persecution of the *maskilim* of Dan. 11:33-35 (cf. Dan. 7:25; 12:7). There is only a small “deliverance” for the *maskilim* who live before the time of the end (Dan. 11:34; cf. Matt. 24:22; Rev. 12:16) as compared to the total and outright deliverance for the *maskilim* who live during the time of the end (Dan. 12:1). The *maskilim* of Daniel 11:33-35 are not immediately resurrected and glorified like their counterparts in Daniel 12:2 (cf. Rev. 6:9-11). Finally, the *maskilim* of Dan. 11:33-35 do not have the ability to understand the sealed prophecy of Daniel like their counterparts in the time of the end (Dan. 12:4, 10; cf. Matt. 24:15; Rev. 13:9, 18; 17:9).



Qumran fragment 4QDanc, showing Dan. 10:5-11:12, is the oldest Daniel manuscript dated 150 BC.

### **Parallelism Between the *Maskilim* of Daniel 1 and Daniel 12**

<sup>182</sup> Seow, *Daniel*, 193-194.

Interestingly, scholars have also noted parallels between the themes of Daniel 1 and Daniel 12.<sup>183</sup> Both sections are written in Hebrew.<sup>184</sup> Daniel and his friends are tempted to break their covenant with God by partaking in the unclean food of Nebuchadnezzar (Dan. 1:5, 8). The *maskilim* of Daniel 12 are also tempted to break their covenant with God by worshipping the abomination of the King of the North (Dan. 12:11). Daniel and his *maskilim* friends (Dan. 1:4) are tested for “ten days” (Dan. 1:12-15) and the wise *maskilim* of Daniel 12 are tested for 1335 days (Dan. 12:10-12). Daniel and his friends are vindicated by God (Dan. 1:19-21). The *maskilim* of Daniel 12 are also vindicated by God (Dan. 12:1-3). As a result of their faithfulness, Daniel and his friends are found ten times wiser than their counterparts (Dan. 1:20). Daniel is also given the ability to understand dreams and visions (Dan. 1:17). The *maskilim* of Daniel 12 have the ability to understand the sealed prophecy of Daniel (Dan. 12:4, 10). In Daniel 1:1, Nebuchadnezzar sieges Jerusalem and God gives Daniel and his *maskilim* friends into his hand. In Daniel 11:45, the King of the North sieges the *maskilim* at the holy mountain (Jerusalem) but they will be delivered by Michael (Dan. 12:1).

### Comparison of the *Maskilim* in Daniel

<i>Maskilim</i> in Daniel 1-6	<i>Maskilim</i> in Daniel 11	<i>Maskilim</i> in Dan. 12
Daniel and 3 Friends	Christians Before 1798	Christians Time of the End
Understand Prophecy	Instruct Many	Understand Sealed Prophecy
Face Kings of Babylon	Face Vile Man	Face King of the North
Confront Idolatry	Confront Abomination	Confront Abomination
Tested by Fire/Lions	Some Purified and Tried	Many Purified and Tried
10 or 30 days of Trial	3½ Times of Trial	1290/1335 days of Trial
Delivered by Angels	Receive Small Help	Delivered by Michael
Vindicated/Glorified	Resurrected at the End	Resurrected/Glorified

### The *Maskilim* and the Cleansing of the Sanctuary of Daniel 8:14

The prophecy of Daniel 12:10 explicitly states that many of the *maskilim*, “shall be purified, and made white, and tried” in the time of the end. Furthermore, Daniel 12:3 tells us that the end time *maskilim* will “turn many to righteousness (*tsadaq*)”.<sup>185</sup> These two verses appear to allude to the justification and purification connected with the eschatological cleansing (*nisdaq*) of the sanctuary in Dan. 8:14. The prophecy of Daniel 8 has as its main focus the time of the end (Dan. 8:17, 19, 26). SDA scholars have long understood the 2300 days of Dan. 8:14 to be symbolic for 2300 years.<sup>186</sup> According to Dan. 9:25, this time period began with the decree to restore and rebuild Jerusalem (457 BC) and would extend to the

<sup>183</sup> Z. Stefanovic, *Daniel*, 434. Ford, *Daniel*, 77. Were, *Certainty of Third Angel’s Message*, 138. Hamilton, *With the Clouds*, 77. Wooden, *Daniel and Manticism*, 304-306.

<sup>184</sup> Daniel 1 is in Hebrew despite the Aramaic of Dan. 2-7. See Steinmann, *Daniel*, 22.

<sup>185</sup> Mora sees parallelism between the purified *maskilim* of Dan. 12:10 and the “many” who are made just in Dan. 12:3. See *Dios Defiende Su Pueblo*, 220.

<sup>186</sup> Z. Stefanovic, *Daniel*, 310-311.

fall of 1844.<sup>187</sup> This places the start of the cleansing of the sanctuary well into the time of the end.<sup>188</sup> SDA scholars have also noted a parallel between the eschatological judgment scene of Daniel 7 and the cleansing of the sanctuary of Daniel 8:14.<sup>189</sup> The unique Hebrew word *nisdaq* or cleansing has the meaning of to justify, vindicate, make righteous. This word has both legal and cultic connotations.<sup>190</sup> In a cultic context, *nisdaq* can be connected with purification.<sup>191</sup> The cleansing of the sanctuary also alludes to the OT Day of Atonement (Lev. 16:2-34; 23:26-32).<sup>192</sup> The Day of Atonement was part of the fall festivals of the Jewish cultic calendar. The spring festivals prefigured the events surrounding the first coming of Christ and the fall festivals typologically predicted the events surrounding the second coming of Christ.<sup>193</sup> During the holy convocation of the Day of Atonement, the children of Israel were “cleansed” of their sins (Lev. 16:30). Just as the Israelites had to fast and afflict themselves on the Day of Atonement (Lev. 23:27), so the *maskilim* of the end time will have to purify themselves and be made white (Dan. 12:3, 10). Just as the Israelites were cleansed by the blood of the Lord’s goat on the Day of Atonement, so the end time *maskilim* will be white by the sacrifice of the Messiah (Dan. 12:3, 10; cf. Dan. 8:14; 9:24; Heb. 9:13-14). The end time cleansing and purification of God’s people appears to be confirmed in the prophecy of Revelation (Rev. 3:10; 7:13-14; 11:1; 14:1-5; 19:7-9; 22:14-15; cf. Rev. 12:17; 14:12; 15:2-4; 20:4).<sup>194</sup>

## Conclusion

In summary, the *maskilim* or the “wise” of the Daniel 12:4, 10 play an important role in the time of the end. They are the ones who remain loyal to the holy covenant despite the apostasy and the persecution of the King of the North. The *maskilim* will be declared apostates who need to be utterly destroyed. They are also the ones who will increase in knowledge and understanding of the prophecy of Daniel. The *maskilim* will run to and fro and turn many to righteousness. The *maskilim* who endure until the end will be liberated, blessed, and glorified by Prince Michael. Although the *maskilim* of the Middle Ages are similar to the *maskilim* of the time of the end, they are two distinct groups in two different historical time periods. The *maskilim* of the narrative section of Daniel (Dan. 1-6) serve as prototypes of the *maskilim* who appear in the prophetic section of Daniel (Dan. 11-12). As we shall see, the *maskilim* of Daniel have their counterparts in the elect of the Olivet Discourse and the 144,000 from the book of Revelation. Furthermore, the prophesied end time knowledge and understanding of the wise (Dan. 12:4, 10) forms the basis for the Danielic calls to wisdom in the Olivet Discourse and the prophecy of Revelation.

<sup>187</sup> Ferch, *Date for the Seventy Weeks*, 64-74.

<sup>188</sup> The time of the end begins in 1798. See Dan. 7:25; 12:7; Rev. 11:2-3; 12:6, 14; 13:5.

<sup>189</sup> Shea, *Unity of Daniel*, 208-219.

<sup>190</sup> Rodriguez, *Cultic Language in Dan. 8:9-14*, 544, 548.

<sup>191</sup> Rodriguez, *Cultic Language in Dan. 8:9-14*, 537-549. Doukhan, *Secrets of Daniel*, 129.

<sup>192</sup> Rodriguez, *Cultic Language in Dan. 8:9-14*, 545-548.

<sup>193</sup> Bacchiocchi, *Fall Festivals*, 19-50.

<sup>194</sup> Scholars have found numerous allusions to the Day of Atonement in the Apocalypse. See section on Revelation.





RUINS OF BABYLON, UNCOVERED BY EUROPEANS IN 1900-1912

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Babylonian arrowhead found at the Temple Mount. Babylon destroyed Jerusalem in 586 BC.





Ceramic brick found at the ancient sight of Babylon. The inscription reads, "Nebuchadnezzar, king of Babylon, Guardian of the temples of Esagila and Ezida, Firstborn son of Nabopolassar, king of Babylon."



## The Theme of the *Maskilim* and the Danielic Call to Wisdom in the Olivet Discourse

In this section we will examine the theme of the *maskilim* and the Danielic call to wisdom in the Olivet Discourse. At the center of the Olivet Discourse appears one of the most important and controversial statements in the entire scripture, the warning concerning the abomination of desolation (Matt. 24:15; Mark 13:14; cf. Luke 21:20). Within this warning appears a very important call to read and understand the abomination in the context of the prophecy of Daniel (Matt. 24:15). The proper understanding of this warning was a life and death issue for the first century disciples. According to prophetic typology, the abomination had a typical fulfillment in the years 66-70 AD and it will have an anti-typical fulfillment in the time of the end.<sup>195</sup> In order to understand the end time fulfillment of the abomination warning it is crucial we fully understand its Danielic background.

### The Prophecy of Daniel and the Olivet Discourse

Most scholars would agree that the Olivet Discourse draws heavily from the prophecy of Daniel,<sup>196</sup> especially Daniel 11-12.<sup>197</sup> William Lane, on page 449 of his commentary on the gospel of Mark, says the following concerning this same subject.

*“The OT plays an essential part in the structure and imagery of the prophetic discourse. L. Hartman has argued convincingly that the eschatological discourse has at its foundation an exposition or mediation based on texts in Daniel about “the last things,” to which other OT passages were joined by common theme and key words. (foot note on page 449: Hartman points especially to Dan. 7:8-27; 8:9-26; 9:24-27; 11:21-12:13, and to some extent Ch. 2:31-45).”*

<sup>195</sup> For various methods of interpreting the Olivet Discourse see Barnes, *When Will These Things Be*, 1-62.

<sup>196</sup> *Anchor Bible Commentary: Matthew*, 289. “That Matt. xxiv 4-36 (+ Mark xiii 5-37; Luke xxi 8-36) is free commentary on Daniel (vii 8-27, viii 9-26, ix 24-27, and xi 21 – xii 13) both in ideas and actual quotations, seems to be generally agreed.” Hartman, *Prophecy Interpreted*, 145-177. Vetne, *Use of Daniel*, 198-218. Theophilus, *Abomination in Matthew 24:15*, 154-156. Ford, *Abomination in Eschatology*, 63-64, 156-157. Pennington, *Daniel in Matthew*, 80-81, 86.

<sup>197</sup> Carson, *EBC Matthew/Mark*, 562. “Matthew and Mark agree with the LXX of Daniel 12:11 only; “[despite] the primary importance of Daniel 9:27 for the meaning of the expression, 12:11 is contextually the more suitable reference so far as the gospels are concerned, because allusions to Daniel 11:40-12:13 surround this reference to the abomination of desolation”. Kim, *Signs of the Parousia*, 34-35. “The only apocalyptic writing which Matthew designated by name is the book of Daniel. It may be significant to note that Matthew is the only Synoptic writer who identified the Abomination of Desolation as that spoken of by Daniel. There is little doubt that Matt 24 has Daniel as its background. It is explicitly acknowledged in Matt 24:15.” *Ibid*, page 34 (footnote). “Many exegetes have pointed out that Matt 24 is a midrash of Daniel....It has often been shown that for the most part, Matt 24, is reinterpreting Daniel 9:24-27 and its expansion in Daniel 11:31 to the end of the book. It is almost certain that Christ had in mind the last part of Dan 11 and all of Dan 12. Matt 24 refers to both chapters.” Marcus, *Mark*, 867. “As exegesis of the individual sections will show in detail, the chapter abounds in echoes of the book of Daniel, especially the apocalyptic sections in Dan 2:27-45, Daniel 7, Dan 9:22-27, and Daniel 11-12. The most obvious of these echoes are “when all these things will be accomplished” in Mark 13:4 (cf. Dan 12:6-7), “[these things] have to happen” and “it is not yet the end” in 13:7 (cf. Dan 2:28-29, 45; 12:13), “the ‘abomination of desolation’” in 13:14 (cf. Dan 9:27; 11:31; 12:11), and “the Son of Man coming in clouds with great power and glory” in 13:26 (cf. Dan 7:13-14).”

## The Use of Daniel in the Olivet Discourse

The Olivet Discourse is filled with allusions to the prophecy of Daniel.<sup>198</sup> The prediction of Jesus that not one stone of the temple would be left upon another (Matt. 24:2; Mark 13:2) alludes to the destruction of temple predicted in Dan. 9:26-27 (cf. Dan. 8:11).<sup>199</sup> The question of the disciples about the sign of the end (*synteleisthai*) (Mark 13:4) alludes to the word *syntelesthenai* of Dan. 12:7.<sup>200</sup> The use of (*synteleias*) in Matt. 24:3 also appears to allude to the use of the same word in Dan. 12:4, 13.<sup>201</sup> The false christs and prophets (Matt. 24:4-5, 11, 23-26) allude to the deceitful nature of the King of the North (Dan. 8:25; 11:30, 32, 34, 38).<sup>202</sup> Some versions of the LXX use *palaiosoi* in Dan. 7:25 which may also connect the Little Horn of Daniel 7 with the false prophets/christs of Matt. 24:4, 5, 11, 24 who lead many astray (*planesousin*). The false miracles of Matt. 24:24 may allude to the promotion of the false god in Dan. 11:38 (cf. Duet 13:2, 6-7).<sup>203</sup> The Lukan statement of “the time draweth near” (Luke 21:8) may be an allusion to Dan. 7:22; cf. Rev. 1:3.<sup>204</sup> The wars and rumors of wars mentioned in Matt. 24:6-7 alludes to the wars between the Kings of the South and the Kings of the North in Daniel 11 and to the final war between the kingdoms mentioned in Dan. 11:40-43<sup>205</sup>; cf. Dan. 9:26. The phrase (*dei genesthai*) in Matt. 24:6 (cf. Mark 13:7; Luke 21:9) has eschatological connotations and alludes to the same phrase in Dan. 2:28.<sup>206</sup> The statement “see that ye be not troubled” (Matt. 24:6) probably alludes to the response of those who receive visions and dreams in Dan. 4:5, 19; 5:6, 9; 7:19, 28.<sup>207</sup> The delivering over (*paradosousin*) for affliction/tribulation (*thlipsin*) mentioned in Matt. 24:9-10 alludes to the handing over (*paradothesetai*) of Dan. 7:25<sup>208</sup>, to the persecutions of Dan. 11:33-35; 12:7, 10, and to the time of trouble (*thlipseos thlipsis*) mentioned in Dan. 12:1.<sup>209</sup> The reference to “many” being offended and falling into apostasy (Matt. 24:10) appears to allude to the “many” who will fall when the King of the North invades the “glorious land” (Dan. 11:41).<sup>210</sup> The increase of iniquity (*anoman*) (Mt. 24:12; cf. Mt. 13:41) alludes to the wicked (*anomoï*) who do wickedly (*anomesosin*) against the covenant in Daniel LXX 11:32;

<sup>198</sup> Hartman, *Prophecy Interpreted*, 147-177. Gundry, *Use of OT in Matthew*, 46-55. Vetne, *The Influence and Use of Daniel in the Synoptic Gospels*, 152-219.

<sup>199</sup> Ford, *Crisis! Vol. 1*, 93.

<sup>200</sup> Hartman, *Prophecy Interpreted*, 145. Vetne, *Use of Daniel*, 198-201. Ford, *Crisis! Vol. 1*, 93.

<sup>201</sup> Gundry, *Matthew: A Commentary*, 476. Pennington also sees a Daniel connection, *Daniel in Matthew*, 81-82. Allen, *Matthew*, 254.

<sup>202</sup> Hartman sees a connection between the false christs and the Little Horn. See *Prophecy Interpreted*, 159-162.

<sup>203</sup> Hartman connects the idol of Dan. 11:38 with the miracles of the OT false prophets who tried to seduce the people into idolatry (Dt. 13:2, 6-7; cf. Matt. 24:23-24). See *Prophecy Interpreted*, 155, 164, 173. Ford sees a connection with Dan. 11:37. See Ford, *Crisis! Vol. 1*, 94. Ford, *Crisis! Vol. 1*, 120.

<sup>204</sup> Fitzmyer, *Luke*, 1336.

<sup>205</sup> Gundry, *Matthew: A Commentary for a Mixed Church*, 477. Hamilton, *With the Clouds*, 187. Ford, *Daniel*, 63. Fitzmyer, *Luke*, 1336.

<sup>206</sup> Vetne, *Use of Daniel*, 202-203. Gundry, *Use of the OT in Matthew*, 46. La Rondelle, *Christ's Use of Daniel*, 396. Pennington, *Daniel in Matthew*, 75. Gray, *Temple in Mark*, 173-174. Hamilton, *With the Clouds*, 186. Z. Stefanovic, *Daniel*, 36. Buchanan, *Matthew*, 896-897. Ford, *Crisis! Vol. 1*, 93. Fitzmyer, *Luke*, 1335-1336.

<sup>207</sup> Vetne, *Use of Daniel*, 204.

<sup>208</sup> Hartman sees an allusion in the use of *paradidomi* in Matt. 24:9, 10; cf. *paradothesetai* in Dan. 7:25 LXX. See *Prophecy Interpreted*, 150. Gray, *Temple in Mark*, 186-187.

<sup>209</sup> Vetne, *Use of Daniel*, 209. Gundry, *Matthew: A Commentary*, 478-479. La Rondelle, *Christ's Use of Daniel*, 405-407. Buchanan, *Matthew*, 897, 900.

<sup>210</sup> Buchanan, *Matthew*, 898, 901-902. Hagner, *Matthew*, 694. La Rondelle, *Christ's Use of Daniel*, 404-405.

12:10.<sup>211</sup> The call to endure to the end (*hypomeinas*) (Matt. 24:13; cf. Mark 13:13) alludes to the endurance (*hypomenon*) of Dan. 12:12 and possibly to the standing firm in Dan. 11:32.<sup>212</sup> The idea of standing before kings and governors (Mark 13:9) probably alludes to Daniel and his three friends who testified before heathen kings.<sup>213</sup> The salvation (*sothesetai*) mentioned in Matt. 24:13 alludes to the deliverance (*sothesetai*) of Dan. 12:1.<sup>214</sup> The use of the word *telos* in Matt. 24:6, 13, 14 (Mark 13:7, 13) alludes to the end (*synteleias*) mentioned in Dan. 11:36; 12:4, 7, 13.<sup>215</sup> The preaching of the gospel to the world in the context of persecution (Matt. 24:14) may allude to the wise who instruct many and are persecuted (Dan. 11:33; 12:3, 10).<sup>216</sup> The abomination (*to bdelygma tes eremoseos*) (Matt. 24:15) alludes to Dan. 9:27; 11:31 and it quotes Dan. 12:11 (*to bdelygma tes eremoseos*).<sup>217</sup> The “holy place” (*topo hagio*) mentioned in Matt. 24:15 may allude to Dan. 8:11; 9:27; 11:45.<sup>218</sup> The call to read (*anaginoskon*) and understand (*noeito*) in Matt. 24:15 alludes to the increase of knowledge (*gnosis* Theo) and the wisdom of the wise (*noemones* Theo) mentioned in Dan. 12:4, 10.<sup>219</sup> The great tribulation (*thlipsis megale*) of Matt. 24:21 alludes to the time of trouble (*thlipseos thlipsis*) of Dan. 12:1.<sup>220</sup> The times (*kairoi*) of the Gentiles and the trampling (*patoumene*) of Jerusalem in Luke 21:24 allude to the times (*kairon*) in Dan. 7:25 and the trampling (*sympatthesetai*) of the host in Dan. 8:10, 13.<sup>221</sup> The salvation (*esothe*) mentioned in Matt. 24:22 alludes to the deliverance (*sothesetai*) mentioned in Dan. 12:1.<sup>222</sup> The days (*hemeraï*) of Matt. 24:22 may allude to the days (*hemeraï*) of Dan. 12:11-12.<sup>223</sup> The idea of the “days” being cut short may allude to Dan. 12:7.<sup>224</sup> The elect mentioned in Matt. 24:22, 24 allude to the wise of Dan. 12:10. The cosmic signs of deliverance of Matt. 24:29 are connected to the end of the days of tribulation (*thlipsin*). This connects the cosmic signs with the liberation of Dan. 12:1<sup>225</sup> (cf. Luke 21:28). Furthermore, the cosmic signs are primarily based on an OT oracle declaring the eschatological fall of Babylon (Is. 13:10).<sup>226</sup> The end time fall of Babylon motif alludes to the fall of Babylon motif in the book of Daniel (Dan. 4 and 5) and it may also allude to the fall of the King of the North in Daniel

<sup>211</sup> Beale, *A NT Biblical Theology*, 204-206. La Rondelle, *Christ’s Use of Daniel*, 404-403. Beale & Gladd, *Hidden But Now Revealed*, 232.

<sup>212</sup> Vetne, *Use of Daniel*, 210-211. Gundry, *Use of the OT in Matthew*, 47. See also Gundry, *Mark*, 740. Hill, *Theodoret of Cyrus*, 325. Young, *Daniel*, 264. Gaston, *No Stone on Another*, 21-22. La Rondelle, *Christ’s Use of Daniel*, 408. Baldwin, *Daniel*, 210. Greidanus, *Preaching Christ From Daniel*, 407. Z. Stefanovic, *Daniel*, 40. Allen, *Mathew*, 255.

<sup>213</sup> Vetne, *Use of Daniel*, 211-212.

<sup>214</sup> Vetne, *Use of Daniel*, 211-212. Ford, *Daniel*, 63. Ford, *Crisis! Vol. 1*, 94.

<sup>215</sup> Buchanan, *Matthew*, 904-905. Ford, *Crisis! Vol. 1*, 93.

<sup>216</sup> Vetne, *Use of Daniel*, 207-208. Ford, *Crisis! Vol. 1*, 93.

<sup>217</sup> Vetne, *Use of Daniel*, 176-178. Scheetz, *Canonical Intertextuality*, 155-156. Hamilton, *With the Clouds*, 187. Allen, *Mathew*, 255.

<sup>218</sup> Gundry, *Matthew: A Commentary*, 482. Allen, *Mathew*, 256.

<sup>219</sup> Gundry, *Matthew: A Commentary*, 481. Cf. Miller, *Daniel*, 321. Evans, *Daniel in the NT*, 519-520. Allen, *Mathew*, 256.

<sup>220</sup> Vetne, *Use of Daniel*, 209-211. Gundry, *Matthew: A Commentary*, 484. Evans, *Daniel in the NT*, 521. La Rondelle, *Christ’s Use of Daniel*, 405-407. Pennington, *Daniel in Matthew*, 82. Hamilton, *With the Clouds*, 187-188. Buchanan, *Matthew*, 910-911. Ford, *Crisis! Vol. 1*, 94. Allen, *Mathew*, 256.

<sup>221</sup> Davidson, *This Generation*, 317. Fitzmyer, *Luke*, 1346-1347.

<sup>222</sup> La Rondelle, *Christ’s Use of Daniel*, 407. Buchanan, *Matthew*, 911-912.

<sup>223</sup> Harper, *Advent of Christ and Antichrist*, 188.

<sup>224</sup> Evans, *Daniel in the NT*, 521.

<sup>225</sup> La Rondelle, *Christ’s Use of Daniel*, 407.

<sup>226</sup> See Watts, *NT Use of the OT*, eds. G. Beale and D. Carson, 225. Gaston, *No Stone on Another*, 32-33.

11:45-12:1. The Son of man mentioned in Matt. 24:30 (Luke 21:27) alludes to the Son of man of Dan. 7:13-14<sup>227</sup> and to Michael the Prince from Dan. 12:1.<sup>228</sup> The resurrection of Matt. 24:31 (Mark 13:27) alludes to the resurrection of Dan. 12:2.<sup>229</sup> The statement of Matt. 24:34 (“till all these things be fulfilled”) may allude to Dan. 12:7<sup>230</sup>. The wise servants who give their fellow servants meat in due season (Matt. 24:45) may allude to the *maskilim* of Daniel 11-12 who instruct many and turn many to righteousness (Dan. 11:33; 12:3). The mandate to “watch” until the Second Coming (Matt. 24:42-43; cf. Rev. 16:15) may allude to Dan. 12:12<sup>231</sup> where a benediction is pronounced on those who “wait” or endure to the end. Matt. 24:46 also declares a blessing (*makarios*) on the faithful servant who “watches” until his master’s return.<sup>232</sup> The command to “watch” in Luke 21:31, 34, 36 may also allude to the “wise” of Daniel 12:4, 10.<sup>233</sup> The coming of the Son of Man in glory in Matt. 25:31 alludes to the Son of Man in Daniel 7:13-14.<sup>234</sup> The everlasting (*aionion*) reward and punishment of the sheep and the goats in the parable of Matthew 25 alludes to the everlasting (*aionion*) reward and punishment of Dan. 12:2 (cf. Matt. 25:46).<sup>235</sup> The goats and the sheep (Matt. 25:36) may also allude to the wicked and the wise of Daniel 12:10.<sup>236</sup>

### The Olivet Discourse an Exposition of Prophetic Mysteries

After hearing the prediction of the coming desolation of the temple (Matt. 24:1-2; cf. Matt. 23:38) the disciples were confused. They did not understand how such a massive structure could be destroyed<sup>237</sup> so they came privately to Jesus and asked, “Tell us when will these things be?” (Matt. 24:3a). The book of Mark tells us that it was only four disciples (Peter, James, John, and Andrew) who came to Jesus for an explanation of His prophetic declaration (Mark 13:3). The fact that Jesus spoke these words privately places the entire Olivet Discourse in the category of the mysteries of the kingdom (cf. Matt. 13:10-15).<sup>238</sup>

<sup>227</sup> Vetne, *Use of Daniel*, 133-134. Gaston, *No Stone on Another*, 33. Dunn, *Son of Man in the NT*, 529. Scheetz, *Canonical Intertextuality*, 153-154. Hamilton, *With the Clouds*, 185-186. Buchanan, *Matthew*, 916, 919. Gundry, *Mark*, 745. Ford, *Crisis! Vol. 1*, 94. Allen, *Mathew*, 258-259. Fitzmyer, *Luke*, 1350.

<sup>228</sup> La Rondelle, *Christ’s Use of Daniel*, 415.

<sup>229</sup> Ford, *Crisis! Vol. 1*, 94.

<sup>230</sup> Gundry, *Use of the OT in Matthew*, 55-56. See also Gundry, *Mark*, 747.

<sup>231</sup> Hartman, *Prophecy Interpreted*, 167.

<sup>232</sup> Young, *Daniel*, 264. La Rondelle, *Christ’s Use of Daniel*, 408. Baldwin, *Daniel*, 210. Greidanus, *Preaching Christ From Daniel*, 407.

<sup>233</sup> White, *DA*, 234. See also White, *4T*, 527. White, *5T*, 452. White, *4BC*, 1174.

<sup>234</sup> La Rondelle, *Christ’s Use of Daniel*, 411-412. Greidanus, *Preaching Christ From Daniel*, 230. Kiesler, *Son of Man*, 413.

<sup>235</sup> Chase, *Resurrection Hope in Daniel 12:2*, 43-44, 196-197. Evans, *Daniel in the NT*, 522-523. Lehmann, *Relationships Between Daniel and Revelation*, 137. La Rondelle, *Christ’s Use of Daniel*, 412-413. Pennington, *Daniel in Matthew*, 85. Yarbro-Collins, *Influence of Daniel on the NT*, 111. Allen, *Mathew*, 266.

<sup>236</sup> Z. Stefanovic, *Daniel*, 40.

<sup>237</sup> White, *RH December 13, 1898, par. 11*. “The disciples were unable to understand Christ’s words with reference to the temple. They called his attention to its massive stones, saying, “Master, see what manner of stones and what buildings are here.” The stones of the temple were of the purest marble, of perfect whiteness, and the pillars supporting the porches were of massive dimensions. How such stones could be overthrown, the disciples could not comprehend. They could not understand words which doomed to destruction the walls that had withstood the devastation of armies. Their ideas were vague, and it was difficult for the Lord to make his lessons intelligible to them.”

<sup>238</sup> S. Thompson, *Maskilim in the NT*, 218.

In other words, the Olivet Discourse is not information for the general public, but a Messianic revealing of the eschatological mysteries of the OT prophets especially the prophet Daniel. This exclusive prophetic discourse seeks to give the followers of Christ the special information they need to survive the destruction of Jerusalem and the tribulations of the last days (Matt. 24:15; Luke 21:20), but this information is, to some extent, given in a cryptic fashion.<sup>239</sup> The use of several apocalyptic terms (abomination of desolation, great tribulation, Son of man, etc.), the typological nature of the discourse,<sup>240</sup> and the use of parables make Matthew 24-25 a prophetic mystery with symbolic meaning. The apocalyptic terms of the Olivet Discourse will require “understanding” to interpret (Matt. 24:15).



View from Mount of Olives towards the old city. This is the location of the “Olivet Discourse”.

### The Question of the Disciples Asks For a “Sign”

We must carefully examine the second question of the disciples in the Olivet Discourse. They ask for a specific “sign” (*semeion*).

**Mark 13:4** ..... what shall be the sign (*semeion*) when all these things shall be fulfilled?

<sup>239</sup> Freyne compares the *maskilim* of Daniel with the disciples. See *The Disciples in Mark and the Maskilim*, 7-23. Oxentenko, *Hazon and Mareh*, 2-10.

<sup>240</sup> White, DA, 628. “Jesus did not answer His disciples by taking up separately the destruction of Jerusalem and the great day of His coming. He mingled the description of these two events... In mercy to them He blended the description of the two great crises, leaving the disciples to study out the meaning for themselves.”

**Matthew 24:3** ..... what [shall be] the sign *of thy coming, and of the end of the world?*

**Luke 21:7** .... what sign will there be *when these things shall come to pass?*

### **The Question of the Disciples in Mark 13:4 Makes an Allusion to Daniel 12:6-7**

Reimar Vetne, in his dissertation, “The Influence and Use of Daniel in the Synoptic Gospels”, discusses in great detail the probable connections between the question of the disciples in the Olivet Discourse and the text of Daniel 12:6-7. On page 199 of his dissertation, Vetne quotes Lars Hartman’s *Prophecy Interpreted*.

*“In the introduction to his version Mark makes Peter, James, John and Andrew ask (13, 4): “Tell us, when will this be, and what will be the sign when these things are all to be accomplished?” This seems to be a conscious allusion to Daniel 12, 7 on the part of the evangelist. In this passage Daniel asked (v. 6) how long would it be till the end, and the angel answered “that, when the shattering of the power of the holy people comes to an end, all these things would be accomplished”.*”

Other scholars agree with Vetne.<sup>241</sup> In short, it appears quite probable that the question of the disciples in the Markan Olivet Discourse, makes an allusion to the eschatological text of Daniel 12:6-7.

### **The Disciples Connected the Destruction of the Temple with the Time of the End**

At first glance, it appears that the disciples in the gospel of Mark are asking for a sign exclusively concerning the destruction of the temple, but as we stated before, the phrase “when all these things shall be fulfilled?” makes an allusion to a very similar phrase in Daniel 12:7.

**Mark 13:4** Tell us, when shall these things be? and what shall be the sign when *all these things shall be fulfilled?* (*mellei tauta synteleisthai panta*)

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<sup>241</sup> Vetne, *Use of Daniel*, 200. Vetne quotes three other scholars “It is probable that the words of v. 4b [‘all these things’] form an allusion to Dan 12, 7.” “In the Marcan formulation of the question, the second clause resembles Dan. 12:7. When Daniel asked how long it would be to the end the divine messenger replied, “when the shattering of the power of the holy people comes to an end, all these things will be accomplished.” “For the question about when predicted events will take place cf. Dan 12:6–7 (cf. Dan8:13); the noun *synteleia* in the disciples’ question echoes the repeated use of that word in LXX Dan 12:6–7.” *Ibid*, 201. “It is almost as if the question is left hanging in Daniel and Jesus wants to pick up the thread some centuries later. “How long shall it be till the end of these wonders? . . . I heard, but I did not understand. Then I said, O my lord, what shall be the end of these things? He said, Go your way, Daniel, for the words are shut up and sealed until the time of the end” (Dan 12:6-9). The idea is intriguing that we are meant to pick up the question left hanging in the book of Daniel—that the following sermon will be an exposition and explanation of Daniel’s prophecies.” Marcus, *Mark*, 870. “As Beasley-Murray (387) notes, the terminology in the second half of the question echoes Daniel 11-12, in which an angel prophesies the erection of an “abomination of desolation” in the Temple (Dan 11:31; cf. Mark 13:14). Daniel asks when this and the other portents of the end will happen (Dan 12:6), and the angel replies that “all these things will be accomplished” (*syntelesthesetai panta tauta*) when Israel’s abandonment (LXX) or its dispersion (Theodotion) comes to an end (Dan 12:7). Questions about when “these things”/“all these things” will happen, then, are commonly answered by reference to an eschatological scenario in which Israel triumphs over its enemies.”



**Dan. 12:6 NKJV** How long shall the fulfillment of these wonders be?

**Daniel 12:7 LXX** The angel answered that when the power of the holy people has been completely shattered, “*all these things shall be finished*” (*syntelesthesetai tauta panta*).

What does the destruction of the temple have to do with the end of the wonders in Daniel 12:7? In the minds of the disciples the end time events of Daniel 12:7 were most certainly connected with the destruction of the temple. Thus, their double question was singular in their minds.<sup>242</sup>

### **The Question of Matthew 24:3 Points to the Second Coming and the End**

The disciple Matthew clarifies the second question of the disciples by changing the phrase, “when *all these things shall be fulfilled?*” to “*of thy coming, and of the end of the world?*” Scholars believe that the disciples understood the destruction of the temple and the end of the world to be simultaneous events.<sup>243</sup>

**Mark 13:4** ....what shall be the sign when all *these things shall be fulfilled?*

**Matthew 24:3** ....what shall be the sign of *thy coming (parousia), and of the end of the world (synteleias)?*

### **Ellen White Says the Disciples Connected the Destruction of the Temple With the End of the Age**

See the following quote by Ellen White where she also states that the disciples connected the destruction of temple with the second coming.

*“With the overthrow of Jerusalem the disciples associated the events of Christ's personal coming in temporal glory to take the throne of universal empire, to punish the impenitent Jews, and to break from off the nation the Roman yoke. The Lord had told them that He would come the second time. Hence at the mention of judgments upon Jerusalem, their minds reverted to that coming; and as they were gathered about the Saviour upon the Mount of Olives, they asked: “When shall these things be? and what shall be the sign of Thy coming, and of the end of the world?””*{GC 25.2}

<sup>242</sup> Barnes, *When Will These Things Be*, 68-70.

<sup>243</sup> Blomberg, *New Testament Use of the Old Testament*, 86. “The disciples would have naturally associated the destruction of the temple with “the end of the age” (24:3), even if Jesus goes on to separate the two in his sermon.” Ridderbos, *Coming of the Kingdom*, 477. “Mark’s and Luke’s versions suggest at once that the disciples looked upon the destruction of Jerusalem and the great eschatological event of the *parousia* of the Son of Man as contemporaneous.” Hagner, *Matthew*, 688. “The disciples thus were unable to separate the two events in their minds: the destruction of Jerusalem must entail the end of the age and the *parousia* of Jesus, inaugurating the *eschaton*.” Lane, *Mark*, 455. “If an allusion to Dan. 12:7 is intended in verse 4b, the second clause indicates that the disciples understood Jesus’ prophecy of the destruction of the Temple in its eschatological perspective.....It is assumed by the disciples that the fall of Jerusalem and the destruction of its sanctuary is the prelude to consummation.”

Thus the phrase, “when all these things shall be fulfilled?” (Mark 13:4) refers to the time when the wonders of Michael will be fulfilled (Dan. 12:7) and to the *parousia* and the *synteleias* (Matt 24:3). In the mind of the disciples the wonders of Michael/*parousia/synteleias* and the destruction of the temple should all occur simultaneously.



Replica of Herod's temple circa first century AD.

### **Matthew 24:10-15 Makes Multiple Allusions to Daniel 12**

There is a cluster or sequence of Daniel 12 allusions in Matt. 24:10-15. These verses have an application to the first century and to the last days<sup>244</sup> These allusions lead up to the climactic Daniel 12 quotation (*to bdelymga tes eremoseos*) of Matt. 24:15. This is followed by the parenthetical phrase “let the reader understand” which is another allusion to Daniel 12. The number and significance of these Daniel 12 allusions cannot be overlooked or underestimated. Certainly, these verses must have an eschatological fulfillment, yet their first century typological application cannot be denied.<sup>245</sup>

<sup>244</sup> Wenham, “A Note on Matthew 24:10-12”, *Tyndale Bulletin* 31 (1980) 159.

<sup>245</sup> White, *RH, December 7, 1897 par. 2-3*. “...And carrying their minds on, he spoke of the close of this earth's history, when not merely a nation, but the whole world, would be destroyed. In the words spoken at this time, Christ has left lessons that are especially applicable to our time. “They are written for our admonition, upon whom the ends of the world are come.” ...But before all these, they shall lay their hands on you, and persecute you, delivering you up to the synagogues, and into prisons, being brought before kings and rulers for my name's sake. . . . Settle it therefore in your hearts, not to meditate before what ye shall answer: for I will give you a mouth and

### Matthew 24:9-11 Alludes to the Persecution of the *Maskilim*

In the text of Matt. 24:9-11 (cf. Matt. 10:16-22) we find an allusion to the persecution of the *maskilim*. Scholars have noted a thematic and linguistic parallel between the handing over for affliction (*thlipsin*) of Matt. 24:9 and the persecution mentioned in Dan. 11:33-35; 12:7, 10 (cf. Dan. 7:25) and the time of trouble (*thlipseos thlipsis*) mentioned in Dan. 12:1.<sup>246</sup> The reference to “many” being offended and falling into apostasy (Matt. 24:10)<sup>247</sup> appears to allude to the “many” who will fall when the King of the North invades the “glorious land” (Dan. 11:41; cf. Dan. 11:34).<sup>248</sup> Furthermore, the idea of standing before kings and governors (Mark 13:9) probably alludes to Daniel and his three *maskilim* friends (Dan. 1:4) who testified before heathen kings (Dan. 1-6).<sup>249</sup> Just as Daniel and his friends were tested by fiery trials as a witness to the kings of Babylon (Dan. 1-3, 6), so the end time *maskilim* in Matt. 24 will be afflicted as a “testimony” to the nations (Dan. 12:3, 10; Matt. 24:14; cf. Mark 13:9-10; Luke 21:13).<sup>250</sup>

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wisdom, which all your adversaries shall not be able to gainsay nor resist.” White, *DA*, 633. “In the prophecy of Jerusalem’s destruction Christ said, “Because iniquity shall abound, the love of many shall wax cold. But he that shall endure unto the end, the same shall be saved. And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.” This prophecy will again be fulfilled. The abounding iniquity of that day finds its counterpart in this generation. So with the prediction in regard to the preaching of the gospel. Before the fall of Jerusalem, Paul, writing by the Holy Spirit, declared that the gospel was preached to “every creature which is under heaven.” Colossians 1:23. So now, before the coming of the Son of man, the everlasting gospel is to be preached “to every nation, and kindred, and tongue, and people.” Revelation 14:6, 14.” See also Davidson, *This Generation*, 325-327.

<sup>246</sup> Vetne, *Use of Daniel*, 209. Gundry, *Matthew: A Commentary*, 478-479. La Rondelle, *Christ’s Use of Daniel*, 405-407. Buchanan, *Matthew*, 897, 900. Pennington, *Daniel in Matthew*, 86.

<sup>247</sup> White, *RH*, April 19, 1898 par. 1-2. “In answer, Christ gave them important lessons, interweaving with the destruction of Jerusalem a still greater destruction,—the final destruction of the world. The warning here given as to what the disciples would have to meet at the hands of their fellow men is a warning to us also. “Then shall they deliver you up to be afflicted,” Christ said, “and shall kill you: and ye shall be hated of all nations for my name’s sake. And then shall many be offended, and shall betray one another, and shall hate one another.” These words will be fulfilled. Those who have been our companions in Christian association will not always maintain their fidelity. Envy and evil-surmising, if cherished, will separate very friends. When a man loses the shield of a good conscience, he loses the co-operation of heavenly angels. God is not working in him. He is controlled by another spirit.” White, *Ms78-1897 (July 28, 1897) par. 42*. “Many will be offended because the principles of the truth cut directly across their practice <or their income.> Many will stumble and fall, apostatizing from the faith they once advocated. Many who have professed to love the truth will then show that they had no vital union with the true vine. They will be cut away, as branches that bear no fruit, and will be bound up with unbelievers, scoffers, and mockers.”

<sup>248</sup> Buchanan, *Matthew*, 898, 901-902. La Rondelle, *Christ’s Use of Daniel*, 404-405. Hagner, *Matthew*, 694.

<sup>249</sup> Vetne, *Use of Daniel*, 211-212.

<sup>250</sup> White, *RH*, December 20, 1898 par. 1, 3. “Then shall they deliver you up to be afflicted,” Christ continued, “and shall kill you: and ye shall be hated of all nations for my name’s sake. And then shall many be offended, and shall betray one another, and shall hate one another.” All this the Christians suffered... So it will be again. But it is over the seventh-day Sabbath that the battle will be fought. The authorities of this world will rise up in their pride and power to make laws to restrict religious liberty. They will assume a right that is God’s alone, and, like Nebuchadnezzar, will think that they can force the conscience, which only God can control. Even now they are making a beginning, and this they will carry forward till they reach a boundary over which they cannot step. Then God will interpose in behalf of his loyal, commandment-keeping people.” White, *SpM*, 358. “You remember how it was with Daniel. You know all about how he gave God the glory. He gave him glory for the work that he had done for him. He and his three companions were taken away from their country, from their parents, from their educators, at a very young age. They were so kind, respectful, and polite in all their manners, that the one who had

Just as God gave Daniel and his friends wisdom to answer the heathen kings, so the Holy Spirit will give the end time *maskilim* the words to speak when they are brought before kings and governors (Dan. 12:10; Mark 13:11; cf. Luke 21:15). Interestingly, the parallel passage of Luke 21:15 says God will give His people a mouth and wisdom (*sophian*) which their adversaries will not be able to gainsay or resist. The use of the word *sophian* reminds us of the use of the same word in the eschatological passages of Rev. 13:18 and 17:9.

### **Matthew 24:12 Alludes to Daniel 12:10**

The use of the word *anomia* in Matt. 24:12 (cf. Matt. 13:41) is significant<sup>251</sup> and appears to allude to the lawless actions of the wicked mentioned in Daniel 11 and 12. Please note that the wicked (*anomoi*) of Daniel 12:10 are set in an eschatological context.

**Matthew 24:12** And because iniquity (*anomian*) shall abound, the love of many shall wax cold.

**Daniel 12:10 LXX Theo** Many shall be purified, and made white, and tried; but the wicked (*anomoi*) shall do wickedly (*anomesosin*): and none of the wicked (*anomoi*) shall understand; but the wise shall understand.

### **Matthew 24:13 Alludes to Daniel 12:1, 12, 13**

Matt. 24:13 (cf. Mark 13:13) uses two key words *hypomeinas* and *sothesetai* which are connected to the eschatological texts of Daniel 12:1 and 12:12. These connections with Daniel 12 appear to place the word *telos* in an end time context.<sup>252</sup>

**Matthew 24:13** But he that shall endure (*hypomeinas*) unto the end (*telos*), the same shall be saved (*sothesetai*).

**Daniel 12:1 LXX** And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered (*sothesetai*), every one that shall be found written in the book.

**Daniel 12:12 LXX** Blessed is he that waiteth (*hypomenon*), and cometh to the thousand three hundred and five and thirty days.

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charge of them fell in love with them. I want you to understand that Christ said that you shall be brought before kings and rulers to answer for your faith. If it is so that you are to be brought in before kings and rulers you want a clear brain. You want to understand what is truth and practice it. We must prepare for what is coming upon us. We must have the truth in wrought in nerve, in brain, in soul, in body."

<sup>251</sup> Davison, *Anomia in Matthew*, 617-635. Wenham, "A Note on Matthew 24:10-12", *Tyndale Bulletin* 31 (1980) 160-161. Beale & Gladd, *Hidden But Now Revealed*, 232.

<sup>252</sup> White, *Ms48-1900*, par. 18. "But "he that shall endure unto the end, the same shall be saved." John sees "them that had gotten the victory over the beast and over his image, and over his mark and over the number of his name, stand on the sea of glass, having the harps of God."

**13** But go thou thy way till the end (*synteleias*) be: for thou shalt rest, and stand in thy lot at the end (*synteleian*) of the days.

### **Matthew 24:14 Alludes to the Preaching of the Gospel in Daniel 11 and 12**

Matt. 24:14 predicts the global dispersion of the gospel before the end (*telos*). The context of Matt. 24:10-12 and the use of the word *marturion* lets us know that the gospel will be spread during times of martyrdom and persecution. Although there is biblical support for a first century fulfillment of this prophecy (Col. 1:23; cf. Rom. 1:8; 10:18; Col. 1:5, 6), the Daniel 12 allusion in this text and the Daniel 12 allusions in the surrounding passages seem to confirm an end time fulfillment. This fits in well with the typological nature of the Olivet Discourse.<sup>253</sup> The book of Revelation endorses the idea that the gospel will be preached to all the world in the time of the end (Rev. 10:7, 11; 14:6-12; 18:1-4).<sup>254</sup>

**Matthew 24:14** *And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.*

**Mark 13:9** *But take heed to yourselves: for they shall deliver you up to councils; and in the synagogues ye shall be beaten: and ye shall be brought before rulers and kings for my sake, for a testimony against them.*

**Daniel 11:33** *And they that understand among the people shall instruct many: yet they shall fall by the sword, and by flame, by captivity, and by spoil, many days.*

**35** *And some of them of understanding shall fall, to try them, and to purge, and to make them white, even to the time of the end: because it is yet for a time appointed.*

**Daniel 12:3** *And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever.*

**10** *Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand.*

### **The Words Synteleias/Telos in Matthew 24 Are Connected With Allusions to Daniel 12**

The words *synteleias* and *telos* are used a total of four times in the Olivet Discourse. Three of the four verses where they appear are connected to Daniel 12 allusions. The only use of *synteleias* appears in the question of the disciples and refers to the end of all things (Matt. 24:3; Mark 13:4). As we mentioned before, the Markan version (Mark 13:4) of the disciple's question makes an allusion to Daniel 12:7. The

<sup>253</sup> SDA BC, Vol. 5 on Matt. 24:13, 498. "World...Thirty years after Christ spoke these words Paul affirmed that the gospel had gone to all the world (Col. 1:23; cf. Rom. 1:8; 10:18; Col. 1:5, 6; 8T 26), confirming the literal fulfillment of this prediction in his day (see DA 633). However, Paul's declaration was true in a limited sense only...The complete fulfillment of this prediction of our Lord is yet to be realized (see AA 111)."

<sup>254</sup> Veloso connects Matt. 24:14 with the mission of the remnant of Revelation. See *Apocalipsis*, 55. White, *Ms147 (December 9, 1897) par. 47*. "We must now take our Bibles and by the Holy Spirit's power proclaim the great truth for these last days. It will not be long before every one will have heard the warning and made his decision. Then shall the end come."



first appearance of *telos* occurs in Matt. 24:6 and is used as a marker to let the reader know that the signs of verse six and seven are only preliminary signs of the end (*telos*) (beginning of sorrows) (Matt. 24:8). This verse points forward to the end (*telos*) mentioned in Matt. 24:13-14. The second and third usages of the word *telos* are found in Matt. 24:13-14. The preceding context is that of persecution and increasing apostasy (Matt. 24:9-12). Matt. 24:13 is a call for God's people to endure in faithfulness until they are saved or delivered. Scholars are in agreement that this verse alludes to the endurance (*hypomenon*) of Dan. 12:12 and the deliverance (*sothesetai*) of Dan. 12:1.<sup>255</sup> Thus the end (*telos*) mentioned in Matt. 24:13 must be connected to the end of the final persecution of Daniel 12:11-12 and to the moment when Michael stands up to deliver His people (Dan. 12:1).<sup>256</sup> Both of these are eschatological events that will occur at the climax of the time of the end. The final use of *telos* occurs in connection with the preaching of the gospel to the whole world (Matt. 24:14). Scholars see in Matt 24:14 a thematic connection with Daniel 11 and 12.<sup>257</sup> Just as the wise (*maskilim*) of Daniel 11:33, 35; 12:3, 10 are persecuted as they preach the gospel, so the people of God of Matt. 24:9-13 must preach the gospel under difficult circumstances as a witness (*marturion*) to the world before the end (*telos*) can come. This connects the word *telos* with the end time *maskilim* of Daniel 12:3, 10 and lets us know that the complete fulfillment of Matt. 24:14 is yet future.<sup>258</sup>

A coin issued by the Jewish rebels in 68 AD, "Shekel, Israel. Year 3". Reverse: "Jerusalem the Holy"



### The Use of the Words *Telos/Synteleias* in the Prophetic Section of Daniel

The word *telos* is used three times in the prophetic section of Daniel (Dan. 7:26; 9:26; 11:13). In Dan. 7:26 *telos* is connected with the end time destruction of the Little Horn power. In Dan. 9:26 *telos* is

<sup>255</sup> Vetne, *Use of Daniel*, 210-212.

<sup>256</sup> Hamilton, *With the Clouds*, 186.

<sup>257</sup> Vetne, *Use of Daniel*, 207-208. Hamilton, *With the Clouds*, 186.

<sup>258</sup> White, *AA*, 111. See also the *SDA BC Vol. 5 on Matt. 24:14*, 498.



connected with the destruction of Jerusalem and the temple at the end of the 70 weeks.<sup>259</sup> This has led some scholars to conclude that the word *telos* in the Olivet Discourse can only be connected with a first century fulfillment.<sup>260</sup> This seems difficult to accept in the light of the end time Daniel 12 allusions connected with the word *telos* in Matt. 24:12-15. It seems better to understand the use of the word *telos* in the Olivet Discourse as applying both to the first century destruction of Jerusalem and to the final desolation of the earth at the end of time.<sup>261</sup> This fits in well with the typological nature of the Olivet Discourse.

The word *synteleias* is used eleven times in the prophetic section of Daniel (Dan. 9:24, 26, 27; 11:16, 36; 12:4, 7, 13). It is used eight times in an eschatological context (Dan. 9:27; 11:36; 12:4, 7, 13; cf. *kairou synteleias* in Dan. 11:35 OG, *horan synteleias* in Dan. 11:40 OG, *hora tes synteleias* in Dan. 11:45 OG). The eschatological use of the word *synteleias* in the book of Daniel fits in well with its eschatological usage in Matt. 24:3.<sup>262</sup> Listed below are the verses of the Olivet Discourse and the prophetic section of Daniel which utilize the words *telos* and *synteleias*.

**Matthew 24:3** And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end (*synteleias*) of the world?

**6** And ye shall hear of wars and rumours of wars: see that ye be not troubled: for all these things must come to pass, but the end (*telos*) is not yet.

**13** But he that shall endure unto the end (*telos*), the same shall be saved.

**14** And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end (*telos*) come.

**Daniel 7:26 LXX** But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end (*telous*).

**Daniel 9:24 LXX** Seventy weeks are determined upon thy people and upon thy holy city, to finish (*syntelesthenai*) the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy.

**Daniel 9:26 LXX** And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end (*telous/synteleia OG*) thereof shall be with a flood, and unto the end (*syntetmemenou/kairou syntelerias OG*) of the war desolations are determined.

<sup>259</sup> Gray, *Temple in Mark*, 175-176.

<sup>260</sup> Davidson, *This Generation*, 310-315. Vetne, *Use of Daniel*, 189-197.

<sup>261</sup> *SDA BC Vol. 5 on Matt. 24:6*, 497. "**The end.** In this discourse our Lord foresees both the end of the Jewish nation and the end of the world. The rabbis would declare the signs of vs. 6-8 to be "the token of the advent of the Messiah" and "of their release [as a nation] from bondage," but Jesus pointed to these as "signs of their destruction [as a nation]" (DA 628, 629; cf. MB 120). And as the wars and rumors of wars of apostolic times foreshadowed the end of the Jewish nation, so the international turmoil and strife of our present day presage the end of the world (see PK 536; 5T 753)." See also *SDA BC on Matt 24:3* and Davidson, *This Generation*, 325-327. La Rondelle, *Christ's Use of Daniel*, 407-408.

<sup>262</sup> Gundry, *Matthew: A Commentary*, 476.

**Daniel 9:27 LXX** And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation (*synteleias kairou synteleia*), and that determined shall be poured upon the desolate.

**Daniel 11:13 LXX** For the king of the north shall return, and shall set forth a multitude greater than the former, and shall certainly come after (*telos*) certain years with a great army and with much riches.

**Daniel 11:16 LXX** But he that cometh against him shall do according to his own will, and none shall stand before him: and he shall stand in the glorious land, which by his hand shall be consumed (*syntelesthesetai*).

**Daniel 11:35 OG** And some of them of understanding shall fall, to try them, and to purge, and to make them white, even to the time of the end (*kairou synteleias*): because it is yet for a time appointed (*kairos eis horas*).

**Daniel 11:36 LXX** And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods, and shall prosper till the indignation be accomplished (*syntelesthe*): for that that is determined shall be done (*synteleian*).

**Daniel 11:40 OG** And at the time of the end (*horan synteleias*) shall the king of the south push at him: and the king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships; and he shall enter into the countries, and shall overflow and pass over.

**Daniel 11:45 OG** And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain; yet he shall come to his end (*hora tes synteleias*), and none shall help him.

**Daniel 12:1 OG** And at that time (*ten horan ekeinen*) shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time (*tes hemeras ekeines*) thy people shall be delivered, every one that shall be found written in the book.

**Daniel 12:4 LXX** But thou, O Daniel, shut up the words, and seal the book, even to the time of the end (*kairou synteleias*): many shall run to and fro, and knowledge shall be increased.

**Daniel 12:7 LXX** And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and swore by him that liveth for ever that it shall be for a time, times, and an half; and when he shall have accomplished (*syntelesthenai*) to scatter the power of the holy people, all these things shall be finished (*syntelesthesetai OG*).

**Daniel 12:13 LXX** But go thou thy way till the end (*synteleias*) be: for thou shalt rest, and stand in thy lot at the end (*synteleian*) of the days.

## The Abomination of Matt 24:15 Answers the Request of the Disciples for a “Sign”

A number of scholars have come to the conclusion that the request for a “sign” of the end in Matthew 24:3/Mark 13:4 is answered by Jesus in the abomination statement of Matthew 24:15/Mark 13:14.<sup>263</sup> This idea is consistent with the chiasmic structures of the Olivet Discourse proposed by Shea and Kidder (see Appendix III) and also with the literary structure of Mark 13 proposed by Such.<sup>264</sup> Shea and Kidder found that in each Olivet Discourse of the synoptic gospels the verse concerning the Danielic sign of the abomination of desolation was at the center of the chiasmus. Such determined that the abomination verse of Mark 13:14 was the key verse of chapter 13, answering directly the question of the disciples from Mark 13:4. Recently, Michael Oxentencko has also outlined a chiasmic structure of the Olivet Discourse that places the abomination at the center.<sup>265</sup> Interestingly, Ellen White also saw the abomination as a “sign” or “signal” connected with the question of the disciples.<sup>266</sup>

### Matthew 24:15 Quotes Daniel 12:11

Dr. Gerhard Hasel, in the DARCOM series volume 2, page 442, says the following concerning the source of Jesus’ abomination of desolation statement.

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<sup>263</sup>For an extended commentary on this issue see Ford, *Daniel*, 165-167. See also Lane, *Mark*, 466. “Verses 14-23 form a single unit of thought which is controlled by the command to flee when an act of sacrilege, so appalling that it can only invite unparalleled tribulation, is recognized. This extended warning is tied to verse 4 by the reference to “all things” in verse 23 and furnishes the most direct answer to the question of the disciples concerning when they could expect the destruction of the Temple.” Such, *Abomination in Mark*, 27. “At this juncture the subject matter of the text changes dramatically....disciples in Judea are pointedly urged to abandon everything and flee. This direct injunction to flight, coupled with the demand to immediately recognize the significance of the statement (vv. 14-20), has led scholars to posit that the sign request in v. 4 is answered at v. 14.” *Ibid*, 37. “We have demonstrated that v. 14 occupies a significant place in ch. 13 on the basis of its connection with v. 4. Because to *semeion* in v. 4 is targeted towards v. 14.” Evans, *Mark*, 317. “But in v 14 Jesus becomes much more specific. He warns his disciples that they will see “the abomination of desolation”....What is envisioned here is some specific event that will signal the imminent approach of the end time (cf. v 7). Perhaps this is the very sign that the disciples requested in v 4, the sign that “all these things are about to be accomplished.” Beasley-Murray, *Jesus and the Last Days*, 407. “...whereas v. 14 [abomination of desolation] appears directly to answer the disciples’ question in v. 4 concerning the sign of the impending fulfillment of the prophecy.”

<sup>264</sup> Kidder, *This Generation*, 206. “It is clear that the apex or pivotal point to the chiasm (or ABA’ structure), is the “abomination of desolation in the temple” (24:15), which marks the judgment on Jerusalem. This pivotal positioning of the abomination-of-desolation/judgment on-Jerusalem element suggests not only the culmination of the series at the left in our outline, but also a typological prefiguring for the final judgment at the end time (Matt 24:31-46).” Such, *Abomination in Mark*, 17. “...For some scholars syntactical elements between vv. 4 and 14 suggest the answer to the disciple’s sign request in v. 4 is located at v. 14, which accordingly may imply a relationship between the destruction of the temple and the *parousia* or the end of the Jewish hierarchies in Jerusalem. Verse 14 is also understood as triggering catastrophic signs preceding the *parousia*, or pinpointing the divide between the historical events (vv. 5-13) and failed prediction (vv. 14f), or the one sign par excellence hinging the chapter, or even the key verse of Mark’s gospel.” See also Steinmann, *The Shape of Things to Come*, 65-78.

<sup>265</sup> Oxentencko, *Hazon and Mareh*, 2-10.

<sup>266</sup> White, *5T*, 451. See also White, *Maranatha*, 180.

“‘The abomination of desolation’ in Matthew 24:15 is a translation of the Greek phrase: *to bdelygma tes eremoseos*. The Greek phrasing of Matthew 24:15 closely resembles that of Daniel 11:31, *bdelygma eremoseos* (“Theodotion”). It is identical with Daniel 12:11 (*to bdelygma tes eremoseos*).”

“The Greek term, *bdelygma*, means “abomination” and translates the Hebrew term, *siqqus* (“abomination”). Thus from a standpoint of linguistics we may note that the phrase in Matthew 24:15 does not derive from Daniel 8:13 (or 9:27). Rather, it has been correctly suggested that Matthew 24:15 (cf. Mark 13:14) “is taken from Daniel 12:11,” or possibly from Daniel 11:31.”

In short, Dr. Hasel believed that the abomination from Matthew 24:15 was probably quoted from Daniel 12:11 and possibly 11:31. He does not see strong linguistic evidence to link Daniel 8:13 or Daniel 9:27 to the exact wording of Matthew 24:15. Other Biblical scholars would agree with Hasel.<sup>267</sup> With that said, most would agree that Daniel 9:27; 11:31 and possibly Daniel 8:13 also have a linguistic and thematic connection with Matthew 24:15.

Other scholars claim that Jesus was not actually quoting one of the passages from Daniel but rather Jesus used a general term about the abomination of desolation which summarized and included all the verses in Daniel but especially emphasized Daniel 9:27.<sup>268</sup> See the following quote from Desmond Ford’s dissertation, “The Abomination of Desolation in Biblical Eschatology”, page 154.

*“It is obvious that [Daniel] 11:31 and 12:11 are secondary references, dependent upon the prior usage of 9:27. Even more significant, however, is the fact that Christ is referring to the **bdelygma tes eremoseos** in connection with the destruction of Jerusalem, and the only case in Daniel where the **siqqus somem** is specifically linked with the destruction of the holy city is in Dan. 9. . . . We conclude that Christ encompasses all the allusions of Daniel in his reference, but that He thinks particularly on 9:27.”*

In short, the term “the abomination of desolation” (*to bdelygma tes eremoseos*) is an exact quotation of Daniel 12:11 LXX, but it also appears to be related thematically and linguistically to all the variant

<sup>267</sup> Watts, *NT Use of the OT*, eds. Beale and Carson, 223. “The precise expression, *to bdelygma tes eremoseos*, is found in Dan. 12:11 LXX, while *bdelygma eremoseos* occurs in 11:31 (also 12:11 Theodotion), and *bdelygma ton eremoseon* occurs in 9:27 (LXX; Theodotion; cf. *he hamartia eremoseos* [8:13 LXX; Theodotion]). All render the Hebrew *siqqus somem*: “a ‘detested things [normally used of idols] which desolates,’ or perhaps ‘appals’ [sic]”, though Mark’s context suggests the former.” Evans, *Mark*, 317. “The exact words *to bdelygma tes eremoseos*, “abomination of desolation,” derive from LXX Dan 12:11: From [the time] when the continual sacrifice is taken away and the abomination of desolation [*to bdelygma tes eremoseos*] is prepared to be given, [there shall be] a thousand two hundred and ninety days.” See also Etouge, *Transgression of Desolation*, 9-10. Taylor, *Destruction of Jerusalem*, HTS 59(2) 2003, 292. Pennington, *Daniel in Matthew*, 84. Barclay, *Matthew*, 306. Hamilton, *With the Clouds*, 187. Treiye, *Dia de Expiacion*, 309-310. Fitzmyer, *Luke*, 1344-1345.

<sup>268</sup> Vetne, *Use of Daniel*, 177. “There are two other “abomination of desolation” phrases in Daniel (Dan 11:31; 12:11), so there has been a lot of discussion about which of these three “abomination” texts in Daniel is referred to in the Gospels. Perhaps all three refer to the same event and can be considered sources of Jesus’ quotation. If Luke has captured the meaning correctly when he rewrites the abomination of desolation as Roman armies surrounding and destroying Jerusalem... then the only “abomination of desolation” in Daniel that is explicitly set in a context of a destruction of a city is the one in Dan 9:26-27. So whatever we make of the other two instances (Dan 11:31 and 12:11), the one in 9:27 must at least be considered on the mind of the Synoptic Jesus.”

phrases in the book of Daniel (Dan. 8:13; 9:27; 11:31).<sup>269</sup> In our opinion, Daniel 12:11 is the primary focus of the citation in Matt. 24:15. This is confirmed by the Daniel 12 context surrounding this quote.<sup>270</sup>

## The Abomination

The Greek word for abomination in Matthew 24:15 is *bdelygma*. The word *bdelygma* means something that is foul or detestable, usually spoken of an idol or things pertaining to idolatry.<sup>271</sup> It is the Greek equivalent for the Hebrew word *shiqquts* that basically has the same meaning. The word *bdelygma* appears a total of six times in the New Testament, two times in connection with the Olivet Discourse and three times in connection with the Apocalypse of John. The word is consistently associated with idols or idolatry as is the case with its one usage outside of the Olivet Discourse and the Revelation (Luke 16:15).<sup>272</sup> In the context of the Olivet Discourse, the word *bdelygma* is associated with an army that surrounds Jerusalem just prior to its desolation (Matt. 24:15; Luke 21:20). It was the Roman power that destroyed or desolated the temple and the city of Jerusalem in AD 70. Thus, the abomination must be connected with the invading army of the Roman power in the first century AD.<sup>273</sup> Interestingly, Daniel 9:26-27 and 11:31 both associate the invading army of the Roman power with the abomination of desolation. Now we ask the question. Was there something connected with the Roman army that the Jews considered an “abomination” or something idolatrous?

## The Images on the Roman Ensigns Were Considered Idolatrous

According to the historian Josephus, the Jews considered the Roman military ensigns as idolatrous objects of worship.<sup>274</sup> Other theologians agree with Josephus, that the images on the Roman standards

<sup>269</sup> Gray, *Temple in Mark*, 196-199.

<sup>270</sup> Nunez, Samuel L., *The Abomination of Desolation*, 9. Pennington, *Daniel in Matthew*, 84.

<sup>271</sup> Jerome, in his commentary on Matthew 24 says, “...the Old Testament normally calls the abomination an idol...” Simonetti, *ACC: Matthew 14-28*, 193.v

<sup>272</sup> Price, *First-Century Fulfillment of the Olivet Discourse*, 11. “In the New Testament, the expression appears in Greek as *bdelugma tes eremoseos* (Matthew 24:15; Mark 13:14; Luke 21:20). The first part of this phrase, the word *bdelugma* (“abomination”), is used by the NT four times (Luke 16:15; Revelation 17:4, 5; 21:27), and by the Septuagint (Greek translation of the Old Testament) seventeen times, to translate the Hebrew *shiqqutz*. The term *bdelugma* comes from a root with meanings “to make foul” and “to stink.” Thus it has the basic idea of something that makes one feel nauseous, and by transference, psychologically or morally abhorrent and detestable. As with the Hebrew meaning in Old Testament, the Greek term is applied particularly to idols or associated with idolatrous practices, and in the Septuagint in the writing of the Prophets some usages are paralleled by the word “lawlessness” (Greek, *anomia*).”

<sup>273</sup> It is interesting to note that Luke describes Jerusalem as surrounded by “armies” (*stratopedon*) in Luke 21:20. This is the exact Greek word used by Josephus to describe the siege of Jerusalem. See Fitzmyer, *Luke*, 1343-1344.

<sup>274</sup> Josephus, *Antiquities of the Jews*, 18.3.1. “But now Pilate, the procurator of Judea, removed the army from Cesarea to Jerusalem, to take their winter quarters there, in order to abolish the Jews laws. So, he introduced Caesar’s effigies, which were upon the ensigns, and brought them into the city; whereas our law forbids us the very making of images; on which account the former procurators were wont to make their entry into the city with such ensigns as had not those ornaments. Pilate was the first who brought those images to Jerusalem, and set them up there; which was done without the knowledge of the people, because it was done in the nighttime; but as soon as they knew it they came in multitudes to Cesarea, and interceded with Pilate many days, that he would remove the images; and when he would not grant their request, because it would tend to the injury of Caesar, while yet they persevered in their request, on the sixth day he ordered his soldiers to have their weapons

were considered to be an abomination (for illustrations of these standards see Appendix II).<sup>275</sup> The prominent display of these images in the holy city of Jerusalem was considered a grave violation of Jewish religious law. Even the Dead Sea Scrolls testify of the Jewish abhorrence of the Roman standards.<sup>276</sup> It was not unusual for the armies of the ancient Middle East to carry their gods into battle with them (2 Sam. 5:21; 2 Chron. 13:8; cf. Is. 37:19; Dan. 11:8).<sup>277</sup> The military banners of antiquity were also connected with the gods of their respective nations. Perhaps this Old Testament passage that speaks of the destruction of the Solomon's Temple by the Babylonians may shed some additional light on the subject.

**Psalms 74:3** Lift up thy feet unto the perpetual desolations; even all that the enemy hath done wickedly in the sanctuary.

**4** Thine enemies roar in the midst of thy congregations; they set up their ensigns for signs.

Psalms 74 was written concerning the fall of Jerusalem to the Babylonians and the destruction of Solomon's temple. It is in this context that we must understand the verses above. The enemies

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privately, while he came and sat upon his judgment seat, which seat was so prepared in the open place of the city, that it concealed the army that lay ready to oppress them: and when the Jews petitioned him again, he gave the signal to the soldiers to encompass them round, and threatened that their punishment should be no less than immediate death, unless they would leave off disturbing him, and go their ways home. But they threw themselves upon the ground, and laid their necks bare, and said they would take their death very willingly, rather than the wisdom of their laws should be transgressed; upon which Pilate was deeply affected with their firm resolution to keep their laws inviolable, and presently commanded the images to be carried back from Jerusalem to Cesarea." Josephus, *Antiquities of the Jews*, 18.3.5. "But as he (Vitellius) was marching very busily, and leading his army through Judea, the principal men met him, and desired that he would not thus march through their land; for that the laws of their country would not permit them to overlook those images which were brought into it, of which there were a great many in their ensigns..."

<sup>275</sup> Frances, *Mark*, 525. "The Roman legions carried standards which were regarded with religious awe by the soldiers, but as idolatrous by Jews; they were therefore never carried into Jerusalem, to avoid provoking Jewish hostility." Cole, *Mark*, 277. "The Roman 'eagles', the standard of the legions, were held by the Zealots to be sacrilegious 'abominations', being 'idols', and as such forbidden in the ten commandments. In AD 70, Roman standards, often bearing images of Cesar, stood on the site of the ruined temple." Kreitzer, *The Horror! The Whore!* 290. "...although the appearance on Mount Skopos of Titus's army under the command of Cestius Gallus on 17 November 66 CE is sometimes identified as the specific desecrating act (Gunther 1973). For others it is simply the desecrating presence of the Roman army, complete with its emblems of the Roman emperor affixed to the shields and legionary standards, that provides the historical key to the mystery." Holford, *Destruction of Jerusalem*. "From the time of the Babylonian captivity, idolatry had been held as an abomination by the Jews. This national aversion was manifested even against the images of their gods and emperors, which the Roman armies carried in their standards; so that, in a time of peace, Pilate, and afterwards Vitellius, at the request of some eminent Jews, on this account avoided marching their forces throu' Judea."

<sup>276</sup>Kloppenber, *Date of Mark*, 423. "Brandon rightly points out that legionary standards were cult objects that bore the images of the gods and the emperor and hence constituted an abomination when placed in the courtyard...1QpHab 6.3-5: "Its interpretation [Hab 1:16a]: they [the Kittim] offer sacrifices to their standards and their weapons are the object of their worship." Tertullian remarks polemically (Apol. 16): sed et Victorias adoratis. . . religio romanorum tota castrensis signa veneratur, signa jurat, signa omnibus diis praeponit, "But you also worship victories. . . The camp religion of the Romans is all through a worship of the standards, a setting the standards above all gods." Chomiak, *Religious Influence in Roman Army*, 6-9. F. Fowler, *Secrets of Dan. 8-12*, 9.

<sup>277</sup> Albright & Mann, *Matthew*, 295. "It was common practice then and for long centuries before, to assert sovereignty over a nation by dethroning its gods and replacing them by those of the conqueror." Liu, *Image of the Beast*, 224-226. Valentine, *Temple Motif in Revelation*, 17.



mentioned in Psalms 74:4 are the Babylonians and after they breached the walls of the city they proceeded to erect their banners or ensigns in the sanctuary area. This is similar to the modern concept of the conquering army flying their flag in the fortress of their conquered enemy. For the Jews, the planting of a foreign banner in the sanctuary area was surely a disgrace and an abomination.



The Jewish general and historian Flavius Josephus.

### **Ellen White Stated the Roman Military Standards Were an Abomination for the Jews**

Ellen White also agrees with the statements of Josephus and the statements of modern theologians. Please see the following quotes.

*“The Jews, after their long captivity, would not make any image. The image on the Roman ensign or banner, they called an abomination, especially when these emblems were placed in a prominent place for them to respect. Such respect they regarded as a violation of the second commandment. When the Roman ensign was set up in the holy place in the temple, they looked upon it as an abomination.”* {2SAT 182.3}

*“Occasions of irritation to the Jews were constantly arising from their contact with the Roman soldiery. Detachments of troops were stationed at different points throughout Judea and Galilee, and their presence reminded the people of their own degradation as a nation. With bitterness of soul they heard the loud blast of the trumpet and saw the troops forming around the standard of Rome and bowing in homage to this symbol of her power.”* {MB 69.2}

*“A detachment of the Roman troops was encamped near by, on the sea-shore, and Jesus is now interrupted by the loud blast of the trumpet which is the signal for the soldiers to assemble on the plain below. They form in the regular order, bowing in homage to the Roman standard which is uplifted before them.”* {2SP 222.2}

### **The Romans Planted Their Ensigns Around Jerusalem**

The Roman Army, under the command of Cestius, surrounded Jerusalem in AD 66. They planted their military standards around the city of Jerusalem as a symbol of Roman power and their intent to besiege and destroy the city. These military ensigns contained various pagan and idolatrous symbols on them. Thus, the early Christians recognized the Roman military standards as the “abomination” and they also understood that it was a sign or omen of the coming desolation of Jerusalem. William Whitson, in his translation of “Josephus, the Complete Works” has the following footnote in War of the Jews, 2.19.8.

“There may another very important, and very providential, reason be here assigned for this strange and foolish retreat of Cestius; which, if Josephus had been now a Christian, he might probably have taken notice of also; and that is the affording the Jewish Christians in the city an opportunity of calling to mind the prediction and caution given them by Christ about thirty-three years and a half before, that “when they should see the abomination of desolation” [the idolatrous Roman armies, with the images of their idols in their ensigns, ready to lay Jerusalem desolate] “stand where it ought not,” or, “in the holy place;” or, “when they should see Jerusalem encompassed with armies,” they should then “flee to the mountains.”

For William Whitson, the abomination prophecy (Matt. 24:15; Luke 21:20) was clearly connected with the idolatrous ensigns of the Roman army. Other theologians agree with Whitson.<sup>278</sup>



Peshur Habakkuk found at Qumran describes the Kittim (Romans) worshipping their military standards.

<sup>278</sup> Russell, *Parousia of Our Lord*, 73. “Most expositors find an allusion to the standards of the Roman legions in the expression ‘the abomination of desolation,’ and the explanation is highly probable. The eagles were the objects of religious worship to the soldiers; and the parallel passage in St. Luke is all but conclusive evidence that this is the true meaning...This was the last token that portended that the hour of doom for Jerusalem had come. Its appearance was to be the signal to all in Judea to escape beyond the mountains..., for then would ensue a period of misery and horror without a parallel in the annals of time.” Hendriksen, *Mark*, 527. “Just as in the past the holy places of the Lord had been desecrated, so it will happen again. And it indeed did take place when the Roman armies, with the image of the emperor on their standards, an image and an emperor worshiped by them laid siege to the city of Jerusalem (Luke 21:20).”

## The Holy Place

According to Matthew 24:15 and Mark 13:14 the abomination of desolation will stand “in the holy place” and “where it ought not”. Where is the holy place (*hagios topos*)? The Greek word *topos* has the meaning of “any portion of space marked off, as it were, from surrounding space; used of an inhabited place, as a city, village, district”. Thus, the holy place can be understood as the holy territory, or the holy ground (Acts 6:13-14; 21:28-29; cf. John 11:48). Thus we see that the “holy place” is connected with the temple area. The prophecy of Mark 13:14 also lets us know that this holy place was a forbidden zone for idols (“standing where it ought not”). Some versions actually translate the phrase, “standing where it ought not” as “standing where he does not belong”. This concept of an idol standing where it/he does not belong is reflected in Daniel 11:38 where the idol “god of forces” stands in the place of God. The prophecy of Daniel also regards the temple and the city of Jerusalem as a holy place. Since the temple and the city sat on a mountain, these were also referred to as the “holy mountain” (Dan. 9:16, 20, 24; 11:45). There can be no doubt that the “holy place” mentioned in Matthew 24:15 is connected with the temple in Jerusalem. In the Jewish mindset of the day, not only was the temple a holy place, but the city of Jerusalem was also considered a “holy city” (Neh. 11:1, 18; Isa. 48:2; 52:1; Matt. 4:5, 27:53).<sup>279</sup> The holy ground or holy territory of the city of Jerusalem extended out for some distance past the walls of Jerusalem and would have included the place where the invading Roman army would have placed their camp upon besieging the city. In Luke 21:20 we find that the “holy place” is connected with the territory around the city of Jerusalem that has been desecrated by the ensigns of the Roman army.<sup>280</sup>

<sup>279</sup> See Vogel, *Cultic Motif in Space and Time in the Book of Daniel*.

<sup>280</sup> Shea, *Sabbath and Matthew 24:20*, 33-34. “After finally turning back the attack of the Jews upon his troops at Gibeon at the beginning of the Festival of Tabernacles, Cestius Gallus moved his troops on to attack the city of Jerusalem at its northeastern corner. He broke through the outer wall at that point and fought all the way up to the retaining wall of the temple area. His troops were making efforts to break through that wall, and they prepared to burn the gate on that side of the temple area. The defenders of the city were very discouraged as they retreated into the temple and palace area, thinking that this would be the site of their last stand. Then with victory in his grasp, Cestius suddenly decided to call off the attack, much to the surprise of the defenders...The Roman army came right up to the retaining wall of the temple area: the Abomination of Desolation had come to stand in the holy place.” Carson, *Matthew 13-28*, 501. “By the time the Roman military standards (an eagle in silver or bronze over the imperial bust, to which soldiers paid homage not far removed from worship) surrounded Jerusalem, the city was defiled. Some have held that Luke refers to the approaching armies...there is reasonably good tradition that Christians abandoned the city...” Beasley-Murray, *Jesus and the Last Days*, 415. “It is tempting to assay a synthesis of these interpretations and to see in the *bdelyyigma* a prophecy of an antichristian commander of Roman armies planting in a (or the) holy place a Roman standard, with its idolatrous images of the emperor affixed, and proceeding to conquer and destroy the city, temple, and people.”



Slab bearing an inscription in Greek and Latin from Herod's Temple, warning Gentiles not to enter into the sacred precincts of the temple or face immediate death.

### **Ellen White Understood the Holy Place as the Holy Ground Around Jerusalem**

Ellen White also agrees with this interpretation. There is no doubt Sister White understood the abomination to be connected with the idolatrous images on the Roman military ensigns or standards and that she also understood the “holy place” to be the sacred ground of the temple which extended beyond the walls of Jerusalem.

*“And the Saviour warned his followers: “When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, **stand in the holy place** (whoso readeth, let him understand), then let them which be in Judea flee into the mountains.” [Matthew 24:15, 16; Luke 21:20.] **When the idolatrous standards of the Romans should be set up in the holy ground, which extended some furlongs outside the city walls, then the followers of Christ were to find safety in flight.**” {GC88 26.1}*

### **The Abomination of Daniel 12:11 is the “Sign” Of the *Parousia* and the End**

Jesus directly answered the second question of the disciples with a quote from Daniel 12:11. The disciples asked for a sign connected with the destruction of the temple and with the *parousia* and the *synteleias*. As stated above, they assumed both events would occur simultaneously at the end of time. Both Mark and Matthew give the sign of the end as “the abomination of desolation”. This quote comes directly from the LXX of Daniel 12:11.

### **The Abomination of Daniel 12:11 is Connected to the Final Events of Daniel 12:7**

There is no doubt that Daniel did not fully understand the answer of Daniel 12:7, because he proceeded to repeat the same question again in Daniel 12:8.

**Daniel 12:7** ..... when he shall have accomplished to scatter the power of the holy people, *all these things shall be finished.*

**8** And I heard, but *I understood not*: then said I, O my Lord, *what shall be the end of these things?*

The divine being from Daniel 12:7 proceeds to expound upon his answer in Daniel 12:10-12. In these verses, the angelic being states that the final period of persecution of God's people will begin with the setting up of the abomination of desolation. In other words, the abomination of Daniel 12:11 will serve as a marker for the beginning of the final time of trouble for the people of God. It also serves as a marker that the fulfillment of the wonders predicted in Daniel 12:7 will soon come to pass.

**Daniel 12:8** And I heard, but I understood not: then said I, O my Lord, *what shall be the end of these things?*

**11** And *from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up*, there shall be a thousand two hundred and ninety days.

**12** *Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days.*

John Francis Hart, on page 140 of his dissertation, quotes Masters concerning the connection between Matthew 24:15 and Daniel 12:11, 12. See the following quotation.

*“In verses eleven and twelve of Daniel twelve, the setting up of the abomination marks the beginning of the final period. There is given there incentives to endure through it, in the statement, “Blessed is he that waiteth, and cometh to the thousand three hundred and thirty-five days [12:12]. In the statement, “let the reader understand,” Jesus similarly pointed out the abomination of desolation as a critical stage in the chain of events.”*

In short, the abomination of Daniel 12:11 serves as a sign or marker of the beginning of the end time events predicted in Daniel 12.<sup>281</sup> Thus, it makes perfect sense for Jesus to tell the disciples in the Olivet Discourse that the sign of His *parousia* and of the *synteleias* is the abomination of Daniel 12:11.

### **The Abomination Warning of Matt. 24:15 Also Directed to the Last Generation**

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<sup>281</sup> Wenham, *This Generation Will Not Pass*, 131-132. “...although the Evangelists probably believed the desolation of Jerusalem to be the chronological prelude to the end, this does not mean that they necessarily expected the arrival of the desolating sacrilege to mean an immediate end. It is more likely that they saw the appearance of the sacrilege as inaugurating a final period leading up to the end... The appearance of the desolating sacrilege does indeed bring us out of the ‘end-is-not-yet’ period into the period when the end is near... In Daniel, the setting up of the desolating sacrilege marks the inauguration of a substantial period of suffering and apostasy....It is a period when patient endurance is called for (Dn. 12:11f.)” Gaebelein, *Daniel*, 197. “In verse 15 of the same chapter our Lord mentions Daniel and the abomination of desolation. This according to our Lord’s words introduces the time of trouble, the great tribulation, the time of the end. What harmony is here! And still more significant it is that in Daniel xii. this abomination is mentioned (see verse 11).”

Scholars have also determined that the warning of the “abomination of desolation” is not only directed to the generation living at the time of the first century but it is also directed to the generation that shall live at the end of time.<sup>282</sup> See the following quotes from pages 46 and 47 of Hans La Rondelle’s book, “How to Understand the End-Time Prophecies of the Bible”.

*“Jesus’ urgent advice to His disciples to flee from Jerusalem, as the place of apostasy and doom, implied therefore His call to escape also the final condemnation of heaven.....”*

*“The book of Revelation endorses the end-time application of Jesus’ counsel to flee from Jerusalem. In Revelation 18 a heavenly voice announces in the time of the end that “Babylon the Great is fallen,” because of her apostasy and demonic possession (Rev. 18:2, 3). The divine ultimatum will then be activated for those lingering in Babylon:*

*“Come out of her, my people, so that you will not share in her sins, so that you will not receive any of her plagues; for her sins are piled up to heaven, and God has remembered her crimes” (Rev. 18:4, 5).*

*“Thus Jesus’ counsel to flee from Jerusalem in Matt. 24:16, finds its universal application in the end-time.....”*

*“It is remarkable that Mark and Matthew do not identify “the abominable sacrilege” explicitly with the Roman army, as does Luke. The symbolic description in Matthew and Mark is therefore open to more than one application, that is, to both the idolatrous Roman Empire and to a coming religious desecrator of the temple of God. To state it differently, both the Roman army and the antichrist are described in one inclusive perspective of the future. The local application widens, according to biblical typology, into an increasing worldwide fulfillment.”*

*“Jesus used the prophetic perspective of blending the imminent historical and the future end-time fulfillments, without dwelling on any intervening time span.....”*

For further quotes by La Rondelle, see below.<sup>283</sup> La Rondelle, in his Ministry Magazine article from 1983 entitled “Did Jesus Intend to Return in the First Century?” also states the following.

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<sup>282</sup> SDA BC Vol. 5 on Luke 17:31, 841. See also White, ST, December 23, 1897 par. 17. “This whole chapter [Matthew 24] is applicable to those who are living in this period of the earth's history. Consider this chapter attentively; for it will be fulfilled.”

<sup>283</sup> La Rondelle, *End-Time Prophecies*, 72. “In Christ's application of Daniel's "desolating abomination" to the Roman army (Matt. 24:15; Mark 13:14), we see a partial fulfillment, a type that points beyond A.D. 70 to its universal antitype, the greater abomination within the church. Paul explains that the historical manifestation of the apostate *cultus* must take place before the coming of Christ.” La Rondelle, *End-Time Prophecies*, 47. “Some commentators have rightly brought this verse into connection with the Antichrist spoken of in 2 Thessalonians 2:4, who “sets himself up in God’s temple, proclaiming himself to be God.” Although Jesus was speaking primarily of the fall of Jerusalem, the end of the world and the abominations it will bring have fallen within the purview of His speech from its very beginning (see vs. 3). He described the latter, as it were, in and by way of the former. And the abominable, blasphemous appearance of the Antichrist will indeed be one of the marks of the final days (*Matthew. Bible Student’s Commentary*. ET. Zondervan, 1987, p. 444).” Also La Rondelle, *Christ’s Use of Daniel*, 402-404.



*“The apocalyptic term ” “the abomination that causes desolation”” (Mark 13:14; Matt. 24:15) or ”the desolating sacrilege” (R.S.V.) also participates in this dual prophetic perspective. While Luke omits this term from Daniel, he applies Mark’s apocalyptic expression directly to the devastating Roman armies that defiled the Jerusalem sanctuary by their sacrilegious legionary standards, their pagan sacrifices, and their destruction of the Temple (Luke 21:20-24). But Luke’s historical application of Daniel’s prediction (verse 22) does not exhaust its fulfillment. Mark’s prophetic perspective of Daniel’s anti-Messiah (Dan. 8:9-13; 11:31, 36) remains open to a future eschatological fulfillment, a perspective clearly endorsed by the apostle Paul’s prophetic outline in 2 Thessalonians 2. The masculine form of “the abomination” in Mark 13:14 (*hestekota*, “standing”) corresponds to Paul’s “man of sin” in 2 Thessalonians 2:3, K.J.V., that is, to the antichrist himself. We agree, therefore, with C. E. B. Cranfield’s comment on Mark 13:14-20, “It seems then that neither an exclusively historical nor an exclusively eschatological interpretation is satisfactory, and that we must allow for a double reference, for a mingling of historical and eschatological.”*

Other NT scholars agree with La Rondelle.<sup>284</sup> They also see the abomination prophecy as typological.

### **The Parallel Text of Luke 17:31 Applies the Abomination Warning to the Second Coming**

The passage of Luke 17:24-37 is clearly parallel to the texts of Mark 13 and Matthew 24. The book of Luke was written after Mark and Matthew and thus it borrows heavily from these two gospels. Luke, in his description of the day of the Son of Man, applies the warning to flee not to the destruction of Jerusalem in the first century but rather to the eschatological revealing of the Son of man.

**Luke 17:30** Even thus shall it be in the day *when the Son of man is revealed (apokaluptetai)*.

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<sup>284</sup> Beasley-Murray, *Revelation*, 41-42. “On the lips of Jesus the phrase appears to denote a desecration of the temple by a destructive heathen power, namely, the Romans, but by its associations it characterizes the event as a deed of an “antichristian” power.....for it relates to an evil power which oppresses the people of God in the last times.” Such, *Abomination in Mark*, 17. “For some scholars syntactical elements between v. 4 and v. 14 suggest the answer to the disciples’ sign request in v. 4 is located at v. 14, which accordingly may imply a relationship between the destruction of the temple and the *parousia* or the end of Jewish hierarchies in Jerusalem. Verse 14 is also understood as triggering catastrophic signs preceding the *parousia*.....or the one sign par excellence hinging the chapter, or even the key verse of Mark’s gospel. Because v. 14 is structurally paralleled with v. 26, some advocate it as the climatic point in ch. 13 indicating either the *parousia*’s nearness or the beginning of the end time proper.” Gundry, *Matthew*, 481. “That sign (the sign that the end has drawn near) is the abomination of desolation, which is an idol or a pagan altar that causes worshippers of the true God to stay away from the place of sacrifice (see Dan 9:27; 11:31; 12:11; cf. 1 Macc. 1:54, 59; 6:7; 2 Thess. 2:3-4; Rev. 13:14-15).” Hendriksen, *Mark*, 526. “...in Mark 13:14ff., (at least) two momentous events are intertwined: a. the judgment upon Jerusalem, leading to its fall in A.D. 70, and b. the tribulation climaxed by the final judgment at the close of the world’s history. Our Lord predicts the city’s approaching catastrophe as a type of the tribulation at the end of the new dispensation. Or, stating it differently, in describing the brief period of great tribulation at the close of history, ending with the final judgment, Jesus paints in colors borrowed from the clearly foreseen destruction of Jerusalem by the Romans.” See also Knight, *Bible Amplifier: Matthew*, 239. Nunez, *El Continuo*, Ministerio Adventista. Price, *Time of the End*, 12-13. Hayden, *Vision by the Tigris*, 192-193, 205. F. Fowler, *Secrets of Dan. 8-12*, 102. F. Fowler, *When “The” Church Rides the Beast*, 175-176. Lackey, *Revelation*, Ch. 10.

**31** In that day, he which shall be upon the housetop, and his stuff in the house, let him not come down to take it away: and he that is in the field, let him likewise not return back.

Steven Bridge, on page 57 of his dissertation, says the following in regards to Luke 17:31.

*“Luke has evidently lifted this verse from Mark 13:15-16 (Matt 24:17-18), where it originally appeared in conjunction with the occasion of the “desolating sacrilege set up where it ought not be” (Mark 13:14). Luke has applied much of this original context to the destruction of Jerusalem (Luke 21:20-24), and this verse could easily have been included with the instructions for departure from Judea (Luke 21:21). Therefore its insertion at 17:31 must be considered deliberate.”*

The authors of the SDA Bible Commentary also see a typological application of Matt. 24:15-20 in the passage of Luke 17:31. See the quotation below taken from the SDA BC on Luke 17:31.

**“31. In that day.** Compare the dual prophecy of Matt. 24:15-20, where the experience of Christians living in Jerusalem when the city fell to the Romans, in A.D. 70, represents, in measure, the experience of Christians prior to the second coming of Christ” (SDA BC, Vol. 5, pg. 841)

### **Ellen White Also Saw Typology in Matt. 24:15-16**

Ellen White also saw a typological application to the warning of the abomination of desolation of the Olivet Discourse.<sup>285</sup> She connected this warning with the idolatrous Roman standards of the first century and the imposition of idolatrous worship in the time of the end. See the following quotes.

***“As the approach of the Roman armies was a sign to the disciples of the impending destruction of Jerusalem, so may this apostasy be a sign to us that the limit of God's forbearance is reached, that the measure of our nation's iniquity is full, and that the angel of mercy is about to take her flight, never to return. The people of God will then be plunged into those scenes of affliction and distress which prophets have described as the time of Jacob's trouble....”*** {5T 451.2}

***“The time is not far distant, when, like the early disciples, we shall be forced to seek a refuge in desolate and solitary places. As the siege of Jerusalem by the Roman armies was the signal for flight to the Judean Christians, so the assumption of power on the part of our nation [the United States] in the decree enforcing the papal sabbath will be a warning to us. It will then be time to leave the large cities, preparatory to leaving the smaller ones for retired homes in secluded places among the mountains.”*** {Mar 180.2}

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<sup>285</sup> White, Ms77-1899 (May 14, 1899) par. 4. “Christ forewarned His disciples of the destruction of Jerusalem and the signs to take place prior to the coming of the Son of man. The whole of the twenty-fourth chapter of Matthew is a prophecy concerning the events to precede this event, and the destruction of Jerusalem is used to typify the last great destruction of the world by fire. “This gospel of the kingdom,” He said, “shall be preached in all the world for a witness unto all nations, and then shall the end come. When ye therefore shall see the abomination of desolation spoken of by Daniel the prophet, stand in the holy place, (whoso readeth let him understand:) then let them which be in Judea flee unto the mountains.... But pray ye that your flight be not in the winter, neither on the Sabbath day.”

Ellen White also appears to have connected the abomination of desolation of Matt. 24:15 with the last days. See below where she uses the exact language of Matt. 24:15 in connection with the last days.

*“One effort more, and then Satan’s last device is employed. He hears the unceasing cry for Christ to come, for Christ to deliver them. This last strategy is to personate Christ and make them think their prayers are answered. **But this answers to the last closing work, the abomination of desolation standing in the holy place.** [Text ends here.]” {Ms16-1884, par. 11}*

### **The Entire Olivet Discourse a Typological Prophecy**

Various scholars have noted that the entire Olivet Discourse appears to be typological, not just the abomination warning of Matt. 24:15.<sup>286</sup> Reimar Vetne, on page 163 of his dissertation, quotes Ki Kon Kim in regards to this issue.

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<sup>286</sup> Davidson, *This Generation*, 325-326. “While the structural flow of Matthew 24 moves in a linear dimension, briefly outlining history from the First Advent till the end of the age, this is not the last word on interpretation of the chapter. The literary structure and content of the chapter also seem to indicate a typological relationship between the destruction of Jerusalem and the end of the age.” Turner, *The Structure and Sequence of Matthew 24:1-41*, 3-27. “It has been suggested that the traditional preterist-futurist view [typological fulfillment] is the most promising solution to the exegetical difficulties of this passage. It is believed that such a perspective is true to the genre of OT prophecy, and that Jesus’ discourse is in generic and theological continuity with the OT prophets.” La Rondelle, *Did Jesus Intend to Return in the First Century?*, 11. “Finally, the solution that seems to be the most adequate and defensible to most interpreters is called the prophetic perspective view. In this view, the fall of Jerusalem as God’s judgment on the Jewish nation is a foreshadowing of His final act in world judgment. “The long ages between are telescoped in the prophetic perspective to a negligible length, and in the events of A.D. 70, the Parousia, though clearly conceived as a distinct and more distant event, is already in essence present.” Woods, *Babylon in Revelation*, 154. “It would seem that Luke sees in Jerusalem’s collapse a preview, but with less intensity, of what the end will be like...He wants to make clear that when Jerusalem falls the first time, it is not yet the end. Nonetheless, the two falls are related and the presence of one pictures what the ultimate siege will be like. Both are eschatological events in God’s plan, with the fall of Jerusalem being the down payment and guarantee of the end-time.” Bock, *IVP Luke*, 332-333. “What Luke does is easier to understand when we grasp how divine history was read by the Jews, as well as the prophets. The belief was that God’s judgment followed certain patterns. How he judged in one era resembled how he would judge in another. Because God’s character was unchanging and because he controlled history, such patterns could be noted. Thus deliverance in any era was compared to the exodus. One event mirrored another. Exilic judgments, whether Assyrian or Babylonian, were described in similar terms. This “mirror” or “pattern” interpretation of history has been called typological-prophetic reading of the text, with the “type” reflecting a basic pattern in God’s activity...Jesus’ eschatological discourse links together two such events, the destruction of Jerusalem in A.D. 70 and the events of the end signaling his return to the earth. Because the events are patterned after one another, some of Jesus’ language applies to both. Mark and Matthew highlight the mirror’s long-term image, while Luke emphasizes the short-term event...Appreciation of typology allows each author to speak for himself and allows the accounts of all the Synoptic writers to be viewed not in contradictory or one-sided terms but as complementary. The speech makes several points. First, Luke clearly shows how the destruction of A.D. 70 is distinct from but related to the end. The two events should not be confused, but Jerusalem’s destruction, when it comes, will guarantee as well as picture the end, since one event mirrors the other. Both are part of God’s plan as events move towards the end.” Hendriksen, *Mark*, 515. “...there was indeed a connection between the judgment to be executed upon the Jewish nation and the final judgment on the day of the consummation of all things. The first was a type, a foreshadowing or adumbration, of the second.” Were, *Certainty of Third Angel’s Message*, 117-118, 126-134. Way, “The Scope of Prophecy”, *The Ministry*, April, 1971, Vol. 44, No. 4, 30-32.

*“Therefore it is possible that Jesus did not separate the destruction of Jerusalem and the close of the age by his prophetic perspective. Of course, the imminent national destruction and the close of the age were two distinct events, separated by a long period of time. However, both events had much in common. Jesus probably blended the description of the two events in Matt 24:4-26. In the fall of Jerusalem the prophetic eyes of Christ saw a microcosm of the destruction of the world. Two lofty mountain peaks stand out on the eschatological horizon.”*

Ellen White agrees with this typological application.<sup>287</sup> See the following quotes from the Spirit of Prophecy.

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<sup>287</sup> White, *RH Oct 1901*. “When Christ predicted the destruction of Jerusalem, He predicted also the destruction of the world. He saw that till the end of this earth’s history men would refuse God’s mercy. When the Saviour saw in the Jewish people a nation divorced from God, He saw also a professed Christian Church united to the world and the papacy. And as He stood upon Olivet, weeping over Jerusalem till the sun sank behind the western hills, so He is weeping over and pleading with sinners in these last moments of time. Soon He will say to the angels who are holding the four winds, “Let the plagues loose; let darkness, destruction, and death come upon the transgressors of my law.” Will He be obliged to say to those who have had great light and knowledge, as He said to the Jews, “If thou hadst known, even thou at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes?”” White, *GC88*, 25. “The prophecy which he uttered was twofold in its meaning: while foreshadowing the destruction of Jerusalem, it prefigured also the terrors of the last great day.” White, *GC*, 36. “The Saviour’s prophecy concerning the visitation of judgments upon Jerusalem is to have another fulfillment, of which that terrible desolation was but a faint shadow. In the fate of the chosen city we may behold the doom of a world that has rejected God’s mercy and trampled upon His law. White, *DA*, 628. “Christ’s words had been spoken in the hearing of a large number of people; but when He was alone, Peter, John, James, and Andrew came to Him as He sat upon the Mount of Olives. “Tell us,” they said, “when shall these things be? and what shall be the sign of Thy coming, and of the end of the world?” Jesus did not answer His disciples by taking up separately the destruction of Jerusalem and the great day of His coming. He mingled the description of these two events. Had He opened to His disciples future events as He beheld them, they would have been unable to endure the sight. In mercy to them He blended the description of the two great crises, leaving the disciples to study out the meaning for themselves. When He referred to the destruction of Jerusalem, His prophetic words reached beyond that event to the final conflagration in that day when the Lord shall rise out of His place to punish the world for their iniquity, when the earth shall disclose her blood, and shall no more cover her slain. This entire discourse was given, not for the disciples only, but for those who should live in the last scenes of this earth’s history.” White, *GW*, 148. “The twenty-fourth chapter of Matthew is presented to me again and again as something that is to be brought to the attention of all. We are today living in the time when the predictions of this chapter are fulfilling. Let our ministers and teachers explain these prophecies to those whom they instruct.” White, *Ms78-1897 (July 28, 1897) par. 30*. “And as the inhabitants of Jerusalem were punished, so will those be punished who refuse the truth. God would have us realize that by the city of Jerusalem a world is represented. Christ’s utterances regarding the destruction of Jerusalem are ever to be connected with the more terrible destruction of the world.” White, *Ms78-1897 (July 28, 1897) par. 35*. “Between the death of Christ and the siege of Jerusalem, many false Messiahs appeared. But this warning is given also to those who live in this age of the world. The same deceptions practiced prior to the destruction of Jerusalem will be practiced again. The same events that took place at the overthrow of Jerusalem will take place again.” White, *Ms78-1897 (July 28, 1897) par. 44*. ““And many false prophets shall arise, and shall deceive many.” False Christs did arise, deceiving the people, and leading great numbers into the desert. Magicians and sorcerers, claiming miraculous power, drew the people after them into the mountain solitudes. But this prophecy was spoken also for the last days. This sign is given as a sign of the second advent. Companies inspired by Satan will be formed to deceive and to delude.” See also White, *5T*, 451. White, *3SM*, 417.

***“The ruin of Jerusalem was a symbol of the final ruin that shall overwhelm the world. The prophecies that received a partial fulfillment in the overthrow of Jerusalem have a more direct application to the last days. We are now standing on the threshold of great and solemn events. A crisis is before us, such as the world has never witnessed...”*** {MB 120.2}

***“...We need to stay our faith upon God, for there is just before us a time that will try men's souls. Christ, upon the Mount of Olives, rehearsed the fearful judgments that were to precede His second coming: "Ye shall hear of wars and rumors of wars." "Nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places. All these are the beginning of sorrows." While these prophecies received a partial fulfillment at the destruction of Jerusalem, they have a more direct application to the last days.”*** {5T 753.1}

### **The Abominable “Sign” of the Aramaic Text of Matthew 24:15 and Mark 13:14**

It is interesting to note the variation that occurs in the Aramaic NT text of Matthew 24:15 and Mark 13:14. Instead of the “abomination of desolation” it says the “abominable *sign* of desolation”. This translation seems to connect the abomination with the request for a “sign” by the disciples at the beginning of the Olivet Discourse.<sup>288</sup>

**Matthew 24:15 (Aramaic)** And when ye see the *abominable sign of desolation*, which was spoken of by Daniel the prophet, standing in the holy place; then let the reader consider;

**Mark 13:14 (Aramaic)** And when ye see the *profane sign of desolation*, which was mentioned by Daniel the prophet, standing where it ought not; (let him that readeth, understand;) then let those that are in Judaea, flee to the mountain:

### **The Parenthetical Phrase of Matthew 24:15 “(Whoso Readeth, Let Him Understand)”**

**Matthew 24:15** When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth (*anaginoskon*), let him *understand* (*noeito*):)

The key word in this phrase is “understand”. The Greek word for understand is *noeo* which means to perceive with the mind, to understand, to have understanding. Most Adventist commentators would agree that this statement of Jesus is pointing the reader back to the prophecy of Daniel.<sup>289</sup>

<sup>288</sup> Beasley-Murray, *Jesus and the Last Days*, 415 (footnote). “A. Merx pointed out that the Syriac tradition generally presupposes *to semeion tou bdelygmatos* (“the sign of the abomination”) for *to bdelygma tes eremoseos*.... This would strengthen the link of the abomination with the Roman army, not least since *semeion* frequently translates the Hebrew *nes*, i.e., ensign. This led me earlier to identify the abomination particularly with the idolatrous Roman ensign, which, in view of intense Jewish hostility to its idolatrous nature, was never brought into the temple area; its appearance in the vicinity of Jerusalem could only be with hostile intent, i.e., for war....” Interestingly, Ellen White also saw the abomination prophecy as a “sign” or “signal”. See White, *5T*, 451 and White, *Maranatha*, 180.

<sup>289</sup> Vetne, *Use of Daniel*, 160-161. “So while it is not impossible that Mark (same goes for Matthew) meant his words “let him who reads understand” as a call to ponder his Gospel more carefully, as Pitre has shown, it is far more probable that the phrase refers to a call from Jesus to read and understand the book of Daniel.”



Soldiers carrying military standards, as depicted on Trajan's Column, Rome.

The warning of Jesus to read and understand also reminds us of the following texts which warned the religious leaders to “discern” and “know” the timing of future judgments.

**Luke 12:56** Ye hypocrites, ye can discern the face of the sky and of the earth; but how is it that ye *do not discern this time?* (cf. Matt. 16:2)

**Luke 19:42** Saying, *If thou hadst known*, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes.

**43** For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side,

**44** And shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because *thou knewest not the time of thy visitation*.

Jesus also promised the Jewish religious leaders that he would send them “prophets” and “wise men” to warn them about the coming judgments of God. Nevertheless, these messengers would be mistreated, persecuted, and killed.

**Matt. 23:34** *Wherefore, behold, I send unto you prophets, and wise men (sophous), and scribes:* and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city:

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La Rondelle, *End-Time Prophecies*, 37-38. “The additional admonition, “Let the one who reads understand” (Mark 13:14; literal translation) is Christ’s counsel to those able to read the Hebrew Scriptures, to study carefully the book of Daniel as the context of His own prophetic discourse. The phrase “to understand” was already a key word in the book of Daniel (Dan. 9:23; see also 8:27; 9:2; 10:1; 12:8-10). Jesus’ advice therefore is a serious pointer to Daniel to understand His own prophetic forecast and historical application of Daniel.” See also Barnes, *When Will These Things Be*, 77. Fowler, *Let the Reader Understand*, 84. Gray, *Temple in Mark*, 199-202.



Thus, the call for the reader to “understand” the warning of the abomination from the prophecy of Daniel has a most definite application to the generation living at the time of the destruction of Jerusalem in the first century AD (cf. Luke 17:25).

The Spirit of Prophecy agrees that the call to read and understand from the Olivet Discourse points us back to the prophecy of Daniel.

*“Ministers and people declared that the prophecies of Daniel and the Revelation were incomprehensible mysteries. But Christ directed his disciples to the words of the prophet Daniel concerning events to take place in their time, and said, “Whoso readeth, let him understand.” [Matthew 24:15.]” {GC 341.1}*

*“The time of Christ’s coming, His anointing by the Holy Spirit, His death, and the giving of the gospel to the Gentiles, were definitely pointed out. It was the privilege of the Jewish people to understand these prophecies, and to recognize their fulfillment in the mission of Jesus. Christ urged upon His disciples the importance of prophetic study. Referring to the prophecy given to Daniel in regard to their time, He said, “Whoso readeth, let him understand.” Matthew 24:15...” {DA 234.1}*

### **The Call to Read and Understand of Matt. 24:15 Alludes to the Wise of Daniel 12:4, 10**

In Daniel 12 we find that the prophetic parts of Daniel dealing with the last days were sealed until the time of the end. Nevertheless, there is a promise that the reader of the prophecy (those who “run to and fro” in the scroll of Daniel) will increase in knowledge (*gnosis* Theo) and the wise (*noemones* Theo) will understand the sealed part of the prophecy at the time of the end (Dan. 12:4, 10). The words *anaginoskon* and *noeito* in Matt. 24:15 allude to the *maskilim* of these two verses.<sup>290</sup>

**Daniel 12:4 Theo** But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge (**gnosis - Theo**) shall be increased.

**10** “Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise (**dianooumenoi/noemones-Theo**) shall understand.”

**Matthew 24:15** When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (*whoso readeth (anaginoskon)*), let him understand (*noeito*):)

Thus, the call to read and understand the abomination warning also appears to allude to the “wise” of Daniel 12:4, 10 who will live during the time of the end.<sup>291</sup> Please note that the wise of Daniel 12:4, 10

<sup>290</sup> Jerome, in his commentary on Matthew 24 says the following, “Whenever we are urged to use our understanding, the meaning is shown to be mystical.” Simonetti, *ACC: Matthew 14-28*, 193.

<sup>291</sup> Gundry, *Matthew: A Commentary*, 481. “The very command that the reader understand derives from Dan. 12:9-10, just before Daniel’s final mention of the abomination of desolation: “And he said, ‘Go Daniel, for [these] words are concealed up till the end time.... And none of the wicked will understand, but those who have insight will understand’”. See also Gundry, *Mark*, 742. Hart, *A Chronology of Matthew 24:1-44*, 140. “Jesus’ warning, “let the reader understand,” echoes Daniel. In some cases Daniel understood a prophecy; in others, he heard but did not understand [12:8]. Verse ten of chapter twelve makes a contrast between the wise...and the wicked....It is stated that “none of the wicked shall understand; but they that are wise shall understand.” In the statement “let the reader understand,” Jesus appealed to the reader of Daniel to exercise spiritual understanding in interpreting

are connected to the abomination warning of the Daniel 12:11 and this abomination will be set up in the time of the end. The “wise” who endure in covenant faithfulness will be blessed (Dan. 12:12).

### Ellen White Calls the Last Generation to Fully Understand the Warning of the Olivet Discourse

Ellen White in her comments concerning the Olive Discourse, encouraged last day Christians to understand its warnings and apply them to our day.

***“The disciples heard Christ’s words, but they did not then fully understand them. The Holy Spirit must guide them into all truth, bringing to their remembrance all things that Christ had said to them. They could not understand why He connected the perils of the overthrow of Jerusalem with the perils of His second advent. But those who live in this age may understand Christ’s general warning, and should appropriate it to the period where it belongs. The gospel must be carried to every kingdom under heaven, and then shall the end come. Christ knew that the disciples could not take in the representation He had given them in answer to their question, “When shall these things be? and what shall be the sign of thy coming, and of the end of the world?” Christ knew the terrible future of the once chosen people of God, but He knew also that His disciples could not fully understand His description of the fearful scenes to be enacted at the destruction of Jerusalem. In His answer, the two events—the destruction of Jerusalem and the end of the world—are merged into one. It was in mercy to His disciples that Christ thus blended these two events, leaving them to study out the meaning for themselves.”*** {Ms78-1897 (July 28, 1897) par. 53-54}

### Those Who Read and Understand Are Called to Flee

According to Jesus, the abomination of desolation in the holy place was a warning to his followers to immediately flee the doomed city of Jerusalem. This flight from Judaea was to be so expeditious that the followers of Christ were instructed to leave all worldly possessions behind and find refuge in mountainous areas. There appears to be a “let him” pattern in Matt 24:15-18 (cf. Mark 13:14-16).<sup>292</sup> This connects the “let him understand” of Matt 24:15 with the command to flee in Matt. 24:16-20.

**Matthew 24:15** ... (whoso readeth, *let him understand*)

**16** Then *let them which be in Judaea flee* into the mountains:

**17** *Let him which is on the housetop not come down* to take any thing out of his house:

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these events whose real significance was not generally discernable.” Evans, *Mark*, 320. ““let the one who is reading understand.” This parenthetical comment is Markan.... and may be intended to alert the readers to Dan 12:5-13, a passage in which Daniel asks an angel “How long shall it be till the end of these wonders?” just as the disciples had earlier asked Jesus “When will these things be?” (Mark 13:4). To understand what is happening, the evangelist advises his readers, one must read Daniel. The answer provided in Daniel entails, among other things, the appearance of the abomination that will leave the temple desolate (Dan 12:11; cf. v 10, where it is promised that those with insight “will understand”). Thus the parallel with Mark 13:3-14 is structurally and thematically quite close.” See also Calvin, *Reformation Commentary: Daniel*, 416. Beasley-Murray, *Jesus and the Last Days*, 411. La Rondelle, *End-Time Prophecies*, 37-38. Ford, *Abomination in Eschatology*, 209-210. Ford, “Unfolding the Mysteries of Daniel the Prophet”, *The Ministry*, January 1974, Vol. 47, No. 1, 8-11. Pennington, *Daniel in Matthew*, 79. Jamieson, *Commentary on Whole Bible Vol. 1*, 648-649. Were, *Certainty of Third Angel’s Message*, 132-133. <sup>292</sup> Vetne, *Use of Daniel*, 160.

- 18** Neither let him which is in the field return back to take his clothes.  
**19** And woe unto them that are with child, and to them that give suck in those days!  
**20** But pray ye that your flight be not in the winter, neither on the sabbath day:

This passage has its parallels in the both the gospel of Mark and Luke (cf. Mark 13:15-18; Luke 17:31; 21:21-24). The call to read and understand is connected to the “hearing formula” of the gospels.<sup>293</sup>

### **The Historical Fulfillment of the Command to Flee**

The fourth century historian Eusebius tells us that the Christians of Jerusalem were warned by divine revelation to flee to the city of Pella just prior to the destruction of Jerusalem.<sup>294</sup> See his quote from “Ecclesiastical History III. Vol. 3”.

*“But before the war, the people of the Church of Jerusalem were bidden in an oracle given by revelation to men worthy of it to depart from the city and to dwell in a city of Perea called Pella. To it those who believed in Christ migrated from Jerusalem. Once the holy men had completely left the Jews and all Judea, the justice of God at last overtook them, since they had committed such transgressions against Christ and his apostles. Divine justice completely blotted out that impious generation from among men.”*

Thus, all the Christians were able to escape the destruction of Jerusalem by obeying the warning of Jesus to flee Jerusalem at the sight of the abomination of desolation. The historical fulfillment of the abomination prophecy in AD 66-70 has the support of countless scholars (see Appendix I) and a detailed documentation of this fact is beyond the scope of this study.<sup>295</sup>

<sup>293</sup> Treiyer, *Dia de Expiacion*, 313-314. Treiyer, *Apocalyptic Times of the Sanctuary*, 213-214.

<sup>294</sup> Barnes, *When Will These Things Be*, 84-85. Treiyer also sees a fulfillment of the abomination of desolation in the establishment of Sunday as the Christian day of worship. See Treiyer, *Dia de Expiacion*, 316.

<sup>295</sup> For an excellent source of quotes from various expositors throughout history who have seen a first century fulfillment of the abomination of Matt. 24:15 see the following website: [www.preteristarchive.com](http://www.preteristarchive.com). See also Holford, *The Destruction of Jerusalem*. White, *GC, Chapter 1*. Nunez, *El Continuo*, Ministerio Adventista. Scott, *Did Jerusalem Christians Flee to Pella?*



The Titus Arch in Rome that celebrates the destruction of the Temple in 70 AD by Titus.

### The Great Tribulation of Matthew 24:21 Alludes to Daniel 12:1

Many scholars agree that the great tribulation of Matthew 24:21 (cf. Mark 13:19) originates in the eschatological text of Daniel 12:1.<sup>296</sup> Thus the “great tribulation” of the Olivet Discourse also appears to have an eschatological fulfillment.<sup>297</sup>

**Daniel 12:1 LXX** And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and *there shall be a time of trouble (estai kairos thilipseos thilipsis)*, such as never was since there was a nation (*ou gegonen...ou gegenetai ethnos*) even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book.

**Matthew 24:21** For then (*estai*) shall be great tribulation (*thlipsis megale*), such as was not since the beginning of the world (*ou gegonen*) to this time, no, nor ever shall be (*ou un genetai*).

The phrase, “such as never was since there was a nation even to that same time” appears to allude to the plagues that fell upon Egypt in judgment against that nation for oppressing the covenant people of God (Ex. 9:18, 24; 10:6, 14; 11:6; cf. Jos. 10:14).<sup>298</sup> The supernatural army of locusts in the prophecy of Joel is also described in similar terms (Joel 2:2). This army of locusts is intimately connected with eschatological day of the Lord. Interestingly, the language of Daniel 12:1 is also connected with the

<sup>296</sup> Yarbrow-Collins, *Influence of Daniel*, 110. Doukhan, *Secrets of Daniel*, 184. La Rondelle, *Christ's Use of Daniel*, 405-407. Baldwin, *Daniel*, 203. Hamilton, *With the Clouds*, 187-188. Hayden, *Vision By the Tigris*, 210-211. Keil, *Daniel*, Kindle Edition on Dan. 12:1.

<sup>297</sup> Pfandl, *Daniel's Time of the End*, 145.

<sup>298</sup> Gray, *Temple in Mark*, 207.

seventh plague of the seven last plagues in the book of Revelation (Rev. 16:18).<sup>299</sup> Therefore, the fall of Babylon in the Revelation appears to be connected to the time of trouble of Daniel 12:1 and the supernatural fall of the King of the North in the prophecy of Dan. 11:45-12:1 (cf. Dan. 8:25). Thus, the abomination signals that the end time wrath of God (great tribulation of Daniel 12:1) is about to fall on the apostate people of the covenant and upon those who have oppressed His covenant people.<sup>300</sup> Some expositors have seen a fulfillment of this prophecy in the Middle Ages (538-1798 AD).<sup>301</sup> This is consistent with the typological nature of the Olivet Discourse. The “great tribulation” had a typical fulfillment in the Middle Ages and it will have an antitypical fulfillment in the time of the end (cf. “the great tribulation” in Rev. 7:14).<sup>302</sup>



Judea Capta (Judea conquered) coin minted in 71 AD showing Vespasian and mourning female slave representing the conquered Jewish nation.

### The Abomination is a Precursor of the Great Tribulation

Another point that we must note is that the “abomination” standing in the “holy place” is presented as a precursor to the “great tribulation”.<sup>303</sup>

**Matthew 24:15** *When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:)*

**16** *Then let them which be in Judaea flee into the mountains:*

<sup>299</sup> Beale, *Revelation*, 842. Aune, *Revelation*, 900. Buchanan, *Revelation*, 475. Hamilton, *With the Clouds*, 202.

<sup>300</sup> Vetne, *Use of Daniel*, 209-212.

<sup>301</sup> White, *DA*, 630.

<sup>302</sup> Z. Stefanovic, *Daniel*, 40. E. Gane, *Trumpet After Trumpet*, 156-157.

<sup>303</sup> Hamilton, *With the Clouds*, 186-187. Brighton, *Revelation*, 578.

**Matthew 24:21** *For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.*

**Mark 13:19** *For in those days shall be affliction, such as was not from the beginning of the creation which God created unto this time, neither shall be.*

In the gospel of Luke, the “great tribulation” is connected with the “days of vengeance, that all things which are written may be fulfilled”. This connects the great tribulation with the fulfillment of the covenant curses mentioned in Deuteronomy 28.

**Luke 21:22** *For these be the days of vengeance, that all things which are written may be fulfilled.*  
**23** *But woe unto them that are with child, and to them that give suck, in those days! for there shall be great distress in the land, and wrath upon this people.*  
**24** *And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.*

Therefore, the setting up of the abomination in the holy place is a “sign” that the covenant curses are about to break forth upon the unfaithful people of God.<sup>304</sup> John Nolland, on pages 1003-1004 of his commentary on Luke, says the following concerning this subject.

*“At various points in the history of Israel, and especially in the Babylonian captivity, God has acted in judgment. All of God’s acts of judgment and threats of judgment, as recorded in Scripture, come to their culmination in the prospect of judgment held forth here. There will now be a final squaring of the accounts of justice of the whole course of history (cf. 11:50-51).”*

To emphasize the point that Nolland is making, let us quote the text that he has connected with the desolation and destruction mentioned in Luke 21:20-24.

**Luke 11:50** *That the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation;*  
**51** *From the blood of Abel unto the blood of Zacharias, which perished between the altar and the temple: verily I say unto you, It shall be required of this generation.*

### **The Elect of Matthew 24:22 Will Be Delivered from the Time of Trouble of Daniel 12:1**

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<sup>304</sup> Giblin, *Destruction of Jerusalem*, 92. “.....Jerusalem’s fate is a concrete forecast or type of the day of reckoning for nations. The city’s lot, as implied by “fulfillment of all that has been written,” befalls it by reason of its treatment of Jesus in particular and of his disciples.” Boice, *Daniel*, 85. “Wickedness will increase. Indeed at the very end “the abomination that causes desolation” – a clear reference to Daniel 9:27, 11:31, and 12:11 – will appear. It will usher in a time of “great distress, unequalled again” (Matt. 24:15-21).” Farrer, *Revelation*, 5. “The crisis itself will be introduced by the complete visible triumph of paganism, a triumph which Daniel has identified with the suppression of true worship and the setting up of an idolatrous cult on Mount Zion; and Christ makes Daniel’s language his own.”



According to Matthew 24:22, the elect (*eklektous*) of God will be delivered from the great tribulation of the Olivet Discourse. This concept comes from Daniel 12:1 (cf. Dan. 12:7, 12; Jer. 30:7; Luke 18:7-8).<sup>305</sup> The word saved (*esothē*) in Matt. 24:22 is the same Greek word that is used in Daniel 12:1 for delivered (*sothesetai*). Thus, the elect of God will be delivered from the great tribulation of Matt. 24:21 by Michael the great Prince (Dan. 12:1). The term “the elect” reminds us of those who are “written in the book” (Dan. 12:1).<sup>306</sup> The elect appears to allude to the *maskilim* of Dan. 11-12. The days of Matt. 24:22 may allude to the 1335 days (Dan. 12:12).<sup>307</sup> Some expositors see the fulfillment of this prophecy at the end of the first period of Papal dominance (538-1798 AD).<sup>308</sup> This is consistent with the typological nature of the Olivet Discourse. The elect of God were delivered from the great tribulation of the Middle Ages (Dan. 11:34; Rev. 12:16)<sup>309</sup> and they will also be delivered from the end time great tribulation (Dan. 12:1; Rev. 7:14).<sup>310</sup>

**Daniel 12:1 LXX** And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and *there shall be a time of trouble (kairos thlipseos thlipsis)*, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered (*sothesetai*), every one that shall be found written in the book.

**Daniel 12:12 LXX** Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days (*hemeras*).

**Matthew 24:21** For then shall be *great tribulation (thlipsis megale)*, such as was not since the beginning of the world to this time, no, nor ever shall be.

<sup>305</sup> Anderson, *The Michael Figure in Daniel*, 276-277. “...Those about to enter life eternal should not taste of trials less than those of some earlier periods. This is expressed in Daniel 12:7, “when the shattering of the holy people comes to an end, all these things would be accomplished.” When Daniel did not yet comprehend, Gabriel added, “Many shall purify themselves, and make themselves white, and be refined; but the wicked shall do wickedly; and none of the wicked shall understand; but the wise shall understand” (Dan 12:10). Also, “Blessed is he who waits and comes to the thousand three hundred and thirty five days” (Dan 12:12). The message appears to be to wait patiently for God to act, and not lose faith amid trials. This suggests another reason why Daniel may have pictured the last trials as the most severe. The very intensity of the trials which God’s people suffer is therefore itself a sign that the final deliverance is at hand. Since trials are a harbinger of deliverance, they intensify feelings of hope and joyful expectation. This motif is not only implicit in Daniel, but is made explicit in the Synoptic Gospels of the New Testament and in the book of Revelation (Matt. 24:3-24; Mark 13; Luke 21:5-36; Rev. 3:10-12; 11:18). The increasing severity of trials becomes a reason to “look up and raise your heads, because your redemption drawing nigh” (Luke 21:28).” See La Rondelle, *End-Time Prophecies*, 134-136. La Rondelle, *Christ’s Use of Daniel*, 407.

Harper, *Advent of Christ and Antichrist*, 188. Doukhan, *Secrets of Daniel*, 184-186. Hamilton, *With the Clouds*, 189.

<sup>306</sup> L. Hartman, *Prophecy Interpreted*, 164. Hamilton, *With the Clouds*, 189.

<sup>307</sup> White, *1T*, 203. “When Jesus leaves the most holy, His restraining Spirit is withdrawn from rulers and people. They are left to the control of evil angels. Then such laws will be made by the counsel and direction of Satan, that unless time should be very short, no flesh could be saved.” White, *RH, November 27, 1900 par. 2*. “Everything has been moving on just as the Lord revealed in prophecy that it would. Something great and decisive is soon to take place, else no flesh would be saved.” Also Harper, *Advent of Christ and Antichrist*, 188.

<sup>308</sup> Mora, *Dios Defiende a su Pueblo*, 151. See also White, *DA*, 630.5.

<sup>309</sup> U. Smith, *Daniel and Revelation*, 379. Treiyer also sees typology in Matt. 24:15 pointing to a Middle Ages fulfillment. See Treiyer, *Día de Expiación*, 311-13, 315-316.

<sup>310</sup> La Rondelle, *Christ’s Use of Daniel*, 407. Moore, *Trumpets of Revelation*, 45-48.

**22** And except those days (*hemera*) should be shortened, there should no flesh be saved (*esothē*): but for the elect's sake those days (*hemera*) shall be shortened.

### The Cosmic Signs of Matthew 24:29 Are Connected to the Deliverance of Dan. 12:1

The cosmic signs of deliverance (Matt. 24:29; Mk. 13:24; cf. Luke 21:28) are said to occur at the end of the days of tribulation (*thlipsin*). The cosmic disturbances are a sign to the elect that their redemption is nigh (Luke 21:28).<sup>311</sup> This connects the cosmic signs with the liberation of Matt. 24:22 and the liberation of Dan. 12:1.<sup>312</sup> Thus, the liberation of God's elect by Michael the great prince will occur at the end of the tribulation days. There are some expositors who see the fulfillment of this prophecy at the end of the Middle Ages period of Papal dominance (538-1798 AD).<sup>313</sup> This application of the prophecy is consistent with the typological nature of the Olivet Discourse.<sup>314</sup> It is interesting to note that Jesus uses the judgment oracle against Babylon (Is. 13:2-22) and the oracle against the king of Babylon (Is. 14:4b-21) to describe the cosmic signs connected with the day of the Son of man (Matt. 24:30-31). Rikk E. Watts, commenting on Mark 13:24 on page 225 of the book "Commentary on the New Testament Use of the Old Testament", says the following.

*"Because of the ubiquity of the imagery, 13:24b echoes a number of texts (Ezek. 32:7; Joel 2:10, 31; 3:15; Amos 8:9), but its closest parallel is Isa. 13:10 LXX...the extensive lead oracle, Isa. 13:1-14:32, which provides the lens through which the remaining oracles should be read, is composed primary of two large units, one focusing on the destruction of Babylon presented as the pretentious world city (13:2-22), the other being a dirge sung over Babylon's king (14:4b-21)...Earthquakes, shaken heaven (13:13), and, in a reversal of Gen. 1:14-18, the dimming of the sun, moon, and stars, which normally mark the seasons, all testify to the extent of Babylon's wickedness and the depth of Yahweh's indignation."*

<sup>311</sup> White, *3SM*, 417. "A world is represented in the destruction of Jerusalem, and the warning given then by Christ comes sounding down the line to our time: "And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring" (Luke 21:25). Yes, they shall pass their borders, and destruction will be in their track. They will engulf the ships that sail upon their broad waters, and with the burden of their living freight, they will be hurried into eternity, without time to repent. There will be calamities by land and by sea, "men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory" (verses 26, 27). In just the same manner as He ascended will He come the second time to our world. "And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh" (verse 28).--Manuscript 40, 1897."

<sup>312</sup> La Rondelle, "The Application of Cosmic Signs in the Adventist Tradition", *Ministry Magazine*, Sept. 1998, Vol. 71, No. 9, 25-27. 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. In the midst of the angry heavens is one clear space of indescribable glory, whence comes the voice of God like the sound of many waters, saying: "It is done." Revelation 16:17." See also La Rondelle, *End-Time Prophecies*, 51-56. And *Christ's Use of Daniel*, 407. Doukhan, *Secrets of Daniel*, 185-186.

<sup>313</sup> White, *GC*, 306-308. See also the *SDA BC*, Vol. 5 on Matt. 24:29, 501-502. Paulien, *The Seven Seals*, 236-237. Treiyer, *Dia de Expiacion*, 496.

<sup>314</sup> Maxwell, *God Cares: Revelation*, 214.

Thus, we see that Christ connected the OT oracles of judgment against eschatological Babylon and her king with the cosmic signs of the day of the Son of man (Matt. 24:30-31; cf. Dan. 12:1-2). The fall of Babylon motif alludes to the fall of Babylon in Daniel 4 and 5. It may also allude to the fall of the King of the North in Dan. 11:45-12:1. We will see extensive use of the fall of Babylon motif in the book of Revelation (Rev. 14:8, Rev. 16:12; 16:17-19:3). Finally, some scholars directly connect the cosmic signs of Matt. 24:29 (cf. Luke 21:25-26) with the book of Revelation, especially the sixth seal (Rev. 6:12-13; cf. Rev. 8:12).<sup>315</sup> We will study this theme in more detail in the sections on the seals and the trumpets of Revelation.



Stones from the Temple Mount thrown onto the street by Roman soldiers on the ninth of Av, 70 AD.

<sup>315</sup> La Rondelle, "Application of Cosmic Signs in the Adventist Tradition", *Ministry Magazine* Sept. 1998, Vol. 71, No. 9, 27. "The exegesis of Jesus' reference to "those days, following that distress" (Mark 13:24) must take into account the total picture of the days of distress, as presented in the fifth seal of Revelation 6:9-11 and in 12:17; 13:15-17; 17:12-14. "White robes" are given to all who "have come out of the great tribulation" (Rev. 7:14; also 6:11). This distress is, of course, not restricted to the Middle Ages or to the 1260 years (ending in 1798). More than that, Revelation 12:17 points specifically to the end-time distress of the remnant church, a distress further enlarged in Revelation 13:15-17 and 17:12-14. This distress will be cut short by Christ's divine intervention during the seven last plagues with the sudden *darkening of the entire earth* (Rev. 16:10) and the cosmic-universal earthquake (Rev. 16:18-21). This is impressively described by Ellen G. White in chapter 40 in *The Great Controversy* (636, 637). The future cosmic signs during the last plagues fulfill precisely the proper timing and function of "cutting short" the universal distress of God's people in the entire world." See also Moore, *Trumpets of Revelation*, 45-48, 99. Nwachukwu, *Macarisms of Revelation*, 170-172.





Inscribed stone that fell from top corner of the temple mount during the Roman destruction of Jerusalem (70 AD). "To the place (lit. house) of the trumpeting for . . ." (last part missing). It appears that this was the place designated for a priest to blow the horn announcing the beginning and end of the Sabbath.

#### **Matthew 24:30-31 Alludes to Daniel 7:13-14 and Daniel 12:1-2**

Matt. 24:30-31 describes the dramatic appearance of the Son of man with power and great glory. He comes to deliver the persecuted "elect" (Matt. 24:21-22) and to resurrect his faithful elect who have died in the faith (Matt. 24:31; cf. Matt. 13:43). The description of the Son of man alludes to the Divine Son of man from the judgment scene of Dan. 7 (Dan. 7:13-14).<sup>316</sup> The judicial and salvific actions of the Son of man from Matt. 24:30-31 also alludes to the judicial and salvific actions of Michael from Dan. 12:1-2 (cf. Matt. 25:31-34, 37, 41, 46; John 5:21-30).<sup>317</sup> This parallel connects the Son of man from Dan. 7:13-14 with Michael from Dan. 12:1-2.<sup>318</sup> It also connects the resurrection of Dan. 12:2 with the gathering of the elect in Matt. 24:31.<sup>319</sup> The connection between the Son of man and Michael is confirmed by the parallel text of Rev. 1:7 where the wicked who pierced the Son of man will be resurrected (by Michael) to see Him coming in the clouds of heaven (see Dan. 12:2; cf. Matt. 23:39; 26:64). The "great sound of a trumpet" and the gathering of the elect (Matt. 24:31) may allude to the sounding of the trumpet during the OT year of Jubilee (Lev. 25:9-10).<sup>320</sup> The resurrection of Daniel also alludes to the Jubilee (Dan. 12:13).

**Matthew 24:30** And then shall appear the sign of the Son of man (*huiou tou anthropou*) in heaven (*ourano*): and then shall all the tribes (*phylai*) of the earth (*ges*) mourn (*kopsontai*), and they shall see the

<sup>316</sup> Steinmann, *Daniel*, 43. Greidanus, *Preaching Christ From Daniel*, 229.

<sup>317</sup> Doukhan, *Secrets of Daniel*, 186. La Rondelle, *Christ's Use of Daniel*, 410-411.

<sup>318</sup> Shea, *Daniel*, 271.

<sup>319</sup> Pfandl, *Who Is Michael in Daniel 12:1?*, 263.

<sup>320</sup> Davidson, *Blow the Ram's Horn in Zion*, 127-128.

*Son of man (huion tou anthropou) coming (erchomenon) in the clouds (nephelon) of heaven (ouranou) with power (dunameos) and great glory (doxes).*

**31** *And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.*

**Daniel 7:13** *I saw in the night visions, and, behold, one like the Son of man (huios anthropou) came with the clouds (nephelon) of heaven (ouranou), and came (erchomenos) to the Ancient of days, and they brought him near before him.*

**14** *And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.*

**Daniel 12:1** *And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book.*

**2** *And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.*

**Revelation 1:7** *Behold, he cometh (erchetai) with clouds (nephelon); and every eye shall see him, and they also which pierced him: and all kindreds (phylai) of the earth (ges) shall wail (kopsontai) because of him. Even so, Amen.*

### **The Elect of the Olivet Discourse and the Wise of Daniel**

In the gospel of Mark, the elect of God are connected with the days of the “great tribulation” and the time of the abomination. See the following text.

**Mark 13:20** *And except that the Lord had shortened those days, no flesh should be saved: but for the elect's (eklektous) sake, whom he hath chosen (eklegomai), he hath shortened the days.*

We are told that the “elect” (*eklektous*) will be delivered from the great tribulation by the shortening of the days (Mark 13:20; Matt. 24:22; cf. Luke 18:7-8). In the OT the elect are the people of the covenant (1 Chron. 16:13; Ps. 105:6; 106:5; Is. 42:1; 43:20; 65:9). The word *eklegomai* is used to describe the elect and has the meaning to pick out or choose. This word is also used to describe the “wise” of Daniel 11:35<sup>321</sup> and 12:10.

**Daniel 11:35 LXX** *And some of them of understanding shall fall, to try them, and to purge (eklegomai), and to make them white, even to the time of the end: because it is yet for a time appointed.*

**Daniel 12:10 Theo** *Many shall be purified (eklegomai Theo), and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand.*

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<sup>321</sup> L. Hartman, *Prophecy Interpreted*, 164 (footnote 66).

In these passages, the word *eklegomai* is used to translate the Hebrew word *barar* which has the meaning to choose, select, purge. This process of “purging” the wise of Daniel 11 and 12 occurs in connection with the persecution of the King of the North. The King of the North persecutes the wise because they will not forsake or abandon the holy covenant. They are also “strong” to resist the defiling idolatry (the abomination of desolation) of the King of the North (Dan. 11:32). The King of the North uses intelligence and flatteries (Dan. 11:30, 32, 34) in his attempt to deceive the wise, but they are not fooled because they know their God. This reminds us of the elect of Matt. 24:24 who also resist the deceptions of the last days. The wise also do exploits, instruct many, and turn many to righteousness (Dan. 11:32, 33; 12:3). Finally, the “wise” will be resurrected and glorified (Dan. 12:2, 3). This reminds of the elect of the Olivet Discourse who will also be resurrected at the Coming of the Son of Man (Matt. 24:31; cf. Matt. 13:41-43).<sup>322</sup>

In short, the “wise” of Daniel 11 and 12 and the “elect” of the Olivet Discourse have similar characteristics. Indeed, they may be the same group. Both of these groups are connected with a time of tribulation (Dan. 11:33-35; 12:1, 7, 10-12) and with the abomination of desolation (Dan. 11:31; 12:11). Both will be delivered from their trials at the end of time.<sup>323</sup> As we shall see in the section on Revelation, the 144,000 also have these same characteristics.

### Ellen White Applies the Term “this generation” to the Last Generation

In her commentary on the Olivet Discourse, Ellen White applies the term “this generation” to the generation that will be alive to see the cosmic signs of Matthew 24.

*“From the destruction of Jerusalem, Christ passed on to a much greater event, the last link in the chain of this earth’s history—the coming of the Son of God in majesty and glory. “Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of*

<sup>322</sup> Seow, *Daniel*, 189.

<sup>323</sup> Anderson, *Michael Figure in Daniel*, 276-277. “...The author of Dan 10-12 appears to teach a purifying benefit to God’s people as a result of trials. Daniel 11:35 declares, “Some of those who are wise shall fall, to refine and to cleanse them and to make them white, until the time of the end, for it is yet for the time appointed.” Since trials purify, the severest trials will bring the greatest purification. As purification is apparently a preparation for the life of the coming kingdom, God will delay the inauguration of His kingdom until His people have experienced the severest trials. Those about to enter life eternal should not taste of trials less than those of some earlier periods. This is expressed in Daniel 12:7, “when the shattering of the holy people comes to an end, all these things would be accomplished.” When Daniel did not yet comprehend, Gabriel added, “Many shall purify themselves, and make themselves white, and be refined; but the wicked shall do wickedly; and none of the wicked shall understand; but the wise shall understand” (Dan 12:10). Also, “Blessed is he who waits and comes to the thousand three hundred and thirty five days” (Dan 12:12). The message appears to be to wait patiently for God to act, and not lose faith amid trials. This suggests another reason why Daniel may have pictured the last trials as the most severe. The very intensity of the trials which God’s people suffer is therefore itself a sign that the final deliverance is at hand. Since trials are a harbinger of deliverance, they intensify feelings of hope and joyful expectation. This motif is not only implicit in Daniel, but is made explicit in the Synoptic Gospels of the New Testament and in the book of Revelation (Matt. 24:3-24; Mark 13; Luke 21:5-36; Rev. 3:10-12; 11:18). The increasing severity of trials becomes a reason to “look up and raise your heads, because your redemption drawing nigh” (Luke 21:28).”



*man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.” Christ gave special directions with regard to this event. “Now learn a parable of the fig tree,” He said. “When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: so likewise ye, when ye shall see all these things, know that it is near, even at the doors. Verily I say unto you, **This generation (the generation that see the signs) shall not pass, till all these things be fulfilled. Heaven and earth shall pass away, but my words shall not pass away.**”” {Ms78-1897 (July 28, 1897) par. 58-59}*

### **The Wise of Daniel 12 and the Elect of Matthew 24**

Wise understand prophecy (Dan. 12:4, 10).	Elect read/understand prophecy (Matt. 24:15).
Wise contrasted with “wicked” (Dan. 12:10).	Elect betrayed by lawless (Matt. 24:12).
Wise “turn many to righteousness” (Dan. 12:3).	Elect preach gospel to all nations (Matt. 24:14).
Wise endure to end of 1335 days (Dan. 12:12).	Elect endure to the end (Matt. 24:13).
Wise who endure are blessed (Dan. 12:12).	Elect who endure are “saved” (Matt. 24:13).
Wise live during abomination (Dan. 12:11)	Elect live during abomination (Matt. 24:15).
Wise live during “time of trouble” (Dan. 12:1).	Elect live during “great tribulation” (Matt. 24:21).
Wise are “delivered” by Michael (Dan. 12:1).	Elect saved out of days of tribulation (Matt. 24:22).
Wise are resurrected by Michael (Dan. 12:2).	Elect resurrected by Son of man (Matt. 24:30).

### **Those Who Read and Understand Are Compared to Noah and Lot**

Matthew, Mark, and Luke explain in great detail the need to flee quickly, without hesitation at the sight of the abomination of desolation in the holy place, where it ought not be. Matthew applies the warning sign of the abomination to the *parousia* of the Son of Man (Matt. 24:3, 15). Luke applies this warning to the first century (Luke 21:20), but he also applies this same warning to the day of the Son of man (Luke 17:30, 31).

In the passages of Luke 17:26-37 and Matthew 24:37-42, Luke and Matthew compare and contrast two groups, one that will be ready for the day of the Son of man and one that will be caught unprepared. The group that is ready is compared to Noah and his family who understood the warning of God, built the ark, and entered into it for their own salvation. They are like the “wise” of Daniel 12:10 who understand prophecy and heed its warning. In contrast, the wicked of Noah’s day, knew not that their fate was sealed until it was too late. Matthew 24:39 uses the word *ginosko*, which has the meaning to know, understand, perceive, have knowledge of. In other words, the wicked in Noah’s day did not understand the warning signs of impending doom until it was too late.<sup>324</sup> They continued their “wicked” behavior until the flood came and carried them away. This group is like the “wicked” of Daniel 12:10 who do not understand and

<sup>324</sup> White, 97, 14. “But who reads the warnings given by the fast-fulfilling signs of the times? What impression is made upon worldlings? What change is seen in their attitude? No more than was seen in the attitude of the inhabitants of the Noachian world. Absorbed in worldly business and pleasure, the antediluvians “knew not until the Flood came, and took them all away.” Matthew 24:39. They had heaven-sent warnings, but they refused to listen. And today the world, utterly regardless of the warning voice of God, is hurrying on to eternal ruin.”

heed the warnings of prophecy. As in the days of Noah, the close of probation will occur suddenly and silently (Matt. 24:39; cf. Rev. 22:11).<sup>325</sup>

In the parallel passage of Luke 17:26-37 mentioned above, the “wise” are also compared to Lot and his family who understood and obeyed the prophetic warning to flee from Sodom just before its destruction. In contrast, the “wicked” are compared to the careless inhabitants of Sodom who continued their usual godless lifestyle until it rained down fire and brimstone from heaven. Furthermore, the “wicked” are compared to Lot’s wife who disobeyed the order not look back because her heart was with her worldly possessions (Luke 17:32).

Luke and Matthew finish their comparison of the wise who understand and the wicked who do not understand and heed the warning to flee, by presenting the fate of the wicked who will be food for the eagles (Matt. 24:28, 40-44; Luke 17:34-37). We will also see the theme of the wicked dead and the great supper of vultures in Revelation 19.

From the texts we have studied, it seems quite clear that the warning of the abomination applies first of all to the generation of the disciples and Pharisees (Matt. 23:35-39; 24:20, 32-34; Luke 21:21-24). It is also clear from the parallel texts of Matthew 24:37-42 and Luke 17:26-37; (see also Luke 23:29-31), that the warning to flee also has an anti-typical fulfillment when the Son of man shall be “revealed” (*apokaluptetai*) (Luke 17:30). In other words, those who read and understood the warning of the abomination in the first century, fled Jerusalem like Noah and Lot fled from the judgments of God upon the wicked. Likewise, those in the last days who read and understand the prophecy of the abomination should also flee, like Noah and Lot, the coming judgments of God. We will see this theme again in Revelation 18:4 in connection with the order to come out of Babylon.

### **Those Who Read and Understand and the Parable of the Wise Servant in Matthew 24**

Matthew 24 ends with the parable of the wise servant. Those who read and understand the end time warnings of the Olivet Discourse are compared with this wise servant. The faithful and “wise”

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<sup>325</sup> White, GC, 490-491. “When the work of the investigative judgment closes, the destiny of all will have been decided for life or death. Probation is ended a short time before the appearing of the Lord in the clouds of heaven. Christ in the Revelation, looking forward to that time, declares: “He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous let him be righteous still: and he that is holy, let him be holy still. And, behold, I come quickly; and My reward is with Me, to give every man according as his work shall be.” Revelation 22:11, 12. The righteous and the wicked will still be living upon the earth in their mortal state--men will be planting and building, eating and drinking, all unconscious that the final, irrevocable decision has been pronounced in the sanctuary above. Before the Flood, after Noah entered the ark, God shut him in and shut the ungodly out; but for seven days the people, knowing not that their doom was fixed, continued their careless, pleasure-loving life and mocked the warnings of impending judgment. “So,” says the Saviour, “shall also the coming of the Son of man be.” Matthew 24:39. Silently, unnoticed as the midnight thief, will come the decisive hour which marks the fixing of every man’s destiny, the final withdrawal of mercy’s offer to guilty men. “Watch ye therefore: . . . lest coming suddenly He find you sleeping.” Mark 13:35, 36. Perilous is the condition of those who, growing weary of their watch, turn to the attractions of the world. While the man of business is absorbed in the pursuit of gain, while the pleasure lover is seeking indulgence, while the daughter of fashion is arranging her adornments--it may be in that hour the Judge of all the earth will pronounce the sentence: “Thou art weighed in the balances, and art found wanting.” Daniel 5:27.”

(*phronimos*) servants, who give their fellow servants bread in due season, will be ready for the second coming<sup>326</sup> and they will be rewarded by the Master with great honor and a special blessing (*makarios*) (Matt. 24:45-47; Luke 12:37-38, 42-44). This reminds us of the glorification of the *maskilim* in Daniel 12:3 and the “blessing” (*makarios* LXX) of the *maskilim* in Daniel 12:12.<sup>327</sup> In contrast, the wicked servant believes his Master delays his coming and he becomes drunk and mistreats his fellow servants (Matt. 24:48-49). This wicked servant will be severely punished (Matt. 24:51). The wicked servant reminds us of the wicked of Daniel 12:10 who will also suffer a similar fate (Dan. 12:1-2).

### Those Who Read and Understand and the Parables of Matthew 25

Matthew 25 contains three parables that also compare and contrast the wise and the wicked of the last days. In the first parable of the 10 virgins (Matt. 25:1-13), we have five virgins that are described as “wise” and five virgins that are described as “foolish”. The first group is prepared with extra oil for their lamps while the second is not. When the bridegroom arrives, the “wise” virgins enter into the marriage but the “foolish” are left outside. The wise virgins remind us of the *maskilim* who will be glorified and shine like the stars forever and ever (Dan. 12:3). The foolish virgins remind us of the wicked in the prophecy of Daniel who will suffer everlasting contempt when Michael stands up (Dan. 12:2, 10).

In the second parable about the talents (Matt. 25:14-30), the owner of a business goes on a long journey and he gives each of his three servants a certain amount of talents. While he is away the first two servants wisely put their talents to work and thus they double their talents. The third servant foolishly hides his talent while the master is away. When the master returns, he commends and promotes the first two servants and calls them “good and faithful”. The last servant who hid his talent is rebuked and punished by his master (cf. Rev. 22:12).<sup>328</sup> That servant is called “wicked”, “slothful”, and “unprofitable”. He is then thrown into outer darkness where there is weeping and gnashing of teeth. The good and faithful servants remind us of the *maskilim* of Daniel 12 that run to and fro, turning many to righteousness (Dan. 12:3-4). The wicked, slothful servant reminds us of the wicked who do wickedly (Dan. 12:10).

In the final parable, the parable of the sheep and the goats (Matt. 25:31-46), the wise and wicked are once again compared and contrasted. The Son of Man who sits on His throne (Matt. 25:31) reminds us of the Son of Man who receives the kingdom in Daniel 7:13-14.<sup>329</sup> The sheep are “righteous” because they performed good works, even to the least of these. The goats are condemned because they did not help the least of these. The sheep are called “blessed of my Father” and judged worthy of eternal life in the kingdom prepared for them since the foundation of the world. In contrast, the goats are called “cursed” and judged worthy of everlasting punishment. The judgment of the sheep and goats reminds us of the

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<sup>326</sup> White, 67, 128. “We shall have to stand before magistrates to answer for our allegiance to the law of God, to make known the reasons of our faith. And the youth should understand these things. They should know the things that will come to pass before the closing up of the world’s history. These things concern our eternal welfare, and teachers and students should give more attention to them. By pen and voice, knowledge should be imparted which will be meat in due season, not only to the young, but to those of mature years also.”

<sup>327</sup> Young, *Daniel*, 264. La Rondelle, *Christ’s Use of Daniel*, 408. Baldwin, *Daniel*, 210. Greidanus, *Preaching Christ From Daniel*, 407.

<sup>328</sup> White connects the parable of the talents with Rev. 22:12. See White, 27, 660.

<sup>329</sup> Kiesler, *Son of Man*, 413.

judgment of Daniel 7:9-10. The goats are sent into everlasting punishment (*kolasin aionion*) and the sheep into life eternal (*zone aionion*) (Matt. 25:26). This alludes to Dan. 12:2 LXX where some are raised to everlasting contempt (*aischunen aionion*) and others to everlasting life (*zone aionion*).<sup>330</sup> The sheep remind us of the *maskilim* and the goats remind us of the wicked in Daniel 12.

## Conclusion

In conclusion, a proper understanding of the Danielic call to wisdom (Matt. 24:15) and the theme of the *maskilim* are crucial for the interpretation of the Olivet Discourse. We noted numerous allusions to the prophecy of Daniel in the Olivet Discourse, especially Daniel 12. We noted the typological nature of Matthew 24. This gives the Discourse two fulfillments, one in the first century and one at the time of the end. We noted the centrality of the abomination warning (Matt. 24:15) in the structure of the Discourse. We noted the important connection between the parenthetical statement of Matt. 24:15 (whoso readeth, *let him understand*) and the *maskilim* text of Daniel 12:4, 10. Finally, we noticed numerous similarities between the “elect” or *eklektous* of the Eschatological Discourse and the *maskilim* of Daniel. Indeed, the two groups may actually be one and the same. Now we are ready to examine the Danielic calls to wisdom and the theme of the *maskilim* in the book of Revelation. As we shall see, there are numerous connections between the eschatological section of Daniel, Matthew 24 and the Apocalypse.

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<sup>330</sup> Yarbro-Collins, *Influence of Daniel on the NT*, 111



Herodian lamp pottery with fiber wick found at Qumran dating back to the first century BC/AD.



First century ossuary (bone box) found in Jerusalem probably depicting “sign of Jonah”. Jonah images in early Christian art are usually a symbol of the Christian resurrection hope.

## The Theme of the *Maskilim* and the Danielic Calls to Wisdom in the Book of Revelation

Revelation scholars have noted several wisdom motifs in the book of Revelation.<sup>331</sup> By careful study and comparison, we can find five main wisdom passages in the Revelation that specifically allude to the wise of Daniel 12:4, 10 (Rev 1:3; 10:8-10; 13:9, 18; 17:9).<sup>332</sup> Related to these calls to wisdom are the two main warnings of Rev. 14:6-12 and Rev. 18:1-5. We will examine each passage in detail. Furthermore, the theme of the “*maskilim*” or allusions to the *maskilim* can be found scattered throughout the prophecy of Revelation. We will try to identify and understand the theological significance of these intertextual references to the *maskilim* of Daniel.

### The Danielic Call to Wisdom in Rev. 1:3

In the third verse of the Revelation we have a call to wisdom (Rev. 1:3). This call to wisdom occurs as part of the prologue (Rev. 1:1-8) to the entire vision of the Apocalypse. It is also part of the smaller subunit of Rev. 1:1-3. According to Revelation scholars, the first three verses of Revelation make a conscious allusion to the text of Daniel. This parallel with Daniel makes the reader aware that the book of Revelation is a continuation or complement of the prophecy of Daniel.<sup>333</sup>

### The Use of Daniel in Revelation 1

The first chapter of Revelation contains several important allusions to the book of Daniel. Rev. 1:1 contains some key words (*ha die genesthai*) which allude to Daniel 2:28-29, 45 (cf. Matt. 24:6).<sup>334</sup> The doxology of Rev. 1:6, “to him be glory and dominion for ever and ever” alludes to doxology of Dan. 7:14.<sup>335</sup> The appearance of the One in the clouds in Rev. 1:7 alludes to the Son of man in Dan. 7:13 (cf. Matt. 24:30).<sup>336</sup> The idea in Rev. 1:7 that those that “pierced him” will be raised to see Him come on the

<sup>331</sup> Rossing, *Wisdom Topos in the Apocalypse*, 78-79. “...Revelation’s use of the two-women tradition of Proverbs 1-9...which shapes the rhetorical “either/or” structure of the two feminine city figures of Babylon and New Jerusalem. Wisdom interest can also be seen in the book’s call for “Sophia” on the part of the reader, in the use of wisdom forms such as macarisms and vice lists, and in Revelation’s extensive use of wisdom imagery in the seven letters and the New Jerusalem vision.” See also Ruiz, *Ezekiel in the Apocalypse*, 190-214. DeSilva, “Rhetography and Conceptual Blending in Revelation 14:6-13”, *Bulletin For Biblical Research* 18.2 (2008), 271-298 and “Honor Discourse”, *JSNT* 71 (1998): 79-110.

<sup>332</sup> Ruiz sees a “hermeneutical imperative” in most of these texts. See *Ezekiel in the Apocalypse*, 190-211.

<sup>333</sup> White, *AA*, 585.1. “Here is the complement of the book of Daniel. One is a prophecy; the other a revelation.” White, *TM*, 114. “The things revealed to Daniel were afterward complemented by the revelation made to John on the Isle of Patmos. These two books should be carefully studied.” See also Newton, *Prophecies of Daniel*, 254. Doukhan, *Vision of the End*, 56-57. Jamieson, *Commentary on Whole Bible Vol. 1*, 648, Vol. 2, 550. Charles, *Revelation Vol. 1*, 80. Stefanovic, *Revelation*, 96.

<sup>334</sup> Beale, “The Interpretive Problem of Rev. 1:19”, *NT*, Vol. 34, Fasc. 4, 360-387. Hamilton, *With the Clouds*, 202. Murphy, *Fallen is Babylon*, 64. Charles, *Revelation Vol. 1*, 84. Stefanovic, *Revelation*, 54, 57. Blout, *Revelation*, 28.

<sup>335</sup> Ruiz, *Oxford Bible*, 2156.

<sup>336</sup> Haukaas, *Revelation 1:7, 8*, 69-72. Moyise, *Use of the OT in Revelation*, 51. Beale, *NT Use of OT*, 1090-1091. Moyise, *Later NT Writings*, 115. Menken, *John’s Use of Scripture in Revelation 1:7*, 281-293. Vos, *Synoptic Traditions in the Apocalypse*, 21, 60-71. Scheetz, *Canonical Intertextuality*, 154-155. Steinmann, *Daniel*, 44, 357. Bandy, *The Prophetic Lawsuit in Revelation*, 183-184. Hultberg, *Messianic Exegesis in the Apocalypse*, 68-69, 83-84, 94-98. Minear, *I Saw a new Earth*, 281-284. Hamilton, *With the Clouds*, 208. Greidanus, *Preaching Christ From Daniel*, 222, 228. Z. Stefanovic, *Daniel*, 38. Mora, *Dios Defiende a Su Pueblo*, 41. Smolarz, *Marriage in Revelation*,



clouds alludes to the special resurrection of Dan. 12:2.<sup>337</sup> The self-designation of “I, John” (Rev. 1:9) reminds us of the “I, Daniel” in the prophecy of Daniel (Dan. 8:15, 27; 9:2; 10:2, 7).<sup>338</sup> The description of Christ in the inaugural vision of Revelation (Rev. 1:13-16) alludes to the description of Christ in Dan. 10:5-6 (cf. Dan. 8:15-16) and the response of John to the resurrected Christ (Rev. 1:17) alludes to the response of Daniel to the vision of Christ in Dan. 8:17-18 and Dan. 10:9-12.<sup>339</sup> Scholars have noted several parallels between the two apocalyptic prophets themselves.<sup>340</sup> Both are elderly men in exile, both are visited by Christ and both receive apocalyptic visions of the end. Apparently, both prophets received their visions on a Sabbath (Dan. 10:2-3; Rev. 1:10).<sup>341</sup> The clothing of the risen Christ alludes to the garment worn by the OT high priest on the Day of Atonement.<sup>342</sup> The title “One like the Son of Man” in Rev. 1:13 alludes to the Son of Man in Dan. 7:13.<sup>343</sup> The “white” hair mentioned in Rev. 1:14 alludes to the Ancient of Days of Dan. 7:9.<sup>344</sup> The title given to Jesus, “I am alive forever more” (Rev. 1:18) alludes

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318. Ladd, *Revelation* 28. Witherington, *Revelation*, 77. Farrer, *Revelation*, 62. Ruiz, *Oxford Bible*, 2156. Charles, *Revelation Vol. 1*, 80, 84. Hieke, *Daniel 7 in Revelation*, 56. Stefanovic, *Plain Revelation*, 17-18.

<sup>337</sup> Shea, *Bible Amplifier: Daniel 7-12*, 216. Shea, *Daniel*, 270-271. Maxwell, *God Cares: Daniel*, 301. U. Smith, *Daniel and Revelation*, 349-350. Anderson, *Unveiling Daniel and Revelation*, 175. Alomia, *Daniel*, 463-464. Gohl, *The False Christ*, 52. Hayden, *Vision By the Tigris*, 217. McCready-Price, *The Greatest Prophet*, 144-145.

<sup>338</sup> Stefanovic, *Revelation*, 96.

<sup>339</sup> Moyise, *Use of OT in Revelation*, 37-38. Moyise, *Later NT Writings*, 117-118. Beale, *NT Use of OT*, 1092. Shea, *Bible Amplifier: Daniel 7-12*, 172-174. Ford, *Daniel*, 242. DeSilva, *Seeing Things John's Way*, 123-124. Mazzei, *Vision of the Risen Christ*, 44-85. Sims, *A Comparative Literary Study*, 91, 107. Doukhan, *Secrets of Daniel*, 160, 164. Thiele, *Outline Studies in Revelation*, 29. Doukhan, *Vision of the End*, 56. Thiele, *Outline Studies in Daniel*, 105-106. Kim, *Allusions in Daniel to Genesis and Ezekiel*, 235-237. Steinmann, *Daniel*, 357, 499. Bandy, *Prophetic Lawsuit in Revelation*, 185-187. Hultberg, *Messianic Exegesis in the Apocalypse*, 111-117, 126-138, 148-150, 230-243. Alomia, *Daniel*, 398-399. Hamilton, *With the Clouds*, 205. Greidanus, *Preaching Christ From Daniel*, 232, 345. Z. Stefanovic, *Daniel*, 39. Haukaas, *Revelation 1:7, 8*, 91-133. Kiesler, *Son of Man*, 415-416. Treiyer, *Dia de Expiacion*, 444. Hayden, *Vision by the Tigris*, 28-29. Smolarz, *Marriage in Revelation*, 319. Ladd, *Revelation*, 34. Kistemaker, *Revelation*, 95, 99. F. Fowler, *Secrets of Dan. 8-12*, 126. Wilson, *Charts on Revelation*, 61. Witherington, *Revelation*, 81-82. Beasley-Murray, *Revelation*, 66-67. Farrer, *Revelation*, 67, 69. Briggs, *Temple Imagery in Revelation*, 82. Collins, *Daniel*, 337-338, 373-374. Ruiz, *Oxford Bible*, 2156. Diop, *Jesus in the Midst*, 44-47. Percer, *Michael in Revelation 12*, 191-193. Burrell, *Periodization in the Apocalypse*, 110-112. Blount, *Revelation*, 44-45. Hamilton, *Revelation*, 48-49. Gonzalez, *Revelation*, 18. Hieke, *Daniel 7 in Revelation*, 57. Were, *The Woman and the Beast*, 35-36. Brighton, *Revelation*, 49-50.

<sup>340</sup> Sims, *A Comparative Literary Study*, 63-65. Shea, *Bible Amplifier: Daniel 7-12*, 172-173. Charles, *Revelation Vol. 1*, 68-69.

<sup>341</sup> Shea, *Wrestling with the Prince of Persia*, 228-232. R. Stefanovic, *The Lord's Day in Revelation 1:10*. Valentine, *Temple Motif in Revelation*, 145.

<sup>342</sup> Veloso, *Doctrine of the Sanctuary in Revelation*, 402. Treiyer, *Dia de Expiacion*, 444. Smolarz, *Marriage in Revelation*, 317-318. Snyder, *Combat Myth in Apocalypse*, 196-207. Briggs, *Temple Imagery in Revelation*, 82-83. Diop, *Jesus in the Midst*, 45. Murphy, *Fallen is Babylon*, 89-92. Hamilton, *Revelation*, 47. Stefanovic, *Plain Revelation*, 17-18. Brighton, *Revelation*, 49. Moyise, *OT in Revelation*, 43. Valentine, *Temple Motif in Revelation*, 267, 279-280.

<sup>343</sup> Haukaas, *Revelation 1:7, 8*. Veloso, *Doctrine of the Sanctuary in Revelation*, 402. Ladd, *Revelation*, 32. Kistemaker, *Revelation*, 95. Wilson, *Charts on Revelation*, 61. Witherington, *Revelation*, 81. Ruiz, *Oxford Bible*, 2156. Blount, *Revelation*, 44. Hamilton, *Revelation*, 47. Hieke, *Daniel 7 in Revelation*, 56-57. Kraybill, *Apocalypse and Allegiance*, 48-49.

<sup>344</sup> Beale, *NT Use of OT*, 1092. Moyise, *Later NT Writings*, 117. Mazzei, *Vision of the Risen Christ*, 54-55. Vos, *Synoptic Traditions in the Apocalypse*, 42-43. Dunn, *Son of Man in the NT*, 533. Doukhan, *Secrets of Revelation*, 23. Thiele, *Outline Studies in Revelation*, 29. Doukhan, *Vision of the End*, 56. Bandy, *Prophetic Lawsuit in Revelation*,

to the use of the same title in Dan. 12:7 (cf. Dan. 4:34).<sup>345</sup> The stars in the hand of Christ (Rev. 1:16, 20) allude to the wise of Dan. 12:3 who will shine like stars forever.<sup>346</sup> The phrase “the things which shall be hereafter” in Rev. 1:19 (cf. Rev. 1:1; 4:1; 22:6) alludes to a similar phrase found in Dan. 2:28-29, 45.<sup>347</sup> The use of the word “mystery” in Rev. 1:20 has Danielic connotations.<sup>348</sup> The call to wisdom of Rev. 1:3 alludes to the end time wise of Dan. 12:10 who will understand the sealed prophecy of Daniel in the time of the end.<sup>349</sup> The benediction of Rev. 1:3 is for those who obey the end time warnings of Revelation.<sup>350</sup> This blessing (*makarios*) alludes to the end time wise who endure in obedience and receive a “blessing” (*makarios*) at the end of the days (Dan. 12:12 LXX).<sup>351</sup>

The blessing of Revelation 1:3 is also in the context of the need to understand the symbolic revelation of the events connected with the last days.<sup>352</sup> Key words and phrases in Rev. 1:1-3 seem to connect Revelation with Daniel.<sup>353</sup> The use of the Greek word (*esemanen*) in Rev. 1:1 is significant and lets us know that the revelation that follows is symbolic in nature.<sup>354</sup> Although symbolic, the book of Revelation was never sealed to human understanding (Rev. 1:1, 3; 22:10).<sup>355</sup> As stated before, the use of the Danielic phrase “things which must shortly come to pass” in Rev. 1:1 (cf. Rev. 22:6), is significant and lets us

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189-190. Alomia, *Daniel*, 222. Hamilton, *With the Clouds*, 208. Treiyer, *Dia de Expiacion*, 444. Ladd, *Revelation*, 33. Kistemaker, *Revelation*, 95-96. Witherington, *Revelation*, 81. Farrer, *Revelation*, 66. Ruiz, *Oxford Bible*, 2156.

<sup>345</sup> Beale, *Revelation*, 214. Thomas, *Revelation 1-7*, 111-112. Aune, *Revelation*, 103. Hultberg, *Messianic Exegesis in the Apocalypse*, 152-154. Kistemaker, *Revelation*, 100. Wilson, *Charts on Revelation*, 61. Charles, *Revelation Vol. 1*, 69. Blount, *Revelation*, 44. Hieke, *Daniel 7 in Revelation*, 57.

<sup>346</sup> Beale, *NT Use of OT*, 1092. Stefanovic, *Revelation*, 101. Hultberg, *Messianic Exegesis in the Apocalypse*, 138-140.

<sup>347</sup> Hultberg, *Messianic Exegesis in the Apocalypse*, 162-165. Beale & Gladd, *Hidden But Now Revealed*, 268-270. Z. Stefanovic, *Daniel*, 36. Hamilton, *With the Clouds*, 202. Charles, *Revelation Vol. 1*, 80.

<sup>348</sup> Hultberg, *Messianic Exegesis in the Apocalypse*, 165. Ruiz, *Oxford Bible*, 2156. Murphy, *Fallen is Babylon*, 95.

<sup>349</sup> Robinson, *The Preacher's Homiletic Commentary: Daniel*, 289-290. White, *PK*, 547-548.

<sup>350</sup> *SDA BC, Vol. 7*, 730. “The blessing that attended the reading of the Revelation...belongs to all Christians who read the book of Revelation desiring a more perfect understanding of the truths therein recorded.”

<sup>351</sup> Doukhan, *Secrets of Revelation*, 11-12. See also Doukhan, *Vision of the End*, 56. Blount, *Revelation*, 31.

<sup>352</sup> White, *AA*, 582. “In figures and symbols, subjects of vast importance were presented to John, which he was to record, that the people of God living in his age and in future ages might have an intelligent understanding of the perils and conflicts before them.” White, *ST, July 4, 1906 par. 2*. “It is just what its name signifies,—a revelation of the most important events that are to take place in the last days of this earth's history.”

<sup>353</sup> Moyise, *The Use of the OT in Revelation*, 37-38, 46-47. Lackey, *Revelation*, Ch. 1.

<sup>354</sup> Stefanovic, *Revelation*, 54. “The Greek word *semaino* (“to signify,” “to show by a sign or symbol,” “to explain,” “to convey in a sign or symbol,” “to make known”) means specifically to convey or make known by some sort of sign... The word *semaino* (“sign-i-fy”) in Revelation 1:1 indicates that the visions of Revelation were communicated to John in figurative or symbolic presentation.” See also Beale, *Purpose of Symbolism in Revelation CTJ 41*, 2006. Buchanan, *Revelation*, 34-35. Gnatkowaski, *Implied Reader in Revelation*, 21-22. Murphy, *Fallen is Babylon*, 61-62. White, *1NL*, 38. “...God Himself employed pictures and symbols to represent to His prophets lessons which He would have them give to the people, and which could thus be better understood than if given in any other way. He appealed to the understanding through the sense of sight. Prophetic history was presented to Daniel and John in symbols, and these were to be represented plainly upon tables, that he who read might understand.”

<sup>355</sup> White, *AA*, 583-585. White, *TM*, 113. White, *GC*, 341, 522. “God gave to men the sure word of prophecy; angels and even Christ Himself came to make known to Daniel and John the things that must shortly come to pass. Those important matters that concern our salvation were not left involved in mystery. They were not revealed in such a way as to perplex and mislead the honest seeker after truth. Said the Lord by the prophet Habakkuk: “Write the vision, and make it plain, . . . that he may run that readeth it.” Habakkuk 2:2.” See also Anderson, *Unveiling Daniel and Revelation*, 379.

know that the prophecy which follows is connected with the events of the latter days (Dan. 2:28-29, 45; cf. Dan. 10:14).<sup>356</sup> This phrase or a variant of this phrase also appears in the question of the disciples in the Olivet Discourse.<sup>357</sup> The first word of the book of Revelation (*apokalypsis*) is connected with the idea of revealing a hidden mystery.<sup>358</sup> Thus, the resurrected Jesus has come to reveal the hidden mysteries of the last days to His servants. The parallel passage of Rev. 22:6 tells us that it is “the Lord God of the holy prophets” who has sent the revelation of things that are shortly to come to pass. In other words, the book of Revelation is a revealing of last day events already prophesied by the OT prophets, especially Daniel (Dan. 8:26; 12:4, 9).<sup>359</sup> The word *apokalypsis* itself alludes to the prophecy of Daniel<sup>360</sup> since the verbal form of *apokalypsis* (*apokalypso*) appears five times in the text of Daniel 2:28-30, 45-47 Theo.<sup>361</sup> As noted above, the phrase “what must come to pass” also appears in the same Danielic text three times and the word “signify” (*semaino*) also appears in the same Danielic text two times.<sup>362</sup>

The phrase “things which must shortly come to pass” (Rev. 1:1) is also thematically linked to Dan. 8:17, 19; cf. Dan. 10:14. In the passages of Daniel 8, Daniel 10, and Revelation 1, an angel (Gabriel) with a divine Being comes to make the Seer understand what shall happen to the people of God in the last days.<sup>363</sup> This connection emphasizes the close relationship between the book of Revelation and the

<sup>356</sup> La Rondelle, “Understanding the Book of Revelation”, *Ministry Magazine January 2003*, Vol. 75, No. 1, 14-17.

<sup>357</sup> Stefanovic, *Revelation*, 54. “The phrase “the things which must take place” (Gr. *ha dei genesthai*; repeated in 22:6) echoes in particular Daniel 2:28 of the Greek Old Testament in the story of Daniel relating to Nebuchadnezzar’s dream and its interpretation. The phrase also reflects Jesus’ discourse on the Mount of Olives (Matt. 24:6; Mark 13:7; Luke 21:9).” See also Beale, “The Use of Daniel in the Synoptic Eschatological Discourse and in the Book of Revelation”, *Gospel Perspectives Vol. 5*, 141. Yarbro-Collins, *Influence of Daniel*, 106. Penley, *The Common Tradition Behind John’s Apocalypse and Synoptic Sayings of Judgment*, 161-167.

<sup>358</sup> Kiesler, *Son of Man*, 414. Ladd, *Revelation*, 19. Ruiz, *Oxford Bible*, 2155.

<sup>359</sup> White, *20MR*, 150. “[Revelation 1:1, 2, quoted.] The whole Bible is a revelation; for all revelation to men comes through Christ, and all centers in Him. God has spoken unto us by His Son, whose we are by creation and by redemption. Christ came to John exiled on the Isle of Patmos to give him the truth for these last days, to show him that which must shortly come to pass. Jesus Christ is the great trustee of divine revelation. It is through Him that we have a knowledge of what we are to look for in the closing scenes of this earth’s history. God gave this revelation to Christ, and Christ communicated the same to John. John, the beloved disciple, was the one chosen to receive this revelation. He was the last survivor of the first chosen disciples. Under the New Testament dispensation he was honored as the prophet Daniel was honored under the Old Testament dispensation. The instruction to be communicated to John was so important that Christ came from heaven to give it to His servant, telling him to send it to the churches. This instruction is to be the object of our careful and prayerful study... He bade John write in a book that which should take place in the closing scenes of this earth’s history.”

<sup>360</sup> Douhkan, *Secrets of Revelation*, 11. Moyise, *OT in Revelation*, 46.

<sup>361</sup> Ladd, *Revelation*, 19, 21.

<sup>362</sup> Beale, *Revelation*, 181. “The likelihood that *apokalypsis* (“apocalypse”) is not a technical term for an apocalyptic genre is evident further from recognition of it as part of an allusion to Daniel 2, since the whole of Rev. 1:1 is patterned after the broad structure of Dan. 2:28-30, 45-47 (cf. LXX, Theod.), where the verb *apokalypso* (“reveal”) appears five times (cf. also 2:19, 22 in Theod.), the phrase *ha dei genesthai* (“what must come to pass”) appears three times (see Theod.), and *semaino* (“signify”) appears twice (LXX; cf. also 2:23 LXX).

<sup>363</sup> White, *GC*, 341. “The study of the Revelation directs the mind to the prophecies of Daniel, and both present most important instruction, given of God to men, concerning events to take place at the close of this world’s history.” White, *GC*, 521. “God gave to men the sure word of prophecy; angels and even Christ Himself came to make known to Daniel and John the things that must shortly come to pass.” Hayden, *Vision by the Tigris*, 37-39.

prophecies of Daniel 8, 10-12.<sup>364</sup> The content of the visions of Daniel 8 and 10-12<sup>365</sup> have the time of the end or latter days<sup>366</sup> as their focus (Dan. 8:17, 19, 26; 10:14; 11:35-36, 40; 12:4, 7, 9, 13). Likewise, the Revelation is also focused on the eschaton.<sup>367</sup> The Olivet Discourse also has an eschatological focus (Matt. 24:3, 6, 13, 14).



Domitian, brother of Titus, reigned as emperor (81-96 AD) during the time the Apocalypse was written.

<sup>364</sup> Hultberg sees the risen Christ of Rev. 1 as the one who clarifies the Danielic eschatology, see *Messianic Exegesis in the Apocalypse*, 232, 288-289. Newton connects Revelation with “the scripture of truth” from Dan. 10:21. See *Prophecies of Daniel*, 249. Burrell, *Periodization in the Apocalypse*, 116-117.

<sup>365</sup> White, *RH*, December 24, 1889 par. 13. White, *RH*, September 25, 1883 par. 6.

<sup>366</sup> Although the Hebrew expression “latter days” (*beaharit hayyamim*) in the book of Daniel may not be an exact equivalent of the Hebrew expression “time of the end” (*‘eth qets*), it also includes the events of the eschaton. See Pfandl, *Daniel’s Time of the End*, 149-152.

<sup>367</sup> White, *DA*, 234. “It was Gabriel, the angel next in rank to the Son of God, who came with the divine message to Daniel. It was Gabriel, “His angel,” whom Christ sent to open the future to the beloved John; and a blessing is pronounced on those who read and hear the words of the prophecy, and keep the things written therein. Revelation 1:3. “The Lord God will do nothing, but He revealeth His secret unto His servants and prophets.” While “the secret things belong unto the Lord our God,” “those things which are revealed belong unto us and to our children forever.” Amos 3:7; Deuteronomy 29:29. God has given these things to us, and His blessing will attend the reverent, prayerful study of the prophetic scriptures.” White, *ST*, July 4, 1906 par. 2. “All who are preparing to meet their Lord should make this book the subject of earnest study and prayer. It is just what its name signifies,--a revelation of the most important events that are to take place in the last days of this earth’s history.” White, *6T*, 128. “On the day that God sanctified and blessed, Christ signified “by His angel unto His servant John” things which must come to pass before the close of the world’s history, and He means that we should become intelligent with regard to them. It is not in vain that He declares: “Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand.” Revelation 1:9, 10, 1-3...And the youth should understand these things. They should know the things that will come to pass before the closing up of the world’s history. These things concern our eternal welfare, and teachers and students should give more attention to them...” See also E. Gane, *Heaven’s Open Door*, 7-8.

**Revelation 1:1** The Revelation (*Apokalypsis*) of Jesus Christ, which God gave unto him, *to shew unto his servants things which must shortly come to pass (ha dei genesthai); and he sent and signified (esemanen)* it by his angel unto his servant John:

**Daniel 2:28 LXX** But *there is a God in heaven that revealeth (apokalypton) secrets, and maketh known to the king Nebuchadnezzar what shall be (ha dei genesthai) in the latter days.* Thy dream, and the visions of thy head upon thy bed, are these;

**29** As for thee, O king, thy thoughts came into thy mind upon thy bed, *what should come to pass (dei genesthai) hereafter: and he that revealeth (apokalypton) secrets maketh known to thee what shall come to pass (dei genesthai).*

**Daniel 2:45 LXX** ... the great God hath made known (*esemane*) to the king what shall come to pass hereafter (*dei genesthai*): and the dream is certain, and the interpretation thereof sure.

**Daniel 2:47 LXX** The king answered unto Daniel, and said, Of a truth it is, that your God is a God of gods, and a Lord of kings, and a revealer (*apokalyton*) of secrets, seeing thou couldest reveal (*apokalypsai*) this secret.

**Daniel 8:17** So he came near where I stood: and when he came, I was afraid, and fell upon my face: but he said unto me, *Understand, O son of man: for at the time of the end shall be the vision.*

**19** And he said, Behold, *I will make thee know what shall be in the last end of the indignation: for at the time appointed the end shall be.*

**Daniel 10:14** Now *I am come to make thee understand what shall befall thy people in the latter days: for yet the vision is for many days.*

**Matthew 24:3** And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world (*synteleias*)?

**Luke 21:7** And they asked him, saying, Master, but when shall these things be? and what sign will there be *when these things shall come to pass (ginesthai)*?

**9** But when ye shall hear of wars and commotions, be not terrified: for *these things must first come to pass (genesthai)*; but the end (*telos*) is not by and by.

In short, all of these references to the end time “mysteries” of Daniel let us know that the prophecy of Revelation is also focused on the mysteries of the last days.<sup>368</sup> The thematic connections of Rev. 1:1 with

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<sup>368</sup> White, *1SAT*, 340. “[Revelation 1:1-3, 9-13, 17-20 quoted.] Thus Christ instructed John. It is the word of God that you will find in the book of Revelation. There are those today who call the Revelation a sealed book. But it is a mystery unfolded. We need to understand what it tells us in regard to the scenes that are to take place in the last days of this earth’s history. The enemy will bring in everything that he possibly can to carry out his deceptive designs. Are they not lacking in wisdom who have no desire to understand in regard to the things that are to take place on this earth?” White, *TM*, 113. “In the past teachers have declared Daniel and the Revelation to be sealed

Daniel 8:17, 19 and Daniel 10:14 also connect the contents of Daniel 8, 11-12 with the contents of the Revelation. Thus, the “time” mentioned in Rev. 1:3 also points the reader back to the text of Daniel 8-12.



The Island of Patmos where the Apostle John received the visions of the Apocalypse.

### Ellen White Placed Emphasis on the Study of Revelation in the Context of Daniel

Ellen White repeatedly emphasized the intimate connection between Daniel and Revelation.<sup>369</sup> She believed that a comparative study (intertextuality) would help us properly interpret the two texts. This idea appeals to the biblical principle of scripture interprets scripture (Is. 28:10; Matt. 24:15; Luke 24:27).<sup>370</sup>

***“...especially should Daniel and the Revelation have attention as never before...The visions he saw by the banks of the Ulai and the Hiddekel, the great rivers of Shinar, are now in process of fulfillment, and all the events foretold will soon come to pass.” {TM 112.3}***

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books, and the people have turned from them. The veil whose apparent mystery has kept many from lifting it, God's own hand has withdrawn from these portions of His word. The very name "Revelation" contradicts the statement that it is a sealed book. "Revelation" means that something of importance is revealed. The truths of this book are addressed to those living in these last days. We are standing with the veil removed in the holy place of sacred things. We are not to stand without. We are to enter, not with careless, irreverent thoughts, not with impetuous footsteps, but with reverence and godly fear. We are nearing the time when the prophecies of the book of Revelation are to be fulfilled. . . ."

<sup>369</sup> White, *PK*, 547.2. "As we near the close of this world's history, the prophecies recorded by Daniel demand our special attention, as they relate to the very time in which we are living. With them should be linked the teachings of the last book of the New Testament Scriptures..." White, *7BC*, 949.6. "Daniel is standing in his lot and in his place. The prophecies of Daniel and of John are to be understood. They interpret each other." White, *TM*, 116.3. "Study Revelation in connection with Daniel, for history will be repeated. . . . We, with all our religious advantages, ought to know far more today than we do know." White, *EW*, 231. "If Daniel's visions had been understood, the people could better have understood the visions of John. But at the right time, God moved upon His chosen servant, who, with clearness and in the power of the Holy Spirit, opened the prophecies and showed the harmony of the visions of Daniel and John and other portions of the Bible..." See also White, *9MR*, 7. White, *GC*, 341. White, *RH*, *Sept. 25, 1883*, par. 6.

<sup>370</sup> See also Hayden, *Vision by the Tigris*, 18-21.



***“The things revealed to Daniel were afterward complemented by the revelation made to John on the Isle of Patmos. These two books should be carefully studied...It was the Lion of the tribe of Judah who unsealed the book and gave to John the revelation of what should be in these last days. ...The book of Daniel is unsealed in the revelation to John, and carries us forward to the last scenes of this earth's history. Will our brethren bear in mind that we are living amid the perils of the last days? Read Revelation in connection with Daniel. Teach these things.”*** {TM 115}

***“It was my idea to have the two books bound together, Revelation following Daniel, as giving fuller light on the subjects dealt with in Daniel. The object is to bring these books together, showing that they both relate to the same subjects.”*** {TM 117.2}

***“In the Revelation all the books of the Bible meet and end. Here is the complement of the book of Daniel. One is a prophecy; the other a revelation.”*** {AA 585.1}

***“The study of the Revelation directs the mind to the prophecies of Daniel, and both present most important instruction, given of God to men, concerning events to take place at the close of this world's history.”*** {CIHS 67.1}



Fresco of Christ as the Alpha and Omega from the catacombs of Commodilla circa 4<sup>th</sup> century AD.

### The Blessing of Revelation 1:3 and the Call to “Hear the Words of the Prophecy”

The blessing of Revelation 1:3 is for those who 1) read the words of the prophecy 2) hear the words of the prophecy 3) keep the sayings of the prophecy. The Greek word for hear in this passage is *akouontes* and it can have a literal or metaphorical meaning. The concept of “hearing” the words of a prophecy in the book of Revelation is predominantly metaphorical and has to do with understanding and obeying (Rev. 2:7, 11, 17, 29; 3:6, 13, 22; 13:9, 22:17).<sup>371</sup> Furthermore, the use of the Greek word *esemanen* in Rev. 1:1 lets us know that the prophecy of Revelation is presented in a symbolic manner. In order to “hear” and obey the words of a symbolic prophecy, one needs to understand the meaning of its cryptic language.<sup>372</sup> This fact seems to confirm that the word *akountes* (hear) in Rev. 1:3 has a metaphorical meaning. According to Jesus, not everyone can “hear” the words of God because not all are willing to obey (Matt. 13:9-18, John 8:43, 47). Likewise, the blessing of Rev. 1:3 is only for those who read the words of Revelation with a heart willing to obey<sup>373</sup> in the time of the final crisis (*kairos engys*) (cf. Rev. 22:7, 10-11).<sup>374</sup> A simple comparison of Rev. 1:3 with Daniel 12:10 lets us know that not all who live in the time of the end will understand the unsealed prophecy of Daniel and its complement the Book of Revelation (cf. Is. 29:11-12). According to Daniel, it is only in the time of the end that the *maskilim* will be able to read and understand the prophecy of Daniel (Dan. 12:4, 10). Those who do wickedly cannot understand and will remain unblest. Like the Pharisees of old, they have “ears” but cannot “hear”.<sup>375</sup> In contrast to the “wicked”, the “wise” will “hear” (understand) and receive the special blessing of Rev. 1:3. This parallel lets us know that the call to read and “hear” the prophecy of Revelation is a call to Danielic wisdom and it is connected to the wise of Dan. 12:10.

<sup>371</sup> Doukhan, *Secrets of Revelation*, 11-13. Witherington, *Revelation*, 71.

<sup>372</sup> White, *4MR*, 287. “The book of Revelation opens with an injunction to us to understand the instruction that it contains. “Blessed is he that readeth, and they that hear the words of this prophecy,” God declares, “and keep those things which are written therein; for the time is at hand.” When we as a people understand what this books means to us, there will be seen among us a great revival. We do not understand fully the lessons that it teaches, notwithstanding the injunction given us to search and study it.”

<sup>373</sup> Cruz, *Beatitudes of the Apocalypse*, 273-274. White, *GC*, 594.2. “The fearful judgments denounced against the worship of the beast and his image (Revelation 14:9-11), should lead all to a diligent study of the prophecies to learn what the mark of the beast is, and how they are to avoid receiving it. But the masses of the people turn away their ears from hearing the truth and are turned unto fables. The apostle Paul declared, looking down to the last days: “The time will come when they will not endure sound doctrine.” 2 Timothy 4:3. That time has fully come. The multitudes do not want Bible truth, because it interferes with the desires of the sinful, world-loving heart; and Satan supplies the deceptions which they love.” White also equates hearing Revelation with understanding it. See also White, *TM*, 113.2. “The book of Revelation opens with an injunction to us to understand the instruction that it contains. “Blessed is he that readeth, and they that hear the words of this prophecy,” God declares, “and keep those things which are written therein: for the time is at hand.” When we as a people understand what this book means to us, there will be seen among us a great revival...”

<sup>374</sup> Cruz, *Beatitudes of the Apocalypse*, 274. Enroth, *Hearing Formula in Revelation*, 606-607.

<sup>375</sup> White, *21MR*, 452. “The Lord Jesus Christ appeared to John on the Isle of Patmos and revealed many things of solemn importance to him. [Revelation 1:3-8, 18, 19, quoted.] Matters of deep importance were opened to John, which were to be given to the world to be read, understood, and appreciated. The books Daniel and Revelation and The Great Controversy are the books which above all others should be in circulation now. Give them to the people. Light and truth they must have. Again and again the true Witness says, “He that hath an ear let him hear what the Spirit saith unto the churches.” But it is evident that some who have ears will not hear, will not receive, and will not become wise in regard to sacred truth.”

**Daniel 12:10** Many shall be purified, and made white, and tried; but *the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand.*

**Revelation 1:3** *Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand.*

### The OT and NT Background of the “Hearing Formula” in the Book of Revelation

The hearing formula of Revelation has its background in the OT call to hear and obey the words of God and his covenant (Ex. 24:7; 15:26; Deut. 4:1, 5:1, 27; 6:3; etc.).<sup>376</sup> Hearing and obeying God’s commandments is the stipulation for receiving God’s blessings (Deut. 6:3; 7:12). Some scholars propose that the hearing formula of Revelation is employed as a covenant call to repentance.<sup>377</sup> Furthermore, the idea of the rebellious and the disobedient refusing to “hear” the words of God’s prophets is also found in the OT (Lev. 26:14, 18, 21, 27; Deut. 29:4; Jer. 6:10; 25:4; Ez. 3:27; 12:2; Zech. 7:11). The call to read, hear and keep the words of the prophecy also reminds us of the words of Jesus. Clearly, Jesus connected the idea of “hearing” with obeying (Matt. 7:24, 26; 13:23; Luke 8:21; 11:28; Mark 9:7).<sup>378</sup> The Apostle Paul and the Disciple James also explain, in the context of the covenant, the need not only to hear but also to obey the words of God (Rm. 2:13; Jm. 1:22-25; cf. 1 Jn. 4:6). The reader of the prophecy of Revelation is also encouraged to read, hear, and then keep the sayings of the prophecy.<sup>379</sup> One keeps the words of the prophecy by overcoming through obedience and perseverance.<sup>380</sup> Hearing and keeping the words of the prophecy will result in the eschatological “blessing” of Rev. 1:3.

### The Blessing of Revelation 1:3 and the Blessing of Matthew 13:16-17

The blessing of Revelation 1:3 appears to have a significant parallel in the Synoptic Gospels. In Matthew 13:10 the disciples ask Jesus why he speaks to the people in parables. Jesus responds by saying that the “mysteries of the kingdom of heaven” have been made known to the disciples in parable form (Matt. 13:11; Mark 4:11). This same veiled form of communicating keeps the enemies of Christ from understanding (*syniemi*) and perceiving (*eido*) the mysteries of the kingdom (Matt. 13:13-15; Mark 4:12-13, 33; cf. Is. 6:9-10; Mark 8:18-19; Acts 28:25-27). Then Jesus pronounces a blessing (*makarioi*) on his followers who have eyes to see and ears to hear (those who understand the mysteries) (Matt. 13:16; cf. Luke 10:23-24).<sup>381</sup> The blessing of Rev. 1:3 is also in the context of understanding a prophetic revelation given in a symbolic form (see the use of *semaino* in Rev. 1:1). Thus, Rev. 1:3 and Matt. 13:16 both

<sup>376</sup> For a comprehensive study on “hearing” in Revelation see Beale, *We Become What We Worship*, 241-267. See also Buchanan, *Revelation*, 41-42. Osborne, *Revelation*, 57-59. Wilson, *The Victor Sayings in the Book of Revelation*, 73-74. Graves, *Seven Messages and Vassal Treaties*, 304-305.

<sup>377</sup> Graves, *Seven Messages and Vassal Treaties*, 284-285.

<sup>378</sup> Vos, *Synoptic Traditions in the Apocalypse*, 54-56. Graves, *Seven Messages and Vassal Treaties*, 303, 305-310.

<sup>379</sup> Boring, *Revelation*, 68. “The blessing [Rev. 1:3] embraces those who hear in the full biblical sense, those who respond in obedience to the prophetic word mediated by the book.” Nwachukwu, *Macarisms*, 86-90.

<sup>380</sup> Stewart, *Soteriology as Motivation*, 134-136.

<sup>381</sup> White, *2SP*, 191. “Said the Saviour, “Blessed are your eyes, for they see; and your ears, for they hear. For verily I say unto you, that many prophets and righteous men have desired to see these things which ye see, and have not seen them, and to hear these things which ye hear, and have not heard them.” The mission of Christ opened to the minds of men truths that had been hidden from the foundation of the world.”

pronounce a benediction on those who “hear” and understand the mysteries of the kingdom that are presented in a symbolic fashion or in the form of a parable.

**Revelation 1:3** *Blessed (makarios) is he that readeth, and they that hear (akountes) the words of this prophecy, and keep those things which are written therein: for the time is at hand.*

**Matthew 13:16** *But blessed (makarioi) are your eyes, for they see: and your ears, for they hear (akouei).*

**17** *For verily I say unto you, That many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear (akousia) those things which ye hear (akouete), and have not heard (ekousan) them.*

### **The Blessing of Revelation 1:3 Connected to the Last Crisis in Daniel and Revelation**

The blessing of Rev. 1:3 is connected with a specific moment of crisis. The Greek word *kairos* is used in the phrase “for the time (*kairos*) is at hand”. This word carries with it the connotation of judgment and it is connected with a decisive, critical moment in history.<sup>382</sup> It is interesting to note that the Danielic phrase, “the time of the end” (*eth qets*) is consistently translated in the LXX with the word *kairos* (Dan. 8:17; 11:35, 40; 12:4, 9 LXX). In other words the “time” that is “at hand” in Rev. 1:3 appears to be intimately connected with the time of the end in the book of Daniel.<sup>383</sup> The use of this same phrase in Rev. 22:10 in connection with an allusion to the sealing of the Dan. 12:4, 9 appears to confirm this Danielic connection.<sup>384</sup>

**Revelation 1:3** *Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand.*

**Revelation 22:10** *And he saith unto me, Seal not the sayings of the prophecy of this book: for the time is at hand.*

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<sup>382</sup> J. Ford, *Revelation*, 374. Nwachukwu, *Macarisms of Revelation*, 93. White, *PK*, 277. “The time is at hand when there will be sorrow in the world that no human balm can heal. The Spirit of God is being withdrawn. Disasters by sea and by land follow one another in quick succession.” White, *CM*, 128. “The Lord has set before me matters which are of urgent importance for the present time, and which reach into the future. The words have been spoken in a charge to me, “Write in a book the things which thou hast seen and heard, and let it go to all the people; for the time is at hand when past history will be repeated.” White, *FE*, 492. “The apprentices in our publishing houses should receive more fatherly care than they have had...and they are also to be given every opportunity to gain a knowledge of the Bible; for the time is at hand when believers will be scattered into many lands.” White, *RH Aug. 9, 1906*. “The time is at hand when Satan will work miracles to confirm minds in the belief that he is God. All the people of God are now to stand on the platform of truth as it has been given in the third angel’s message.” White, *1888*, 1489. “But it [Revelation] especially concerns us who are living in these last days. “Blessed is he that readeth and they that hear the words of this prophecy, and keep those things that are written therein; for the time is at hand.”...”

<sup>383</sup> Nwachukwu, *Macarisms of Revelation*, 94-96. Lupieri, *Apocalypse*, 101, 358-359. White, *TM*, 113. “The truths of this book [Revelation] are addressed to those living in these last days...We are nearing the time when the prophecies of the book of Revelation are to be fulfilled. . . .” Pfandl sees “the time of the end” as a technical term for the final period of human history, see Pfandl, *Daniel’s Time of the End*, 149.

<sup>384</sup> Lupieri, *Apocalypse*, 358-359.

**Daniel 12:4** But thou, O Daniel, shut up the words, and seal the book, *even to the time of the end: many shall run to and fro, and knowledge shall be increased.*

**Daniel 12:9** And he said, Go thy way, Daniel: for *the words are closed up and sealed till the time of the end.*

This critical time is described later in the Revelation as the hour of temptation that will come upon all the earth (Rev. 3:10) and it is also described as the hour of His judgment in the First Angel's Message (Rev. 14:7). Furthermore, the parallel text of Rev. 22:7, 10-11 connects this blessing with the Second Coming (Rev. 22:7) and the close of probation (Rev. 22:11).<sup>385</sup> The hearing formula will be used again in connection with the worship of the Beast crisis (Rev. 13:9). This connects the "time" of Rev. 1:3 with the end time worship of the Beast.<sup>386</sup> Daniel 12 also describes the same end time crisis in a similar way. During the end time the wicked will do wickedly and none of the wicked will understand the sealed prophecy of Daniel (Dan. 12:9-10). At the same time the *maskilim* will be persecuted and they will read and understand the sealed prophecy of Daniel (Dan. 12:4, 10-11). Finally, Daniel 12:12 pronounces a blessing on the *maskilim* who live during the 1290 days and are able to endure until the end of the 1335 days. Thus the blessing of Daniel 12:12 is for those who read, understand, and obey the unsealed prophecy of Daniel in the time of the end. In the same way, the blessing of Rev. 1:3 is for those who read, understand and obey the prophecy of Revelation in the decisive time of the end.<sup>387</sup> In this way, the two benedictions of Daniel 12:12 and Rev. 1:3 are complementary to each other.<sup>388</sup> As we shall see next, Rev. 1:3 is also connected to the abomination crisis of Matt. 24:15.

**Revelation 1:3** Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: *for the time (kairos) is at hand.*

**Daniel 8:17 LXX** So he came near where I stood: and when he came, I was afraid, and fell upon my face: but he said unto me, Understand, O son of man: for at *the time of the end (kairou peras)* shall be the vision.

**Daniel 11:35 LXX** And some of them of understanding shall fall, to try them, and to purge, and to make them white, even to *the time of the end (kairou peras)*: because it is yet for a time appointed.

**Daniel 11:40 LXX** And at *the time of the end (kairou perati)* shall the king of the south push at him: and the king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships; and he shall enter into the countries, and shall overflow and pass over.

**Daniel 12:4 LXX** But thou, O Daniel, shut up the words, and seal the book, *even to the time of the end (kairou synteleias)*: many shall run to and fro, and knowledge shall be increased.

<sup>385</sup> Gnatkowaski, *Implied Reader in Revelation*, 30-31. Stewart discusses the rhetoric function of this statement. See *Soteriology as Motivation*, 136-139.

<sup>386</sup> Nwachukwu, *Macarisms of Revelation*, 96.

<sup>387</sup> Nwachukwu, *Macarisms of Revelation*, 111-112.

<sup>388</sup> Doukhan, *Secrets of Revelation*, 11-12.

**Daniel 12:9 LXX** And he said, Go thy way, Daniel: for the words are closed up and sealed till the time (*kairou peras*) of the end.

### **The Hearing Formula of Revelation 1:3 Alludes to Matthew 24:15**

The idea of reading, understanding, and then acting upon a prophecy reminds us of the parenthetical statement in the Olivet Discourse “let the reader (*anaginoskon*) understand” (Matt. 24:15; Mark 13:14). The reader of the prophecy of Daniel was to understand the warning of the abomination and then flee for his life upon its fulfillment (Matt. 24:16-20). The reader (*anaginoskon*) of Rev. 1:3 is also encouraged to do the same thing: read, understand, and obey. In Matt. 24:15-20, the reader of the prophecy of Daniel is to recognize when the crucial time of the abomination has arrived and then flee for their lives. In Rev. 1:3, the reader of the prophecy of Revelation is blessed if he can read, understand, and obey during the crucial time (*kairos*). Because of the obvious Danielic background of both Rev. 1:1-3 and Matt. 24:15, we can see that both call upon the reader to search the prophecy of Daniel in order to be ready for the end times. Furthermore, the call to wisdom in Matt. 24:15 alludes to the wise of Daniel 12:4, 10. This is the same group alluded to in Rev. 1:3. Thus it appears John the Revelator patterned the blessing of Rev. 1:3 after the call to wisdom in the Matt. 24:15 and both texts allude to the end time wise (*maskilim*) of Daniel 12:4, 10. As we saw in the last section, the “time” of Rev. 1:3 is also connected with worship of the Beast crisis (Rev. 13:9). Thus, there is an indirect link between the abomination crisis of Matt. 24:15 and the end time worship of the Beast crisis of Rev. 13:9.

**Matthew 24:15** *When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth (*anaginoskon*), let him understand:)*

**Revelation 1:3** *Blessed is he that readeth (*anaginoskon*), and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand.*

### **The Blessing of Revelation 1:3 Connected to Revelation 22:7, 9-10**

Revelation scholars have noted a connection between the Rev. 1:3 and Rev. 22:7, 10.<sup>389</sup> These two passages are located at the beginning and at the end of the prophecy of Revelation and they form an inclusio.<sup>390</sup> They appear to be parallel in the literary structure of Revelation.<sup>391</sup> The parallelism of these texts places the blessing of Rev. 1:3 in connection with the Second Coming (Rev. 22:7) and the close of probation (Rev. 22:10-11).

**Revelation 1:3** *Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand.*

<sup>389</sup> Beale, *Revelation*, 185. Stefanovic, *Revelation*, 55, 61-62. Moyise, *Use of the OT in Revelation*, 47. DeSilva, *Seeing Things John's Way*, 134-137.

<sup>390</sup> Buchanan, *Revelation*, 681-682. Wilson, *Charts on Revelation*, 106.

<sup>391</sup> For a good discussion on the literary structure of Revelation see Stefanovic, *Revelation*, 25-43.



**Revelation 22:7** Behold, I come quickly: *blessed is he that keepeth the sayings of the prophecy of this book.*

**Revelation 22:10** And he saith unto me, *Seal not the sayings of the prophecy of this book: for the time is at hand.*

### **The Texts of Revelation 1:3; 22:7, 10 Allude to Daniel 8:26; 12:4, 9-10, 12**

The texts of Revelation 1:3; 22:7, 10 appear to allude to some key passages in Daniel 8 and 12<sup>392</sup>. The order not to seal the words of the prophecy in Revelation 22:10 reminds us of the sealing of the prophecy of Daniel 8:26; 12:4, 9 and the blessings of Rev. 1:3; 22:7 remind us of the end time blessing (*makarios*) of the *maskilim* in Daniel 12:12.<sup>393</sup> The *maskilim* are blessed because they persevere in their covenant loyalty and obedience.<sup>394</sup> Furthermore, the idea that God's end time people will read and understand the prophecies of Daniel and Revelation (Rev. 1:3; 22:10) alludes to Daniel 12:4, 10. The *maskilim/noemones* will understand and run "to and fro" in the scroll to increase in knowledge (*gnosis*) in the time of the end.<sup>395</sup> The call to be faithful servants at the time of the Second Coming (*erchomai*) (Rev. 22:7; cf. Rev. 22:12) reminds us of the parable of the faithful servants in Matt. 24:42-51 that "watch" for their Master's coming (*erchetai* and *elthon* in Matt. 24:44, 46).<sup>396</sup> The blessing (*makarios*) of Rev. 22:7 also reminds us of the eschatological blessing (*makarios*) of Matt. 24:46.

**Revelation 1:3** *Blessed (Makarios) is he that readeth (anaginoskon), and they that hear the words (tous logous) of this prophecy (propheteias), and keep (terountes) those things which are written therein: for the time (kairos) is at hand (engys).*

**Revelation 22:7** Behold, I come (*erchomai*) quickly: blessed (*makarios*) is he that keepeth (*teron*) the sayings (*tous logous*) of the prophecy (*propheteias*) of this book (*bibliou*).

**Revelation 22:10** And he saith unto me, Seal (*sphragises*) not the sayings (*tous logous*) of the prophecy (*propheteias*) of this book (*bibliou*): for the time (*o kairos*) is at hand (*engys estin*)

**Daniel 8:26 LXX** And the vision of the evening and the morning which was told is true: wherefore shut thou up (*sphragison*) the vision; for it shall be for many days.

**Daniel 12:4 LXX** But thou, O Daniel, shut up the words (*tous logous*), and seal (*sphragison*) the book (*biblion*), even to the time of the end (*kairou synteleias*): many shall run to and fro, and knowledge (*gnosis*) shall be increased.

<sup>392</sup> Yarbro-Collins, *Influence of Daniel*, 111. Moyise, *The Use of the OT in Revelation*, 55. Buchanan, *Revelation*, 686.

<sup>393</sup> Doukhan, *Secrets of Revelation*, 11-12. Greidanus, *Preaching Christ From Daniel*, 393. Nwachukwu discusses the NT idea of macarisms. See Macarisms in Revelation, 37-48.

<sup>394</sup> For good articles on the background of the covenant in Revelation see Strand, "A Further Note on the Covenantal Form in the Book of Revelation", *AUSS* Vol. 21, #3, 1983. Lichtenwaller, "The Seventh-Day Sabbath and Sabbath Theology in the Book of Revelation: Creation, Covenant, Sign", *AUSS*, Vol. 49, No. 2, 2011. Steinmann, *Daniel*, 563.

<sup>395</sup> Miller, *Daniel*, 321. Cf. Z. Stefanovic, *Daniel*, 437. Robinson, *Daniel*, 289-290.

<sup>396</sup> Ladd, *Revelation*, 290.

**Daniel 12:9 LXX** And he said, Go thy way, Daniel: for the words (*logoi*) are closed up and sealed (*esphragismenoi*) till the time (*kairou*) of the end.

**10** Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and *none of the wicked shall understand; but the wise shall understand.*

**Daniel 12:12 LXX** Blessed (*Makarios*) is he that waiteth, and cometh to the thousand three hundred and five and thirty days.

**Matthew 24:44** Therefore be ye also ready: for in such an hour as ye think not *the Son of man cometh (erchetai).*

**Matthew 24:46** Blessed (*Makrios*) is that servant, whom his lord when he cometh (*elthon*) shall find so doing.

### Revelation 22:10-11 Alludes to Daniel 12:10

In Revelation 22:10 (cf. Rev. 1:3), the angel tells John not to seal the words of the prophecy because the time is at hand. This “time” which is spoken of appears to be connected with the close of probation described in Revelation 22:11. The word “time” (*kairos*) used in these texts is also connected with judgment and the decisive, critical moment of history.<sup>397</sup> The phrase, “the time is at hand” (Rev. 1:3; 22:10) also alludes to the wording found in the Olivet Discourse concerning the nearness of the end (Mark 13:28; Luke 21:8).<sup>398</sup> Furthermore, the text of Revelation 22:11 appears to allude to the righteous wise and the unrighteous wicked of Daniel 12:10 (cf. Ezek. 2:27).<sup>399</sup> This allusion strengthens the argument that the blessed readers of the prophecy (Rev. 1:3; 22:7, 10) are connected to the “wise” of Daniel 12:10.

**Revelation 22:10** And he saith unto me, *Seal not the sayings of the prophecy of this book: for the time is at hand.*

**11** *He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still.*

**Daniel 12:10** *Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand.*

### Ellen White States Not All Who Read and Hear Revelation Will Be Blessed

<sup>397</sup> J. Ford, *Revelation*, 374.

<sup>398</sup> Vos, *Synoptic Traditions in the Apocalypse*, 178-181.

<sup>399</sup> Beale, *Revelation*, 1131. “22:11 Again the angel appeals to the conclusion of Daniel’s prophecy [Daniel 12:10 and Rev. 22:11 quoted]. Both passages make two declarations about the destiny of the unrighteous and two about the destiny of the righteous. Both the righteous and unrighteous will continue in their present condition.” See also Montgomery, *Daniel*, 477. E. Gane, *Trumpet After Trumpet*, 95-96. Hamilton, *With the Clouds*, 202. Greidanus, *Preaching Christ From Daniel*, 393. Z. Stefanovic, *Daniel*, 40. Buchanan, *Revelation*, 688.

Ellen White is clear in her understanding of the blessing of Rev. 1:3.<sup>400</sup> The blessing is only for those who read and understand with a humble heart willing to obey the truth of God.

*“Those whose hearts are open to the reception of truth will be enabled to understand its teachings, and will be granted the blessing promised to those who ‘hear the words of this prophecy, and keep those things which are written therein.’ {AA 584.2}*

*“Says the prophet: ‘Blessed is he that readeth’—there are those who will not read; the blessing is not for them. ‘And they that hear’—there are some, also, who refuse to hear anything concerning the prophecies; the blessing is not for this class. ‘And keep those things which are written therein’—many refuse to heed the warnings and instructions contained in the Revelation. None of these can claim the blessing promised. All who ridicule the subjects of the prophecy, and mock at the symbols here solemnly given, all who refuse to reform their lives, and prepare for the coming of the Son of man, will be unblest.” {GC88 341.1}*

*“Satan has led many to believe that the prophetic portions of the writings of Daniel and of John the revelator cannot be understood. But the promise is plain that special blessing will accompany the study of these prophecies. ‘The wise shall understand’ (verse 10), was spoken of the visions of Daniel that were to be unsealed in the latter days; and of the revelation that Christ gave to His servant John for the guidance of God’s people all through the centuries, the promise is, ‘Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein.’ Revelation 1:3.” {PK 547.2}*

*“The Lord will bless all who will seek humbly and meekly to understand that which is revealed in the Revelation. This book contains so much that is large with immortality and full of glory that all who read and search it earnestly receive the blessing to those ‘that hear the words of this prophecy, and keep those things which are written therein.’” {TM 114.4}*

## The Seven Churches of the Revelation and the “Hearing” Formula

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<sup>400</sup> White, *TM*, 116.5. “The last book of the New Testament Scriptures is full of truth that we need to understand. Satan has blinded the minds of many so that they have been glad of any excuse for not making the Revelation their study. But Christ through His servant John has here declared what shall be in the last days; and He says, ‘Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein.’ White, *TM*, 115.3. “...Daniel stood in his lot to bear his testimony which was sealed until the time of the end, when the first angel’s message should be proclaimed to our world. These matters are of infinite importance in these last days; but while ‘many shall be purified, and made white, and tried,’ ‘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...” White, *AA*, 584. “The One who revealed these mysteries to John will give to the diligent searcher for truth a foretaste of heavenly things. Those whose hearts are open to the reception of truth will be enabled to understand its teachings, and will be granted the blessing promised to those who ‘hear the words of this prophecy, and keep those things which are written therein.’”

The book of Revelation also uses the “hearing” formula in connection with the seven churches of Revelation 2-3.<sup>401</sup> According to scholars, the messages to the seven churches are based on the ancient near east vassal treaty structure.<sup>402</sup> The messages to the seven churches of Asia Minor also have an epistolary-typological nature. In other words, the prophetic letters to the seven churches have a local, first century application and a global, historical fulfillment throughout the church age. Each of the prophetic sayings to the seven churches ends with the phrase, “He that hath an ear, let him hear what the Spirit saith unto the churches”. Thus, there is a call to understand the divine instructions that have been given to the church in symbolic form.<sup>403</sup> These calls to wisdom are connected with promises for those who overcome.<sup>404</sup> The description of the saints in the New Jerusalem (Rev. 21-22) appears to be parallel with these promises.<sup>405</sup> Thus, the reader is encouraged to “hear” or understand then “overcome” by remaining faithful to the risen Christ. This follows the read, hear, and obey pattern of Matt. 24:15 and Rev. 1:3. The word overcome (*nikao*) has legal connotations and is connected with someone who undergoes judicial scrutiny and is found innocent.<sup>406</sup> Other scholars believe the hearing formula of the seven churches points forward esoterically to the eschatological section of the Apocalypse (Rev. 4-22).<sup>407</sup>

The cryptic “hearing” phrase of Revelation has its background in the use of symbols in the parables of Jesus.<sup>408</sup> When asked by the disciples why He spoke in parables (Matt 13:10), Jesus answered, “it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given” (Matt. 13:11). According to Daniel 2:27-28 only God reveals the mysteries of the kingdom.<sup>409</sup> After Jesus tells the parable of the sower, He makes a call to understand or “hear” the parable. The disciples come to him and ask the meaning of the parable because they did not understand its symbolism. Jesus explains that to have eyes which “see” and ears that “hear” means to perceive and understand the mysteries of the kingdom of heaven (Matt. 13:9-18; Mark 7:16-18; 8:17-18; cf. Ez. 3:27; Matt. 11:25; 15:10).<sup>410</sup> Jesus also used this phrase in regards to the understanding of the fulfillment of prophecy (Matt. 11:14-15; 13:43; Luke 9:44-45). Some scholars have seen a close connection between the synoptic hearing formula and the call read and understand of Matt. 24:15.<sup>411</sup> Paul also applies the same symbolic concept of “hearing” to the proper understanding of the fulfillment of prophecy (Acts 28:23-28; Rom. 11:8).

<sup>401</sup> Enroth, *Hearing Formula in Revelation*, 599-604. Mach, *Macrostructure of the Apocalypse*, 80.

<sup>402</sup> For a good study on this issue see Graves, *The Seven Messages of Revelation and Vassal Treaties*.

<sup>403</sup> Beale, *Old Testament in Revelation*, 316. “Therefore the hearing formula is suitably addressed to the churches in the midst of this idolatrous atmosphere in order to warn them not to become identified with the idols and the mores of the surrounding idolatrous culture. In this light, ‘hearing’ refers figuratively to perceiving truth and desiring to respond in obedience to it (cf. Rev. 1.3; 22.17; Ezek. 44.5 and *Sifre Deut.*, *Piska* 335).” See also Ruiz, *Ezekiel in the Apocalypse*, 195-199. Murphy, *Fallen is Babylon*, 102.

<sup>404</sup> See Wilson, *The Victor Sayings in the Book of Revelation*. Enroth, *Hearing Formula in Revelation*, 600, 602-603.

<sup>405</sup> Badenas, *New Jerusalem*, 264-265. Hamilton, *Revelation*, 60. Graves, *Seven Messages and Vassal Treaties*, 203-208.

<sup>406</sup> Graves, *Seven Messages and Vassal Treaties*, 276.

<sup>407</sup> Enroth, *Hearing Formula in Revelation*, 602.

<sup>408</sup> Vos, *Synoptic Traditions in the Apocalypse*, 71-75. Enroth, *Hearing Formula in Revelation*, 600-601. Pennington, *Daniel in Matthew*, 74-78.

<sup>409</sup> Z. Stefanovic, *Daniel*, 36.

<sup>410</sup> Beale & Gladd, *Hidden But Now Revealed*, 58-64, 66-73.

<sup>411</sup> Treiyer, *Dia de Expiacion*, 313-314. Ruiz, *Ezekiel in the Apocalypse*, 197. Pennington, *Daniel in Matthew*, 79. Gray, *Temple in Mark*, 202-204.

## The Wicked/Rebellious Do Not Understand Parables and Prophecy

As we have seen in the examples written above, the enemies of Christ are unable to understand His parables. This is one of the reasons Jesus quotes Isaiah 6:9, 10 in the context of having ears but not being able to “hear”. Four other texts in the OT also express the same idea (Isa. 29:9-12; 42:20; Jer. 5:21; Ez. 12:2; cf. Deut. 29:4; Is. 44:18).

In the New Testament Jesus reproves the Jewish leaders for their failure to understand his sayings. Jesus explains only God’s true people can hear and understand his words (Matt. 11:25; John 8:43, 47; 18:37; 1 John 4:6).

**John 8:43** *Why do ye not understand my speech? even because ye cannot hear my word.*

**47** *He that is of God heareth God's words: ye therefore hear them not, because ye are not of God.*

The NT predicts that the time will come when the ears of the wicked will no longer endure sound doctrine. Instead, the ears of the wicked will turn from the truth to fables (2 Tim. 4:3). In contrast to the wicked, the servants of God will understand the divine secrets of the Most High (Amos 3:7). The book of Daniel repeatedly expresses the same idea, that the “wise” of this earth cannot understand the mysteries of God (Dan 2:27; 4:7, 9; 5:8, 12).<sup>412</sup> Yet, the faithful servants of God receive wisdom to understand dreams and visions. (Dan. 1:17; 2:21-23; 4:9; 5:11-12, 14; 8:16; 9:22-23; 10:14; 12:4, 10).

In short, the call to have an “ear” and “hear” is a call to understand or perceive the symbolism of parables and a call to recognize the correct fulfillment of prophecy. This ability is given to God’s wise (*maskilim*) people in the time of the end. They have wisdom and understanding in these matters whereas the wicked cannot understand (Dan. 12:4, 10).<sup>413</sup>

## The Theme of the *Maskilim* in the Church of Smyrna

The message to the Church of Smyrna (Rev. 2:8-11) makes some interesting connections to the theme of the *maskilim*. We are told that the Church of Smyrna will have to suffer tribulation (*thilipsin*) and be “tired” (*peirasthete*) for “ten days” (Rev. 2:10). The idea of suffering ten days of tribulation reminds us of the ten day trial of Daniel and his *maskilim* friends in the narrative of Daniel 1 (Dan. 1:12, 14-15).<sup>414</sup> The word tribulation (*thilipsin*) also reminds us of the “time of trouble” (*thilipsis*) of Daniel 12:1 LXX.

<sup>412</sup> See Nueske, *Chiasm of Daniel and Revelation*, ebl 1062.

<sup>413</sup> White, *Lt56-1896 (January 19, 1896) par. 6*. “How little is the book of Revelation studied. It is a hidden mystery to the religious world; and why? Because the events not pleasant for their consideration are so faithfully traced by the prophetic pen; and people who are in any way troubled about the matter are soothed with the statement from their shepherds that Revelation cannot be understood. But it especially concerns us who are living in these last days. “Blessed is he that readeth and they that hear the words of the prophecy, and keep those things which are written therein; for the time is at hand.”...” White, *Lt87-1896 (August 25, 1896) par. 8*. “The book of Revelation must be opened to the people. Many have been taught that it is a sealed book; but it is sealed only to those who reject light and truth.”

<sup>414</sup> Hamilton, *With the Clouds*, 203. Smolarz, *Marriage in Revelation*, 288. Farrer, *Revelation*, 73. Hemer, *Seven Churches*, 67. Ruiz, *Oxford Bible*, 2158. Murphy, *Fallen is Babylon*, 124. Blount, *Revelation*, 55. Stefanovic, *Plain Revelation*, 37. Graves, *Seven Messages and Vassal Treaties*, 262-263. Streett, *Violence in Revelation*, 216.

Furthermore, the *maskilim* of Daniel 12 are purified, made white, and tried (*periasthosi*) in the time of the end (Dan. 12:10 OG; cf. Dan. 11:35) just as the members of the Church of Smyrna will be tried (*peirasthete*) during their ten day tribulation period (Rev. 2:10). The members of the Church of Smyrna are told to be faithful unto death (Rev. 2:10), just as the *maskilim* of are told to persevere in their covenant faithfulness despite the persecution of the King of the North (Dan. 12:10-12). The faithful church members of Smyrna will receive the crown of life (Rev. 2:10) and will not be hurt by the second death (Rev. 2:11). The faithful *maskilim* will be resurrected to eternal life (Dan. 12:2) and they will shine like the stars forever and ever (Dan. 12:3). Finally, the members of the Church of Smyrna must have, “ears to hear” what the Spirit says to the Churches (Rev. 2:11). Likewise the *maskilim* will have the gift of prophetic understanding (Dan. 12:4, 9).

### **The Theme of the *Maskilim* in the Church of Thyatira**

In the Church of Thyatira we are told of an apostasy involving a church member code named “Jezebel” (Rev. 2:20-23). This unflattering title is given to this individual because they promote spiritual fornication or idolatry much the same way the historical Jezebel did in the OT (1 Kings 21:25; 2 Kings 9:22). Scholars have noted the proleptic nature of Jezebel of Thyatira. In other words, the actions and characteristics of “Jezebel” foreshadow the actions and characteristics of the Harlot Babylon in the second half of the book of Revelation.<sup>415</sup> Furthermore, the faithful remnant (*loipois*) of Thyatira who resist the doctrines of “Jezebel” (Rev. 2:24-25) also foreshadow the 144,000 who will resist the spiritual fornication of the Beast and the Harlot (Rev. 14:4-5; 15:2-4; 20:4 cf. 12:17; 14:12; 18:4).<sup>416</sup> The description of Jesus as having His feet like brass burned in the fire (Rev. 2:18; cf. Rev. 1:15) reminds of one like the Son of the God that walked with the Hebrews in the fiery furnace of Nebuchadnezzar (Dan. 3:25).<sup>417</sup> The “great tribulation” of “Jezebel” and her followers (Rev. 2:22-23) foreshadows the punishment of the Harlot Babylon and her followers (Rev. 16:17-21; 17:16; 18:6-24; 19:2-3 cf. Rev. 14:9-11, 17-20; 16:2; 20:15; 21:8; 22:12). The remnant of Thyatira also remind us of the *maskilim* of Daniel 11-12 who resist the idolatrous temptations of the King of the North in the book of Daniel (Dan. 11:31-35, 44; 12:7, 10-12).

### **The Theme of the *Maskilim* in the Church of Sardis**

The message to the Church of Sardis contrasts two groups (Rev. 3:1-5). One group has a name that they are alive but they are dead (Rev. 3:1). Their works are not perfect before God and they are not “watching” for the return of their Master (Rev. 3:2-3). The command to “watch” reminds us of the parable of the servants in the Olivet Discourse (Matt. 24:44-51; cf. 1 Thess. 5:2; 2 Pet. 3:10).<sup>418</sup> The slothful in Sardis and the wicked servant of Matthew 24 both remind us of the wicked in Daniel 12:10. The other group in Sardis is pictured as wearing garments that have not been defiled (*emolyntan*) (Rev.

<sup>415</sup> Pollard, “Loipos in Thyatira”, *AUSS*, Vol. 46, No. 1, 55-56. DeSilva, *Seeing Things John’s Way*, 264-265. Beale, *Revelation*, 262. Smolarz, *Marriage in Revelation*, 282-283. Also Pollard, *Function of Loipos in Revelation*, 282-309. Ruiz, *Betwixt and Between*, 239. Aune, *Revelation 1-5*, 204. Duff, *Wolves in Sheep’s Clothing*, 74-76. Bauckham, *Climax of Prophecy*, 377-378. Hartopo, *The Marriage of the Lamb*, 183. Friedrich, “Adapt or Resist?” *JSNT* 25.2 (2002) 200-206. R. Thomas, *Magical Motifs in Revelation*, 77-78. Liu, *Image of the Beast*, 264.

<sup>416</sup> Pollard, “Loipos in Thyatira” *AUSS*, Vol. 46, No. 1, 45-63. Pollard, *Function of Loipos in Revelation*, 301-303.

<sup>417</sup> Farrer, *Revelation*, 67, 76.

<sup>418</sup> Stefanovic, *Revelation*, 140. Charles, *Revelation Vol. 1*, 84.



3:4; cf. Rev. 14:4; 16:15). They are worthy and will walk with Christ dressed in white (*leukois*) (Rev. 3:4-5; cf. Rev. 6:11). These church members remind us of the *maskilim* of Daniel that are purified and made white in the time of the end (Dan. 12:10; cf. Dan. 11:35).<sup>419</sup> The undefiled, white robes of the overcomers also point forward to the 144,000 (Rev. 7:9, 13-14; 14:4-5; 16:15; 19:8).<sup>420</sup> The promise to the overcomer in Sardis (Rev. 3:5) alludes to Daniel 7 and 12.<sup>421</sup> The book of life alludes to the book of Daniel 12:1 (cf. Rev. 20:12, 15)<sup>422</sup> and the fact that Christ will not blot out the names of the faithful (cf. Rev. 22:19) also reminds us of the names of the righteous written in the book of Daniel 12:1.<sup>423</sup> In the book of Revelation, the earth dwellers that worship the Beast are not written in the book of life (Rev. 13:8; 17:8). The idea of Christ standing before the Father and the angels in a judgment scene alludes to the judgment scene of Daniel 7:9-14 (cf. Matt. 10:32; Luke 12:8).<sup>424</sup> Some have seen an allusion to the Day of Atonement and the investigative judgment in Rev. 3:5.<sup>425</sup> All those who have been written in the book of life must be weighed in the balances of the heavenly court (Dan. 8:14; cf. Rev. 11:1).<sup>426</sup>

### The Theme of the *Maskilim* in the Church of Philadelphia

There are a few key allusions to the *maskilim* of the end time in the message to the Church of Philadelphia. The open door of Philadelphia (Rev. 3:8) points forward to the throne scene of Revelation 4-5.<sup>427</sup> This open door appears to lead into the Most Holy Place of the heavenly sanctuary.<sup>428</sup> The open door alludes to the eschatological Day of Atonement because the most holy was only opened on that day

<sup>419</sup> Beale, *Commentary on the Use of the OT in the NT*, 1096.

<sup>420</sup> Stefanovic, *Revelation*, 141. U. Smith, *Daniel and Revelation*, 384-385.

<sup>421</sup> Beale, *Commentary on the Use of the OT in the NT*, 1096. Neall, *Character in the Apocalypse*, 211-212. Murphy, *Fallen is Babylon*, 148.

<sup>422</sup> Moyise, *OT in Revelation*, 56.

<sup>423</sup> Beale, *Revelation*, 279, 281. Stefanovic, *Revelation*, 138. Boxall, *Revelation*, 70. Smalley, *Revelation*, 85. Yarbro-Collins, *Influence of Daniel on the NT*, 110-111. Farrer, *Revelation*, 79. Thompson, *Revelation*, 79. Reddish, *Revelation*, 73. Buchanan, *Revelation*, 119. Hartman & DiLella, *Daniel*, 306. Miller, *Daniel*, 315. Robinson, *Daniel*, 272. Matthews, *Allusions to the OT in Apocalypse 1:1-8:5*, 198. O. Collins, *Final Prophecy*, 88. Hill, *Daniel – Malachi*, 204. J. Collins, *Daniel*, 391. Steinmann, *Daniel*, 559. Z. Stefanovic, *Daniel*, 435-436. R. H. Charles, *Revelation Vol. 1*, 82. Swete, *Apocalypse*, 52. Kistemaker, *Revelation*, 154. Aune, *Revelation*, 224. Hemer, *Seven Churches*, 148.

<sup>424</sup> Beale, *Commentary on the Use of the OT in the NT*, 1096. Maxwell, *God Cares: Revelation*, 110. Streett, *Violence in Revelation*, 76. Baynes, *Heavenly Book*, 180-181.

<sup>425</sup> Valentine, *Temple Motif in Revelation*, 259, 331.

<sup>426</sup> White, *HS*, 138. "If we would be overcomers, we must search our hearts to be sure that we are not cherishing anything that is offensive to God. If we are, we cannot wear the white raiment that is here promised. If we would stand before God in the white linen, which is the righteousness of the saints, we must now do the work of overcoming. Christ says of the overcomer, "I will not blot out his name out of the book of life." The names of all those who have once given themselves to God are written in the book of life, and their characters are now passing in review before him. Angels of God are weighing moral worth. They are watching the development of character in those now living, to see if their names can be retained in the book of life. A probation is granted us in which to wash our robes of character and make them white in the blood of the Lamb. Who is doing this work? Who is separating from himself sin and selfishness? ...Whose names will not be blotted out of the book of life? Only the names of those who have loved God with all the powers of their being, and their neighbors as themselves." Velso also sees an allusion to the investigative judgment in Rev. 3:5. See *Doctrine of the Sanctuary in Revelation*, 404.

<sup>427</sup> Treiyer, *La Crisis Final*, 18. Veloso, *Apocalipsis*, 110-113. Veloso, *Doctrine of the Sanctuary in Revelation*, 406.

<sup>428</sup> Valentine, *Temple Motif in Revelation*, 209.

(cf. Rev. 11:19; 15:5).<sup>429</sup> The eschatological Day of Atonement is connected to the purification of the heavenly sanctuary in Daniel 8:13-14.<sup>430</sup> The fact that the synagogue of Satan will come and worship at the feet of the overcomers (Rev. 3:9) reminds us of the vindication and the glorification of the *maskilim* in the book of Daniel (Dan. 12:2-3).<sup>431</sup> The fact that the faithful of Philadelphia have “kept the word of my patience (*hypomones*)” (Rev. 3:10; cf. Rev. 14:12) reminds us of the *maskilim* that wait (*hypomenon*) until the end of the 1335 days in the time of the end (Dan. 12:12 LXX). The mention of the “hour of temptation” (Rev. 3:10) alludes to the “time of trouble” of Daniel 12:1.<sup>432</sup> Finally, the writing of the name of Christ, the Father, and the New Jerusalem on the forehead of the overcomers (Rev. 3:12) points forward to the seal of God on the forehead of the 144,000 (Rev. 7:2-3; 14:1).<sup>433</sup> As we shall see later, the 144,000 have very close thematic and linguistic ties to the *maskilim* of Daniel 12. The name New Jerusalem signifies that the overcomers will be citizens of the Holy City. This reminds us of the promise in Daniel 7 that the saints will inherit the kingdom of God (Dan. 7:27).<sup>434</sup>

### The Theme of the *Maskilim* in the Church of Laodicea

We are told in the message to Philadelphia that an end-time testing (*peirasmou*) will come upon all the inhabitants of the earth during the time of Laodicea (Rev. 3:10). This “hour of temptation” (*tes horas tou peirasmou*) (Rev. 3:10) alludes to the end-time *maskilim* who will live during a time of trouble (Dan. 12:1) to be “tried” (*peirasthosi* OG) (Dan. 12:10).<sup>435</sup> It also appears to be connected with the 144,000/Great Multitude who will pass through the “great tribulation” of the end time (Rev. 7:14).<sup>436</sup> The counsel of the Faithful Witness to buy gold tried in the fire (*pyros*) and white (*leuka*) raiment (Rev. 13:18) also alludes to the whitening (*ekleukanthosin*) and the trying (*periasthosi*) of the *maskilim* of Dan. 12:10 LXX.<sup>437</sup> The counsel to buy eyesalve so that the Laodiceans can “see” (Rev. 13:18) also alludes to the *maskilim* who will “understand” prophecy in the time of the end (Dan. 12:4, 10).<sup>438</sup> The invitation to open the door (Rev. 3:20; cf. Luke 12:35-37) may be a command to remain watchful for the coming of the Son of Man.<sup>439</sup> This parallel appears to connect the overcomers in Laodicea with the faithful servant of the Olivet Discourse.<sup>440</sup> Scholars have also noted an allusion to Dan. 7:14, 18, 22, 27 in the promise that the Laodicean overcomers will sit with Christ on His throne (Rev. 3:21; cf. Rev. 20:4).<sup>441</sup>

<sup>429</sup> U. Smith, *Daniel and Revelation*, 388. Treiyer, *Dia de Expiacion*, 447. Lackey, *Revelation*, Ch. 3.

<sup>430</sup> U. Smith, *Daniel and Revelation*, 388.

<sup>431</sup> White, *OFC*, 335.10. “Then Jesus took His place on the cloud which carried Him... While the cloud was passing from the Holiest to the East, which took a number of days, the synagogue of Satan worshipped at the saint’s feet.”

<sup>432</sup> Maxwell, *God Cares: Revelation*, 112. Stefanovic, *Revelation*, 146. Beale, *Commentary on the Use of the OT in the NT*, 1097. Smolarz, *Marriage in Revelation*, 292. Ladd, *Revelation*, 62.

<sup>433</sup> Stefanovic, *Revelation*, 147.

<sup>434</sup> Maxwell, *God Cares: Revelation*, 111.

<sup>435</sup> Beale, *Revelation*, 292. Mihailos, *The Danielic Eschatological Hour*, 281-291. Beale, *A NT Biblical Theology*, 209-210. White, *ST*, Jan. 17, 1884, par. 11, “The papal power has thought to change the law of God by substituting a spurious Sabbath for that of Jehovah... This is the hour of temptation to God’s people; but Daniel saw them delivered out of it, every one whose name is written in the Lamb’s book of life.”

<sup>436</sup> Neall, *Sealed Saints*, 253.

<sup>437</sup> Montgomery, *Daniel*, 459.

<sup>438</sup> Robinson, *Daniel*, 317.

<sup>439</sup> Smolarz, *Marriage in Revelation*, 295.

<sup>440</sup> For further discussion see Vos, *Synoptic Traditions in the Apocalypse*, 94-100. Kistemaker, *Revelation*, 174-175.

<sup>441</sup> Hultberg, *Messianic Exegesis in the Apocalypse*, 222-226. Kistemaker, *Revelation*, 176.

**Revelation 3:10** Because thou hast kept the word of my patience, I also will keep thee *from the hour (tes horas) of temptation (peirasmou)*, which shall come upon all the world, to try (*peirasai*) them that dwell upon the earth.

**Revelation 3:18** I counsel thee to buy of me *gold tried in the fire (pepyromenon ek pyros)*, that thou mayest be rich; and *white (leuka) raiment*, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and *anoint thine eyes with eyesalve, that thou mayest see*.

**Daniel 12:1 LXX** And at that time (*ten horan ekeinen* OG) shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble (*ekeine e hemera thlipseos* OG), such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book.

**Daniel 12:10 LXX** Many shall be purified, and made white (*ekleukanthosin*), and tried (*periasthosi* OG/*pyrothosin* LXX); but the wicked shall do wickedly: and none of the wicked shall understand; *but the wise shall understand*.



Ruins of Ephesus in Asia Minor, the first of the seven churches of Revelation.



Artemis from the temple at Ephesus. Idols were considered an “abomination” by early Christians.

## The Throne Scene of Revelation 4-5 and the Danielic Theme of Judgment

Revelation 4 and 5 appears to be a literary unit<sup>442</sup> that presents the first of several throne scenes in the Apocalypse (cf. Rev. 7, 14, 15, 19, 20, 22).<sup>443</sup> Scholars have noted the importance of these two chapters in the literary structure of the first half of Revelation and possibly the structure of the book as a whole.<sup>444</sup> Richard Bauckham believes the three series of judgments, the seals, the trumpets, and the bowl plagues are all connected to the throne scene of Revelation 4.<sup>445</sup> Some Adventist scholars have also noted that these two chapters are connected by the theme of judgment.<sup>446</sup> Interestingly, some see allusions to the Day of Atonement in Revelation 4-5.<sup>447</sup> Other scholars believe Ezekiel has the most influence on Revelation 4 and 5, but Beale, Haukaas, and others have argued convincingly that Daniel is the predominant influence in these chapters.<sup>448</sup> We will now carefully examine the Danielic theme of judgment in the throne scene of Revelation 4 and 5.

### The Danielic Theme of Judgment in Revelation 4

Revelation 4 begins with John saying, “After this I looked, and, behold a door was opened in heaven” (Rev. 4:1). According to some scholars, the phrase “after this I looked” (*eidon*), alludes to a similar phrase in Dan. 7:6.<sup>449</sup> The open door into the heavenly throne room tells us three things. One, we are looking into the Most Holy Place of the heavenly sanctuary.<sup>450</sup> Two, the open door of Rev. 4:1 reminds us of the open door of Philadelphia in Rev. 3:8.<sup>451</sup> This tells us that the throne scene of Revelation 4-5 is

<sup>442</sup> Davis, *The Heavenly Court Scene of Revelation 4 – 5*, 17-21. Haukaas, *Revelation 1:7, 8*, 134-135. C. Kim, *Revelation 4-5 and OT Apocalyptic Literature*, 97-102. Mueller, *Microstructural Analysis*, 496, 498-504. Morton, *One Upon the Throne*, 68-70. Morton, *Analysis of Revelation 4-5*, 38-43.

<sup>443</sup> For a great study on the throne scenes of Revelation see Gallusz, *The Throne Motif in the Book of Revelation* and Gulley, *Revelation's Throne Scenes*. See also C. Kim, *Revelation 4-5 and OT Apocalyptic Literature*, 120-123.

<sup>444</sup> Stefanovic, *Revelation*, 163-164. Haukaas, *Revelation 1:7, 8*, 134. La Rondelle, *End Time Prophecies*, 113-114. Smolarz, *Marriage in Revelation*, 328. Beasley-Murray, *Revelation*, 25-26, 29-30, 108. Tonstad, *Saving God's Reputation*, 116.

<sup>445</sup> Bauckham, *Theology of Revelation*, 40-43. Davidson, *Sanctuary Typology*, 111-112. Streett, *Violence in Revelation*, 82, 102-103.

<sup>446</sup> Davis, *The Heavenly Court Scene of Revelation 4 – 5*, 24-25, 60-65, 91-93, 104-115, 180-216. Veloso, *Apocalipsis*, 116-119. Veloso, *Doctrine of the Sanctuary in Revelation*, 399-400, 405-411. Treiyer, *The Final Crisis in Revelation 4-5*. E. Gane, *Heaven's Open Door*, 14-44. Anderson, *Unfolding the Revelation*, 48-50, 54-56, 59. Hardy, *Revelation 4-5 and 19a*, 21-23. Fredericks, *Judgment Motif in Revelation*, 151-162. Neall, *Character in the Apocalypse*, 203-209. Lackey, *Revelation*, Ch. 4-5. Valentine, *Temple Motif in Revelation*, 211, 217-218.

<sup>447</sup> Paulien, *Seals and Trumpets*, 192. Treiyer, *La Crisis Final*, 33. E. Gane, *Heaven's Open Door*, 27-30. I. Newton sees allusions to the Day of Atonement in Rev. 4-8. See *Observations Upon Daniel and the Apocalypse*, 254-275. Veloso, *Apocalipsis*, 116, 118-119.

<sup>448</sup> Haukaas, *Revelation 1:7, 8*, 149-153. See also Beale, *Use of Daniel*, 185 and *Commentary on the NT Use of the OT*, 1098-1099. Bandy, *Prophetic Lawsuit in Revelation*, 248. Blount, *Revelation*, 84.

<sup>449</sup> Buchanan, *Revelation*, 142. Charles, *Revelation Vol. 1*, 69.

<sup>450</sup> See *SDA BC7* on v. 1, 766. Anderson, *Unfolding the Revelation*, 48-49. E. Gane, *Heaven's Open Door*, 27-30. Treiyer, *La Crisis Final*, 18-22. Veloso, *Doctrine of the Sanctuary in Revelation*, 399, 403.

<sup>451</sup> Treiyer, *La Crisis Final*, 18. Treiyer, *Dia de Expiacion*, 447. Veloso, *Apocalipsis*, 110-113. Veloso, *Doctrine of the Sanctuary in Revelation*, 406. Paulien, *The Seven Seals*, 213. Lackey, *Revelation*, Ch. 4. White, *2SAT*, 97. “There is One who sees it all, and He says, I have set before thee an open door. Through this was shown the throne of God, overshadowed by the rainbow of promise, the token of the everlasting covenant, showing that mercy and truth are met together, and drawing from the beholder praise to the Lord.”

in the time period of Philadelphia.<sup>452</sup> Three, because the door to the Most Holy Place is open we are in the eschatological Day of Atonement (cf. Dan. 8:13-14; Rev. 11:19; 15:5; 19:11).<sup>453</sup> A trumpet like voice then invites John to, “Come up hither, and I will shew thee things which must be hereafter” (Rev. 4:1). The statement, “things which must be hereafter” is Danielic in origin and has eschatological connotations (cf. Dan. 2:28-29, 45).<sup>454</sup> Immediately John is taken up in the Spirit to a heavenly throne room scene in the Most Holy Place (Rev. 4:2).<sup>455</sup> This throne scene reminds us of the courtroom/judgment scenes of the OT (1 Kings 22; Isa. 6; Ezek. 1-10; Zech. 3 and 5; Dan. 7).<sup>456</sup> There are 24 elders on 24 thrones around the throne (Rev. 4:4). There are also four beasts around the throne that lead the heavenly host in worshipping the One who sits on the throne (Rev. 4:8-11). There are several allusions to Daniel in this chapter.<sup>457</sup> The One sitting on the throne reminds us of the Ancient of Days from Daniel 7:9.<sup>458</sup> The 24 thrones (Rev. 4:4) remind us of the thrones mentioned in the judgment scene of Daniel 7:9.<sup>459</sup> The phrase, “out of the throne proceeded lightnings and thunderings and voices” (Rev. 4:5a) is repeated and expanded upon in three other key judgment scenes.<sup>460</sup> We find this phrase in connection with the seventh seal (Rev. 8:1-5), the seventh trumpet (Rev. 11:15-19), and the seventh bowl plague (Rev. 16:17-19).<sup>461</sup> The storm elements of lightning, thunder, and voices (Rev. 4:5) also remind us of the Exodus theophany (Ex. 19:16; 20:18; cf. Heb. 12:26-29)<sup>462</sup> and more importantly of the throne scene in the book of Ezekiel (Ezek. 1:13), where it is most definitely connected with the theme of judgment.<sup>463</sup> The seven lamps of fire burning before the throne (Rev. 4:5) allude to the fire around the throne in Dan. 7:9-10.<sup>464</sup> The four living creatures that surround God’s throne (Rev. 4:6) are the ones commissioning the angels to carry out the judgments of God (Rev. 6:1, 3, 5, 7; 15:7).<sup>465</sup> The title of the One “who lives for ever and ever” (Rev. 4:9-10) alludes to a similar title in Dan. 4:34; 12:7; cf. Dan. 6:27.<sup>466</sup> The same title is also used in the introductory scene to the seven last plagues (Rev. 15:7; cf. Rev. 10:6). This also appears to connect the throne scene of Rev. 4 with the seven last plagues.<sup>467</sup> Please note that the reason the heavenly host

<sup>452</sup> E. Gane, *Heaven’s Open Door*, 26-27. Treiyer, *La Crisis Final*, 19.

<sup>453</sup> Anderson, *Unfolding the Revelation*, 48-49, 56. E. Gane, *Heaven’s Open Door*, 26-30. Treiyer, *La Crisis Final*, 16-17. Treiyer, *Dia de Expiacion*, 434-436, 445, 456.

<sup>454</sup> Beale, *Use of Daniel*, 186. Haukaas, *Revelation 1:7, 8*, 145-146. Ruiz, *Oxford Bible*, 2160. Murphy, *Fallen is Babylon*, 169.

<sup>455</sup> Treiyer, *La Crisis Final*, 21-22.

<sup>456</sup> Davis, *The Heavenly Court Scene of Revelation 4 – 5*, 104-126. Treiyer, *La Crisis Final*, 36-41. Bandy, *Prophetic Lawsuit in Revelation*, 228-256. Farrer, *Revelation*, 88-89. Koester, *Revelation*, 360.

<sup>457</sup> Beale, *Use of Daniel*, 179-200.

<sup>458</sup> Beale, *Use of Daniel*, 188. Anderson, *Unfolding the Revelation*, 49. Ruiz, *Oxford Bible*, 2160.

<sup>459</sup> Beale, *Use of Daniel*, 189. Anderson, *Unfolding the Revelation*, 50. Buchanan, *Revelation*, 149. Treiyer, *Dia de Expiacion*, 458. Bandy, *Prophetic Lawsuit in Revelation*, 235, 238. Farrer, *Revelation*, 89. Morton, *Analysis of Revelation 4-5*, 176.

<sup>460</sup> Bauckham, *Theology of Revelation*, 41-42. Fredericks, *Judgment Motif in Revelation*, 152. Witherington, *Revelation*, 129-130.

<sup>461</sup> Bauckham, *Theology of Revelation*, 42. Treiyer, *La Crisis Final*, 23-24.

<sup>462</sup> Treiyer, *Dia de Expiacion*, 457.

<sup>463</sup> Bauckham, *Theology of Revelation*, 41.

<sup>464</sup> Buchanan, *Revelation*, 151. Morton, *Analysis of Revelation 4-5*, 70.

<sup>465</sup> E. Gane, *Trumpet After Trumpet*, 36. Bauckham, *Theology of Revelation*, 42.

<sup>466</sup> Beale, *Use of Daniel*, 194. Thomas, *Revelation 1-7*, 112. Smalley, *Revelation*, 124. Matthews, *Allusions to the OT in Apocalypse 1:1-8:5*, 229-230. Charles, *Revelation Vol. 1*, 128. Aune, *Revelation*, 308. Hamilton, *With the Clouds*, 202. Vos, *Synoptic Tradition in Apocalypse*, 39. Koester, *Revelation*, 364. Murphy, *Fallen is Babylon*, 186.

<sup>467</sup> Bauckham, *Theology of Revelation*, 41.



worship the One on the throne is because He is the Creator (Rev. 4:11; 14:7; cf. Ex. 20:11; Dan. 12:7; Rev. 10:6).<sup>468</sup> The worship of the Creator is linked to the hour of His judgment in Rev. 14:7.<sup>469</sup> Because God is Creator he has the right to judge all men.<sup>470</sup> The reference to the Creator in Rev. 4:11 also alludes to a similar phrase in Daniel 4:35, 37.<sup>471</sup>

**Revelation 4:1** After this I looked, and, behold, a door was opened in heaven: and the first voice which I heard was as it were of a trumpet talking with me; which said, Come up hither, and I will shew thee *things which must be hereafter (dei genesthai meta tauta)*.

**2** And immediately I was in the spirit: and, behold, a throne (*thronos*) was set (*ekeito*) in heaven, and one sat (*kathemenos*) on the throne (*thronou*).

**Revelation 4:9** And when those beasts give glory and honour and thanks to him that sat on the throne (*thronou*), who *liveth for ever and ever (to zonti eis tous aionas ton aionon)*,

**10** The four and twenty elders fall down before him that sat on the throne (*thronou*), and worship him that *liveth for ever and ever (to zonti eis tous aionas ton aionon)*, and cast their crowns before the throne (*thronou*), saying,

**Daniel 2:28 LXX** But *there is a God in heaven that revealeth (apokalypton) secrets, and maketh known to the king Nebuchadnezzar what shall be (ha dei genesthai) in the latter days*. Thy dream, and the visions of thy head upon thy bed, are these;

**29** As for thee, O king, thy thoughts came into thy mind upon thy bed, *what should come to pass (dei genesthai) hereafter: and he that revealeth (apokalypton) secrets maketh known to thee what shall come to pass (dei genesthai)*.

**Daniel 2:45 LXX** ... the great *God hath made known (esemane) to the king what shall come to pass hereafter (dei genesthai)*: and the dream is certain, and the interpretation thereof sure.

**Daniel 7:9 LXX** I beheld till the thrones (*thronoi*) were cast down (*etethesan*), and the Ancient of days did sit (*ekatheto*), whose garment was white as snow, and the hair of his head like the pure wool: his throne (*thronos*) was like the fiery flame, and his wheels as burning fire.

**Daniel 12:7 LXX** And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and swore by him that *liveth for ever (to zonti ton aiona oti eis)* that it shall be for a time, times, and an half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished.

### The Danielic Theme of Judgment in Revelation 5

Revelation 5 is a continuation of the throne scene from Revelation 4. John now sees the One sitting on the throne holding in His right hand a book written on the inside and on the back sealed up with seven

<sup>468</sup> C. Kim, *Revelation 4-5 and OT Apocalyptic Literature*, 118. Treiyer, *La Crisis Final*, 34.

<sup>469</sup> Bauckham, *Theology of Revelation*, 47-48.

<sup>470</sup> Fredericks, *Judgment Motif in Revelation*, 155.

<sup>471</sup> Beale, *Use of Daniel*, 194.

seals (Rev. 5:1). The book written inside and on the back alludes to the prophetic scroll that was given to Ezekiel to eat and prophesy (Ezek. 2:9-3:4; cf. Zech. 5:1-4).<sup>472</sup> This lets us know that the book of Revelation 5:1 probably contains some kind of prophetic information.<sup>473</sup> The tables of the covenant were also written on both sides (Ex. 32:15). The reference to the book being sealed with seven seals makes a most definite allusion to the sealing of the prophecy of Daniel (Dan. 8:26; 12:4, 9; cf. Isa. 8:16; 29:9-14).<sup>474</sup> This lets us know that the book of Revelation 5:1 is also connected to the sealed prophecy of Daniel and the unsealing of this book, like the book of Daniel, should occur during the time of the end.<sup>475</sup> The sealed book of Revelation 5 may also allude to the “scripture of truth” mentioned by Gabriel in Daniel 10:21.<sup>476</sup> Apparently the prophetic content of Daniel 11 and 12 was written in “the scripture of truth”. This parallel would especially link the sealed book of Revelation 5 with the prophecy of Daniel 11 and 12.<sup>477</sup> Compelling evidence appears to show a close relationship between the sealed scroll and the book of Revelation itself.<sup>478</sup> Some see in the sealed scroll of Rev. 5 an allusion to the NT concept of “mystery”. This divine mystery contains a prophetic revelation of the end time events and will be

<sup>472</sup> Beale, *Use of Daniel*, 201. Paulien, *The Seven Seals*, 217-218. Stefanovic, *Revelation*, 201. Ladd, *Revelation*, 81.

<sup>473</sup> Ladd, *Revelation*, 81-82. Baynes, *Rev. 5 and 10*, 807-808. White, *9MR*, 7. “[Revelation 5:1-3 quoted]. There in His open hand lay the book, the roll of the history of God’s providences, the prophetic history of nations and the church. Herein was contained the divine utterances, His authority, His commandments, His laws, the whole symbolic counsel of the Eternal, and the history of all ruling powers in the nations. In symbolic language was contained in that roll the influence of every nation, tongue, and people from the beginning of earth’s history to its close. This roll was written within and without. John says: [Revelation 5:4, 5, 8-14; 6:8-11; Revelation 8:1-4; quoted.]” White, *12MR*, 296-297. “This roll was written within and without. John says: “I wept much, because no man was found worthy to open and to read the book, neither to look thereon” [verse 4]. The vision as presented to John made its impression upon his mind. The destiny of every nation was contained in that book. John was distressed at the utter inability of any human being or angelic intelligence to read the words, or even to look thereon. His soul was wrought up to such a point of agony and suspense that one of the strong angels had compassion on him, and laying his hand on him assuringly, said, “Weep not: behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof” [verse 5]. John continues: [verses 6, 7, quoted]. As the book was unrolled, all who looked upon it were filled with awe. There were no blanks in the book. There was space for no more writing. [Revelation 5:8-14; 6:8-11; Revelation 8:1-4, quoted.]”

<sup>474</sup> Beale, *Use of Daniel*, 201. Hultberg, *Messianic Exegesis in the Apocalypse*, 289-292. Stefanovic, *Revelation*, 206, 208. Sweet, *Revelation*, 127. Thomas, *Revelation 1-7*, 375, 379. Smalley, *Revelation*, 127, 129. Barnhouse, *Revelation*, 101. Thompson, *Revelation*, 94. Archer, *Jerome’s Commentary on Daniel*, 147. Hartman & DiLella, *Anchor Bible Daniel*, 311. Robinson, *Preacher’s Commentary: Daniel*, 289-290. Matthews, *Allusions to the OT in Apocalypse 1:1-8:5*, 235. Collins, *Final Prophecy*, 109-110. Steinmann, *Daniel*, 563. Beasley-Murray, *Revelation*, 120. Charles, *Revelation Vol. 1*, 138. Aune, *Revelation*, 346. Bauckham, *Climax of Prophecy*, 251-253. I. Newton, *Observations Upon Daniel and Revelation*, 261. Tonstad, *Saving God’s Reputation*, 135. Ruiz, *Oxford Bible*, 2161. Murphy, *Fallen is Babylon*, 189. Stefanovic, *Plain Revelation*, 68-69.

<sup>475</sup> Haukaas, *Revelation 1:7, 8*, 147-149. Beale, *Commentary on the NT Use of the OT*, 1101. Smalley, *Revelation*, 127. Stefanovic, *Revelation*, 206-207. Smolarz, *Marriage in Revelation*, 330.

<sup>476</sup> Murphy, *Fallen is Babylon*, 189. White, *Lt84 (October 22, 1895) par. 14*. “Those who search for hidden treasure will find it. We need not weep, as did John, that the roll is sealed, and that no one can be found to open it, for the Lion of the tribe of Judah has prevailed to open the book. The truth stands revealed.” White, *Ms76-1897 (July 8, 1897) par. 16*. “But the Lion of the tribe of Judah prevailed. He opened the seal that closed the book of divine instruction. The world was permitted to gaze upon pure, unadulterated truth.” White, *Ms32-1896 (December 6, 1896) par. 14*. “In the Revelation the Lion of the tribe of Judah has opened to the students of prophecy the book of Daniel, and thus is Daniel standing in his place. He bears his testimony, that which the Lord revealed to him in vision of the great and solemn events which we must know as we stand on the very threshold of their fulfillment.”

<sup>477</sup> Hultberg, *Messianic Exegesis in the Apocalypse*, 250-51, 253-254.

<sup>478</sup> Paulien, *The Seven Seals*, 216-217. Stefanovic, *Revelation*, 180-181.

revealed during the eschaton.<sup>479</sup> Interestingly, the content of the sealed book of Rev. 5 is also connected to the little book of Rev. 10 and the “mystery of God” mentioned in Rev. 10:7.<sup>480</sup> The rest of Revelation 5 makes several more allusions to Daniel, especially chapters 7 and 12.<sup>481</sup> John now sees a strong angel proclaiming with a loud voice, “Who is worthy to open the book and to break its seals?” (Rev. 5:2). The strong angel who speaks in a loud voice alludes to Daniel 4:13-14, 23.<sup>482</sup> The idea of opening a sealed book alludes to the opening of the books in Daniel 7:10 (cf. Dan. 12:1).<sup>483</sup> The seals of the book allude to Daniel 12:4, 9 (cf. Dan. 8:26).<sup>484</sup> John then tells us that he weeps much because no one is found worthy to open the book, read it, and look upon it (Rev. 5:3-4). One of the elders comforts John and tells him that the Lion of the tribe of Judah has prevailed or overcome (*enikesen*) so as to open the book and its seven seals (Rev. 5:5). The titles the Lion of the Tribe of Judah and the root of David emphasize this divine figures claim to the Davidic throne (Gen. 49:9-12; Is. 11:1, 10).<sup>485</sup> In the book of Daniel it is the Son of Man who receives an everlasting kingdom at the end of the judgment (Dan. 7:14). The fact that the Lamb has overcome or prevailed (*enikesen*) has military connotations in the book of Revelation (Rev. 6:2, 15-17; 17:14; cf. Rev. 11:18; 12:7-10; 19:11-21).<sup>486</sup> In the prophecy of Daniel, the divine Warrior is Michael (Dan. 10:13, 21; 12:1; cf. Rev. 12:7). In other words, the cosmic warrior of Revelation (the Lamb) is synonymous with the cosmic warrior of Daniel (Michael). The fact that the Lamb can open the book and its seals has judicial connotations.<sup>487</sup> The “seven horns and seven eyes which are the seven spirits of God” (Rev. 5:6) symbolize the ability and the right of the Lamb to rule and judge.<sup>488</sup> When John turns to look at the Lion of the tribe of Judah he sees a Lamb as if it had been slain (Rev. 5:6). The description of the risen Christ in Rev. 5 has parallels with the risen Christ in Rev. 1:9-20.<sup>489</sup> The Lamb then proceeds to take the book out of the hand of the One who sits on the throne (Rev. 5:7). This reminds us of the Son of Man of Daniel 7:13-14 who comes near to the Ancient of Days in the judgment to receive

<sup>479</sup> Paulien, *The Seven Seals*, 219-220.

<sup>480</sup> Stefanovic, *Revelation*, 180-183. Hultberg, *Messianic Exegesis in the Apocalypse*, 289-292.

<sup>481</sup> Beale, *Use of Daniel*, 203-228. Smalley, *Revelation*, 126. Hardy sees parallels between Rev. 4-5/Dan. 7. See *Revelation 4-5 and 19a*, 21-23. Paulien, *The Seven Seals*, 209-210. E. Gane, *Heaven's Open Door*, 26-27.

<sup>482</sup> Beale, *Use of Daniel*, 203. Farrer, *Revelation*, 93. Farrer, *Revelation*, 7.

<sup>483</sup> Beale, *Use of Daniel*, 203. Haukaas, *Revelation 1:7, 8*, 160. Smalley, *Revelation*, 129. Buchanan, *Revelation*, 160. Moyise, *OT in Revelation*, 60.

<sup>484</sup> Beale, *Use of Daniel*, 203.

<sup>485</sup> Stefanovic, *Revelation*, 165, 176-178.

<sup>486</sup> Davis also sees a military connotation here. *The Heavenly Court Scene of Revelation 4-5*, 159-163. See also Fredericks, *Judgment Motif in Revelation*, 159.

<sup>487</sup> White, *Ms*, 164. “Is it a principle that is found in the Word of God, which every one will have to meet in the day of final accounts, when every case is to be brought in review before God, and every case is to be decided? By what? Well, we read of a book in Revelation that was in the hand of One. There it was seen, and no one could open the book. And there was great mourning and weeping and agony because they could not open the book. But one says, ‘Here is One, the Lion of the tribe of Judah, He can open the book.’ He takes the book, and then O what rejoicing there was! The book was opened, and now it can be read, and every case will be decided according to the things that are written in the book””. For a good study on this topic see Treiyer, *The Final Crisis in Revelation 4-5*. Stefanovic lists several parallels between Rev. 4-5 and Dan. 7 and he also discusses the pros and cons of this view. See *Revelation*, 168-170. Gulley also discusses these connections. See *Judgment or Inauguration?*, 60-64.

<sup>488</sup> Stefanovic, *Revelation*, 170. Hultberg, *Messianic Exegesis in the Apocalypse*, 298-301. Morton sees here an allusion the horns of Daniel 7 and 8. See Morton, *Analysis of Revelation 4-5*, 156-157.

<sup>489</sup> Morton, *One Upon the Throne*, 70-71. Morton, *Analysis of Revelation 4-5*, 43-45.

His kingdom.<sup>490</sup> The taking of the sealed book by the Lamb appears to be alluding to the judicial prerogatives of the Son of Man from Daniel 7 (Dan. 7:13-14; cf. the book in Dan. 12:1). This parallel let us know that the sealed book of Revelation 5 is connected with the judgment of Daniel 7.<sup>491</sup> When the Lamb takes hold of the book, the four living creatures and the 24 elders fall down before the Lamb (Rev. 5:8). Please notice that the elders have golden vials with incense, which are the prayers of the saints. This incense or prayers of the saints appears to be connected with the fifth seal (Rev. 6:9-11) and the introductory scene to the seven trumpets (Rev. 8:2-5).<sup>492</sup> Thus, the prayers of the saints of Rev. 5 are connected to the theme of judgment.<sup>493</sup> The golden vials of Rev. 5:8 appear to be connected with the golden vials filled with the wrath of God in Rev. 15:1, 5-8. This parallel connects the throne scene of Rev. 5 with the seven last plagues of Rev. 15-16 and the judgment of the Great Whore Babylon (Rev. 17:1; 19:1-4).<sup>494</sup> The four creatures and the 24 elders now proceed to sing a new song saying, “Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; And hast made us unto our God kings and priests: and we shall reign on the earth.” (Rev. 5:9-10). The phrase, “every kindred, and tongue, and people, and nation” is repeatedly used in Daniel 3-7.<sup>495</sup> The idea that the elders have been made kings who will reign on the earth alludes to the saints of Daniel 7:18, 22, 27 who will receive the kingdom along with the Son of Man.<sup>496</sup> Next John looks and hears the voice of many angels around the throne (Rev. 5:11).<sup>497</sup> Some see an allusion to Dan. 7:13 in the phrase, “I beheld and I heard” (Rev. 5:11).<sup>498</sup> John describes the number of angels as, “ten thousand times ten thousand, and thousands of

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<sup>490</sup> Beale, *Use of Daniel*, 209 and *Commentary on the NT Use of the OT*, 1102. Treiyer, *Dia de Expiacion*, 487. Moyise, *OT in Revelation*, 60. Blount, *Revelation*, 112.

<sup>491</sup> White, *9T*, 267. “The fifth chapter of Revelation needs to be closely studied. It is of great importance to those who shall act a part in the work of God for these last days. There are some who are deceived. They do not realize what is coming on the earth. Those who have permitted their minds to become beclouded in regard to what constitutes sin are fearfully deceived. Unless they make a decided change they will be found wanting when God pronounces judgment upon the children of men. They have transgressed the law and broken the everlasting covenant, and they will receive according to their works.” White, *5BC*, 1103. “But when the scroll is unrolled, and God looks over it, He will find that He has been denied in that place, dishonored in another place; and as the roll is opened more and more, the results of un-Christlike actions are revealed. The Word of God was not fed upon, therefore their actions were not the result of eating the flesh and drinking the blood of the Son of God (Letter 69, 1897).” White, *Mar*, 282. “Thus the Jewish leaders made their choice. Their decision was registered in the book which John saw in the hand of Him that sat upon the throne, the book which no man could open. In all its vindictiveness this decision will appear before them in the day when this book is unsealed by the Lion of the tribe of Judah.”

<sup>492</sup> Sims, *A Comparative Literary Study*, 92. Heil, *Fifth Seal as a Key to Revelation*, 224.

<sup>493</sup> Davis, *The Heavenly Court Scene in Revelation 4-5*, 209.

<sup>494</sup> C. Kim sees a connection between Rev. 4-5 and the seven seals, trumpets, and bowl plagues. See *Revelation 4-5 and OT Apocalyptic Literature*, 99-100. Also Ladd, *Revelation*, 207. Blount, *Revelation*, 292.

<sup>495</sup> Beale, *Use of Daniel*, 214. Haukaas, *Revelation 1:7, 8*, 158-160. Hultberg sees a definite connection between Dan. 7 and Rev. 5., See *Messianic Exegesis in the Apocalypse*, 280-282. Buchanan, *Revelation*, 170. Moyise, *OT in Revelation*, 60. Murphy, *Fallen is Babylon*, 197.

<sup>496</sup> Beale, *Use of Daniel*, 214. Smalley, *Revelation*, 137. Treiyer, *La Crisis Final*, 34. Buchanan, *Revelation*, 171. Moyise, *OT in Revelation*, 60.

<sup>497</sup> White, *7BC*, 967. “John writes, “I beheld, and I heard the voice of many angels round about the throne.” Angels were united in the work of Him who had broken the seals and taken the book. Four mighty angels hold back the powers of this earth till the servants of God are sealed in their foreheads.”

<sup>498</sup> Buchanan, *Revelation*, 176.

thousands". This phrase comes directly from the judgment scene of Daniel 7:10.<sup>499</sup> The angels around the throne appear to be ministering agents who assist the Lamb in His work of judgment (Rev. 7:1-2; 8:2, 6; 9:14-15; 14:6, 15, 17-19; 15:1, 6; 16:1; 17:1; 18:21; 19:17; 21:9).<sup>500</sup> Finally, the heavenly host breaks forth into a divine praise hymn and they fall down and worship the Lamb and the One who sits on the throne (Rev. 5:12-14; cf. John 5:22-23). In the heavenly doxology of Rev. 5:12, John uses a phrase (to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing) which alludes to a similar phrase found in Dan. 2:37 and Dan. 4:30.<sup>501</sup> This doxology also reminds us of the Son of Man who receives authority, glory, and sovereignty (Dan. 7:14).<sup>502</sup> In short, Revelation 4 and 5 appear to be synonymous with the heavenly judgment scene of Daniel 7.<sup>503</sup> Others have seen a reciprocal relationship between the throne scenes of Rev. 5 and 19.<sup>504</sup> Furthermore, the book sealed with seven seals appears to contain prophetic information connected with the sealed prophecy of Daniel.

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<sup>499</sup> Beale, *Use of Daniel*, 219. Hultberg, *Messianic Exegesis in the Apocalypse*, 282-283. Smalley, *Revelation*, 138. Yarbro-Collins, *Use of Daniel in the NT*, 109. SDA BC7 on v. 11, 773. Anderson, *Unfolding the Revelation*, 59. Buchanan, *Revelation*, 174-175. Hamilton, *With the Clouds*, 204-205. Shea, *Rev. 5 and 19*, 253. Treiyyer, *Dia de Expiacion*, 481-482. Moyise, *Does the Author of Revelation Misappropriate*, 10. Kistemaker, *Revelation*, 211-212. Morton, *Analysis of Revelation 4-5*, 165. Koester, *Revelation*, 381. Ruiz, *Oxford Bible*, 2162. Murphy, *Fallen is Babylon*, 198. Charles, *Revelation Vol. 1*, 70. K. Matthews, *Revelation Vol. 1*, 314-315. Hieke, *Daniel 7 in Revelation*, 63-64. White quotes Rev. 5:11 in the context of Dan. 7:9-10. See GC, 479 for full context. "It is He, the source of all being, and the fountain of all law, that is to preside in the judgment. And holy angels as ministers and witnesses, in number "ten thousand times ten thousand, and thousands of thousands," attend this great tribunal."

<sup>500</sup> Neall, *Character in the Apocalypse*, 205-206. White, 7BC, 967. "John writes, "I beheld, and I heard the voice of many angels round about the throne." Angels were united in the work of Him who had broken the seals and taken the book. Four mighty angels hold back the powers of this earth till the servants of God are sealed in their foreheads. The nations of the world are eager for conflict; but they are held in check by the angels." White, 7BC, 967-968. "Oh, that all could behold our precious Saviour as He is, a Saviour. Let His hand draw aside the veil which conceals His glory from our eyes. It shows Him in His high and holy place. What do we see? Our Saviour, not in a position of silence and inactivity. He is surrounded with heavenly intelligences, cherubim, and seraphim, ten thousand times ten thousand of angels. All these heavenly beings have one object above all others, in which they are intensely interested--His church in a world of corruption. All these armies are in the service of the Prince of heaven, exalting the Lamb of God, who taketh away the sins of the world. They are working for Christ under His commission, to save to the uttermost all who look to Him and believe in Him. These heavenly intelligences are speeding on their mission, doing for Christ that which Herod and Pilate did against Him. They confederate together to uphold the honor and glory of God. They are united in a holy alliance, in a grand and sublime unity of purpose, to show forth the power and compassion and love and glory of the crucified and risen Saviour."

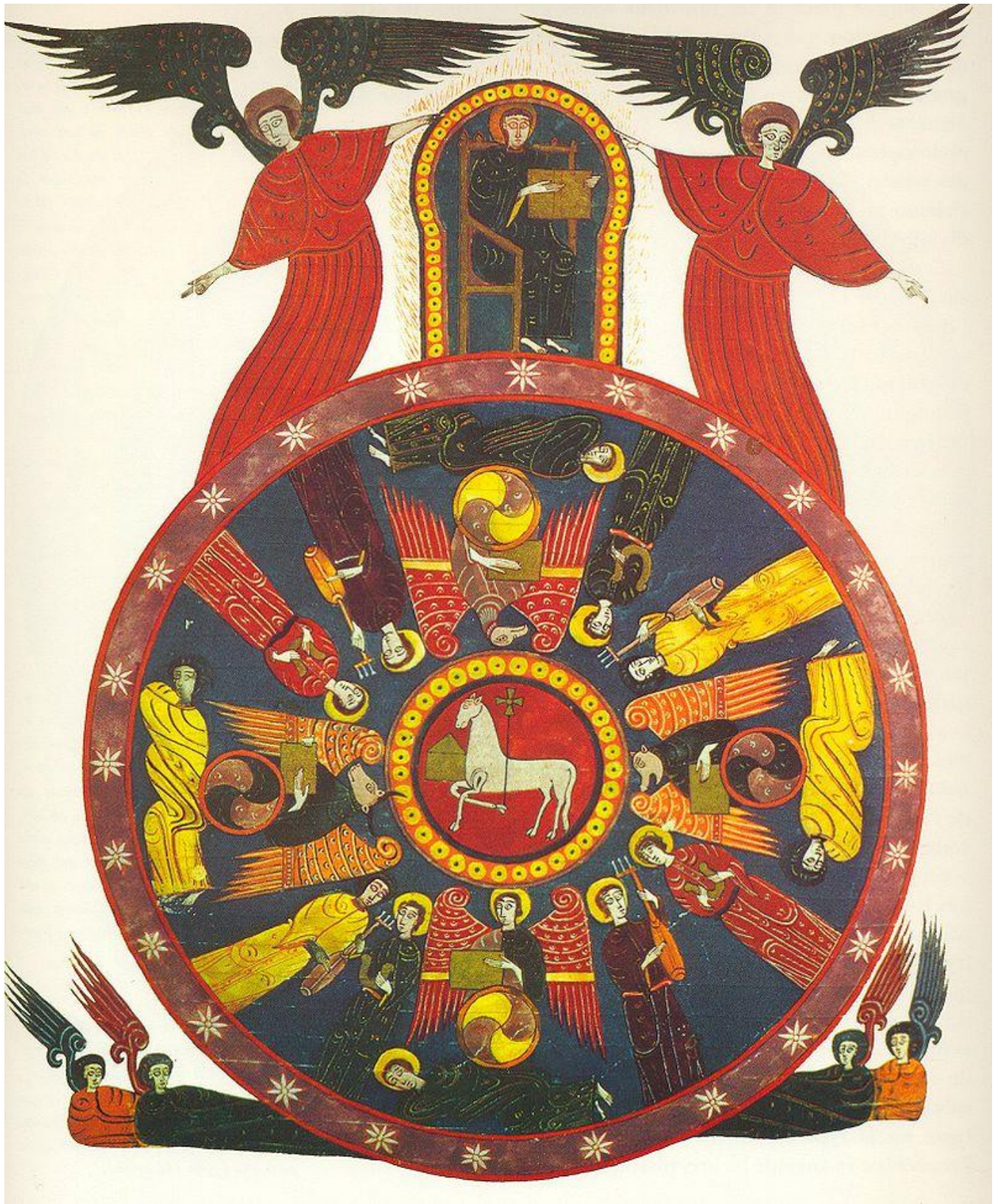
<sup>501</sup> Beale, *Use of Daniel*, 219-220. Hultberg, *Messianic Exegesis in the Apocalypse*, 284-285.

<sup>502</sup> Haukaas, *Revelation 1:7, 8*, 147. Buchanan, *Revelation*, 175.

<sup>503</sup> Beale, *Use of Daniel*, 222-228 and *Commentary on the NT Use of the OT*, 1098-1099. Haukaas, *Revelation 1:7, 8*, 134-153. Hultberg, *Messianic Exegesis in the Apocalypse*, 285-289. Lambert, *Genuine New Light*, 14-25. E. Gane, *Heaven's Open Door*, 26-44. Anderson, *Unfolding the Revelation*, 49. Treiyyer, *La Crisis Final*, 40-41. Treiyyer, *Dia de Expiacion*, 457. Lackey, *Revelation*, Ch. 4-5. Wilson, *Charts on Revelation*, 71. Snyder, *Combat Myth in the Apocalypse*, 282-283. Farrer, *Revelation*, 58. Murphy, *Fallen is Babylon*, 172, 175-176. Hamilton, *Revelation*, 132-133.

<sup>504</sup> Shea, *Rev. 5 and 19 as Literary Reciprocals*, 249-257. Smolarz, *Marriage in Revelation*, 516. Morton, *Glory to God and the Lamb*, 91-92. Hardy, *Revelation 4-5 and 19a*.





The throne room of Revelation 5 from the Facundus-Beatus, 1047 AD.



**Revelation 5:1** And I saw in the right hand of him that sat on the throne a *book (biblion)* written within and on the backside, *sealed with seven seals (katesphragismenon sphragisin)*.

**2** And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the *book (biblion)*, and to loose the *seals (sphragidas)* thereof?

**3** And no man in heaven (*ourano*), nor in earth, neither under the earth, was able to open the book, neither to look thereon.

**Revelation 5:9** And they sung a new song, saying, Thou art worthy to take the *book (biblion)*, and to open the *seals (sphragidas)* thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred (*phyles*), and tongue (*glosses*), and people (*laou*), and nation (*ethnous*);

**Revelation 5:11** And I beheld, and I heard the voice of many angels round about the throne (*angelon pollon kyklothen tou thronou*) and the beasts and the elders: and the number of them was ten thousand times ten thousand (*myriades myriadon*), and thousands of thousands (*chiliades chiliadon*);

**Revelation 5:13** And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour (*time*), and glory, and power, be unto him that sitteth (*kathemeno*) upon the throne (*thronou*), and unto the Lamb for ever and ever (*aionas ton aionon*).

**Daniel 7:9 LXX** I beheld till the thrones (*thronoi*) were cast down (*etethesan*), and the Ancient of days did sit (*ekatheto*), whose garment was white as snow, and the hair of his head like the pure wool: his throne (*thronos*) was like the fiery flame, and his wheels as burning fire.

**Daniel 7:10** A fiery stream issued and came forth from before him: thousand thousands (*chiliai chiliades*) ministered unto him, and ten thousand times ten thousand (*myriai myriades*) stood before him: the judgment was set, and the books (*bibloi*) were opened.

**Daniel 7:13 LXX** I saw in the night visions, and, behold, *one like the Son of man came with the clouds of heaven (ouranou), and came to the Ancient of days, and they brought him near before him.*

**14** *And there was given him dominion (arche), and glory (time), and a kingdom, that all people (laoi), nations (phylai), and languages (glossai), should serve him: his dominion is an everlasting (aionios) dominion, which shall not pass away, and his kingdom that which shall not be destroyed.*

**Daniel 8:26 LXX** And the vision of the evening and the morning which was told is true: wherefore *shut thou up (sphragison)* the vision; for it shall be for many days.

**Daniel 12:4 LXX** But thou, O Daniel, shut up the words, and *seal (sphragison)* the *book (biblion)*, even to the time of the end: many shall run to and fro, and knowledge shall be increased.

**Daniel 12:9 LXX** And he said, Go thy way, Daniel: for the words are closed up and *sealed (esphragismenoi)* till the time of the end.

## Ellen White Connects the Scroll of Revelation 5 With Daniel and Revelation 14

It is interesting to note how Ellen White connected the scroll of Revelation 5 with the prophecy of Daniel and the Three Angel's Messages. See the following quotations.

*“The time has come, the important time when through God’s messengers the scroll is being unrolled to the world. The truth comprised in the first, second, and third angels’ messages must go to every nation, kindred, tongue, and people; it must lighten the darkness of every continent and extend to the islands of the sea.”* {2TT 414.2}

*“It was the Lion of the tribe of Judah who unsealed the book and gave to John the revelation of what should be in these last days. Daniel stood in his lot to bear his testimony which was sealed until the time of the end, when the first angel's message should be proclaimed to our world. These matters are of infinite importance in these last days; but while "many shall be purified, and made white, and tried," "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. The book of Daniel is unsealed in the revelation to John, and carries us forward to the last scenes of this earth's history.”* {TM 115}

*“In the Revelation, the Lion of the tribe of Judah has opened to the students of prophecy the book of Daniel, and thus is Daniel standing in his place. He bears his testimony, that which the Lord revealed to him in vision of the great and solemn events which we must know as we stand on the very threshold of their fulfillment...But God's people, who in their belief and fulfillment of prophecy have acted a part in the proclamation of the first, second, and third angels' messages, know where they stand. They have an experience that is more precious than fine gold. They are to stand firm as a rock, holding the beginning of their confidence steadfast unto the end. A transforming power attended the proclamation of the first and second angels' messages, as it attends the message of the third angel.”* {1MR 47}



Replica of a papyrus scroll sealed with three seals.

## The Seven Seals and the Danielic Theme of Judgment

The opening of the seven seals on the scroll of Revelation 5 is closely related to theme of judgment.<sup>505</sup> Since the book sealed with seven seals (Rev. 5:1) alludes to the sealed prophecy of Daniel (Dan. 8:26; 10:21; 12:4, 9). The opening of the seven seals would symbolize the revealing of judgments connected with the sealed part of Daniel. Since the Olivet Discourse is also heavily connected to the sealed part of Daniel (Dan. 11-12), we would expect the seven seals of Revelation to be connected with the eschatological events predicted in Matthew 24. Interestingly, scholars have long noted the close parallelism between the Olivet Discourse and the seals of Revelation 6.<sup>506</sup> In other words both the seven seals of Revelation and the events prophesied in the Olivet Discourse are parallel and they both reveal eschatological events that are connected with the sealed part of Daniel. These judgments are part of the beginning of woes (Matt. 24:6, 8) and not the actual final “great tribulation” (Dan. 12:1; Matt. 24:21; Rev. 7:14) connected with the trumpets and the bowls.<sup>507</sup> When each seal is opened John hears a voice like thunder and one of the four beasts who is around the throne says, “come and see” (Rev. 6:1, 3, 7). Thunder in the OT and in the book of Revelation is connected with judgments from God (Rev. 4:5; 6:1; 8:5; 11:19; 16:18). The order to “come and see” lets us know that the seals are real events that were symbolically revealed to John. The understanding of these events was kept sealed until the time of the judgment portrayed in Revelation 4-5. Below is a chart that is similar to the one in *God Cares: Revelation* by Maxwell.<sup>508</sup>

### The Olivet Discourse and The Seven Seals

#### Olivet Discourse

Gospel Preached to Nations (Matt. 24:14)  
 War, Famines, Earthquakes (Matt. 24:6-8)  
 Great Tribulation (Matt. 24:21)  
 Cosmic Signs (Matt. 24:29)  
 Son of Man Returns (Matt. 24:30)  
 Watch that you may stand (Luke 21:36)

#### Seven Seals

Rider on White Horse of First Seal (Rev. 6:1-2)  
 Red, Black, Pale Horses of Seals 2-4 (Rev. 6:3-8)  
 Martyrs in the Future Fifth Seal (Rev. 6:9-11)  
 Cosmic Signs Sixth Seal (Rev. 6:12-13)  
 Lamb Arrives Sixth Seal (Rev. 6:14-17)  
 Who shall be able to stand? (Rev. 6:17)

### The Fifth Seal and the Theme of the *Maskilim*

Of particular interest to us is the motif of the *maskilim* presented in the fifth seal of Revelation. The fifth seal (Rev. 6:9-11) symbolically describes the martyr’s call for vengeance and justice and it is one of

<sup>505</sup> See *SDA BC7* on v. 1, 775. C. Kim, *Revelation 4-5 and OT Apocalyptic Literature*, 155.

<sup>506</sup> Stefanovic, *Revelation*, 223-226. La Rondelle, *End-Time Prophecies*, 120-121. Beasley-Murray, *Revelation*, 129-130. Maxwell, *God Cares: Revelation*, 180-181. Penley, *The Common Tradition Behind John’s Apocalypse and Synoptic Sayings*, 136-147, 150-157. Vos, *Synoptic Traditions in the Apocalypse*, 181-192. Pate, *Revelation 6: Interpretation of the Olivet Discourse*, 45-55. Rusten, *Sign of the Son of Man*, 1-18. Paulien, *The Seven Seals*, 225, 243. Tonstad, *Myth of Nero Redivivus*, 193. Bandy, *Prophetic Lawsuit in Revelation*, 262-264. Davis, *The Heavenly Court Scene of Revelation, 4-5*, 203-207. Ladd, *Revelation*, 98-99. Wilson, *Charts on Revelation*, 77. Witherington, *Revelation*, 134. Koester, *Revelation*, 357-358. Murphy, *Fallen is Babylon*, 202. Hamilton, *Revelation*, 166-167.

<sup>507</sup> Ladd, *Revelation*, 98-99, 101, 122. Bandy, *Prophetic Lawsuit in Revelation*, 258-259. Farrer, *Revelation*, 103.

<sup>508</sup> Maxwell, *God Cares: Revelation*, 181.

the important intratextual keys to interpret the prophecy of Revelation.<sup>509</sup> The “souls” under the altar are given “white robes” and told to “rest” a little longer until their fellowservants should be killed as they were. This is an allusion to the *maskilim* that were martyred before the time of the end (Daniel 11:33-35; cf. Dan. 7:21, 25<sup>510</sup>; 8:10, 24) and also to the *maskilim* who will be martyred during the persecution of the time of the end (Daniel 11:41, 44; 12:7, 10; cf. Rev. 14:13; 20:4).<sup>511</sup> The two groups will have to pass through a similar experience.<sup>512</sup> The white (*leukai*) robes of Rev. 6:11 allude to the purification and whitening (Heb. *laban*) of the *maskilim* in Dan. 11:35. The *maskilim* of the time of the end will also be whitened (*ekleukanthosin*) (Dan. 12:10 LXX). The martyrs are told to “rest” (*anapausontai*) in their graves until their brethren should be killed as they were (Rev. 6:11; cf. Rev. 14:13).<sup>513</sup> The martyrs of Rev. 14:13 are also told to “rest” (*anapausontai*) until they receive their blessing. This implies that the two groups will be resurrected together at the end of time (cf. Dan. 12:1-2). The prophet Daniel was also told to “rest” (*anapauou* LXX) in his grave until the “end” when he should arise to receive his reward (Dan. 12:13).<sup>514</sup> The fact that white robes are given to the martyrs (Rev. 6:11) implies some kind of judicial vindication.<sup>515</sup> This alludes to the judgment of Dan. 7:10-11, the cleansing of the sanctuary of Dan. 8:14, and the book with the names of those who are to be delivered by Michael in the time of the end (Dan. 12:1).<sup>516</sup> The reference to the completion of the number of the end time saints in Rev. 6:11 may allude to the 144,000 of Rev. 7.<sup>517</sup> Listed below are the parallels between Rev. 6:10-11 and Daniel 11-12.

**Revelation 6:10** And they cried with a loud voice, saying, *How long (Heos pote), O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?*

**11** And white (*leukai*) robes were given unto every one of them; and it was said unto them, that they should rest (*anapausontai*) yet for a little season, until their fellowservants also and their brethren, that should be killed as they were, should be fulfilled.

**Revelation 14:13** And I heard a voice from heaven saying unto me, Write, *Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest (anapausontai) from their labours; and their works do follow them.*

**Daniel 11:33** And they that understand (*maskilim*) among the people shall instruct many: yet they shall fall by the sword, and by flame, by captivity, and by spoil, many days.

<sup>509</sup>Heil, *Fifth Seal as Key to Revelation*, 220-243.

<sup>510</sup> La Rondelle, *End-Time Prophecies*, 129.

<sup>511</sup> Bauckham, *Climax of Prophecy*, 227-228.

<sup>512</sup> White, *MR20*, 199. “The same spirit is seen today that is represented in Revelation 6:6-8. History is to be repeated. That which has been will be again. This spirit works to confuse and to perplex. Dissension will be seen in every nation, kindred, tongue, and people, and those who have not had a spirit to follow the light that God has given through His living oracles, through His appointed agencies, will become confused. Their judgment will reveal weakness. Disorder and strife and confusion will be seen in the church.”

<sup>513</sup> Heil, *Fifth Seal as a Key to Revelation*, 236.

<sup>514</sup> Paulien see allusions to Dan. 12:6-7, 13 in Rev. 6:9-11. See Paulien, *The Seven Seals*, 242. Johnston, “The Eschatological Sabbath in John’s Apocalypse”, *AUSS*, Spring 1987, Vol. 25, No. 1, 46-47.

<sup>515</sup> Stefanovic, *Revelation*, 247, 254. Treiyer, *Dia de Expiacion*, 495-496.

<sup>516</sup> E. Gane, *Heaven’s Open Door*, 108-109, 112-113.

<sup>517</sup> Valentine, *Temple Motif in Revelation*, 307.

**35** *And some of them of understanding (maskilim) shall fall, to try them, and to purge, and to make them white, even to the time of the end: because it is yet for a time appointed.*

**Daniel 12:1** *And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book.*

**2** *And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.*

**Daniel 12:6 LXX** *And one said to the man clothed in linen, which was upon the waters of the river, How long (Heos pote) shall it be to the end of these wonders?*

**Daniel 12:10 LXX** *Many shall be purified, and made white (ekleukanthosin), and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise (maskilim) shall understand.*

**Daniel 12:13 LXX** *But go thou thy way till the end be: for thou shalt rest (anapauou), and stand in thy lot at the end of the days.*

### The “How Long” Questions of Daniel and Revelation

Notice the “how long” question of Revelation 6:10-11 and the two “how long” questions of Daniel 8:13-14 and Daniel 12:6-7.<sup>518</sup> The three questions ask how long will God’s people have to suffer?<sup>519</sup> The answers to all three questions are parallel and they speak about the timing of the deliverance and vindication of the saints in the time of the end. All three periods end with the standing up of Michael.

#### **Daniel 8:13, 14**

How long the *trampling of the host* and the sanctuary?

**Until the sanctuary is cleansed (Michael stands up)**

#### **Daniel 12:6, 7**

How long to the *end of the wonders*?

**Until the scattering of the power of the holy people ends (Michael stands up)**

#### **Revelation 6:10, 11**

How long *till you judge and avenge our blood*?

**Until the end time brethren are made complete (Michael stands up)**

### **Ellen White Connects the Fifth Seal With Daniel 12 and Revelation 18**

<sup>518</sup> Greidanus, *Preaching Christ From Daniel*, 400. Allet, *Fifth Seal*, 202-207. Koester sees a connection to Dan. 12:6-7. See *Revelation*, 648. See also Stefanovic, *Plain Revelation*, 87.

<sup>519</sup> Hardy, *Dan. 12:6: How Long*. Doukhan, *Secrets of Revelation*, 65.

It is interesting to note how Ellen White connects the fifth seal with some key end time passages from Daniel 12 and Revelation 18. Also note the veiled reference to the typological nature of the abomination text of Matt. 24:15 (the sign of the approach of the Roman armies). As we saw in the last section on the Olivet Discourse, Matthew 24:15 actually quotes Daniel 12:11. See the following quotations.

*“By the decree enforcing the institution of the papacy in violation of the law of God, our nation will disconnect herself fully from righteousness. When Protestantism shall stretch her hand across the gulf to grasp the hand of the Roman power, when she shall reach over the abyss to clasp hands with spiritualism, when, under the influence of this threefold union, our country shall repudiate every principle of its Constitution as a Protestant and republican government, and shall make provision for the propagation of papal falsehoods and delusions, then we may know that the time has come for the marvelous working of Satan and that the end is near. As the approach of the Roman armies was a sign to the disciples of the impending destruction of Jerusalem, so may this apostasy be a sign to us that the limit of God's forbearance is reached, that the measure of our nation's iniquity is full, and that the angel of mercy is about to take her flight, never to return. **The people of God will then be plunged into those scenes of affliction and distress which prophets have described as the time of Jacob's trouble. The cries of the faithful, persecuted ones ascend to heaven. And as the blood of Abel cried from the ground, there are voices also crying to God from martyrs' graves, from the sepulchers of the sea, from mountain caverns, from convent vaults: "How long, O Lord, holy and true, dost Thou not judge and avenge our blood on them that dwell on the earth?"** The Lord is doing His work. All heaven is astir. **The Judge of all the earth is soon to arise and vindicate His insulted authority. The mark of deliverance will be set upon the men who keep God's commandments, who revere His law, and who refuse the mark of the beast or of his image. God has revealed what is to take place in the last days, that His people may be prepared to stand against the tempest of opposition and wrath... We should search the Scriptures and be able to give the reason for our faith. Says the prophet: "The wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand."**...” {5T 451-452}*

*“Laws enforcing the observance of Sunday as the Sabbath will bring about a national apostasy from the principles of republicanism upon which the government has been founded. The religion of the Papacy will be accepted by the rulers, and the law of God will be made void. **When the fifth seal was opened, John the Revelator in vision saw beneath the altar the company that were slain for the Word of God and the testimony of Jesus Christ. After this came the scenes described in the eighteenth of Revelation, when those who are faithful and true are called out from Babylon. [Revelation 18:1-5, quoted.]**” {20MR 14}*

### **The Cosmic Signs of the Sixth Seal Allude to Daniel 12:1 and Matthew 24:29**

Following the “how long” question of the fifth seal, we have the cosmic signs of deliverance (Rev. 6:12-17; cf. Rev. 8:12). The cosmic signs of the sixth seal (Rev. 6:12-13) are similar to the cosmic signs we found in the Olivet Discourse (Matt. 24:29; Luke 21:11, 25-26) that are connected to theme of the deliverance (*esothe*) and the resurrection of the “*eklektous*” in Matt. 24:21-22, 29-31<sup>520</sup>. These verses

<sup>520</sup> See SDA BC7 on vs. 13-14, 779. La Rondelle, *End-Time Prophecies*, 134-137. Moyise, *Later NT Writings*, 130. Vos, *Synoptic Traditions in the Apocalypse*, 186-192. Rusten, *Sign of the Son of Man*, 7-11. E. Gane, *Heaven's Open Door*, 129-135. Ladd, *Revelation*, 107. Kistemaker, *Revelation*, 236. Lackey, *Revelation*, Ch. 6. Charles, *Revelation Vol. 1*, 85. Fitzmyer, *Luke*, 1337.



alluded to the deliverance (*sothesetai* LXX) and the resurrection of the *maskilim* in Daniel 12:1-2. In the sixth seal of Revelation 6 we also see a picture of the wicked who are troubled at the sight of the Lamb and the One who sits on the throne (Rev. 6:15-17). This is reflected in the “mourning” of the all the tribes of the earth in Matthew 24:30 (cf. Rev. 1:7). Luke 23:29-30 also contains phrases connected with the unprepared end time wicked which are reflected in the language of the sixth seal.<sup>521</sup> The question, “who shall be able to stand?” (Rev. 6:17) alludes back to the statement of Jesus in the Olivet Discourse, “Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man” (Luke 21:36). The description of the Son of man coming on the clouds with power and glory (Matt. 24:30) alludes to the Son of man in the judgment scene of Dan. 7:13-14.<sup>522</sup> The judicial and salvific actions of the Son of Man in Matt. 24:30-31 allude to the judicial and salvific actions of Michael in Dan. 12:1-2. The fact that those who crucified Jesus will be raised from the dead to see Him coming in glory (Rev. 1:7) also alludes to the special resurrection of the wicked in Dan. 12:2.<sup>523</sup> The “wrath (*orges*) of the Lamb” (Rev. 6:16-17) alludes to the indignation of Michael against the King of the North (Dan. 12:1; cf. the use *orge* in Dan. 8:19; 11:36 LXX). The wicked of the sixth seal allude to the wicked of Daniel 12:10 who do “wickedly” and will experience a “time of trouble” when Michael stands up to deliver the *maskilim* (Dan. 12:1).

**Revelation 1:7** Behold, *he cometh with clouds*; and every eye shall see him, and *they also which pierced him*: and *all kindreds of the earth shall wail because of him*. Even so, Amen.

**Revelation 6:12** And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and *the sun became black as sackcloth of hair, and the moon became as blood*;

**13** And *the stars of heaven fell unto the earth*, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind.

**14** And *the heaven departed as a scroll when it is rolled together*; and every mountain and island were moved out of their places.

**15** And *the kings 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;

**16** 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 of the Lamb:

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

**Matthew 24:21** For *then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be*.

**22** And except those days should be shortened, there should *no flesh be saved*: but *for the elect's sake those days shall be shortened*.

<sup>521</sup> Vos, *Synoptic Tradition in the Apocalypse*, 117-120. Penley, *Revelation and the Synoptics*, 282-290.

<sup>522</sup> Vetne, *Use of Daniel*, 133-134.

<sup>523</sup> Shea, *Bible Amplifier: Daniel 7-12*, 216. Maxwell, *God Cares: Daniel*, 301. U. Smith, *Daniel and Revelation*, 349-350.

**Matthew 24:29** *Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken:*

**30** *And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory.*

**31** *And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.*

**Daniel 12:1** *And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book.*

**2** *And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.*

**Daniel 12:10** *Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand.*

### **Revelation 7 and the Theme of the *Maskilim***

Scholars have long noted that Revelation 7 is an interlude or an amplification of the information presented in the sixth seal.<sup>524</sup> Notice that Revelation 6 ends with the question “who shall be able to stand?” Revelation 7 presents the 144,000 as the ones who will be able to stand when the Lamb comes back with great wrath.<sup>525</sup> As we saw in Luke 21:36, this question also has to do with the “elect” of the Olivet Discourse who are wise and will be ready for the coming of their Master. Thus, it is the 144,000 or the faithful “elect” who will be able to stand when the Lamb makes his triumphant return with power and glory.<sup>526</sup> This reminds us of the *maskilim* who will be liberated and glorified when Michael stands up (Dan. 12:1, 3).<sup>527</sup> An angel ascending from the east seals the servants of God in their foreheads (Rev. 7:2-3). Some have understood this angel to be an angelomorphic representation of Christ.<sup>528</sup> The 144,000 are also described as sealed from among the tribes of Israel. Interestingly, the list of the twelve tribes omits Dan and Ephraim.<sup>529</sup> These two tribes were considered apostates and both were connected with idolatry in the Old Testament (Jud. 18:27-31; 1 Kings 12:29-30; 2 Kings 10:29; Hos. 4:17; 8:9-11; 12:1; cf. 2 Chron. 30:1, 10).<sup>530</sup> The idea expressed by this particular list of the twelve tribes is that idolaters cannot be counted among the faithful of Israel in the last days.<sup>531</sup> Just as there were 7,000 faithful Israelites in the time of Elijah who had not bowed the knee to Baal and had not kissed him with their mouths (1 Kings

<sup>524</sup> Beale, *Revelation*, 404-405. La Rondelle, *End-Time Prophecies*, 144.

<sup>525</sup> Compare the 144,000 with the end time people of God who will be “tested” (Rev. 3:10).

<sup>526</sup> Paulien sees an allusion to the elect of Matt. 24:31 in Rev. 7:1-3. See Paulien, *The Seven Seals*, 243.

<sup>527</sup> La Rondelle, *End-Time Prophecies*, 145-146.

<sup>528</sup> Istrate, *Sealing the Slaves*, 186.

<sup>529</sup> Ladd, *Revelation*, 115.

<sup>530</sup> Stefanovic, *Revelation*, 264, 268. Anderson, *Unveiling Daniel and Revelation*, 258. Witherington, *Revelation* 137. Stefanovic, *Plain Revelation*, 96.

<sup>531</sup> Were, *144,000 Sealed*, 101-102.

19:18, Rom. 11:4), there will be 144,000 faithful Israelites during the apostasy/idolatry of the last days.<sup>532</sup> Thus, the number 144,000 is symbolic of all those who will prove faithful during the apostasy of the last days.<sup>533</sup> The idea of a faithful end time group reminds us of the faithful *maskilim* in Daniel 11 and 12 who refuse to participate in the idolatry of the abomination of desolation (Dan. 11:31-35; 12:10-12). The remnant of Rev. 12:17 are also connected with the seal of God because the sealing occurs during the time of the end (Rev. 7:1-3; cf. Rev. 9:4).<sup>534</sup>

The “sealing” of the 144,000 in their foreheads marks them as a special, chosen group (Rev. 14:1; cf. Rev. 3:12) that will be protected from the perils of the last days (Rev. 3:10). Some see an allusion to the Day of Atonement in the sealing.<sup>535</sup> The seal of God in the forehead also symbolizes ownership, character, and destiny (Rev. 3:12; Rev. 14:1; Rev. 22:4).<sup>536</sup> In the OT, the high priest continually wore a golden plate on the front of his miter inscribed with the words “Holiness to the Lord” (Ex. 28:36-38). Thus, the 144,000 are pictured as a holy group, set apart to do God’s will.<sup>537</sup> This reminds us of the “elect” or chosen of the Olivet Discourse. It is interesting to note that in Mark 13:20 the elect are described as the ones whom God has chosen (*eklegomai*). This same Greek word is used in the LXX of Daniel 11:35 and 12:10 (Theo) to describe the *maskilim*. Thus, the *maskilim* are also a special group that will be set aside for a holy purpose. Interestingly, we have a prototype of the 144,000 in the message to the church of Philadelphia.<sup>538</sup> Jesus says in Rev. 3:10, “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.” Then Jesus promises the overcomers that He, “will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name.” (Rev. 3:12).

Finally, the sealing appears to be connected with spiritual purity in the time of the end (Rev. 14:1, 4-5; cf. Rev. 16:15; 19:8). Only those who remain free of the end time idolatry presented in Revelation 13, 14, 17, and 18 will be sealed with the seal of God.<sup>539</sup> In contrast, those who worship the Beast and his image and receive his mark will be stamped in the forehead or the hand with a mark of disloyalty and apostasy (Rev. 13:16-17; 14:9, 11). Those who receive the mark of the Beast will suffer the wrath of God (Rev. 14:10-11). The idea of sealing the pure for protection and marking the impure for destruction may allude

<sup>532</sup> White, *PK*, 188-189. White, *7BC*, 978. Anderson, *Unveiling Daniel and Revelation*, 260.

<sup>533</sup> Veloso, *Apocalipsis*, 129.

<sup>534</sup> Veloso, *Apocalipsis*, 45-46.

<sup>535</sup> Newton, *Prophecies on Daniel*, 265-268, 311-312. See also, Ford, “The Apocalypse and the Day of Atonement: Concluded”, *The Ministry*, April 1961, Vol. 34, No. 4, 17-18, 42. Doukhan, *Secrets of Revelation*, 144-145. Were, *144,000 Sealed*, 26. *SDA BC1 on Lev. 16:16*, 776. Hardinge, *Jesus in the Sanctuary*, 519-520. The Jewish Rabbis of the ANE also believed in the sealing of the wicked and the righteous. See Paul, *Heavenly Tablets*, 350-351.

<sup>536</sup> Neall, *Character in the Apocalypse*, 181-187. Stefanovic, *Revelation*, 448-449. Were, *144,000 Sealed*, 30. Ruiz, *Oxford Bible*, 2160. De Waal, *Seven Trumpets*, 123. Istrate, *Sealing the Slaves*, 123. White, *MR15*, 225. “The sealing is a pledge from God of perfect security to His chosen ones (Exodus 31:13-17). Sealing signifies you are chosen. He has appropriated you to Himself. As the sealed of God we are Christ’s purchased possession, and no one shall pluck us out of His hands. The seal given in the forehead is God, New Jerusalem. “I will write upon him the name of My God, and the name of the city of My God (Revelation 3:12).”

<sup>537</sup> Hultberg, *Messianic Exegesis in the Apocalypse*, 322-323. Istrate, *Sealing the Slaves*, 127.

<sup>538</sup> Beale, *Revelation*, 133.

<sup>539</sup> Were, *144,000 Sealed*, 86.

to the OT Day of Atonement. All those who did not participate in the process of purification of the Day of Atonement were to be “cut off from among his people” (Lev. 23:29-30).<sup>540</sup> The ones who are sealed will be delivered by the Lamb (Rev. 14:1; 15:2-4; cf. Dan. 12:1; Rev. 7:10, 14).<sup>541</sup>

### The Four Winds and the Seal of God

Revelation 7 begins with a reference to the four winds that are held in check until the 144,000 are sealed (Rev. 7:1-4). The four winds symbolize war/strife (Is. 66:15-16; Jer. 4:11-12; 23:19-20; 30:23; 49:36; 51:1-2; Dan. 7:2; Hos. 13:15)<sup>542</sup> and remind us of the standing up of Michael and the time of trouble mentioned in Daniel 12:1.<sup>543</sup> In the prophecy of Ezekiel the judgment of God against the idolatry of Israel is connected with, “the four corners of the land” (Ezek. 7:2). The four winds (Rev. 7:1-3) also appear to be synonymous with the “great tribulation” of Rev. 7:14 (cf. Rev. 2:22-23).<sup>544</sup> The release of the four winds will bring on the seven last plagues (Rev. 15-16).<sup>545</sup> The seal that the 144,000 receive serves as a mark of protection from the four winds.<sup>546</sup> This reminds us of the protective blood of the lamb on the doorposts of the Israelite homes during the tenth plague against Egypt (Ex. 12:7, 13).<sup>547</sup> We are also reminded of the red cord that Rahab hung from her window to protect her family from the destruction of Jericho (Josh 2:18-19; 6:17). The sealing also reminds us of the protective mark that was placed on the foreheads of all “that sigh and that cry for all the abominations that be done in the midst thereof

<sup>540</sup> Hardinge, *Jesus in the Sanctuary*, 521.

<sup>541</sup> White, *5T*, 452. “The Judge of all the earth is soon to arise and vindicate His insulted authority. The mark of deliverance will be set upon the men who keep God's commandments, who revere His law, and who refuse the mark of the beast or of his image.”

<sup>542</sup> White, *RH, November 23, 1905 par. 8-9*. “Angels are now restraining the winds of strife, until the world shall be warned of its coming doom; but a storm is gathering, ready to burst upon the earth, and when God shall bid his angels loose the winds, there will be such a scene of strife as no pen can picture. “Behold, the Lord maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof; . . . because they have transgressed the laws, changed the ordinance, broken the everlasting covenant. Therefore hath the curse devoured the earth, and they that dwell therein are desolate. . . . The mirth of tabrets ceaseth, the noise of them that rejoice endeth, the joy of the harp ceaseth.”

<sup>543</sup> Neall, *Sealed Saints*, 252-253. Thiele, *Outline Studies in Revelation*, 141.

<sup>544</sup> Neall, *Sealed Saints*, 252. Thiele, *Outline Studies in Revelation*, 141. White, *7BC*, 967. “Four mighty angels hold back the powers of this earth till the servants of God are sealed in their foreheads. The nations of the world are eager for conflict; but they are held in check by the angels. When this restraining power is removed, there will come a time of trouble and anguish. Deadly instruments of warfare will be invented. Vessels, with their living cargo, will be entombed in the great deep. All who have not the spirit of truth will unite under the leadership of satanic agencies. But they are to be kept under control till the time shall come for the great battle of Armageddon.” White, *5T*, 152. “There is a work yet to be done, and then the angels will be bidden to let go, that the four winds may blow upon the earth. That will be a decisive time for God's children, a time of trouble such as never was since there was a nation. Now is our opportunity to work.”

<sup>545</sup> White, *Broadside2, January 31, 1849 par. 2*. “The nations are now getting angry, but when our High Priest has finished his work in the Sanctuary, he will stand up, put on the garments of vengeance, and then the seven last plagues will be poured out. I saw that the four angels would hold the four winds until Jesus work was done in the Sanctuary, and then will come the seven last plagues..... “

<sup>546</sup> Isaiah 26:20-21 predicts an end time protection for the saints during the eschatological wrath of God.

<sup>547</sup> Isbell, *Exodus Typology in the Apocalypse*, 157-171. DeSilva, *John's Way of Seeing Things*, 163. Kio, *Exodus as a Symbol of Liberation in the Apocalypse*, 330-346. Lichtenwalter, *Exodus and Apocalypse*, 400-401, 405-408. Istrate, *Sealing the Slaves*, 131-132. White, *GC*, 627.

(Jerusalem)” (Ezek. 9:4).<sup>548</sup> Thus, the 144,000 are compared with the faithful remnant in Ezekiel’s time that would not participate in the abominable idolatry of the day.<sup>549</sup> The seal of God also protects the 144,000 from the fifth trumpet or the plague of end time locusts (Rev. 9:4).<sup>550</sup>

### **The 144,000 Coming Out of Great Tribulation Alludes to the *Maskilim* of Daniel 12:1**

Later in Revelation 7:9-10, John the Revelator sees the great multitude clothed with white robes and with palms in their hands praising God for their salvation or deliverance.<sup>551</sup> Later in Revelation the great multitude is described in almost identical terms as the 144,000 (Rev. 14:2; 19:6).<sup>552</sup> This parallel lets us know that the two groups are one.<sup>553</sup> The great multitude from every nation, tribe, people, and language praising the Lamb (Rev. 7:9) reminds us of the Son of Man who received worship from all peoples, nations, and languages (Dan. 7:14).<sup>554</sup> Revelation 7:13-17 explains that the 144,000 have been delivered from “great tribulation” (the four winds) and that their robes have been “washed” and made “white” in the blood of the Lamb (Rev. 7:14; cf. Rev. 3:10 which makes a similar use of Dan. 12:1, 10; cf. Rev. 2:22-23).<sup>555</sup> Ellen White states that the 144,000 will be delivered by Christ at the time of the seventh bowl plague.<sup>556</sup> The experiences and characteristics of the great multitude remind us of the *maskilim* of Daniel 12 who will also be delivered from a time of trouble (Dan. 12:1) and who will also be purified, made

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<sup>548</sup> Newton, *Prophecies of Daniel*, 268-269. Smolarz, *Marriage in Revelation*, 337-338. Dalrymple, *Two Witnesses in Revelation*, 130. Murphy, *Fallen is Babylon*, 218-219. Istrate, *Sealing the Slaves*, 129-131.

<sup>549</sup> White, *5T*, 212. “The day of God’s vengeance is just upon us. The seal of God will be placed upon the foreheads of those only who sigh and cry for the abominations done in the land.” Also White, *GC*, 656. Bandy, *Prophetic Lawsuit in Revelation*, 284.

<sup>550</sup> La Rondelle, *End-Time Prophecies*, 146. Bandy, *Prophetic Lawsuit in Revelation*, 283-285. Dalrymple, *Two Witnesses in Revelation*, 130. R. Thomas, *Magical Motifs in Revelation*, 161. Siew, *The War Between the Two Beasts and the Two Witnesses*, 187.

<sup>551</sup> Reynolds sees here an allusion to the OT Feast of Tabernacles. See “The Feast of Tabernacles and the Book of Revelation” in *AUSS*, Autumn 2000, Vol. 38, No. 2, 245-268. Also Treiyer, *Dia de Expiacion*, 430. (Lev. 23:40).

<sup>552</sup> Several SDA scholars believe the Great Multitude/144,000 are the same group. See Mueller, *144,000* on the BRI website. Neall, *Sealed Saints*, 267-272. Gallusz, *Thrones in the Book of Revelation*, 72-78. Lehmann, *Remnant in Revelation*, 91-94. Liu, *Image of the Beast*, 160. Also Dalrymple, *Two Witnesses in Revelation*, 138-145.

<sup>553</sup> Istrate, *Sealing the Slaves*, 164-168.

<sup>554</sup> Ruiz, *Oxford Bible*, 2163.

<sup>555</sup> Beale, *Revelation*, 292. See also Neall, *Sealed Saints*, 252-253, 264-265. Hultberg, *Messianic Exegesis in the Apocalypse*, 302-304. Dalrymple, *Two Witnesses in Revelation*, 133-134, 215-216. Greidanus, *Preaching Christ From Daniel*, 388. Ladd, *Revelation*, 117. Ruiz sees an allusion to Dan. 11:35. See *Oxford Bible*, 2164. Bauckham, *Revelation as a Christian War Scroll*, 26-27.

<sup>556</sup> Were, *144,000 Sealed*, 105.

white, and refined in the time of the end (Dan. 12:10).<sup>557</sup> Thus, the characteristics of the 144,000 remind us of the end time *maskilim* of Daniel.<sup>558</sup>

**Revelation 7: 9** After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, *clothed with white (leukas) robes*, and palms in their hands;

**Revelation 7:13** And one of the elders answered, saying unto me, *What are these which are arrayed in white (leukas) robes?* and whence came they?

**Revelation 7:14** And I said unto him, Sir, thou knowest. And he said to me, these are they which came out of *great tribulation (thlipseos tes megales)*, and have washed their robes, and made them white (*eleukanon*) in the blood of the Lamb.

**Daniel 12:1 LXX** And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be *a time of trouble (kairos thlipseos thlipsis)*, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book.

**Daniel 12:10 LXX Theo** *Many shall be purified, and made white (ekleukanthosin), and tried;* but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand.

Interestingly, some scholars have also seen a connection between the white robes (*stolai leukai*) of the martyrs in Rev. 6:9-11 and the white robes (*stolas tas leukas*) of the great multitude who pass through the great tribulation (Rev. 7:13-14).<sup>559</sup> The connection becomes stronger when we notice that both passages make reference to Daniel 12.<sup>560</sup>

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<sup>557</sup> See SDA BC7 on v. 14, 785. La Rondelle, *End-Time Prophecies*, 155-157. Beale, *Revelation*, 433-437. Bauckham, *Climax of Prophecy*, 226-228. Also, *Revelation as a Christian War Scroll*, 27. Yarbro-Collins, *Influence of Daniel*, 110-111. Aune, *Revelation*, 473-474. Maxwell, *God Cares: Daniel*, 307-308. Beale, *A NT Biblical Theology*, 210-212. Hultberg, *Messianic Exegesis in the Apocalypse*, 294-295. Blount, *Revelation*, 154-155. McNicol, *Nations in Revelation*, 24, 53. White, *EW*, 230. "He revealed to John scenes of deep and thrilling interest in the history of the church of God and brought before him the perilous conflicts which Christ's followers were to endure. John saw them passing through fiery trials, made white and tried, and, finally, victorious overcomers, gloriously saved in the kingdom of God."

<sup>558</sup> Farrer sees a thematic connection between the 144,000 /great multitude and the maskilim of Dan. 11 and 12. See Farrer, *Revelation*, 110. White says the wise of Dan. 12:10 will be numbered in the last days. See *RH, March 7, 1899 par. 9*. "Now God calls upon those who claim to believe the truth to show to the world its converting power on the heart and character, and to reveal to the world that they are of the number who are being purified, and made white, and tried." White, *1OMR*, 317. "There is a work to be done in our world, and, Brother and Sister Haskell, we must be of the number who will do this work. "Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand" (Daniel 12:10)."

<sup>559</sup> Dalrymple, *Two Witnesses in Revelation*, 134-135.

<sup>560</sup> Rev. 6:9-11 alludes to Dan. 12:6-7 and Rev. 7:13-14 alludes to Dan. 12:1, 10.





Roman seal impression (bullae) with ring seal.

### The Trumpets of Revelation 8-9 and the Danielic Theme of Judgment

The seals of Revelation 6 dealt with preliminary troubles leading up to a shorter but more terrible “great tribulation”.<sup>561</sup> This shorter but more terrible period of tribulation is the subject of the trumpets and the bowl plagues.<sup>562</sup> Because the seven trumpets come out of the seventh seal (Rev. 8:1)<sup>563</sup>, they are also connected with the sealed part of Daniel. The introductory sanctuary scene of Rev. 8:1-5 appears to allude to the moment when Michael stands up and His intercession for man comes to an end (Dan. 12:1; cf. Rev. 22:11).<sup>564</sup> The silence in heaven tells us of the solemnity of this moment because the time for God’s wrath has come (Rev. 8:1; cf. Rev. 15:5-8).<sup>565</sup> This reminds us of when Daniel stood speechless

<sup>561</sup> Ladd, *Revelation*, 98-99.

<sup>562</sup> Ladd, *Revelation*, 98, 123.

<sup>563</sup> Ladd, *Revelation*, 80, 122. Treiyyer, *Dia de Expiacion*, 498. Murphy, *Fallen is Babylon*, 231.

<sup>564</sup> E. Gane, *Trumpet After Trumpet*, 48-51, 55-56. See also E. Gane, *Heaven’s Open Door*, 97-98. White, *EW*, 279-280. U. Smith, *Daniel and Revelation*, 474-475. Moore, *Trumpets of Revelation*, 13-14, 98. Lambert, *Genuine New Light*, 43-44. Veloso, *Apocalipsis*, 133. White, *EW*, 270. “An angel with a writer’s inkhorn by his side returned from the earth and reported to Jesus that his work was done, and the saints were numbered and sealed. Then I saw Jesus, who had been ministering before the ark containing the ten commandments, throw down the censer. He raised His hands, and with a loud voice said, “It is done.” And all the angelic host laid off their crowns as Jesus made the solemn declaration, “He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still.”

<sup>565</sup> Ladd, *Revelation*, 122-123. Witherington, *Revelation* 138. Some Adventist expositors hold this view. See *SDA BC* 7, 787-788. Treiyyer, *Dia de Expiacion*, 496, 498, 500. Stefansson, *Adventist Interpretation of Revelation* 9, 60-70. Streett, *Violence in Revelation*, 98-99. White connects the opening of the book of Rev. 5 with Rev. 6:8-11; 8:1-

for about one hour after hearing Nebuchadnezzar's dream of impending judgment (Dan. 4:19).<sup>566</sup> In the OT, silence in the heavenly temple is connected with God's judgments (1 Sam. 2:9-10; Ps. 31:17; Is. 47:5; Lam. 2:10-11; Amos 8:2-3; Hab. 2:20; Zech. 2:13).<sup>567</sup> In response to the silence of the seventh seal, seven angels are given seven trumpets (Rev. 8:2). This scene is similar to the beginning of the seven last plagues where seven angels come out of the temple and are given seven golden vials full of the wrath of God (Rev. 15:1, 6-8; 16:1; 17:1; 21:9; cf. Rev. 14:14-20 where angels come out of the temple during the two harvests).<sup>568</sup> The judgments of the seven trumpets remind us of the time of trouble when Michael stands up (Dan. 12:1).<sup>569</sup> Scholars have also seen a connection between the seven trumpets of Revelation and the fall of Jericho (Jud. 7:16-22).<sup>570</sup> Some even see a structural parallel between the seven trumpets and the fall of Jericho.<sup>571</sup> The seven angels with seven trumpets remind us of the seven priests with Jubilee trumpets that marched around Jericho for six days and then on the seventh day they marched seven times around the doomed city (Josh. 6:4-6, 8, 13).<sup>572</sup> The fall of Jericho appears to be a prophetic type of the Jubilee (see the use of *yowbel* in Joshua 6). John may have used the allusion of the Fall of Jericho to connect the seven trumpets of Revelation with the eschatological Jubilee (cf. Jubilee allusions in Dan. 12:12-13).<sup>573</sup> Rev. 8:3-4 presents an angel who offers up incense with the prayers of the saints (cf. Ps. 141:2).<sup>574</sup> Scholars have connected this altar with the other altars mentioned in Revelation (Rev. 6:9-11; 9:13-14; 14:18; 16:7).<sup>575</sup> The OT connects the sound of the trumpet with a covenantal prayer of deliverance for God's people during times of war (Num. 10:9).<sup>576</sup> The altar of Rev. 8:3 is described as "the golden altar which was before (*enopion*) the throne" (cf. Lev. 16:13). This lets us know that we are "in the presence of" or "before" the throne of God in the Most Holy place of the heavenly sanctuary.<sup>577</sup> Some scholars see an allusion to the Day of Atonement in Rev. 8:2-4 (cf. Ex. 30:8-10; Lev. 16:12-13).<sup>578</sup> The parallel passage of the seven last plagues also makes an allusion to the Day of Atonement in Rev. 15:8 where "no man was able to enter into the temple, till the seven plagues of the seven angles were fulfilled" (cf. Lev 16:17 where no one is to be in the holy place during the Day of Atonement). Please note that the Day of Atonement is also alluded to in Rev. 11:1, 19; 15:8; 14:7 (cf. Dan. 8:13-14).<sup>579</sup>

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4. See 12MR, 297. "As the book was unrolled, all who looked upon it were filled with awe. There were no blanks in the book. There was space for no more writing. [Revelation 5:8-14; 6:8-11; Revelation 8:1-4, quoted.]"

<sup>566</sup> Beale, *Commentary on the NT Use of the OT*, 1111.

<sup>567</sup> Beale, *Commentary on the NT Use of the OT*, 1110.

<sup>568</sup> E. Gane, *Trumpet After Trumpet*, 35-36. Moore, *Trumpets of Revelation*, 14-17.

<sup>569</sup> Farrer sees the trumpets of Revelation as the trumpet of Michael connected with the resurrection. See Farrer, *Revelation*, 113. Koester, *Revelation*, 357.

<sup>570</sup> Paulien, *Revelation 8:7-12*, 231-232. Beale, *Commentary on the NT Use of the OT*, 1112. Ford, *Crisis! Vol.2*, 408. Davidson, *Blow the Ram's Horn in Zion*, 116-117. Stefanovic, *Revelation*, 482.

<sup>571</sup> Paulien, *Revelation 8:7-12*, 231-232. Briggs, *Temple Imagery in Revelation*, 149. De Waal, *Seven Trumpets*, 22. Valentine, *Temple Motif in Revelation*, 319-320.

<sup>572</sup> Buchanan, *Revelation*, 227, 229-230. Blount, *Revelation*, 160.

<sup>573</sup> Buchanan, *Revelation*, 229-230.

<sup>574</sup> Briggs discusses the symbolism of incense and prayers. See *Temple Imagery in Revelation*, 120-121.

<sup>575</sup> Briggs, *Temple Imagery in Revelation*, 122-132.

<sup>576</sup> Paulien, *Revelation 8:7-12*, 222. Davidson, *Blow the Ram's Horn in Zion*, 124-126.

<sup>577</sup> Veloso, *Apocalipsis*, 132-133.

<sup>578</sup> Beale, *Commentary on the NT Use of the OT*, 1111. See also Gane, *Trumpet After Trumpet*, 44-45. Anderson, *Unfolding the Revelation*, 84-86. I. Newton, *Observations on Daniel and Revelation*, 264-265. Buchanan, *Revelation*, 231-232. De Waal, *Seven Trumpets*, 89-90. Blount, *Revelation*, 162.

<sup>579</sup> Davidson, *Sanctuary Typology*, 124.

Others see an allusion to the OT Feast of the Trumpets in Rev. 8-9.<sup>580</sup> The angel standing at the altar appears to be an angelomorphic representation of Christ.<sup>581</sup> The prayers referred to in this verse appear to refer back to the prayers of the saints in the golden vials of Rev. 5:8 and to the cry of the souls under the altar in the fifth seal (Rev. 6:9-10).<sup>582</sup> Thus, these prayers are part of the judgment scene of Rev. 4-5 and they are a plea for justice and vindication from God's oppressed people in the time of the end.<sup>583</sup> In response to the prayers and incense, the angel takes the censer and fills it with fire from the altar and casts it unto the earth (Rev. 8:5; cf. Rev. 14:18). This appears to be the answer to the prayers of the saints offered up by the angel in front of the altar (Rev. 8:2-3; cf. Rev. 9:13; 14:18; 16:7) and it also appears to be the divine answer to the plea for vengeance of the fifth seal (Rev. 6:9-11).<sup>584</sup> The throwing down of the censer provokes voices, thunderings, lightnings, and an earthquake.<sup>585</sup> These storm elements are connected with the throne of God (Rev. 4:5) and with His end time judgments in the book of Revelation (Rev. 11:15, 19; 16:18, 21).<sup>586</sup> In the OT, these storm elements are connected with the Sinai theophany (Ex. 19:16, 18) and with divine judgments (Ps. 77:17-18; Is. 29:6; cf. Ps. 18:7-13).<sup>587</sup> The throwing down of the censer in Rev. 8:5 appears to mark the end of the sealing time, because the trumpets that follow affect the elements of the earth mentioned in Rev. 7:1-3.<sup>588</sup> In other words, the four winds of Revelation

<sup>580</sup> Moore, *Trumpets of Revelation*, 10. Snyder, *Combat Myth in the Apocalypse*, 207-208.

<sup>581</sup> Gundry, *Angelomorphic Christology in Revelation*, 389-390. E. Gane, *Trumpet After Trumpet*, 46-47. See SDA BC7 on v. 3, 787. Hayden, *Vision by the Tigris*, 98. De Waal, *Seven Trumpets*, 85-86. K. Matthews, *Revelation Vol. 1*, 423.

<sup>582</sup> Stefanovic, *Revelation*, 292-293. Stefanovic, *Angel at the Altar*, 86-94. Gundry, *Angelomorphic Christology in Revelation*, 490. Farrer, *Revelation*, 113. De Waal, *Seven Trumpets*, 91-92, 95, 205. Yarbro-Collins, *Crisis*, 114. Heil, *Fifth Seal as a Key to Revelation*, 232. Streett, *Violence in Revelation*, 287-289.

<sup>583</sup> Streett, *Violence in Revelation*, 107. White, *9MR*, 7. "And I saw in the right hand of Him that sat on the throne a book written within and on the backside, sealed with seven seals. And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof? And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon" (Revelation 5:1-3). There in His open hand lay the book, the roll of the history of God's providences, the prophetic history of nations and the church. Herein was contained the divine utterances, His authority, His commandments, His laws, the whole symbolic counsel of the Eternal, and the history of all ruling powers in the nations. In symbolic language was contained in that roll the influence of every nation, tongue, and people from the beginning of earth's history to its close. This roll was written within and without. John says: [Revelation 5:4, 5, 8-14; 6:8-11; Revelation 8:1-4; quoted.] White also connects the fifth seal with Rev. 8:1-4 in *20MR*, 197.

<sup>584</sup> Stefanovic, *Revelation*, 292-293. Beale, *Revelation*, 455-457. Treiyer, *Dia de Expiacion*, 498-499, 501. Ladd, *Revelation*, 124, 126. Bandy, *Prophetic Lawsuit in Revelation*, 271-275. Beasley-Murray, *Revelation*, 151. White, *15MR*, 219. "...I thought of the day when the judgment of God would be poured out upon the world, when blackness and horrible darkness would clothe the heavens as sackcloth of hair...My imagination anticipated what it must be in that period when the Lord's mighty voice shall give commission to His angels, "Go your ways, and pour out the vials of the wrath of God upon the earth" (Revelation 16:1). 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."

<sup>585</sup> Treiyer sees in Rev. 8:5 the end of the judgment. See Treiyer, *Dia de Expiacion*, 499.

<sup>586</sup> Bauckham, *Theology of Revelation*, 41-42. Beale, *Commentary on the NT Use of the OT*, 1111. Gundry, *Angelomorphic Christology in Revelation*, 390.

<sup>587</sup> Beale, *Commentary on the NT Use of the OT*, 1111.

<sup>588</sup> E. Gane, *Trumpet After Trumpet*, 56. See also E. Gane, *Heaven's Open Door*, 95. Moore, *Trumpets in Revelation*, 73-74, 99. Lackey, *Revelation*, Ch. 8. Hardinge, *Jesus in the Sanctuary*, 522.

7 have been let loose to damage the earth, the sea, and the trees because all the servants of God have been numbered and sealed. This lets us know that the four winds and the seven trumpets are synonymous with each other and will occur post-probation. The throwing down of the censor is based on the OT text of Ezek. 10:1-2, 6-7 (cf. Hab. 3:5)<sup>589</sup> and this continues the Ezekiel 9 motif that we saw in the sealing of Rev. 7.<sup>590</sup> The sounding of the trumpets (Rev. 8-9) appears to be connected with the outpouring of the bowl plagues (Rev. 15-16).<sup>591</sup> As you may recall, the introductory scene to the bowl plagues (Rev. 15:5-8) has literary and thematic connections with the introductory scene of the trumpets (Rev. 8:2-5). Both of these introductory scenes allude to the time when intercession for the sinner will come to an end (cf. Dan. 12:1). The trumpets and bowl plagues of Revelation allude to the plagues of the Exodus.<sup>592</sup> The time of trouble, such as never was since there was a nation even to that same time (Dan. 12:1), also alludes to the plagues of the Exodus (Ex. 9:18, 24; 10:6, 14; 11:6; cf. Matt. 24:21; Rev. 2:22; 7:14; 16:18).<sup>593</sup> This lets us know that the seven trumpets and the bowl plagues are post-probation events synonymous with the “time of trouble” connected to the standing up of Michael (Dan. 12:1). Please note that the blowing of trumpets in the OT is connected with the theme of the “Day of the Lord” and other eschatological judgments (Jer. 51:27; Joel 2:1, 15; Hos. 8:1; Zeph. 1:16; Zech. 9:14).<sup>594</sup> The NT also connects the sound of the trumpet with Second Coming of Jesus (Matt. 24:31; 1 Cor. 15:52; 1 Thess. 4:16).<sup>595</sup> In short, the introduction to the trumpets alludes to the moment when Michael stands up and the trumpets themselves allude to “the time of trouble” that follows the standing up of Michael (Dan. 12:1).

### Structural Parallels Between the Trumpets/Bowls and Daniel 12:1

Introduction to the Trumpets (Rev. 8:1-5)

Michael Stands Up (Dan. 12:1)

Introduction to Bowl Plagues (Rev. 15:1, 5-8)

Michael Stands Up (Dan. 12:1)

<sup>589</sup> R. Stefanovic, *Revelation*, 292. La Rondelle, *The Trumpets in Their Contexts*, 84-85. Beale, *Commentary on the NT Use of the OT*, 1111-1112. Treiyer, *Dia de Expiacion*, 499-501. Farrer, *Revelation*, 113. De Waal, *Seven Trumpets*, 88. Streett, *Violence in Revelation*, 107.

<sup>590</sup> Bandy, *Prophetic Lawsuit in Revelation*, 284-285 see footnote #182.

<sup>591</sup> White, *15MR*, 219-220. See also White, *1888*, 762. “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.” White, *15MR*, 219. “My imagination anticipated what it must be in that period when the Lord’s mighty voice shall give commission to His angels, “Go your ways, and pour out the vials of the wrath of God upon the earth” (Revelation 16:1). 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.” See also E. Gane, *Trumpet After Trumpet*, 29, 33. Thiele, *Outline Studies in Revelation*, 163-164. Bandy, *Prophetic Lawsuit in Revelation*, 257, 275-277. Lackey, *Revelation*, Ch. 8.

<sup>592</sup> See Casey, *Exodus Typology in the Book of Revelation*. Isbell, *Exodus Typology in the Apocalypse*. DeSilva, *John’s Way of Seeing Things*, 162-163, 305-308. Kio, *Exodus as a Symbol of Liberation in the Apocalypse*, 312-326. Wold, *Exodus Plagues in Revelation 16*, 249-257. Vos, *Synoptic Traditions in the Apocalypse*, 45-47. Lichtenwalter, *Exodus and Apocalypse*, 395. Campbell, “Findings, Seals, Trumpets and Bowls” *WTJ* 66.1 (2004): 85-86, 92-95. White, *GC*, 627-628. Smolarz, *Marriage in Revelation*, 38. Fredericks, *Judgment Motif in Revelation*, 196-199. Bauckham, *Theology of Revelation*, 70-72. Aune, *Revelation 6-16*, 546. Moore, *Trumpets of Revelation*, 96-97. Kistemaker, *Revelation*, 272. Wilson, *Charts on Revelation*, 82.

<sup>593</sup> Bauckham, *Climax of Prophecy*, 207.

<sup>594</sup> Stefanovic, *Revelation*, 282. E. Gane, *Trumpet After Trumpet*, 41-42. De Waal, *Seven Trumpets*, 28-29.

<sup>595</sup> E. Gane, *Trumpet After Trumpet*, 42. De Waal, *Seven Trumpets*, 29-31.

Trumpet Judgments (Rev. 8-9)	Time of Trouble (Dan. 12:1)
Bowl Judgments (Rev. 16)	Time of Trouble (Dan. 12:1)
Trumpets – Egypt Plague Motif	Time of Trouble – Egypt Plague Motif
Bowl Plagues – Egypt Plague Motif	Time of Trouble – Egypt Plague Motif

### Structural Parallels Between Joshua 6 and the Trumpets of Revelation

March in silence 6 days (Josh. 6:10)	Silence in heaven (Rev. 8:1)
Ark seen by enemies (Josh. 6:4, 6-9, 11-13)	Ark seen in heaven (Rev. 11:19)
7 priests blow Jubilee trumpets (Josh. 6:4-5, 8-9)	7 angels sound seven trumpets (Rev. 8-9; 11:15)
Great shout (Josh. 6:5, 10, 18)	Great voices (Rev. 11:15)
Jericho falls (Josh. 6:20-21)	Kingdoms of the world fall (Rev. 11:15)

### Judgment Altar Scenes in the Book of Revelation

Revelation 6:9-11	Souls under altar cry for vengeance
Revelation 8:3-4	Angel at altar offers prayers of saints
Revelation 8:5	Angel at altar casts down censer
Revelation 9:13-14	Voice from altar loosens four angels
Revelation 11:1	Angel says measure temple, altar, worshippers
Revelation 14:18	Angel from altar initiates grape harvest
Revelation 16:7	Voice from altar confirms plagues as righteous

### The Fourth Trumpet Alludes to the Cosmic Signs of the Olivet Discourse and the Sixth Seal

The fourth trumpet (Rev. 8:12) alludes to the cosmic signs of the Olivet Discourse (Matt. 24:29; Luke 21:11, 25-26; cf. Is. 13:10)<sup>596</sup> and the Sixth Seal (Rev. 6:12-13).<sup>597</sup> Some have even seen an allusion to the cosmic signs of the Olivet Discourse in all four of the first four trumpets.<sup>598</sup> The signs of the fourth trumpet are eschatological and should occur shortly before the coming of the Son of Man or the Lamb. In the OT, darkening of celestial bodies is a consistent symbol of the appearance of God in judgment (Is. 13:10; Ezek. 32:7-8; Joel 2:10; 3:15).<sup>599</sup> This seems to confirm the post-probation timing of the trumpets. The “distress” and “perplexity” of these cosmic signs appears to be so intense that men’s hearts will be failing them for fear (Rev. 8:7-12; cf. Luke 21:25-26).<sup>600</sup> This distress appears to occur immediately after

<sup>596</sup> Paulien, *Revelation 8:7-12*, 411-412. Stefanovic, *Revelation*, 301. Under Fourth Trumpet, “Jesus spoke of the darkening of the celestial bodies in connection with his second coming to the earth in judgment.” Osborne, *Revelation*, 357. Weinrich, *Ancient Commentary: Revelation*, 129. Wilson, *Warning*, 54.

<sup>597</sup> Beale, *Revelation*, 481. Paulien, *Revelation 8:7-12*, 407.

<sup>598</sup> Moore, *Trumpets of Revelation*, 45-48, 98-99. Boxall sees a connection between the cosmic signs of the sixth seal and several of the trumpets. See Boxall, *Revelation*, 117, 130. Ford, *Crisis! Vol. 1*, 121.

<sup>599</sup> Stefanovic, *Revelation*, 301-302. E. Gane, *Trumpet After Trumpet*, 125-126.

<sup>600</sup> White, *3SM*, 417. “A world is represented in the destruction of Jerusalem, and the warning given then by Christ comes sounding down the line to our time: “And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring” (Luke 21:25). Yes, they shall

the “great tribulation” predicted by Jesus (Matt. 24:21, 29; cf. Dan. 12:1).<sup>601</sup> The cosmic disturbances of the Olivet Discourse are a sign for the elect that their redemption is near (Luke 21:28).<sup>602</sup> Please remember that it is the elect of God who will be delivered from the great tribulation (Matt. 24:22; cf. Rev. 7:14) and these “elect” allude to the *maskilim* of Daniel 12:1 (see section on the Olivet Discourse).<sup>603</sup>

### **The Fifth Trumpet Alludes to the 144,000 of Revelation 7 and the *Maskilim* of Daniel 12**

At the end of the fourth trumpet John sees an angel flying through the midst of heaven proclaiming in a loud voice (*phone megale*) three “woes” (Rev. 8:13). This verse forms a parallel between the three woes and the message of Three Angels (Rev. 14:6).<sup>604</sup> Both Rev. 8:13 and Rev. 14:6 present an angel (eagle in some versions of Rev. 8:13) flying through heaven proclaiming in a “loud voice” global judgments. Rev. 8:13 is directed at the inhabitants of the earth and Rev. 14:6 is directed at, “them that dwell on the earth, and to every nation, and kindred, and tongue, and people”. Thus, the judgments of the three woes are connected to the judgments of the Three Angels (Rev. 14:9-11). The warning of the eagle after the fourth trumpet reminds us of the eagles in the Olivet Discourse (Matt. 24:28; Luke 17:37; cf. Hos. 8:1).<sup>605</sup> It is also interesting to note that in Revelation 18 there are three “woes” pronounced against

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pass their borders, and destruction will be in their track. They will engulf the ships that sail upon their broad waters, and with the burden of their living freight, they will be hurried into eternity, without time to repent. There will be calamities by land and by sea, "men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory" (verses 26, 27). In just the same manner as He ascended will He come the second time to our world. "And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh" (verse 28).--Manuscript 40, 1897." See also Beale, *Revelation*, 482.

<sup>601</sup> E. Gane, *Trumpet After Trumpet*, 126-127. Moore connects the great tribulation with the trumpets of Revelation. See *Trumpets of Revelation*, 47-48.

<sup>602</sup> White, *Ev*, 18. "The words of Jesus Christ are spoken to us living down here in the close of this earth's history. "When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." The nations are in unrest. Times of perplexity are upon us. The waves of the sea are roaring; men's hearts are failing them for fear and for expectation of those things that are coming upon the earth..." White, *PCP*, 33. "Christ is coming soon. He declared that when there would be wars and rumors of wars, when there would be famines, pestilences, and earthquakes in divers places, we might know that the time of His second appearing is near. "When these things begin to come to pass," He declared, "then look up, and lift up your heads; for your redemption draweth nigh."

<sup>603</sup> White, *RH*, *November 22, 1892 par. 6*. "We are to realize that the judgments of God are about to fall upon the earth, and we should most earnestly present before the people the warning that the Lord has commissioned us to give: "For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be." "Men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." ..."

<sup>604</sup> Stefanovic, *Revelation*, 305. White, 1888, 485. "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."

<sup>605</sup> Beasley-Murray, *Revelation*, 159. De Waal, *Seven Trumpets*, 78.



the the great city Babylon (Rev. 18:10, 16, 19). The fifth trumpet is the first of the three “woes” (Rev. 9:12).<sup>606</sup> A star falls from heaven and opens the abyss, letting loose a demonic army of locusts (Rev. 9:1-3). These locusts do not harm the grass or the trees but only those men who have not the seal of God on their foreheads (Rev. 9:4). This is a reference to the sealing of the Revelation 7 and this lets us know that we are in a post-sealing period.<sup>607</sup> In other words the sealed people of Rev. 9:4 are the 144,000.<sup>608</sup> Rev. 7:14 tells us that the 144,000 will come out of great tribulation (cf. Dan. 12:1; Matt. 24:21). Therefore, the fifth trumpet appears to be connected with the “great tribulation” and the destructive four winds of Rev. 7:1-3. The 144,000 of the fifth trumpet remind us of the end time *maskilim* who will be delivered from an unprecedented time of trouble (Dan. 12:1). *Apollyon* and his demonic army are allowed to torment those men who refuse to receive the seal of God on their foreheads (Rev. 9:5-11).<sup>609</sup> Some scholars have identified the fallen star of the fifth trumpet or *Apollyon* with Satan.<sup>610</sup> Those who are “tormented” by the locusts are apparently the same group who will drink the wine of the wrath of God because they have received the mark of the beast on their hand or their forehead (Rev. 14:9-11). Please note that the trumpets are connected to the seal of God (Rev. 9:4; cf. the use of earth, sea, trees in Rev. 7:1-3 and Rev. 8:7-9)<sup>611</sup> and the bowl plagues are connected to the mark of the Beast (Rev. 16:2). Furthermore, the seven trumpets are directed against “those who dwell on the earth” (Rev. 6:10; 8:13; 13:8, 14; 17:2, 8).<sup>612</sup> The earth dwellers are the ones who wonder after the beast and oppress God’s faithful people.<sup>613</sup> The third bowl plague appears to connect the earth dwellers with the wrath of God against those who have persecuted His people (Rev. 16:4-7; cf. Rev. 6:10). Both the sealing and the enforcement of the mark transpire simultaneously during the time of the end just before the close of probation (Rev. 8:2-5; 15:5-8; cf. Rev. 22:11). The judgments of the “woes” and the seven last plagues

<sup>606</sup> For a history of the SDA interpretation of Rev. 9 see Stafansson, *Adventist Interpretation of Revelation 9*.

<sup>607</sup> E. Gane, *Trumpet After Trumpet*, 146-147. Moore, *Trumpets of Revelation*, 10, 100. Lambert, *Genuine New Light*, 60. Ladd, *Revelation*, 131-132. Murphy, *Fallen is Babylon*, 242. Streett, *Violence in Revelation*, 119.

<sup>608</sup> Lackey, *Revelation*, Ch. 8. Istrate, *Sealing the Slaves*, 138-139.

<sup>609</sup> White, *RH, September 17, 1901 par. 8 & 9*. “In this age a more than common contempt is shown to God. Men have reached a point in insolence and disobedience which shows that their cup of iniquity is almost full. Many have well-nigh passed the boundary of mercy. Soon God will show that He is indeed the living God. He will say to the angels, “No longer combat Satan in his efforts to destroy. Let him work out his malignity upon the children of disobedience; for the cup of their iniquity is full. They have advanced from one degree of wickedness to another, adding daily to their lawlessness. I will no longer interfere to prevent the destroyer from doing his work.” This time is right upon us. The Spirit of God is being withdrawn from the earth. When the angel of mercy folds her wings and departs, Satan will do the evil deeds he has long wished to do. Storm and tempest, war and bloodshed,—in these things he delights, and thus he gathers in his harvest. And so completely will men be deceived by him that they will declare that these calamities are the result of the desecration of the first day of the week. From the pulpits of the popular churches will be heard the statement that the world is being punished because Sunday is not honored as it should be. And it will require no great stretch of imagination for men to believe this. They are guided by the enemy, and therefore they reach conclusions which are entirely false.”

<sup>610</sup> Stefanovic, *Revelation*, 306, 308-309, 311-312. E. Gane, *Trumpet After Trumpet*, 137-138. Moore, *Trumpets of Revelation*, 54-61. Wilson, *Warning*, 68-72.

<sup>611</sup> For a discussion on this issue see Paulien, *Seals and Trumpets: Some Current Discussions*, 196-197. De Waal, *Seven Trumpets*, 123.

<sup>612</sup> Stefanovic, *Revelation*, 284, 304-305.

<sup>613</sup> Bandy, *Prophetic Lawsuit in Revelation*, 278-281. Minear, *I Saw a New Earth*, 261-262. De Waal, *Seven Trumpets*, 118.

will fall upon men because they have refused God's seal and have accepted the mark of the Beast in its place.<sup>614</sup>

### The Inhabitants of the Earth of the Sixth Trumpet Allude to the Wicked of Daniel 12:10

The sixth trumpet presents the second woe against the earth dwellers (Rev. 9:13-21) and this "woe" appears to originate from the angel in front of the golden altar (Rev. 9:13; cf. Rev 8:2-5; 14:18; 16:7).<sup>615</sup> Apparently, the sixth trumpet is a response to the prayers of the saints (Rev. 8:3-4) and the cry for vengeance of the fifth seal (Rev. 6:9-11).<sup>616</sup> The altar of Rev. 9:13 is described as, "the golden altar which is before God". This parallels the description of the altar from Rev. 8:3 (cf. Lev. 16:13), "the golden altar which was before the throne". The fact that the four horns of the altar are mentioned appears to continue the Day of Atonement theme we saw in Rev. 8:3-4 (cf. Lev. 16:18). In the OT the corners of the altar are connected with the end time vengeance/deliverance of God (Zech 9:15). In later visions, we will again see judgments against the wicked coming from the altar (Rev. 14:18; 16:7).<sup>617</sup> The fact that the altar is mentioned in the third bowl plague (Rev. 16:7) appears to connect the trumpets with the bowl plagues. The sixth trumpet mentions the four angels bound in the great river Euphrates (Rev. 9:14). This alludes to the Fall of Babylon in the prophecy of Isaiah and points forward to the fall of Babylon in Revelation 16:12-19:4. When the sixth trumpet sounds a demonic army of horsemen is released to kill "the third part of men" by fire, smoke, and brimstone (Rev. 9:15-19). The three elements of fire, smoke, and brimstone (Rev. 9:17-18) are mentioned three times and appear to be connected with the fire, smoke and brimstone of the Third Angel (Rev. 14:10-11; cf. Rev. 20:10; 21:8).<sup>618</sup> This confirms what we said earlier that the group of people who are the recipients of the trumpets are the same group that will be punished for worshipping the Beast, his image, and for receiving his mark.<sup>619</sup> At the end of the sixth trumpet we see the wicked unwilling to repent despite the severity of the end time plagues (Rev. 9:20-21). We see this same defiant behavior in the wicked of the fourth, fifth and seventh bowl plagues (Rev. 16:9, 11, 21). They refuse to repent and give glory (*auto doxan*) to God (Rev. 16:9; cf. Rev. 14:7). This defiant attitude reminds us of Belshazzar who praised the false gods and did not give glory (*auton ouk edoxasas*) to the God of heaven (Dan. 5:23 LXX). It also reminds us of the Pharaoh of Egypt who refused to acknowledge the sovereignty of God despite the plague judgments inflicted upon his kingdom (Ex. 4:21; 7:23; 8:15, 19, 32; 9:7, 12, 34, 35; 10:1; 11:10; 14:4-5, 8).<sup>620</sup> This parallel also confirms again

<sup>614</sup> Ladd, *Revelation*, 123. White, 77, 141. "More and more the world is setting at nought the claims of God. Men have become bold in transgression. The wickedness of the inhabitants of the world has almost filled up the measure of their iniquity. This earth has almost reached the place where God will permit the destroyer to work his will upon it. The substitution of the laws of men for the law of God, the exaltation, by merely human authority, of Sunday in place of the Bible Sabbath, is the last act in the drama. When this substitution becomes universal, God will reveal Himself. He will arise in His majesty to shake terribly the earth. He will come out of His place to punish the inhabitants of the world for their iniquity, and the earth shall disclose her blood and shall no more cover her slain." See also Moore, *Trumpets of Revelation*, 69.

<sup>615</sup> Moore, *Trumpets of Revelation*, 64-65.

<sup>616</sup> Beale, *Revelation*, 505-506. Treiyer, *Dia de Expiacion*, 510. Stefanovic, *Revelation*, 314, 316-317. Ladd, *Revelation*, 135. Beasley-Murray, *Revelation*, 163. Murphy, *Fallen is Babylon*, 246. Heil, *Fifth Seal as a Key to Revelation*, 233. Blount, *Revelation*, 181. Stefanovic, *Plain Revelation*, 115.

<sup>617</sup> Musvosvi, *Vegeance in the Apocalypse*, 187-189.

<sup>618</sup> Stefanovic, *Revelation*, 315.

<sup>619</sup> Yarbro-Collins, *Crisis*, 114.

<sup>620</sup> Stefanovic, *Revelation*, 478.

that the same group who receives the punishment of the trumpets is the same group that will receive the punishment of the bowl plagues. The unrepentant attitude of the wicked confirms that we are in a post-probation period. The righteous will continue to be righteous and the wicked will continue to be wicked (Rev. 22:11; cf. Dan. 12:10). In contrast to the wise who will be purified and will understand and obey the prophecies of Daniel and Revelation, the wicked will not understand or obey (Dan. 12:10). They are spiritually blind and deaf like the idols they serve (Ps. 115:4-8; 135:15-18; cf. Is. 6:9-10).<sup>621</sup> Like Belshazzar and his wise men they cannot understand the prophetic messages of God (Dan. 5:8, 15). Like the Pharisees of old, the earth dwellers kill the saints of God (Rev. 6:9-10; cf. Matt. 23:29-35). They refuse to repent because they have become hardened in their sins. The materials listed in Rev. 9:20-21 allude to Dan. 2:32-33<sup>622</sup> and Dan. 5:4, 23.<sup>623</sup> Rev. 9:20-21 also foreshadows the actions of the earth dwellers and the Harlot Babylon in the second half of Revelation (Rev. 14:8, 17:2; 18:3; 19:2). The characteristics of the wicked mentioned in Rev. 9:21 are repeated in the exclusion lists mentioned in the last part of the prophecy (Rev. 21:8; 27; 22:15).<sup>624</sup> The earth dwellers remind us of the wicked from Dan. 12:10.

**Revelation 9:20** 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 (**chrysa**), and silver (**argyra**), and brass (**chalka**), and stone (**lithina**), and of wood (**xylina**): which neither can see (**blepein**), nor hear (**akouein**), nor walk:*

**21** *Neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts.*

**Daniel 5:4 LXX** They drank wine, and *praised the gods of gold (**chrysous**), and of silver (**argyrous**), of brass (**chalkous**), of iron, of wood (**xylinous**), and of stone (**lithinous**).*

**Daniel 5:23 LXX** But hast lifted up thyself against the Lord of heaven; and they have brought the vessels of his house before thee, and thou, and thy lords, thy wives, and thy concubines, have drunk wine in them; and *thou hast praised the gods of silver (**argyrous**), and gold (**chrysous**), of brass (**chalkous**), iron, wood (**xylinous**), and stone (**lithinous**), which see (**blepousin**) not, nor hear (**akouousin**), nor know: and the God in whose hand thy breath is, and whose are all thy ways, hast thou not glorified:*

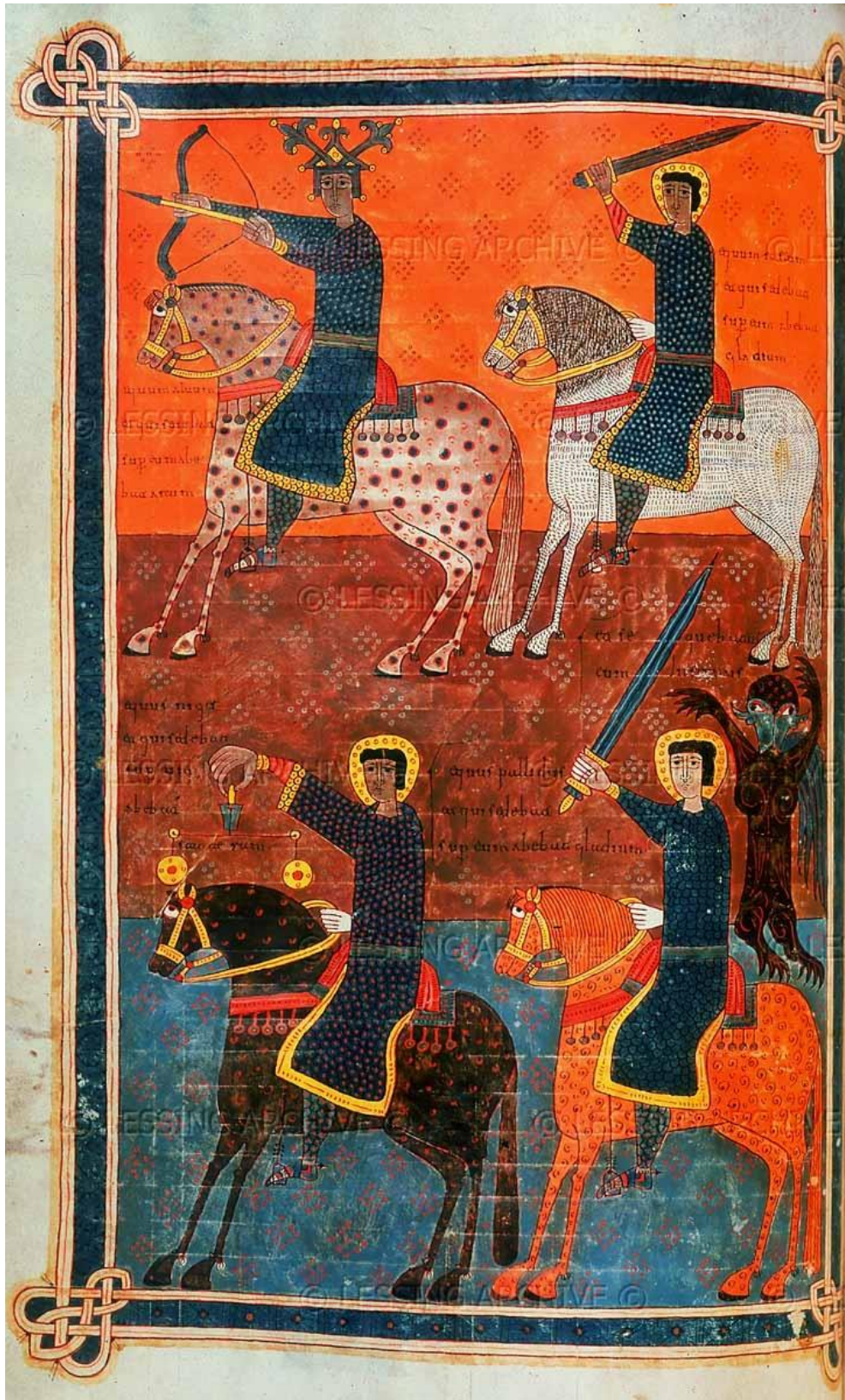
**Daniel 12:10** Many shall be purified, and made white, and tried; *but the wicked shall do wickedly: and none of the wicked shall understand;* but the wise shall understand.

<sup>621</sup> Beale, *Revelation*, 519. See also Beale, *We Become What We Worship*, 264-267. Beale, "A Retributive Taunt Against Idolatry, *Vetus Testamentum*, Vol. 41, Fasc. 3 (Jul., 1991), 257-278.

<sup>622</sup> Hamilton, *With the Clouds*, 202.

<sup>623</sup> Beale, *Revelation*, 518-519. Vos, *Synoptic Traditions in the Apocalypse*, 44. Buchanan, *Revelation*, 252-253. Moyise, *OT in Revelation*, 56. Ruiz, *Oxford Bible*, 2163. Charles, *Revelation Vol. 1*, 80.

<sup>624</sup> Stefanovic, *Revelation*, 319. R. Thomas, *Magical Motifs in Revelation*, 53.



The Four Horsemen of the Apocalypse, circa 1109 AD.

## The Danielic Call to Wisdom in Revelation 10:8-11

The second Danielic call to wisdom in the book of Revelation occurs in Rev. 10:8-11. In Revelation 10 we read about a little book that is “open” in the hand of a Mighty Angel. Please note that there are strong allusions to Daniel 12 in this chapter.<sup>625</sup> The dress of the Mighty Angel in part alludes to the description of the Divine being in Daniel (Dan. 10:6, 18; cf. Dan. 12:6-7; Rev. 1:13-15).<sup>626</sup> The “open” book in the hand of the Mighty Angel alludes to the sealed prophecy of Daniel.<sup>627</sup> There is an allusion to the oath of Dan. 12:6-7 in Rev. 10:5-7<sup>628</sup> and there is an allusion to the sealing of the prophecy of Daniel (Dan. 12:4, 9; cf. Dan. 8:26) in the sealing of the seven thunders (Rev. 10:4).<sup>629</sup> Please note that there are also several parallels between Rev. 5 and Rev. 10.<sup>630</sup> Both visions have a mighty angel (Rev. 5:2; 10:1)<sup>631</sup> who speaks in a loud voice (Rev. 5:2; 10:3), both visions use the metaphor of a lion (Rev. 5:5; 10:3), both visions talk about a book (Rev. 5:1, 7-8; 10:2, 9-10), both visions mention sealing (Rev. 5:1-2, 5; 10:4), and both visions allude to Christ. The rainbow on top of the head of the Mighty Angel in Rev. 10:1 also alludes back to the rainbow above the throne in Rev. 4:3.<sup>632</sup> Some scholars have connected the sealed book of Rev. 5 and the open book of Rev. 10 with the sealed prophecy of Daniel.<sup>633</sup> If this is true, we can see a progression of the Danielic revelation from God to Jesus (Rev. 5:7), Jesus to John (Rev. 10:8-10), and then John to all the nations (Rev. 10:11; 14:6; 18:1; cf. Rev. 1:1, 4, 11).

**Revelation 10:1** And I saw another mighty angel come down from heaven, clothed with a cloud: and a rainbow was upon his head, and *his face (prosopon) was as it were the sun (helios), and his feet as pillars of fire (pyros)*:

<sup>625</sup> Beale, *NT Use of the OT*, 1116-1117. Sims, *A Comparative Literary Study*, 111-114, 115-116.

<sup>626</sup> Beale, *NT Use of the OT*, 1116. Sims, *A Comparative Literary Study*, 112. Thiele, *Outline Studies in Revelation*, 185. Lambert, *Genuine New Light*, 80-81. Ford, *Revelation*, 158. Ladd, *Revelation*, 141. F. Fowler, *When “The” Church Rides the Beast*, 149.

<sup>627</sup> Stefanovic, *Revelation*, 327-328. Shea, *Mighty Angel in Symposium on Revelation – Book 1*, 322-323.

Bauckham, *Climax of Prophecy*, 251-253. Thiele, *Outline Studies in Revelation*, 185-186. Lambert, *Genuine new Light*, 82-83. Hamilton, *With the Clouds*, 204. Sims, *A Comparative Literary Study*, 116. Blount, *Revelation*, 187.

<sup>628</sup> Beale, *NT Use of the OT*, 1117. McGarry, *The Ambidextrous Angel*, 211-228. Hamilton, *With the Clouds*, 203-204. Murphy, *Fallen is Babylon*, 251-253. K. Matthews, *Revelation Vol. 1*, 506-507.

<sup>629</sup> Beale, *NT Use of the OT*, 1116-1117. Bauckham, *Climax of Prophecy*, 260-261. Sims, *A Comparative Literary Study*, 116. Hamilton, *With the Clouds*, 204. Ruiz, *Hearing Seeing*, 99. Buchanan, *Revelation* 256. Ladd, *Revelation*, 143. Bandy, *Prophetic Lawsuit in Revelation*, 291-293. Kistemaker, *Revelation*, 311. Murphy, *Fallen is Babylon*, 252. Blount, *Revelation*, 193.

<sup>630</sup> Gundry, *Angelomorphic Christology in Revelation*, 380-381. Morton, *One Upon the Throne*, 72. Murphy, *Fallen is Babylon*, 256-257.

<sup>631</sup> Bauckham, *Theology of Revelation*, 81.

<sup>632</sup> Gundry, *Angelomorphic Christology in Revelation*, 379.

<sup>633</sup> White, *1MR*, 47. “In the Revelation, the Lion of the tribe of Judah has opened to the students of prophecy the book of Daniel, and thus is Daniel standing in his place. He bears his testimony, that which the Lord revealed to him in vision of the great and solemn events which we must know as we stand on the very threshold of their fulfillment.” White, *TM*, 115. “It was the Lion of the tribe of Judah who unsealed the book and gave to John the revelation of what should be in these last days. Daniel stood in his lot to bear his testimony which was sealed until the time of the end, when the first angel's message should be proclaimed to our world... The book of Daniel is unsealed in the revelation to John, and carries us forward to the last scenes of this earth's history.” Hultberg, *Messianic Exegesis in the Apocalypse*, 289-292. Hamilton, *With the Clouds*, 204. Ladd, *Revelation*, 142. Blount, *Revelation*, 188-190.



**2** And he had in his hand a little book (**biblaridion**) open: and he set his right foot upon the sea, and his left foot on the earth,

**3** And cried with a loud voice (**phone**), as when a lion roareth: and when he had cried, seven thunders uttered their voices (**phonas**).

**4** And when the seven thunders had uttered their voices (**phonas**), I was about to write: and I heard a voice from heaven saying unto me, Seal (**Ephragison**) up those things which the seven thunders uttered, and write them not.

**5** And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven (**eren ten cheira autou eis ton ouranon**),

**6** And sware by him that liveth for ever and ever (**omosen en to zonti eis tous aionas ton aionon**), who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time (**chronos**) no longer:

**7** But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished (**telesthe**), as he hath declared to his servants the prophets.

**Daniel 8:26** And the vision of the evening and the morning which was told is true: *wherefore shut thou up the vision; for it shall be for many days.*

**Daniel 10:6 LXX** His body also was like the beryl, and his face (**prosopon**) as the appearance of lightning, and his eyes as lamps of fire (**pyros**), and his arms and his feet like in colour to polished brass, and the voice (**phone**) of his words like the voice (**phone**) of a multitude.

**Daniel 12:4 LXX** But thou, O Daniel, shut up the words, and seal (**sphragison**) the book (**biblion**), even to the time (**kairou**) of the end (**synteleias**): many shall run to and fro, and knowledge shall be increased.

**Daniel 12:7 LXX** And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and sware by him that liveth for ever (**ten dezian autou kai ten aristeran autou eis ton ouranon kai omosen en to zonti ton aiona oti eis**) that it shall be for a time, times, and an half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished (**syntelestheai**).

**9** And he said, Go thy way, Daniel: *for the words are closed up and sealed (**esphragismenoi**) till the time (**kairou**) of the end.*

**10** Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand.

### The Mighty Angel and the Seven Thunders

The Mighty Angel of Rev. 10 has divine characteristics and appears to be an angelomorphic presentation of Christ (Rev. 10:1-3).<sup>634</sup> Some have even seen a connection between Michael from Daniel

<sup>634</sup> White, *19MR*, 319. "The mighty Angel who instructed John was no less a personage than Jesus Christ." See also Gundry, *Angelomorphic Christology in Revelation*, 378-385, 394-396. Beale, *Revelation*, 522-525. Hoffmann, *Angelomorphic Christology and Revelation*, 77-87. Shea, *Mighty Angel*, 283-286, 289-291. Sims, *A Comparative Literary Study*, 111-113. La Rondelle, *End Time Prophecies*, 197. Anderson, *Unfolding the Revelation*, 97. Moore,



12 and the Angel of Revelation 10.<sup>635</sup> The placement of the Angel over the land and sea demonstrates His power and authority.<sup>636</sup> The Angel cries out in a loud voice (*phone megale*), like the roar of a lion and seven thunders utter their voices (Rev. 10:3). The roar of a lion appears to allude back to the Lion of the Tribe of Judah mentioned in connection with the book sealed with seven seals (Rev. 5:5).<sup>637</sup> This connects the seven thunders with the sealed scroll of Rev. 5. The roaring lion also has an OT background in Amos 3:8 where the roaring of the Lord God commands the prophet to prophesy the divine secrets.<sup>638</sup> In Revelation, a “loud voice” is connected with important angelic messages for the end time people of God (Rev. 5:2; 7:2; 8:13; 14:7, 9, 15; 18:2; 19:17).<sup>639</sup> These linguistic parallels appear to connect the seven thunders with the judgment scene of Rev. 5, the sealing of Rev. 7, the three woes of Rev. 8:13, the three angels of Rev. 14, and the mighty Angel of Rev. 18. Thunder is symbolic of God’s voice in the OT (Job 26:14; 37:5; Ps. 18:13; cf. 1 Sam. 7:10) and it is connected with His judgments in the book of Revelation (Rev. 4:5; 6:1; 8:5; 11:19; 16:18).<sup>640</sup> Like Daniel, John is commanded to seal up what the seven thunders have uttered (Rev. 10:4; cf. Dan. 8:26; 12:4, 9).<sup>641</sup> This lets us know that the seven thunders are prophetic mysteries sealed up until the time of the end.<sup>642</sup> Furthermore, since only the prophecy of Daniel was sealed up to the time of the end, the seven thunders must also be related to the prophecy of Daniel. John was told to write down everything he saw (Rev. 1:19) and the prophecy of Revelation was to be left unsealed (Rev. 22:10). Nevertheless, the portion of Revelation dealing with the seven thunders was not written down (Rev. 10:4) and therefore sealed until the time of the end. The seven thunders appear to be related to the contents of the little book Rev. 10. According to the literary connection between Rev. 10:7, 11 and Rev. 14:6, the little book of Rev. 10 is connected to the Three Angel’s Messages (this will be discussed in more detail in later sections). These parallels would also make a connection between the seven thunders and the Three Angels of Revelation 14.<sup>643</sup> The subsequent

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*Trumpets of Revelation*, 79. Koester, *Revelation*, 476. Hiner, *Angel of Revelation 10*, 106-119. Percer, *Michael in Revelation 12*, 193-197. K. Matthews, *Revelation Vol. 1*, 499-500. Brighton, *Revelation*, 274-278.

<sup>635</sup> Hiner, *Angel of Revelation 10*, 113-114. Johnson, *Revelation*, 496. Murphy, *Fallen is Babylon*, 250-251. Charles, *Revelation Vol. 1*, 71.

<sup>636</sup> Gundry, *Angelomorphic Christology in Revelation*, 381-382. Beale, *Revelation*, 529. Ladd, *Revelation*, 146. White, *19MR*, 319. Ruiz, *Oxford Bible*, 2166. Hiner, *Angel of Revelation 10*, 112.

<sup>637</sup> Gundry, *Angelomorphic Christology in Revelation*, 382.

<sup>638</sup> Hiner, *Angel of Revelation 10*, 113.

<sup>639</sup> Stefanovic, *Revelation*, 331-332. F. Fowler, *When “The” Church Rides the Beast*, 153.

<sup>640</sup> Stefanovic, *Revelation*, 328. Beale, *Revelation*, 535-536. Shea, *Mighty Angel*, 294-296. Ladd, *Revelation*, 143. Kistemaker, *Revelation*, 311. Lackey, *Revelation*, Ch. 10.

<sup>641</sup> White, *19MR*, 320. Beale, *Revelation*, 536. Shea, *Mighty Angel*, 292, 296-297. Hamilton, *With the Clouds*, 204.

<sup>642</sup> See *SDA BC* on v. 4, 797-798. Lackey, *Revelation*, Ch. 10. Koester, *Revelation*, 478. White, *19MR*, 320. “After these seven thunders uttered their voices, the instruction comes to John as to Daniel in regard to the little book: “Seal up those things which the seven thunders uttered.” These relate to future events which will be disclosed in their order... John heard the mysteries which the thunders uttered, but he was commanded not to write them.”

<sup>643</sup> White, *1MR*, 99. “John sees the little book unsealed. Then Daniel’s prophecies have their proper place in the first, second, and third angels’ messages to be given to the world. The unsealing of the little book was the message in relation to time... The special light given to John which was expressed in the seven thunders was a delineation of events which would transpire under the first and second angels’ messages. It was not best for the people to know these things, for their faith must necessarily be tested. In the order of God, most wonderful and advanced truths would be proclaimed. The first and second angels’ messages were to be proclaimed, but no further light was to be revealed before these messages had done their specific work. This is represented by the angel standing with one foot on the sea, proclaiming with a most solemn oath that time should be no longer.”

oath of the Mighty Angel presents the moment in time when the seven thunders and the little book were to be revealed to human understanding (“time shall be no more” Rev. 10:6).<sup>644</sup>

### **The Oath of the Angel and the Prophecy of Daniel**

The oath of the Angel (Rev. 10:5-7) is important and it is related to the prophecy of Daniel. The announcement that time should be no more (Rev. 10:6) alludes to the end of the 2300 day period of Daniel 8:14<sup>645</sup> and to the time when God’s people should increase in knowledge and understanding of the sealed prophecy of Daniel (the time of the end; Dan. 8:26; 12:4, 9-10).<sup>646</sup> The subsequent phrases “the mystery of God” and the “days of the voice of the seventh angel” (Rev. 10:7) help to explain the declaration of Rev. 10:6.<sup>647</sup> The end of this “time” period is connected linguistically and thematically with the “hour of His judgment is come” in Rev. 14:7 (cf. Dan. 8:14).<sup>648</sup> The declaration concerning “the mystery (*mysterion*) of God” has Danielic connotations (Rev. 10:7; cf. Dan. 2:19, 27-30, 47).<sup>649</sup> The “mystery of God” has to do with prophesied end time events as they have been revealed to God’s prophets in the OT (Rev. 10:7; cf. Amos 3:7; Acts 3:21; Rom. 16:25-26), especially the prophet Daniel (Dan. 8:26; 12:4, 9).<sup>650</sup> The word mystery (*mysterion*) appears four times in the book of Revelation (Rev. 1:20; 10:7; 17:5, 7) and it is always connected with the events of the eschaton.<sup>651</sup> The word “completed” (*telesthe*) in Rev. 10:7 alludes to the “will be completed” (*syntelesthesetai*) of Dan. 12:7 (LXX, OG).<sup>652</sup>

### **John Told to Eat, Prophecy and Measure**

The understanding of, “the mystery of God” in the time of the end is symbolized by John taking the little book and eating it. The eating of the scroll reminds us of the prophetic call of Jeremiah and Ezekiel.<sup>653</sup> The consumption of the little book is followed by a divine order to prophesy its contents and measure the temple with its worshipers (Rev. 10:8-11:1). The order to prophesy lets us know that the content of the little book is prophetic. The order to “prophesy again before many peoples, and nations, and tongues, and kings” in Rev. 10:11 alludes to Dan. 3:4, 6, 29<sup>654</sup> and tells us that the prophetic mystery

<sup>644</sup> White, *19MR*, 320. La Rondelle, *End Time Prophecies*, 198.

<sup>645</sup> Shea, *Mighty Angel*, 310-312. Anderson, *Unveiling Daniel and Revelation*, 278. Newton sees an allusion to the Day of Atonement in Rev. 10:2, see *Prophecies of Daniel*, 269-270. Thiele, *Outline Studies in Revelation*, 186. Alomia, *Daniel*, 455. White, *19 MR*, 320.

<sup>646</sup> La Rondelle, *End Time Prophecies*, 198-200. Treiyer, *Dia de Expiacion*, 520. White, *17MR*, 10. “In the Revelation the Lion of the tribe of Judah has opened to the students of prophecy the book of Daniel, and thus is Daniel standing in his place. He bears his testimony, that which the Lord revealed to him in vision of the great and solemn events which we must know as we stand on the very threshold of their fulfillment.”

<sup>647</sup> Shea, *Mighty Angel*, 312. Beale & Gladd, *Hidden But Now Revealed*, 275.

<sup>648</sup> Shea, *Mighty Angel*, 300-301.

<sup>649</sup> Beale, *Revelation*, 541-546. Buchanan, *Revelation*, 263-265. Kistemaker, *Revelation*, 314.

<sup>650</sup> R. Stefanovic, *Revelation*, 329-330, 333. Stefanovic, *Plain Revelation*, 68-69. Shea, *Mighty Angel*, 313-314. La Rondelle, *End Time Prophecies*, 201-202. Ford, *Revelation*, 163. Ladd, *Revelation*, 145. White, *TM*, 116. “Those who eat the flesh and drink the blood of the Son of God will bring from the books of Daniel and Revelation truth that is inspired by the Holy Spirit. They will start into action forces that cannot be repressed. The lips of children will be opened to proclaim the mysteries that have been hidden from the minds of men”.

<sup>651</sup> Beale & Gladd, *Hidden But Now Revealed*, 360-361. Murphy, *Fallen is Babylon*, 254.

<sup>652</sup> Beale & Gladd, *Hidden But Now Revealed*, 275.

<sup>653</sup> La Rondelle, *End Time Prophecies*, 204-207. Treiyer, *Dia de Expiacion*, 517-518.

<sup>654</sup> Beale, *Revelation*, 554-555. Hamilton, *With the Clouds*, 202. Murphy, *Fallen is Babylon*, 257.

of the little book is global in its scope (cf. Rev. 14:6; Rev. 18:1).<sup>655</sup> According to Revelation 14, this global, prophetic message has to do with the “everlasting gospel” and the hour of His judgment (Rev. 14:6-7; cf. Matt. 24:14).<sup>656</sup> Furthermore, the order to “measure” the temple and its worshippers in Rev. 11:1 lets us know that the prophetic message of the little book involves judgment (2 Kings 21:13). SDA Scholars have noted an allusion to the Day of Atonement in Rev. 11:1,<sup>657</sup> therefore the message of judgment found in the little book appears to be related to the anti-typical Day of Atonement at the end of the 2300 day prophecy alluded to in Rev. 10:6 (cf. Rev. 14:7). The message of the little book will “measure” or judge the church of God (the temple and its worshippers).<sup>658</sup> The act of measuring or judging the end-time church reminds us Belshazzar who was “numbered” and “found wanting” in the heavenly balances (Dan. 5:24-28).<sup>659</sup> The measuring of the end-time church appears to be parallel with the sealing of the 144,000 in Rev. 7:2-8.<sup>660</sup> Only those who are free of spiritual fornication and defilement will be marked with the seal of the living God (Rev. 14:1-5).

**Revelation 10:8** And the voice which I heard from heaven spake unto me again, and said, *Go and take the little book which is open in the hand of the angel which standeth upon the sea and upon the earth.*

**9** And I went unto the angel, and said unto him, *Give me the little book.* And he said unto me, *Take it, and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey.*

**10** And I took the little book out of the angel's hand, and ate it up; and it was in my mouth sweet as honey: and as soon as I had eaten it, my belly was bitter.

**11** And he said unto me, *Thou must prophesy again before many peoples, and nations, and tongues, and kings.*

**Revelation 11:1** And there was given me a reed like unto a rod: and the angel stood, saying, *Rise, and measure the temple of God, and the altar, and them that worship therein.*

<sup>655</sup> R. Stefanovic, *Revelation*, 336.

<sup>656</sup> Veloso, *Apocalipsis*, 144-145.

<sup>657</sup> See *SDA BC7* on v. 1, 800-801. Strand, *Old Testament Background to Revelation 11:1*, AUSS, Vol. 20, No. 3, 257-261. Stefanovic, *Revelation*, 343-344. Paulien, *The Facebook Commentary on Revelation: Chapter 10*. Interestingly, Bauckham sees allusions to Daniel 8:11-14 in the text of Rev. 11:1-2. See Bauckham, *Climax of Prophecy*, 266-273. Hardinge, *Jesus in the Sanctuary*, 541. K. Matthews, *Revelation Vol. 1*, 541-543. Also Farrer, *Revelation*, 138-139.

<sup>658</sup> White, *YI Aug. 25, 1886*. “The work is going on in the heavenly court. In vision on the Isle of Patmos John said: (Rev. 11:1 quoted). This solemn work is to be done upon the earth. Look and see how stands your measurement of character as compared with God’s standard of righteousness, his holy law. The worshipers are to pass under the measuring line of God. Who will bear the test?” See also White, *7BC*, 972. R. Stefanovic, *Revelation*, 343-344, 348-349. La Rondelle, *End Time Prophecies*, 216-217. Moore, *Trumpets of Revelation*, 85.

<sup>659</sup> Lambert, *Genuine New Light*, 90. White, *2OMR*, 200. “We have this matter placed in the heavenly scales and weighed, and the result is presented before us. All this ambitious exercising of the spirit to exalt self will surely be worked by satanic agencies until the persons, whatever their profession, will reveal hereditary and cultivated attributes that will place them in the very lowest scale; and when God shall weigh them in the golden scales of the heavenly sanctuary, the sentence will be passed, “Thou art weighed in the balances, and art found wanting.””

<sup>660</sup> See *SDA BC7* on v. 1, 800. R. Stefanovic, *Revelation*, 349. Park, *Regained Eden*, 284. La Rondelle, *End Time Prophecies*, 217.

Ranko Stefanovic, along with other scholars, believes that the little book of Revelation 10 is connected to the unsealed prophecy of Daniel.<sup>661</sup> Stefanovic discusses this on pages 327-328 of his Revelation commentary.

*“Some commentators have interpreted the open scroll of Revelation 10 to be the book of Daniel which was sealed to human understanding “until the end of time” (Dan. 12:4, 9)....a number of common parallels between Daniel 12 and Revelation 10 suggest a close link between the contents of the two chapters, including the oaths of the angel in Daniel 12:7 and of the strong angel in Revelation 10:5-7, respectively. This suggests the close relation of the opened little scroll to the sealed prophetic portion of Daniel with reference to the time of the end. It is disclosed to God’s end time people in Revelation 12-22:5 with the purpose of helping them prepare for the end-time events that are to take place on the earth.”*

Thus, the people of God living in the last days are instructed to “eat” and prophesy the unsealed book of Daniel and its complement in the book of Revelation (Rev. 12-22:5)<sup>662</sup>. The “eating” of the little book signifies the internalization and comprehension of the Danielic prophetic message (cf. Ez. 3:2-3; Ps. 119:103; Jer. 15:16).<sup>663</sup> In essence, you become one of the “wise” of Daniel 12:4, 10 when you “eat” and understand the contents of the little book of Revelation 10.<sup>664</sup> Like Ezekiel, the wise *maskilim* become filled with the “spirit of prophecy” and become preachers of the end time prophecies (Rev. 12:17; 14:6; 19:10; cf. Ez. 2:2; 3:12, 22, 24). God revealed the mysteries of the end time to Nebuchadnezzar and Daniel (Dan. 2:21-23, 28-30, 45, 47). The prophecy of Joel 2:28-31 also speaks of God’s end time people being filled with the Spirit so they might prophesy, dream dreams, and see visions. The ingestion of the book and the subsequent order to prophesy reminds us of John’s prophetic commission mentioned in Rev. 1:11 (“What thou seest, write in a book, and send it unto the seven churches which are in Asia”).<sup>665</sup> The

<sup>661</sup> Beale, *Revelation*, 540. “Therefore, 10:6-7 speaks of the end of the period [3 and ½ times], which is the end of history. Daniel “could not understand” this prophecy fully (cf. Dan. 12:7-8). He asked the angel **how long** it would be until the prophecy would be fulfilled (Dan. 12:6) and **how** it would be fulfilled (Dan. 12:8: its “outcome”). The angel told Daniel that he would not be able to understand these things because the full meaning of the prophecy was to be “concealed and sealed up until the end time,” when finally it would be fulfilled and all would be revealed to the “wise” (*maskilim*) living then (Dan. 12:9). Shea, *Symposium on Revelation – Book 1*, 322-323. “The special message for this time is related to the open scroll in the hand of the angel. From the various parallels between this chapter and Daniel 12 we may conclude that the scroll—now opened—is the same scroll that the prophet Daniel was told to seal up, his own book of prophecies. Thus, in the end-time a special message is to be given to the world, and that message is related directly to the prophecies of the book of Daniel, to be opened, studied, and proclaimed.” See also Paulien, *The Facebook Commentary on Revelation: Chapter 10*. Mora, *Dios Defiende*, 214-215. Bauckham, *Climax of Prophecy*, 251-253, 263-265. Anderson, *Unveiling Daniel and Revelation*, 273-274. Doukhan, *Secrets of Revelation*, 92-94. Lambert, *Genuine New Light*, 82-83. Hultberg, *Messianic Exegesis in the Apocalypse*, 232-233, 289-292. Veloso, *Apocalipsis*, 46-47, 144. SDA BC7 on v. 2, 797. Treiyer, *Dia de Expiacion*, 519-520. Hayden, *Vision By the Tigris*, 230-231. Bauckham, *Climax of Prophecy*, 251-253.

<sup>662</sup> Yarbro-Collins sees Rev. 12-22:5 as the contents of the little book. See *Combat Myth in Revelation*, 26-31.

<sup>663</sup> See SDA BC7 on v. 9, 798-799. Osborne, *Revelation*, page 403. Mounce, *Revelation*, 214. Shea, *Mighty Angel*, 318. Beale, *Can the Bible Be Inspired and Still Contain Errors?*, 3-7. Pippin, *Wisdom and Apocalyptic*, 289-290. Newton, *Prophecies of Daniel*, 271. White, *1MR*, 100. “The comprehension of truth, the glad reception of the message is represented in the eating of the little book.” Doukhan, *Secrets of Revelation*, 92-93. Lambert, *Genuine New Light*, 86-87. Treiyer, *Dia de Expiacion*, 522. Treiyer, *Apocalyptic Times*, 338. Ladd, *Revelation*, 146.

<sup>664</sup> Doukhan, *Secrets of Revelation*, 94. Interestingly, some see an allusion to the prophetic calling of Ezekiel in the work of the *masikilim* in Daniel 11-12. See Kim, *Literary Allusions in Daniel to Genesis and Ezekiel*, 219-235.

<sup>665</sup> Ruiz, *Hearing and Seeing*, 94.

call to prophesy in the last days reminds us of the promised return of Elijah the prophet (Mal. 4:5-6). His job was to turn the hearts of the children to the fathers. According to Luke 1:17, this means turning “the disobedient to the wisdom of the just; to make ready a people prepared for the Lord”. This call to be the end time “Elijah” becomes the duty of every *maskilim* who eats the book. In the NT, the gift of prophecy is connected with having prophetic knowledge and understanding prophetic mysteries (1 Cor. 13:2; cf. Rom. 16:25-26; Eph. 3:3-5). The bitterness associated with eating the little book reminds us of Jesus who shed tears of grief and sadness when He predicted the bitter punishment of the Jewish people (Matt. 23:37-38; Luke 19:41-44; 23:28-31).<sup>666</sup> It also reminds us of the bitter experience of Ezekiel and Jeremiah as they prophesied to hostile listeners (Jer. 1:8, 19; Ezek. 2:3-8; 3:7-9). The prophecy concerning “the mystery of God” will be consummated in the days when the seventh angel is about to blow his trumpet (Rev. 10:7; cf. Dan. 12:7).<sup>667</sup>

### Ellen White and the Little Book of Revelation 10

In the following Spirit of Prophecy quotes, Ellen White makes it clear that the little book that was unsealed in Revelation 10 is connected with the prophecy of Daniel. She also connects the unsealing of the book of Daniel with the prophecy of Revelation by alluding to the increase of “knowledge” found in Dan. 12:4. Furthermore, she confirms that this message, the unsealed prophecy of Daniel and its complement the Revelation, must be preached to all the inhabitants of the world.<sup>668</sup>

*“The book that was sealed was not the book of Revelation, but that portion of the prophecy of Daniel which related to the last days. The Scripture says, “But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased” (Daniel 12:4). When the book was opened, the proclamation was made, “Time shall be no longer.” (See Revelation 10:6.) The book of Daniel is now unsealed, and the revelation made by Christ to John is to come to all the inhabitants of the earth. By the increase of knowledge a people is to be prepared to stand in the latter days.” {2SM 105.1}*

*“The things revealed to Daniel were afterward complemented by the revelation made to John on the Isle of Patmos. These two books should be carefully studied. Twice Daniel inquired, How long shall it be to the end of time? [Dan. 12:8-13 quoted] It was the Lion of the tribe of Judah who unsealed the book and gave to John the revelation of what should be in these last days. Daniel stood in his lot to bear his testimony which was sealed until the time of the end, when the first angel’s message should be proclaimed to our world. These matters are of infinite importance in these last days; but while “many shall be purified, and made white, and tried,” “the wicked shall do wickedly: and none of the wicked shall understand... The book of Daniel is unsealed in the revelation to John, and carries us forward to the last scenes of this earth’s history.” {TM 114-115}*

### The Mighty Angel of Revelation 10 Points Forward to the First Angel’s Message

<sup>666</sup> Ladd, Revelation, 147.

<sup>667</sup> White, DA, 632. “There are those who claim to know the very day and hour of our Lord’s appearing. Very earnest are they in mapping out the future. But the Lord has warned them off the ground they occupy. The exact time of the second coming of the Son of man is God’s mystery.”

<sup>668</sup> White, 1MR, 99.

William Shea, in his study on Revelation 10 in the DARCOM series, astutely noted a thematic and linguistic connection between the oath of Rev. 10:5-7 and the First Angel's Message.<sup>669</sup> In both passages, the angel messengers are connected with heaven and they both speak in a loud voice (Rev. 10:1, 3; cf. 14:6-7). Both messengers give a global message (Rev. 10:2, 5; cf. Rev. 14:6). Both messengers allude to the fourth commandment (Rev. 10:6; 14:7; cf. Ex. 20:11).<sup>670</sup> The Mighty Angel alludes to the end of the 2300 days (Rev. 10:6) and the First Angel also alludes to this same time ("hour of his judgment is come" Rev. 14:7). The "mystery of God" in Rev. 10:7 may also allude to the preaching of the gospel that is explicitly mentioned in the First Angel's Message (Rev. 14:6). Uriah Smith, Richard Fredericks, Antonius Siew, Hans La Rondelle, and Jon Paulien have also made some of these same connections.<sup>671</sup>

Scholars have also noted the thematic and linguistic connections between the order to prophesy to many peoples, nations, tongues, and kings in Rev. 10:11 and the order to preach the "everlasting gospel" to every nation, kindred, tongue, and people in Rev. 14:6 (cf. Matt. 24:14).<sup>672</sup> This parallelism serves to connect the little book of Rev. 10 with the Three Angel's Messages of Rev. 14. It also connects the end time remnant who will "eat" the little book with the 144,000 who will preach the everlasting gospel of the Three Angels.<sup>673</sup> The phrase in Rev. 10:11, "peoples and nations and languages and kings" alludes to a similar phrase found six times in the prophecy of Daniel (Dan. 3:4, 7, 31; 5:19; 6:25; 7:14).<sup>674</sup>

**Revelation 10:5** *And the angel (**anggelos**) which I saw stand upon the sea and upon the earth lifted up his hand to heaven (**ouranon**),*

**6** *And sware by him that liveth for ever and ever, who created heaven (**hos ektisen ton ouranon**), and the things that therein are, and the earth (**ten gen**), and the things that therein are, and the sea (**thalassan**), and the things which are therein, that there should be time no longer:*

**7** *But in the days of the voice of the seventh angel, when he shall begin to sound, the **mystery of God** should be finished, as he hath declared (**evangelisen**) to his servants the prophets.*

<sup>669</sup> Shea, *Mighty Angel*, 300-301. "The elaboration about the Creator has links to other passages in Revelation, most notably the Creator hymn in 4:11 and the first angel's message in 14:6. The link with the former is more thematic in nature, the link with the latter is more directly lexical....an emphasis has been added upon God as Creator in the oath of Revelation, and the language used in this emphasis comes most directly from the fourth precept of the Ten Commandments." See also *SDA BC7* on v. 11, 799. Ford, *Revelation*, 160. Paulien also sees a strong connection between Rev. 14:7 and Ex. 20:11, see *Revisiting the Sabbath in the Book of Revelation, JATS*, 9-1/2 (1998): 179-186. Frey, *Sabbath in the Book of Revelation*, 236-237.

<sup>670</sup> Fowler, *Secrets of Daniel*, 72. Charles, *Revelation Vol. 1*, 71. Burrell, *Periodization in the Apocalypse*, 114-115.

<sup>671</sup> U. Smith, *Daniel and Revelation*, 520-521. "The chronology of the events of Revelation 10 is further ascertained from the fact that this angel appears to be identical with the first angel of Revelation 14. The points of identity between them are easily seen: They both have a special message to proclaim. They both utter their proclamation with a loud voice. They both use similar language, referring to the Creator as the maker of heaven and earth, the sea, and the things that are therein. And they both proclaim time, one swearing that time should be no more, and the other proclaiming that the hour of God's judgment has come." Siew, *The War Between the Two Beasts and the Two Witnesses*, 80-82. Fredericks, *Revelation 1-14: Judgment Motif*, 227-232. Paulien, *The Facebook Commentary on Revelation: Chapter 10*. Lambert, *Genuine New Light*, 84-85. La Rondelle, *End Time Prophecies*, 200-203. Lackey, *Revelation*, Ch. 10.

<sup>672</sup> Treiyer, *Dia de Expiacion*, 520.

<sup>673</sup> R. Stefanovic, *Revelation*, 336. La Rondelle, *End Time Prophecies*, 206-208. Veloso, *Apocalipsis*, 55-58.

<sup>674</sup> Kistemaker, *Revelation*, 317. Ruiz, *Oxford Bible*, 2166.



**11** And he said unto me, Thou must *prophesy* again *before many peoples (laois), and nations (ethnesin), and tongues (glossais), and kings.*

**Revelation 14:6** And I saw *another angel (angelon)* fly in the *midst of heaven (mesouranemati)*, having the *everlasting gospel to preach (evangelion aionion evangelisai)* unto them that dwell on the earth (*tes ges*), and to every nation (*ethnos*), and kindred, and tongue (*glossan*), and people (*laon*),  
**7** Saying with a loud voice, Fear God, and give glory to him; *for the hour of his judgment is come: and worship him that made heaven (ton ouranon), and earth (ten gen), and the sea (thalassan), and the fountains of waters.*

### **The Measuring of the Worshippers Connected to Daniel 12, Revelation 7, and Revelation 14**

The idea of measuring the temple and its worshippers (Rev. 11:1) also appears to be connected with the Three Angel's Messages. The "measuring" or judgment of the worshippers can be seen in the separation of true and false worshippers (Rev. 14:6-12; cf. Mal. 3:18; Rev. 3:10).<sup>675</sup> The measuring of the worshippers may also allude to the Day of Atonement when those who did not afflict themselves were to be "cut off" from among the people (Lev. 23:29).<sup>676</sup> The First Angel calls on all mankind to worship the Creator (Rev. 14:7). The Second and Third Angel call upon all mankind to avoid the idolatrous worship connected with Babylon and the Beast (Rev. 14:8-11). The separation of true and false worshippers is also implicit in the sealing message of Rev. 7 and 14. Rev. 7 tells us only true Israelites will be given the protective seal (Rev. 7:1-8; cf. Rev. 9:4). As we saw before, idolaters are excluded from the list of the sealed. Rev. 14 tells us only pure "virgins" and those who remain clear of the defiling fornication of the Harlot and the Beast will be sealed with God's name (Rev. 14:1-5; cf. Rev 3:12; 15:2-4). The prophecy of Daniel presents a similar end time scenario. In the time of the end, the King of the North sets up an abomination or an idolatrous form of worship (Dan. 11:38-39, 45; 12:11). The wicked succumb to this idolatry whereas the wise (*maskilim*) resist this false worship (Dan. 12:7, 10-12). The loyal *maskilim* will be delivered by Michael because they are written in the book of the faithful (Dan. 12:1-3). They will also receive an eschatological blessing for persevering in the faith (Dan. 12:12).

All of these connections let us know that the little book in the hand of the Mighty Angel and His subsequent oath are both connected to the Three Angel's Messages. Thus, the call to wisdom in Rev. 10:8-11:1 is duodirectional.<sup>677</sup> It not only points back to the unsealed prophecy of Daniel, but it also points the reader forward to the Three Angel's Messages. This parallel connects those who "eat" the little book of Rev. 10 (the *maskilim* of the end time) with the Three Angel's Messages of Rev. 14:6-12.

### **Ellen White Saw the Sabbath as the Test of God's People in the Time of the End**

<sup>675</sup> White, *17MR*, 9. "A line of distinction is being drawn between the children of obedience and the children of disobedience, the loyal and true and the disloyal and untrue. Two great parties are developed, the worshipers of the beast and his image, and the worshipers of the true and living God."

<sup>676</sup> La Rondelle, *End Time Prophecies*, 169. Davidson, *Sanctuary Typology*, 114.

<sup>677</sup> For a good definition of duodirectional in Revelation see Mach, *Macrostructure of the Apocalypse*, 269-270.

It is interesting to note how Ellen White saw the fourth commandment as the “test” of the last days for the end time people of God.<sup>678</sup>

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

*The Sabbath will be the great test of loyalty; for it is the point of truth especially controverted. When the final test shall be brought to bear upon men, then the line of distinction will be drawn between those who serve God and those who serve him not...* {RH, April 27, 1911 par. 17}

*The third angel’s message is that which we are to present to the world. Here God has a test for us, and if we come up to the standard, we shall be a peculiar people. Whoever obeys the fourth commandment will find that a separating line is drawn between him and the world. The Sabbath is a test, not a human requirement, but God’s test. It is that which will distinguish between those who serve God and those who serve him not; and upon this point will come the last great conflict of the controversy between truth and error...* {HS 215.2}

*The messages of Revelation 14 are those by which the world is to be tested; they are the everlasting gospel, and are to be sounded everywhere.* {17MR 15.1}

### **Ellen White Connects Revelation 10 with the Three Angel’s Messages**

Interestingly, Ellen White connects the text of Revelation 10 with the Three Angels of Rev. 14.

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

*“After these seven thunders uttered their voices, the injunction comes to John as to Daniel in regard to the little book: “Seal up those things which the seven thunders uttered” (Revelation 10:4). These relate to future events which will be disclosed in their order. Daniel shall stand in his lot at the end of the days. John sees the little book unsealed. Then Daniel’s prophecies have their proper place in the first, second, and third angels’ messages to be given to the world. The unsealing of the little book was the message in relation to time.”* {1MR 99.2}

*“It was the Lion of the tribe of Judah who unsealed the book and gave to John the revelation of what should be in these last days. Daniel stood in his lot to bear his testimony which was sealed until the*

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<sup>678</sup> White, Ms78-1897 (July 28, 1897) par. 50. “The Sabbath is the test today, as Christ was the test when He was in our world in human form. The rejection of the Son of God decided the eternal destiny of the Jews. So will the rejection of God’s holy memorial decide the fate of Christians.”

***time of the end, when the first angel's message should be proclaimed to our world. These matters are of infinite importance in these last days; but while "many shall be purified, and made white, and tried," "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. The book of Daniel is unsealed in the revelation to John, and carries us forward to the last scenes of this earth's history.***  
{TM 115}

### **The Theme of the *Maskilim* in Revelation 11**

Revelation 11 begins by describing the end time measuring of the temple and its worshippers (Rev. 11:1). This was discussed in greater detail in the previous section. The next two verses of Rev. 11 strongly allude to the 3½ times of persecution connected with the *maskilim* of the Middle Ages (Rev. 11:2-3; cf. Dan. 7:25; 12:7; Luke 21:24).<sup>679</sup> In these verses we are told that the "holy city" will be tread under foot by the Gentiles for 42 months and we are told that the two witnesses will prophesy clothed in sackcloth for 1260 days. The trampling of the holy city alludes to the trampling of Jerusalem during the times of the Gentiles<sup>680</sup> and to the trampling activities of the Little Horn in Daniel 7 and 8 (Luke 21:24; cf. Dan. 7:7, 19, 23, 25; 8:10, 13).<sup>681</sup> Thus, the "holy city" is a symbol of the Christian church of the Middle Ages that was persecuted from 538 AD to 1798 AD.<sup>682</sup> This "holy city" can also be identified with the *maskilim* of the Middle Ages (Dan. 7:25; 8:13; 11:33-35). Later on in the book of Revelation, the faithful remnant are described as the bride of the Lamb and identified with the New Jerusalem (Rev. 19:7-8; 21:2). The prophecy of Daniel also identifies the holy mountain of Jerusalem as a symbol for the end time covenant community (Dan. 11:44-45). Interestingly, the wicked inhabitants of the earth in the book of Revelation are also connected with a city, the great city Babylon (Rev. 11:8-13; 14:8; 16:12, 19-21; 17:1-19:4). The wicked earth dwellers in the book of Revelation remind us of those who do wickedly against the covenant in the book of Daniel (Dan. 11:30, 32; 12:10). At the end of the passage about the two witnesses (Rev. 11:3-13) we have another allusion to the *maskilim*. The two witnesses are killed at the end of their testimony in the great city (Rev. 11:7-10). After 3½ days they are resurrected and taken up to heaven in the presence of their enemies (Rev. 11:11-12). Although the two witnesses represent the witness of the OT and the NT,<sup>683</sup> the fact that they are vindicated and glorified seems to allude to the vindication and glorification of the *maskilim* in the prophecy of Daniel (Dan. 7:18, 22, 27; 12:1-3). Ellen White encouraged a careful, verse by verse study of Rev. 11 in connection with Rev. 18.<sup>684</sup> It appears that

<sup>679</sup> R. Stefanovic, *Revelation*, 346-347, 350-351. La Rondelle, *End Time Prophecies*, 217-219. Charles, *Revelation Vol. 1*, 72.

<sup>680</sup> Vos, *Synoptic Traditions in the Apocalypse*, 120-125.

<sup>681</sup> R. Stefanovic, *Revelation*, 345, 350-351. La Rondelle, *End Time Prophecies*, 217-221. Paulien, *Facebook Commentary on Revelation 11*, 5-6, 10. Ford, *Abomination in Eschatology*, 281. Penley, *Revelation and the Synoptics*, 192-213. Kistemaker, *Revelation*, 327. Murphy, *Fallen is Babylon*, 259.

<sup>682</sup> R. Stefanovic, *Revelation*, 350. La Rondelle, *End Time Prophecies*, 218. Paulien, *Facebook Commentary on Revelation 11*, 6. White, *SP*, 188-189.

<sup>683</sup> R. Stefanovic, *Revelation*, 352. La Rondelle, *End Time Prophecies*, 223-225. White, *SP*, 188-189. Mueller, "The Two Witnesses of Revelation 11", *JATS*, 30-45.

<sup>684</sup> White, *21MR*, 91. "Let all who would understand the meaning of these things read the eleventh chapter of Revelation. Read every verse, and learn the things that are yet to take place in the cities. Read also the scenes portrayed in the eighteenth chapter of the same book."

the “great city” of Rev. 11 is a type of the great city Babylon in Rev. 17-18.<sup>685</sup> In fact there are numerous parallels between the passage of Rev. 11:2-14 and the eschatological passages of Revelation. Thus, this entire passage appears to serve as a prophetic type of the events and characters of the time of the end in the prophecy of Revelation.

### Parallels Between Revelation 11:2-14 and Eschatological Passages of Revelation

#### The City of Revelation 11

Holy city trampled underfoot 42 months  
 Called the Great City  
 Spiritually Sodom and Egypt  
 Where Lord was crucified  
 Two witnesses prophesy  
 Rejects message of two witnesses  
 Abyss beast kills witnesses  
 Two witnesses lie dead in streets  
 Earthdwellers rejoice over death of witnesses  
 Great earthquake affects great city  
 Two Witnesses resurrected  
 Great voice from heaven calls up witnesses  
 7000 die in earthquake  
 A remnant of the city repents  
 Remnant fear and give God glory  
 Two witnesses allude to *maskilim*  
 Wicked called earthdwellers

#### Sea Beast/Babylon the Great

Makes war against saints for 42 months  
 Called Babylon the Great  
 Full of devils, foul spirits, unclean birds  
 Drunk with blood of saints  
 Remnant has spirit of prophecy  
 Rejects message of 3 Angels  
 Land beast kills saints  
 Blood of prophets/saints found in Babylon  
 Inhabitants of earth drunk with her wine  
 Mighty earthquake affects Babylon  
 Saints killed by Beast resurrected  
 Great voice from heaven calls out “my people”  
 Cities of the nations fall in earthquake  
 A remnant comes out of Babylon  
 Remnant fear God and give Him glory  
 Remnant alludes to *maskilim*  
 Wicked called earthdwellers

#### The Seventh Trumpet of Revelation 11 and the Danielic Theme of Judgment

According to Rev. 10:7, the “mystery of God” will be fulfilled in the days of the voice of the seventh angel. The seventh trumpet appears to be the third woe (Rev. 11:14).<sup>686</sup> Scholars have noted that the actual events of the seventh trumpet are revealed in Rev. 11:15-19.<sup>687</sup> These verses describe the moment when Christ will receive His kingdom (Rev. 11:15-17) and begin to carry out the executive phase of the judgment (Rev. 11:18-19). These passages allude to the coronation of one like the Son of Man in Dan. 7:13-14, 22, 27 (cf. Dan. 2:44-45) and the Standing up of Michael as Liberator/Judge of His people (Dan.

<sup>685</sup> Were, *The Woman and the Beast*, 177-178.

<sup>686</sup> Beale, *Revelation*, 610. Stefanovic, *Revelation*, 361.

<sup>687</sup> Beale, *Revelation*, 609-610. Contra Siew who believes the seventh trumpet is described in the seven last plagues of Rev. 15-16. See *Two Witnesses*, 115-122.

12:1-3).<sup>688</sup> Matt. 24:30-31 describes the coming of the Son of Man in similar terms (cf. Matt 13:41-43). The “great voices“ from heaven of Rev. 11:15 point forward to the “great voice” of Rev. 16:17 that proclaims, “it is done”. The first and second woes also begin with a declaration from heaven (Rev. 8:13; 9:13-14).<sup>689</sup> The wrath (*orge*) of God against the wicked in Rev. 11:18 anticipates the wrath of God against the worshippers of the Beast and against the Great City Babylon (Rev. 14:10; 16:19; 19:15; cf. Dan. 8:18; 11:36, 45; 12:1).<sup>690</sup> The time of the dead that “they should be judged (*kriithenai*)” makes a verbal link to other key judgment scenes (Rev. 6:10; 16:5, 8; 18:20; 19:2; cf. Rev. 19:11). These include the fifth seal<sup>691</sup>, the seven last plagues, and the judgment of the Great Whore. In the OT, the judgment of the dead at the end of history is described in Dan. 12:2 (cf. Matt. 25:31-32; Rev. 20:12-13).<sup>692</sup> Rev. 11:19 describes the eschatological opening of the most holy place and the revealing of the Ark of the Covenant (cf. Rev. 3:7-8). This verse alludes to the Day of Atonement<sup>693</sup> and it uses the language of the Sinai theophany and the OT Day of the Lord to describe this event (cf. Rev. 4:5; 8:5; 15:5-8; 16:18, 21). The opening of the most holy place is repeated again in several key judgment scenes (Rev. 14:15, 17-18; 15:5-6; 19:11). This includes the scene of the two harvests, the seven last plagues, and the Rider on the white horse of Rev. 19. The purpose of Rev. 11:19 is to inform the reader that the judgment of God is based upon the terms of the covenant law.<sup>694</sup> In the OT the law of the covenant was deposited in the Ark of the Covenant and it was kept in the most holy place of the temple (1 Kings 8:6, 9, 21; 2 Chron. 5:10; 6:11; Heb. 9:4).<sup>695</sup> The opening of the temple and the appearance of the ark remind the reader that the loyal will be rewarded and the disloyal will be punished.<sup>696</sup> In the OT, the end time judgments of God are connected with changing or breaking the covenant law (Ps. 119:126; Is. 24:4-5; Dan. 7:11, 25-26).<sup>697</sup> In

<sup>688</sup> White, *YRP*, 160. “The number of His subjects is made up; “the kingdom and dominion, and the greatness of the kingdom under the whole heaven” (Daniel 7:27), is about to be given to the heirs of salvation, and Jesus is to reign as King of kings and Lord of lords.” White, *EW*, 36. “I saw that the anger of the nations, the wrath of God, and the time to judge the dead were separate and distinct, one following the other, also that Michael had not stood up, and that the time of trouble, such as never was, had not yet commenced. The nations are now getting angry, but when our High Priest has finished His work in the sanctuary, He will stand up, put on the garments of vengeance, and then the seven last plagues will be poured out.” See also Beale, *Revelation*, 611, 615. La Rondelle, *End Time Prophecies*, 235. Hamilton, *With the Clouds*, 209. Greidanus, *Preaching Christ From Daniel*, 228. U. Smith, *Daniel and Revelation*, 302-303. Buchanan, *Revelation*, 300-301. Moore, *Trumpets of Revelation*, 91-93. Hayden, *Vision By the Tigris*, 209-210. Kistemaker, *Revelation*, 342-343. Blount, *Revelation*, 220. K. Matthews, *Revelation Vol. 1*, 583. McCready-Price, *The Greatest Prophet*, 143. Hieke, *Daniel 7 in Revelation*, 60.

<sup>689</sup> Beale, *Revelation*, 611.

<sup>690</sup> Beale, *Revelation*, 616. La Rondelle, *End Time Prophecies*, 234-235. De Waal, *Seven Trumpets*, 73-74.

<sup>691</sup> Heil, *Fifth Seal as a Key to Revelation*, 235.

<sup>692</sup> Beale, *Revelation*, 615.

<sup>693</sup> Gallusz, *Throne Motif in Revelation*, 254. U. Smith, *Daniel and Revelation*, 546-547. White, *GC*, 433-434.

Davidson, *Sanctuary Typology*, 113-114, 124. Bacchiocchi, *Fall Festivals*, 196-197. Valentine, *Temple Motif in Revelation*, 213.

<sup>694</sup> Gallusz, *Throne Motif in Revelation*, 258-259. See *SDA BC7* on v. 19, 806. Veloso, *Doctrine of the Sanctuary in Revelation*, 405-406. Ladd, *Revelation*, 207. Neall, *Character in the Apocalypse*, 207-208. Graves, *Seven Messages and Vassal Treaties*, 201-202.

<sup>695</sup> Valentine, *Temple Motif in Revelation*, 29-30.

<sup>696</sup> Gallusz, *Throne Motif in Revelation*, 259-261.

<sup>697</sup> White, *GC*, 657. “At the coming of Christ the wicked are blotted from the face of the whole earth--consumed with the spirit of His mouth and destroyed by the brightness of His glory. Christ takes His people to the City of God, and the earth is emptied of its inhabitants. “Behold, the Lord maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof.” “The land shall be utterly emptied, and utterly spoiled: for the Lord hath spoken this word.” “Because they have transgressed the laws, changed the

the book of Revelation, the remnant are described as commandment keepers (Rev. 12:17; 14:12; cf. Rev. 22:14). The reward of the righteous is portrayed in Rev. 21-22 and the reward of the wicked is described in Rev. 15-16, 19-20. The opening of the most holy place also reminds the reader that we are living in the antitypical Day of Atonement or the hour of His judgment (Dan. 8:14; Rev. 14:7).<sup>698</sup> Repentance is expedient because probation will soon close (Rev. 22:11-12; cf. Dan. 12:1; Rev. 8:5; 15:5-8). The storm elements mentioned in Rev. 11:19 are repeated in the seventh bowl plague (Rev. 16:18-21; cf. Rev. 4:5; 8:5).



John was told to “measure” the temple, the altar, and its worshippers, but not the court for it was given unto the Gentiles (Revelation 11:1).

### The Theme of the *Maskilim* in Revelation 12

Revelation 12 begins by presenting the vision of the woman clothed with the sun, standing on the moon, and having a crown of 12 stars on her head (Rev. 12:1). In the OT and in the NT, a pure, undefiled woman represents those who are faithful to the covenant of God (Isa. 54:5-6; Jer. 3:20; Ezek. 16:8-14; Hos. 1-3; Amos 5:2; 2 Cor. 11:2; Eph. 5:25-32).<sup>699</sup> This reminds us of the *maskilim* who are described as a pure and faithful group (Dan. 11:35; 12:10). The book of Revelation also uses the symbol of a pure woman to represent the faithful people of God (Rev. 12:1; 14:4-5; 19:7-8; 22:17). These chaste women stand in contrast to the harlot women presented in the Revelation (Rev. 2:20-23; Rev. 14:8; 17:1-6; 18:3; 19:2). In the scriptures fornication is a symbol of covenant unfaithfulness (Isa. 1:21; Jer. 3:1; 4:30; Eze.

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ordinance, broken the everlasting covenant. Therefore hath the curse devoured the earth, and they that dwell therein are desolate: therefore the inhabitants of the earth are burned." Isaiah 24:1, 3, 5, 6." White, *PK*, 537. "The Bible, and the Bible only, gives a correct view of these things. Here are revealed the great final scenes in the history of our world, events that already are casting their shadows before, the sound of their approach causing the earth to tremble and men's hearts to fail them for fear. "Behold, the Lord maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof; . . . because they have transgressed the laws, changed the ordinance, broken the everlasting covenant. Therefore hath the curse devoured the earth, and they that dwell therein are desolate." Isaiah 24:1-6."

<sup>698</sup> Paulsen, *Sanctuary and Judgment*, 292-293. Treiyer, *Dia de Expiacion*, 452. Hardinge, *Jesus in the Sanctuary*, 198.

<sup>699</sup> R. Stefanovic, *Revelation*, 386. Paulien, *Facebook Commentary on Revelation 12*, 2.



16:26-29; 23:3-30; Hos. 3-4; Mic 1:7; James 4:4).<sup>700</sup> Next, the prophecy of Revelation 12 presents a red, seven-headed dragon with 10 horns and 7 crowns that pulls down 1/3 of the stars from heaven (Rev. 12:2-3). This dragon alludes to the fourth beast of Daniel 7 and the Little Horn of Daniel 8 (Dan. 7:7-8, 20; 8:10, 13).<sup>701</sup> The dragon is said to persecute the woman for 1260 days and 3½ times (Rev. 12:6, 11, 13-16). This period of persecution alludes to the persecution of the *maskilim* of the Middle Ages in the prophecy of Daniel (Dan. 7:25; 11:33-35; 12:7).<sup>702</sup> Revelation 12:7 presents Michael as the divine warrior and protector of the saints.<sup>703</sup> Michael is identified as an angelomorphic representation of Christ (Rev. 12:10)<sup>704</sup> and He also alludes to the divine warrior and liberator of the *maskilim* found in the prophecy of Daniel (Dan. 10:13, 21; 12:1; cf. Jude 1:9).<sup>705</sup> The water from the serpent's mouth that comes against the woman like a "flood" can symbolize armies (Dan. 11:10, 22, 26, 40) that were sent to destroy the woman.<sup>706</sup> The persecution of the Church during the Middle Ages was cut short when the earth opened her mouth to help the woman (Rev. 12:16; cf. Dan. 11:34; Matt. 24:22).<sup>707</sup> Revelation 12 ends with a description of the faithful, end time people of God (Rev. 12:17). In the OT, the word remnant is associated with those who survive the judgments of God because they are loyal to the covenant (Isa 10:20-22; 11:11-12, 16; Jer. 23:3; 31:7; Mic. 2:12; Zeph. 3:13).<sup>708</sup> Rev. 12:17 describes the remnant (*loipon*) as the "seed" or the offspring of the pure woman. This implies that the remnant are also pure and undefiled like their "mother". The 144,000 and all those who enter into the New Jerusalem are described in similar terms (Rev. 14:4-5; 19:8; 21:7-8, 27, 22:14-15; cf. Rev. 2:24-26). The *maskilim* of Daniel are also described as a pure, undefiled group (Dan. 11:35; 12:10). The remnant are described as faithful, commandment keepers during the end time "wrath" and "war" of the dragon (Rev. 12:17; cf. Rev. 14:12; 22:14). Like the *maskilim* in the prophecy of Daniel, the remnant are fiercely loyal to the covenant (Dan. 11:31-35; 12:10-12). Finally, the remnant are said to possess the testimony of Jesus Christ which is really the spirit of prophecy (Rev. 12:17, 19:10). Thus the remnant possess the gift of prophetic understanding (cf. Joel 2:28-29).<sup>709</sup> This characteristic of the remnant reminds us of the end time *maskilim* in the prophecy of Daniel that also have the gift of prophetic understanding (Dan. 12:4, 10).

### Excursus on the 3½ Times, the 42 Months, and the 1260 Days

The book of Revelation mentions the 3½ times or a variant thereof in five different places (Rev. 11:2, 3; 12:6, 14; 13:5). These five periods are synonymous and they all allude to the 3½ times of Dan. 7:25

<sup>700</sup> R. Stefanovic, *Revelation*, 512. Paulien, *Facebook Commentary on Revelation 12*, 2.

<sup>701</sup> Beale, *Revelation*, 633-637. Ruiz, *Oxford Bible*, 2168. Percer, *Michael in Revelation 12*, 163. K. Matthews, *Revelation Vol. 2*, 635-638. Hieke, *Daniel 7 in Revelation*, 52-53.

<sup>702</sup> R. Stefanovic, *Revelation*, 392, 400. La Rondelle, *End Time Prophecies*, 238-262. White, *GC*, 54-55. Paulien, *Facebook Commentary on Revelation 10*, 20-28. Charles, *Revelation Vol. 1*, 81. Hieke, *Daniel 7 in Revelation*, 64.

<sup>703</sup> Percer, *Michael in Revelation 12*, 170-171.

<sup>704</sup> Paulien, *Facebook Commentary on Revelation 12*, 10. Gundry, *Angelomorphic Christology in Revelation*, 378. Tonstad, *Saving God's Reputation*, 80-85. K. Matthews, *Revelation Vol. 2*, 648-650. Grabiner, *Hymns in the Apocalypse*, 211-219

<sup>705</sup> R. Stefanovic, *Revelation*, 393-394. Beale, *Revelation*, 651-652. Paulien, *Facebook Commentary on Revelation 12*, 9-10. Tonstad, *Saving God's Reputation*, 81-84. Percer, *Michael in Revelation 12*, 112-114, 173-174. Siew, *Two Witnesses*, 137-138.

<sup>706</sup> K. Matthews, *Revelation Vol. 2*, 661.

<sup>707</sup> U. Smith, *Daniel and Revelation*, 379. McCready-Price, *The Greatest Prophet*, 135.

<sup>708</sup> R. Stefanovic, *Revelation*, 401.

<sup>709</sup> R. Stefanovic, *Revelation*, 402. White, *LLM*, 33.

and Dan. 12:7.<sup>710</sup> These periods should be understood in a symbolic manner and they should be interpreted using the day for a year principle of interpretation (Num. 14:34; Ezek. 4:6).<sup>711</sup> Why does John make a repeated mention of these times? The 3½ times of Revelation appear to serve as a literary marker or device to inform the reader which epoch of Daniel is in mind in a certain text. The prophecy of Daniel 11-12 concerning the Roman power is divided into two general eras, before the time of the end (Dan. 11:20-11:35) and during the time of the end (Dan. 11:36-12:13). In both eras the Roman power blasphemes God and persecutes God's people (see the section on the *maskilim* of the Middle Ages and the time of the end). The 3½ times of both Daniel and Revelation are consistently connected to the Middle Ages. Therefore the 3½ times in the book of Revelation serve as literary markers to let the reader know that a certain passage is connected with the Middle Ages and not the time of the end.<sup>712</sup> The time of the end begins after the 3½ times (Dan. 12:7; cf. Rev. 12:6, 14).<sup>713</sup>



A home of the persecuted Waldensians in the Piedmont Valley of Northern Italy.

### The Danielic Call to Wisdom in Revelation 13:9

The third Danielic call to wisdom and understanding in the Apocalypse of John is Rev. 13:9. This call is related to the end time idolatry of the beast (Rev. 13:8) and also uses the “hearing formula” found in the message to the seven churches (Rev. 2:7, 11, 17, 29; 3:6, 13, 22)<sup>714</sup> and the blessing of Rev. 1:3.

**Revelation 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.*

**9** *If any man have an ear, let him hear.*

<sup>710</sup> Paulien notes that Rev. 10-13 contain numerous allusions to Daniel thus strengthening the case that the five references to the 1260 days in Revelation are synonymous with the 3½ times of Daniel. See *The 1260 Days in the Book of Revelation*, 422. Johnsson, *End-Time Victory*, 18. Treiyer, *Dia de Expiacion*, 329.

<sup>711</sup> Paulien, *The 1260 Days in Revelation*, 419-430.

<sup>712</sup> Paulien, *The 1260 Days in the Book of Revelation*, 424-430.

<sup>713</sup> Veloso, *Apocalipsis*, 31-33. Nunez, *Daniel*, 170-171, 174. Hayden, *Vision By the Tigris*, 231-233.

<sup>714</sup> Beale, *We Become What We Worship*, 254. Vos, *Synoptic Tradition in the Apocalypse*, 71-75. Tipvarakoon, *Deception in Revelation*, 145-149.

## Revelation 13:1-10 Makes Multiple Allusions to the Book of Daniel

The call to wisdom in Revelation 13:9 is connected with the worship of the Sea Beast in the time of the end.<sup>715</sup> The use of the “hearing” formula lets us know that the text of Rev 13:1-8 is cryptic and requires divine wisdom in order to fully understand its meaning.<sup>716</sup> There are several phrases and key words in Revelation 13:1-10 that make allusions to Daniel 3, 6, 7, 8, and 12.<sup>717</sup> The description of the Sea Beast makes several allusions to the text of Daniel 7:1-7.<sup>718</sup> In fact, many scholars believe the Sea Beast is John’s description of the Little Horn power of Daniel 7.<sup>719</sup> The description of the Sea Beast as a blasphemous power that attacks the sanctuary and makes war with the saints for 42 months also makes strong allusions to the Little Horn of Daniel 7:21, 25 and the Little Horn of Daniel 8:10-13 (cf. the King of the North in Dan. 11:33-35).<sup>720</sup> The use of the phrase, “authority over every tribe and people and tongue and nation was given to him And all who dwell upon the earth will worship him” alludes to the stories of Daniel 3 and 6.<sup>721</sup> The bestowal of world power upon the beast (Rev. 13:7) alludes to the King of the North (Dan. 11:36-37) who exalts himself and does as he pleases.<sup>722</sup> The fact that all the world wonders after the beast and the statement who can make war with the beast (Rev. 13:3-4) may allude to Dan. 11:42-43 where the King of the North conquers the world and the kingdoms of earth shall be at his steps (follow behind, submit).<sup>723</sup> There are a handful of expositors that see in the worship of the beast an allusion to the prophecy of the setting up of the abomination by the King of the North in Daniel 11 and 12.<sup>724</sup> Revelation 13:8 also makes a strong allusion to the time of the end and the book mentioned in Daniel 12:1.<sup>725</sup> The hearing formula of Revelation 13:9 alludes to the end time wisdom of the wise in

<sup>715</sup> Were, *The Woman and the Beast*, 39.

<sup>716</sup> Gnatkowski, *Implied Reader in Revelation*, 56-57.

<sup>717</sup> Beale, *Use of Daniel in the Revelation*, 229-239. Fekkes, *Isaiah in Revelation*, 82-85. La Rondelle, *Babylon in Symposium on Revelation Book 2*, 165-166. Beale, *NT Use of the OT*, 1127-1129. Yarbro-Collins, *Influence of Daniel*, 107-109. Moyise, *Does the Author of Revelation Misappropriate the Scriptures?* 10-11 and *The Use of the OT in Revelation*, 52-54. Patterson, *Daniel 7*, 259-260. Bauckham, *Climax of Prophecy*, 424-425. Dalrymple, *Two Witnesses in Revelation*, 188-204. Tipvarakankoon, *Deception in Revelation*, 110-123. J. Ford, “The Antichrist”, *AUSS*, Autumn, 1995, No. 2, 207-209. Hieke, *Daniel 7 in Revelation*, 53-55.

<sup>718</sup> Wong, “The Beast From the Sea in Revelation 13”, *Bibliotheca Sacra* 160 (July-September 2003): 337-48. Dunn, *Son of Man in the NT*, 536. Siew, *The War Between the Two Beasts and the Two Witnesses*, 173-174, 250-252. Kovar, *The Remnant and God’s Commandments*, 123-124. Hamilton, *With the Clouds*, 212-214. Greidanus, *Preaching Christ From Daniel*, 231-232. Z. Stefanovic, *Daniel*, 38-39. Buchanan, *Revelation*, 339-340, 351, 354. Bandy, *Prophetic Lawsuit in Revelation*, 308-309. Witherington, *Revelation* 181. Ruiz, *Oxford Bible*, 2169. Murphy, *Fallen is Babylon*, 298-300. Charles, *Revelation Vol. 1*, 72.

<sup>719</sup> U. Smith, *Daniel and Revelation*, 564-567. Steinmann, *Daniel*, 372. Wilson, *Charts on Revelation*, 87. K. Matthews, *Revelation Vol. 2*, 678-679.

<sup>720</sup> Beale, *NT Use of OT*, 1128-1129. U. Smith, *Daniel and Revelation*, 569. Yarbro-Collins, *Combat Myth*, 161-163. Nunez, *Daniel*, 142-144. Paulien, *Facebook Commentary on Revelation 13*. Dalrymple, *Two Witnesses in Revelation*, 188-204. Hamilton, *With the Clouds*, 209. Z. Stefanovic, *Daniel*, 39. Johnsson, *End-Time Victory*, 10-11. F. Fowler, *When “The” Church Rides the Beast*, 105. Stefanovic, *Plain Revelation*, 153-155.

<sup>721</sup> Gregory, *Babylon in Revelation*, 146-148. Van Henten, *Daniel 3 and 6*, 156. Hultberg, *Messianic Exegesis in the Apocalypse*, 280. Penley, *Revelation and the Synoptics*, 238-240, 248.

<sup>722</sup> Cottrell, *Expository Notes on Daniel 11*, 88-95.

<sup>723</sup> Ford, *Daniel*, 275. H. Treiyer, *Daniel*, 157, 164-165.

<sup>724</sup> F. Fowler, *When “The” Church Rides the Beast*, 101, 133.

<sup>725</sup> Gregory, *Babylon in Revelation*, 147. Beale, *Revelation*, 701-702. Hamilton, *With the Clouds*, 202. F. Fowler, *When “The” Church Rides the Beast*, 113.

Daniel 12:4, 10 (cf. Matt. 24:15). Finally, as mentioned earlier in this paper, the “patience” (*hypomone*) of Rev. 13:10 makes an allusion to the end time endurance (*hypomenon*) of Daniel 12:12.<sup>726</sup>

Because the description of the Sea Beast makes several allusions to the prophecy of Daniel, the call to wisdom in Rev. 13:9 points the reader back to that prophecy in order to understand the symbolic nature of Revelation 13:1-10. The visions of Daniel 8, 10-12 describe the end time attack of the Little Horn/King of the North against the covenant community and the worship of the covenant God (Dan. 8:10-13; 11:36-12:13).<sup>727</sup> The prophecy of Daniel 11-12 informs us that in the time of the end, the King of the North will take away the regular worship of God and replace it with an “abomination” (Dan. 11:36-39, 45; 12:11).<sup>728</sup> All who refuse to worship “the abomination” will be liberated by Michael because they are written in the book (Dan. 12:1). The earth dwellers in Rev. 13:8 are not written in the book of life because they worship the Beast (Rev. 13:8). It is also implicit that the 144,000 are written in the book of life because they refuse to worship the Beast (Rev. 15:2; cf. Rev. 14:4-5). Daniel 12:4, 10 tell us that only the wise will understand end time prophecy (cf. Matt. 24:15). In the OT having ears to hear is connected with understanding prophecy (Isa. 29:9-12; 42:18-20; Jer. 5:21). Daniel also predicts that the “wise” living in the time of the end will remain loyal to the covenant despite the persecution of the King of the North (Dan. 11:41, 44; 12:7, 10-12). Daniel states that a blessing will be pronounced on all who endure until the end (Dan. 12:12). Therefore, the reader of Revelation 13:1-8 is encouraged to interpret the text in the context of the prophecy of Daniel that speaks of the time of the end. Just as the “wise” of Daniel 12 will remain faithful during the final time of apostasy and persecution, so the saints of God who will live during the time of the worship of the Sea Beast also need to remain faithful to God and His covenant.<sup>729</sup> This idea of enduring in obedience to the covenant during a time of persecution is confirmed by the statement in Rev. 13:10, “Here is the patience and the faith of the saints” (cf. Rev. 14:12).<sup>730</sup>

### Revelation 13:9 Alludes to the Blessing of Revelation 1:3

The use of the hearing formula<sup>731</sup> in Rev. 13:9 points us back to the hearers of Rev. 1:3. As you may recall, the blessing of Rev. 1:3 ends with the statement “for the time (*kairos*) is near”. This time has

<sup>726</sup> Beale, *Use of Daniel*, 300-301.

<sup>727</sup> Nunez, *Daniel*, 141-144.

<sup>728</sup> Nunez, *Daniel*, 180-181. For recent SDA work on the “*hatamid*” and the abomination, see Probstle, *Truth and Terror*, 231. Gane, *Judgment as Covenant*, JATS 8/1-2 (1997), 11. Also Gane, *Who’s Afraid of the Judgment?*, 39. Z. Stefanovic, *Daniel*, 303. Nunez, *The Usage and Meaning of Tamid in the OT*, 99-100. Nunez, *El Continuo*, Ministerio Adventista.

<sup>729</sup> White, *19MR*, 182. “[Revelation 13:4-8, quoted.] “If any man have ears to hear, let him hear.” This warning is given to every son and daughter of Adam; and it is repeated over and over again.” Beale, *Use of Daniel*, 300.

<sup>730</sup> Montgomery, *Daniel*, 477. Gohl, *The False Christ*, 85. Campbell, “Findings, Seals, Trumpets and Bowls” *WTJ* 66.1 (Spring 2004): 91. See also Enroth, *Hearing Formula in Revelation*, 606-607. Pfandl, *Identifying Marks of the End Time Remnant in Revelation*, 150-153.

<sup>731</sup> White, *YRP*, 362. “The words, “He that hath an ear, let him hear what the Spirit saith unto the churches” are repeated after these promises, weighty with importance to the children of God. It is for our eternal interest to know and understand what the Spirit saith unto the churches, and we should search carefully for light and knowledge that we may not be in ignorance of what God has commanded and promised in His precious Word. We have souls to be saved or lost, and with the greatest earnestness we should inquire, “What shall I do in order to obtain eternal life?” At the best, life is but short, and it is necessary that we should live this short life in harmony

judicial connotations and it is connected with the Second Coming (Rev. 22:7) and the close of probation (Rev. 22:10-11). The word *kairos* is also used to translate the Danielic phrase, “the time of the end” (*‘eth qets*) in the Greek translation of Daniel (Dan. 8:17; 11:36, 40; 12:4, 9 LXX). One of the purposes of the hearing formula in Rev. 13:9 is to let the reader know that the eschatological hour of testing or the Danielic time of the end referred to in Rev. 1:3 has finally come (cf. Rev. 3:10). In other words the time of the Beast is the critical, decisive moment of history. It is imperative that the reader of Rev. 13:1-9 read, hear (understand), and obey the words of the prophecy especially during the time of the Beast. The blessing of Rev. 1:3 is especially applicable to those who will live during the eschatological reign of the Beast. Furthermore, we found that the blessing of Rev. 1:3 echoes the abomination warning of Matt. 24:15 (see section on Rev. 1:3). Thus, there is a thematic link between the end time abomination crisis of Matt. 24:15 and the end time worship of the Beast crisis of Rev. 13:9.<sup>732</sup> According to the prophecy of Daniel, it is the *maskilim* who will understand prophecy (Dan. 12:4, 10) and receive a special blessing if they remain faithful to the covenant during the abomination crisis of the end times (Dan. 12:10-12).

**Revelation 1:3** Blessed is he that readeth, and *they that hear (akouontes) the words of this prophecy, and keep those things which are written therein: for the time is at hand.*

**Revelation 13:9** If any man have an ear, let him hear (*akousato*).

### The Call to Endure in Revelation 13:10 Alludes to Daniel 12:12 and the Olivet Discourse

We are told in the prophecy of Daniel 12:12 that the wise will wait or endure (*hypomenon* LXX) in their covenant loyalty during the final persecution by the King of the North. The idea of end time endurance (*hypomene*) is found in the Olivet Discourse (Matt. 24:13),<sup>733</sup> in Rev. 13:10<sup>734</sup>, and Rev. 14:12.<sup>735</sup> Please note that Luke, in his synoptic gospel, changes the verbal form *hypomene* to the noun form *hypomone*. This becomes significant as John the Revelator also uses *hypomone*. At the end of this period of endurance, a special blessing (*makarios*, Dan. 12:12 LXX) will be pronounced on all those who remain faithful. The end time blessing of Dan. 12:12 reminds us of the blessing (*makarioi*) pronounced on those who are faithful to God and His covenant during the apostasy connected with the Beast (Rev. 14:9-13).<sup>736</sup>

**Daniel 12:12 LXX** *Blessed (Makarios) is he that waiteth (hypomenon), and cometh to the thousand three hundred and five and thirty days.*

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with the law of God, which is the law of the universe. We must have ears to hear, and hearts to understand, what the Spirit saith unto the churches.”

<sup>732</sup> Ford, *Crisis! Vol. 1*, 120.

<sup>733</sup> Yarbro-Collins, *Influence of Daniel*, 111.

<sup>734</sup> Rodriguez, *Future Glory*, 112-113. Neall, *Character in the Apocalypse*, 90-92. Beale, *Use of Daniel*, 300.

<sup>735</sup> Ford, *Abomination in Eschatology*, 284.

<sup>736</sup> White, *WLF*, 19. “The Israel of God stood with their eyes fixed upwards, listening to the words as they came from the mouth of Jehovah, and rolled through the earth like peals of loudest thunder! It was awfully solemn... And when the never ending blessing was pronounced on those who had honored God, in keeping His Sabbath holy, there was a mighty shout of victory over the Beast, and over his Image.”



**Matt. 24:13** But he that shall endure (*hypomeinas*) unto the end, the same shall be saved. (cf. Mark 13:13)

**Luke 21:19** In your patience (*hypomone*) possess ye your souls.

**Revelation 13:10** He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword. *Here is the patience (hypomone) and the faith of the saints.*

**Revelation 14:12** *Here is the patience (hypomone) of the saints:* here are they that keep the commandments of God, and the faith of Jesus.

**13** And I heard a voice from heaven saying unto me, Write, *Blessed (Makarioi) are the dead which die in the Lord from henceforth:* Yea, saith the Spirit, that they may rest from their labours; and their works do follow them.



A seven-headed leopard-like beast, Apocalypse 13, Beatus Escorial, circa 950 AD.



## The Danielic Call to Wisdom in Revelation 13:18

The fourth Danielic call to wisdom in the book of Revelation can be found in Rev. 13:18. Just like the first half of Revelation 13, the second half of this chapter is also filled with allusions to the prophecy of Daniel.<sup>737</sup> The Land Beast described in verses 11 and 12 alludes to the beast of Daniel 7.<sup>738</sup> The worship (*proskunesosin*) of the Sea Beast alludes to the worship (*proskuneite*) of the golden image of Dan. 3:5, 6 LXX<sup>739</sup> and to the setting up of the abomination in the time of the end (Dan. 11:36-39, 45; 12:11).<sup>740</sup> The use of deception by the Land Beast (Rev. 13:14; cf. 19:20) alludes to the deceitful character of the “King” mentioned in Dan. 8:25; 11:30, 32, 34;<sup>741</sup> (see also *palaiosai* in Dan. 7:25 LXX). The “speaking” of the image of the Beast alludes to Daniel 7:25<sup>742</sup> and 11:36, and the accompanying death decree for those who will not worship the image of the beast (Rev. 13:15) alludes to the story of Daniel 3:6, 11, 15.<sup>743</sup> Please note, that Daniel 3 has a great influence on the background of Rev. 13:11-18.<sup>744</sup> The death decree mentioned in Rev. 13:15 may also allude to the religious death threat mentioned in Dan. 11:44.<sup>745</sup> The enforcement of the mark of the Beast upon all the inhabitants of the earth (Rev. 13:16) also alludes to the story of Daniel 3<sup>746</sup> and to the prophecy of the setting up of the abomination (Dan. 11:36-39, 45; 12:11). The image of the Beast alludes to Daniel 3<sup>747</sup> and to the abomination of desolation motif.<sup>748</sup> The use of

<sup>737</sup> Beale, *Use of Daniel in Revelation*, 240-248. Gregory, *Babylon in Revelation*, 146-148. Aune, *Revelation*, 761. Beale, *NT Use of the OT*, 1129-1130. Yarbro-Collins, *Influence of Daniel*, 107-109.

<sup>738</sup> Beale, *NT Use of OT*, 1129. Buchanan, *Revelation*, 359.

<sup>739</sup> U. Smith, *Daniel and Revelation*, 584. Van Henten, *Daniel 3 and 6*, 155. Moyise, *OT in Revelation*, 48. Tipvarakankoon, *Deception in Revelation*, 182-189. Osborne, *Revelation*, 514. Alomia, *Daniel*, 104. Were, *Principles of Interpretation*, 64. White, *GCDB, March 7, 1899, par. 5*, “The church worship the image of the beast, and receive his mark, even as the inhabitants of Babylon worshiped the golden image which Nebuchadnezzar set up in the Plain of Dura.” White, *7BC*, 976. “History will be repeated. False religion will be exalted. The first day of the week, a common working day, possessing no sanctity whatever, will be set up as was the image at Babylon. All nations and tongues and peoples will be commanded to worship this spurious sabbath.” White, *Ms78-1897 (July 28, 1897) par. 40*. “So it will be again. Seventh-day Adventists will fight the battle over the seventh day Sabbath. The authorities in the United States <and in other countries> will rise up in their pride and power and make laws to restrict religious liberty, as the authorities in this country are doing. They will assume the right that is God’s alone, and like Nebuchadnezzar, will think they can force the conscience, which God only can control. Even now they are making a beginning which they will continue to carry forward till they reach a boundary over which they cannot step. God will interpose in behalf of His loyal, commandment-keeping people.”

<sup>740</sup> Ruiz, *Ezekiel in the Apocalypse*, 211 (footnote). Whitcomb, *Daniel*, 153.

<sup>741</sup> Beale, *NT Use of the OT*, 1129.

<sup>742</sup> Beale, *Use of Daniel*, 243.

<sup>743</sup> La Rondelle, *Babylon in Symposium on Revelation Book 2*, 173-174. Yarbro-Collins, *Influence of Daniel*, 106-107. Van Henten, *Daniel 3 and 6*, 156. Lehmann, *Remnant in Revelation*, 103. Buchanan, *Revelation*, 364-365. Charles, *Revelation Vol. 1*, 81. Blount, *Revelation*, 258. Cotro, *Up From Sea and Earth*, 256-257.

<sup>744</sup> Stefanovic, *Revelation*, 439. Gregory, *Babylon in Revelation*, 146-147. Ford, “Bend Not, Budge Not, Burn Not”, *The Ministry*, April 1974, Vol. 47, No. 4, 40-42. Pfandl, *Seer of Babylon*, 37, 57. Van Henten, *Dragon Myth*, 198. Kistemaker, *Revelation*, 392. Hamilton, *With the Clouds*, 211-212. Z. Stefanovic, *Daniel*, 37. La Rondelle, *Babylon: Anti-Christian Empire*, 173-174. Were, *Certainty of Third Angel’s Message*, 138-139. Samaan, *Faith in the Face of Fire*, 169-170. Liu, *Image of the Beast*, 107-110.

<sup>745</sup> See comments on the Hebrew word *charam* (utterly to make away) (*anathematisai* LXX). Ford, *Daniel*, 277.

<sup>746</sup> Osborne, *Revelation*, 516.

<sup>747</sup> Paulien, *Facebook Commentary on Revelation 13*. Hultberg, *Messianic Exegesis in the Apocalypse*, 353.

<sup>748</sup> Ford, *Abomination in Eschatology*, 283. White calls Sunday Sacredness an “idol”. See White, *Lt30a-1892 (September 6, 1892) par. 7*. “All who are on Satan’s side will unite with him in honoring the spurious sabbath, thus

economic sanctions to enforce the mark (Rev. 13:17) also alludes to the use of economic incentives by the King of the North in the time of the end (Dan. 11:39). This lets us know that the merchants of the earth are in confederation with the beasts of Rev. 13 as they help enforce the mark of the Beast through their economic embargoes (see also Rev. 18:3, 11-19). The mark of the Beast is a Satanic parody of the seal (*sphragida*) and name (*onoma*) of God (Rev. 7:2; 14:1).<sup>749</sup> Surprisingly, John does not call the mark a *sphragida* but instead uses the word *charagma* (Rev. 13:16-17), which has idolatrous connotations (Acts 17:29). This lets the reader know that the mark of the Beast is an idolatrous counterfeit of the seal and name of God mentioned in Revelation 7 and 14 (Rev 7:2; 14:1; cf. 9:4; 22:4).<sup>750</sup> Interestingly, the second half of Revelation 13 also ends with another call to wisdom (Rev. 13:18) that alludes to the prophecy of Daniel 12:10.<sup>751</sup>

**Revelation 13:18** *Here is wisdom (sophia). Let him that hath understanding (nous) count the number of the beast: for it is the number of a man (anthropou); and his number is Six hundred threescore and six (hexakosioi hexekonta hex).*

**Daniel 12:10** *Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand.*

### Allusions to Daniel in Rev 13:18

The use of the Greek words *sophia* and *nous* appear to allude to the end time wisdom mentioned in Daniel 12:10.<sup>752</sup> The end time people of God are called upon to “reckon” or “count” (*psephisato*) the number of the beast. The beast mentioned in this text is the Sea Beast and thus the text also alludes to the Beast/Little Horn of Daniel 7/Daniel 8. Some commentators have also connected the “man” (*anthropou*) of Rev. 13:18 with the antichrist power (Little Horn, King of the North) mentioned in the prophecies of Daniel 7-12 (Dan. 7:8, 20; 8:23; 11:21, 36, 40) and the “man of sin” (*anthropos*) mentioned in 2 Thess. 2:3-4.<sup>753</sup> The number 666 is distinctly Babylonian<sup>754</sup> and it also appears to allude to the dimensions of the

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paying homage to the man of sin who exalted himself above all that is called God, and thought to change times and laws. They trample upon the laws of Jehovah and frame a law to compel all to worship the false sabbath, the idol they have exalted. But the day of deliverance to God’s people is not far distant.”

<sup>749</sup> Stefanovic, *Revelation*, 434. Beasley-Murray, *Revelation*, 208.

<sup>750</sup> Beasley-Murray, *Revelation*, 218. Istrate, *Sealing the Slaves*, 198-200.

<sup>751</sup> Beale, *NT Use of OT*, 1130. Beale, *Use of Daniel*, 268-270. Osborne, *Revelation*, 519.

<sup>752</sup> Beale, *Danielic Background of Rev. 13:18, 17:9, TB 31, 1980*. Stefanovic, *Revelation*, 425. Thompson, *Maskilim in To Understand the Scriptures*, 218-219. Smalley, *Revelation*, 350. Ruiz, *Oxford Bible*, 2170. Stefanovic, *Plain Revelation*, 165.

<sup>753</sup> Jorgensen, *Investigation of 666*, 307 (footnote). Nunez, *Daniel*, 141-144. Oecumenius, *Ancient Christian Commentary: Revelation*, 211-212. Primasius, *ACC: Revelation*, 212. Schmidt, *Hippolytus of Rome*, 168, 170. “Concerning him [antichrist] all Scripture is not silent and the prophets announced beforehand his coming for the destruction of many, and the Lord has testified to these things and the apostles taught these things concerning him, and John in the Apocalypse mystically revealed his name through a number. The Lord displayed this abomination of desolation and the apostle taught that this son of the devil arrives according to the working of Satan.”...“He will kill them [saints] through the command and according to every way he will oppress them from the earth and not allow them to sell some of their own possessions nor buy from another’s things, unless one should carry on his hand the name of the beast, or one should bear his mark upon his forehead.”

<sup>754</sup> Wiklander, *An Exegetical Reading of Revelation 14:6-13*, 289. Bacchiocchi, *Endtime Issues Newsletter* 139.

image from Daniel 3:1.<sup>755</sup> The number of the Beast is also connected to the mark of the Beast (Rev. 13:17; 14:11; 15:2). The word for mark (*charagma*) has idolatrous connotations (Acts 17:29)<sup>756</sup> and some have seen in the enforcement of the mark an allusion to the setting up of the abomination of the prophecy of Daniel and the Olivet Discourse.<sup>757</sup>

### **The Call to Wisdom of Revelation 13:18 Alludes to Matthew 24:15**

The passage of Rev. 13:11-18 is set in an eschatological time frame. This fact places the Danielic call to wisdom of Rev. 13:18 in an eschatological time frame. Furthermore, this forms a parallel with the Danielic call to wisdom in the Olivet Discourse (“whoso readeth, let him understand” Matt. 24:15). Both these eschatological warnings allude to the *maskilim* of the time of the end (Matt 24:15; Rev. 13:18).<sup>758</sup> Both passages are connected to the enforcement of idolatry (Matt. 24:15; Rev. 13:11-18). Both passages are connected with events in the time of end (Matt. 24:3-31; Rev. 13:11-18). Thus, we see a parallel between the events delineated in Matt. 24:4-31 and Rev. 13:11-18. These passages explain and expand the end time prophecy of Daniel 11:36-12:13. Both Matt. 24:4-31 and Rev. 13:11-18 are a warning to the end time *maskilim* who will live during the fulfillment of these prophecies.

### **The Purpose of the Call to Wisdom in Rev. 13:18**

The purpose of the call to wisdom is to warn the end time *maskilim* about the identity and the eschatological actions of the Sea Beast mentioned in the passage of Rev. 13:1-17. This Sea Beast is also called a “man” (*anthropou*) (Rev. 13:18). Thus the “man” mentioned in this text should be synonymous with the Beast.<sup>759</sup> The call to wisdom lets the reader know that the text of Rev. 13:11-17 is cryptic and will require divine assistance in order to understand (cf. Eph. 1:17).<sup>760</sup> The allusion to Dan. 12:10 lets the reader know that the key to unlock the mystery of the text can be found in the unsealed prophecy of Daniel 8-12. We have already seen that the Sea Beast is equivalent to the Little Horn of Daniel 7 and 8. In the prophecy of Daniel, the Little Horn of Daniel 8 is called a “king” (Dan. 8:23). Later in Daniel 11 this same power is called a vile person (Dan. 11:21), the willful King (Dan. 11:36), and the King of the North (Dan. 11:40). Thus, if the Sea Beast of Rev. 13 is the Little Horn power of Daniel, the “man” of

<sup>755</sup> Iranaeus, *ACC: Revelation*, 210-211. Stefanovic, *Revelation*, 426, 439. Ford, “Bend Not, Budge Not, Burn Not”, *The Ministry*, April 1974, Vol. 47, No. 4, 40-42. Ford, *Abomination in Eschatology*, 283. Doukhan, *Secrets of Revelation*, 118. Anderson, *Unveiling Daniel and Revelation*, 306. Paulien, *Facebook Commentary on Revelation 13*. Michael, “Observations on 666 in the Old Testament”, *Bulletin of Biblical Studies*, 18, January-June 1999, 33-39.

<sup>756</sup> Paulien, *Facebook Commentary on Revelation 13*.

<sup>757</sup> Vitorinus, *ACC: Revelation*, 208. “And he himself [The beast] will cause “both slave and free to receive a mark on their foreheads or on their right hands” —namely, the number of his name—“so that no one can buy or sell unless he has the mark.” Daniel had already spoken of this destruction of people and this contempt of God and this abomination, saying, “And he will place [an image] in his temple between the mountain of the sea and the two seas,” that is, at Jerusalem, and then he will place here his golden image, just as King Nebuchadnezzar had done. And the Lord recalls this to all the churches when he speaks of the last times: “When you see the contempt of turning away spoken of by the prophet Daniel, standing in the holy place, where it ought not, let the reader understand.” See also Ford, *Daniel*, 283. McLean, *Seventieth Week*, 243. Wenham, *Rediscovery Eschatological Discourse*, 205. White, *Maranatha*, 180. Schmidt, *Hippolytus of Rome*, 168, 170.

<sup>758</sup> F. Fowler, *When “The” Church Rides the Beast*, 145.

<sup>759</sup> Tonstad writes against the Nero interpretation, see *Myth of Nero Redivivus*, *AUSS*, Vol. 46, No. 2, 175-199.

<sup>760</sup> Brighton, *Revelation*, 362.

Rev. 13:18 could very well be a reference to the “king” mentioned in Dan. 8:23; 11:21, 36, 40.<sup>761</sup> Please note that the “name” of the Sea Beast or the name of the “man” appears to be the key to identifying this power.<sup>762</sup> In the bible a name can be symbolic for the authority of a certain person or king (Ex. 5:23; Deut. 18:20, 22; 1 Sam. 25:9; 1 Chron. 21:19; 2 Chron. 33:18; Ezra 5:1; Est. 3:12; Jer. 11:21; 29:9, 16, 20; 44:16; Zec. 13:3; Matt. 21:9; 23:39; 28; 19; Acts 4:7, 18; 5:40; 9:27, 29; 16:18; James 5:10, 14). Seals are also connected with the name of important people and they are also symbolic of authority (Deut. 32:34; 1 Kings 21:8; Neh. 9:38; 10:1; Est. 3:12; 8:8, 10; Jer. 32:10-11, 14, 44; cf. Matt. 27:66). The seal or sign of God’s power as Creator and authority as covenant Redeemer is found in the fourth commandment of the Decalogue (Ex. 20:11; 31:13-18; Deut. 5:15; Ez. 20:12, 20).<sup>763</sup> The name of the Beast is represented by the mark or the number (666) of the Beast (Rev. 13:17; 14:11; 15:2).<sup>764</sup> The mark of his name and the number of his name also appears to be symbolic for the power and authority of the Beast.<sup>765</sup> Rev. 13:17 tells us no one is authorized to buy or sell unless they have the mark or number of the Beast. Furthermore, the context of Rev. 13:11-18 tells us that the issue of the mark and the number 666 will have its fulfillment in the time of the end.<sup>766</sup> Thus, the warning to have wisdom and understanding concerning the Beast and his mark/name is directed at the end time *maskilim*. Rev. 13:18 tells us that the number of the Beast is not 666 (six repeated three times), but six hundred sixty and six (*hexakosioi hexekonta hex*). Since the number 666 alludes to the dimensions of the image of Nebuchadnezzar from Daniel 3:1 (60 cubits by 6 cubits), the number 666, like the word *charagma*, has idolatrous connotations.<sup>767</sup> Thus, the idolatrous mark and the idolatrous number 666 are both symbols of

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<sup>761</sup> Nunez, *Daniel*, 141-144.

<sup>762</sup> Schmidt, *Hippolytus of Rome*, 168. “Concerning him (antichrist) all Scripture is not silent and the prophets announced beforehand his coming...John in the Apocalypse mystically revealed his name through a number.”

<sup>763</sup> Kline, *Two Tables of the Covenant*, 6-7. “As a further detail in the parallelism of external appearance it is tempting to see in the sabbath sign presented in the midst of the ten words the equivalent of the suzerain’s dynastic seal found in the midst of the obverse of the international treaty documents. Since in the case of the decalogue, the suzerain is Yahweh, there will be no representation of him on his seal. But the sabbath is declared his “sign of the covenant” (Exod. 31:13-17). By means of the sabbath, God’s image bearer, as a pledge of covenant consecration, images the pattern of the divine act of creation which proclaims God’s absolute sovereignty over man. God has stamped on world history the sign of the sabbath as his seal of ownership and authority. That is precisely what the pictures on the dynastic seals symbolize and their captions claim on behalf of the treaty gods and their representative, the suzerain.” Amorim, *Desecration and Defilement in the OT*, 208. “It has also been pointed out that the Sabbath and the Name (Yahweh) are opposed to idolatry. The Name is the power of creation, while the Sabbath is the “sign” and the commemoration of the same creation. Idolatry is the total negation of creation, because it is based on the worship of what man creates instead of worshipping the Creator of mankind.”

<sup>764</sup> F. Fowler, *When “The” Church Rides the Beast*, 143. Bacchiocchi is correct when he equates the mark and the number of the Beast. Both should symbolize the same thing. See *Endtime Issues Newsletter 139*. Istrate, *Sealing the Slaves*, 187-188.

<sup>765</sup> U. Smith, *Daniel and Revelation*, 603-604. White, *ST, March 22, 1910 par. 13*. “Each Sabbath institution, both true and false, bears the name of its author, an ineffaceable mark that shows the authority of each.”

<sup>766</sup> K. Matthews, *Revelation Vol. 2*, 717.

<sup>767</sup> Ford, *Abomination in Eschatology*, 283, 328. Harper, *Christ and Antichrist*, 76-77. F. Fowler, *When “The” Church Rides the Beast*, 146-147. Bacchiocchi, *Mark of the Beast*, Newsletter 139. “The association of the idolatrous worship of Babylon with 666, may explain why John used this number to warn against the false worship promoted by the Beast. It is important to recognize the typological correspondence between Daniel 3 and Revelation 13. As in Daniel’s time the setting up of a golden image to honor the king of Babylon was followed by the decree to worship the image (Dan 3), so in Revelation 13, the setting up of “an image in honor of the beast” (Rev 13:14; NIV), is followed by the enforcement of the worship of the Beast and of the reception of his mark and number.” Stefanovic, *Plain Revelation*, 168.

the Beast's power and authority. In the story of Daniel 3, the image functioned as a visible symbol of Nebuchadnezzar's power and authority.<sup>768</sup> All peoples, nations, and languages were required by royal decree to demonstrate their loyalty and submission to the king by bowing down and worshipping his image.<sup>769</sup> Those who failed to comply were thrown into the fiery furnace. The story of Daniel 3 serves as a type of the events connected with the King of the North in the time of the end.<sup>770</sup> In Daniel 11-12, the King of the North repeats the madness of Nebuchadnezzar by forcing everyone to worship his abominable idol (Dan. 11:31, 36-39, 45; 12:11). The abomination is a symbol of the King of the North's authority. Thus, the number 666 is a cryptic allusion to the abomination of the King of the North (Dan. 12:11).

The call to wisdom in Rev. 13:18 functions in a similar manner to the call to wisdom in Rev. 13:9.<sup>771</sup> Both of these statements point the reader to the need of studying the prophecy of Daniel in order to understand the symbolism of Revelation 13. Furthermore, the calls to wisdom in Rev. 13 call the reader to unswerving loyalty (Rev. 13:10; cf. Rev. 14:12). Just as the wise of Dan. 12:10-12 will faithfully endure the persecution connected with the abomination of Dan. 12:11, the wise reader of Rev. 13 must also endure the persecution connected with the worship of the Beast and the enforcement of his mark/number. The faith of the reader of Rev. 13 will be tested by the mark of the Beast the same way the three Hebrew worthies were tested by the image of Nebuchadnezzar.<sup>772</sup>

### **Ellen White Connects the Number 666 With Sunday Sacredness in the Time of the End**

It is interesting to note how Ellen White understood the number 666. She described seeing that it was "made up" in the time of Rev. 13:15-17. Furthermore she connects this number with the false Sabbath

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<sup>768</sup> Shea, "Daniel 3: Extrabiblical Texts and the Convocation on the Plain of Dura", *AUSS*, 1982, Vol. 20, No. 1, 29-52. Tipvarakankoon, *Deception in Revelation*, 186.

<sup>769</sup> Collins, *Daniel*, 181-182.

<sup>770</sup> Ford, "Bend Not, Budge Not, Burn Not", *The Ministry*, April 1974, Vol. 47, No. 4, 40-42. Price sees Nebuchadnezzar as a type of the desolator in Dan 8-12. Price, *Desecration and Restoration of the Temple*, 367-370.

<sup>771</sup> Enroth, *Hearing Formula in Revelation*, 605.

<sup>772</sup> Van Henten, *Daniel 3 and 6*, 156. Thiele quotes White on this issue. Thiele, *Outline Studies in Daniel*, 38. See also White, *PK*, 513. "As in the days of Shadrach, Meshach, and Abednego, so in the closing period of earth's history the Lord will work mightily in behalf of those who stand steadfastly for the right. He who walked with the Hebrew worthies in the fiery furnace will be with His followers wherever they are. His abiding presence will comfort and sustain. In the midst of the time of trouble—trouble such as has not been since there was a nation—His chosen ones will stand unmoved. Satan with all the hosts of evil cannot destroy the weakest of God's saints. Angels that excel in strength will protect them, and in their behalf Jehovah will reveal Himself as a "God of gods," able to save to the uttermost those who have put their trust in Him." White, *YI July 12, 1904*, parg. 3 & 4. "The lessons we may learn from the loyalty of the Hebrew captives toward God and his law, have a direct and vital bearing upon our experience in these last days... The vainglory and oppression seen in the course pursued by the heathen king, Nebuchadnezzar, is being and will continue to be manifested in our day. History will repeat itself. In this age the test will be on the point of Sabbath observance. The heavenly universe behold men trampling upon the law of Jehovah, making the memorial of God, the sign between him and his commandment-keeping people, a thing of naught, something to be despised, while a rival sabbath is exalted as was the great golden image in the plain of Dura..." See also Were, *Certainty of Third Angel's Message*, 138-139. Nueske, *Chiasm of Daniel and Revelation*, ebl. 1421-1695.

and the mark of the Beast. Notice she says the number 666 and the mark also belong to the “Image Beast”<sup>773</sup> or the image of the Beast.

*“I saw all that "would not receive the mark of the Beast, and of his Image, in their foreheads or in their hands," could not buy or sell. [Revelation 13:15-17.] I saw that the number (666) of the Image Beast was made up; [Revelation 13:18.] and that it was the Beast that changed the Sabbath, and the Image Beast had followed on after, and kept the Pope's, and not God's Sabbath. And all we were required to do, was to give up God's Sabbath, and keep the Pope's, and then we should have the mark of the Beast, and of his image.” {WLF 19.1}*

### The Calls to Wisdom of Revelation 13:9 and 13:18 Connected to the Third Angel

From a simple comparison of the texts, we can clearly see a strong thematic and linguistic connection between the worship of the Beast, his image, and the reception of his mark in Rev. 13 and the Third Angel’s Message of Revelation 14:9-12.<sup>774</sup> Interestingly, some also see echoes of Dan. 3 in Rev. 14:6-13.<sup>775</sup>

**Revelation 13:4** And they worshipped (*prosekynesan*) the dragon which gave power unto the beast (*to therio*): and they worshipped the beast (*prosekynesan to therion*), saying, Who is like unto the beast? who is able to make war with him?

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

**10** He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword. *Here is the patience (hypomone) and the faith (pistis) of the saints (hagion).*

**Revelation 13:12** And he exerciseth all the power of the first beast (*theriou*) before him, and causeth the earth and them which dwell therein to worship (*proskynesosin*) the first beast (*therion*), whose deadly wound was healed.

**15** And he had power to give life unto the image of the beast (*eikoni tou theriou*), that the image of the beast (*eikon tou theriou*) should both speak, and cause that as many as would not worship (*prosknesosin*) the image of the beast (*eikona tou theriou*) should be killed.

**16** And he causeth all, both small and great, rich and poor, free and bond, to receive (*dose*) a mark (*charagma*) in their right hand (*cheiros auton tes dexias*), or in their foreheads (*metopon auton*):

**17** And that no man might buy or sell, save he that had the mark (*charagma*), or the name of the beast (*onoma tou theriou*), or the number of his name (*arithmon tou onomatos*).

<sup>773</sup> White defines the “image beast” in her writings. See White, *Ms16-1884*, par. 4. “Here is the only hope of God’s people—the unerring word of Jehovah that there would be a remnant only in this trying time who would keep the word of Christ’s patience, who would not worship the beast, papal Rome, or his image (Protestants who are represented by the image beast with lamb-like pretensions but speaks as a dragon).”

<sup>774</sup> Liu, *Image of the Beast*, 154-157.

<sup>775</sup> DeSilva, *A Socio-rhetorical Interpretation*, 85-87. Treiyer, *Dia de Expiacion*, 519.



**Revelation 14:9** And the third angel followed them, saying with a loud voice, *If any man worship the beast (**therion proskynei**) and his image (**eikona**), and receive his mark (**charagma**) in his forehead (**metopou**), or in his hand (**cheira**),*

**10** The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb:

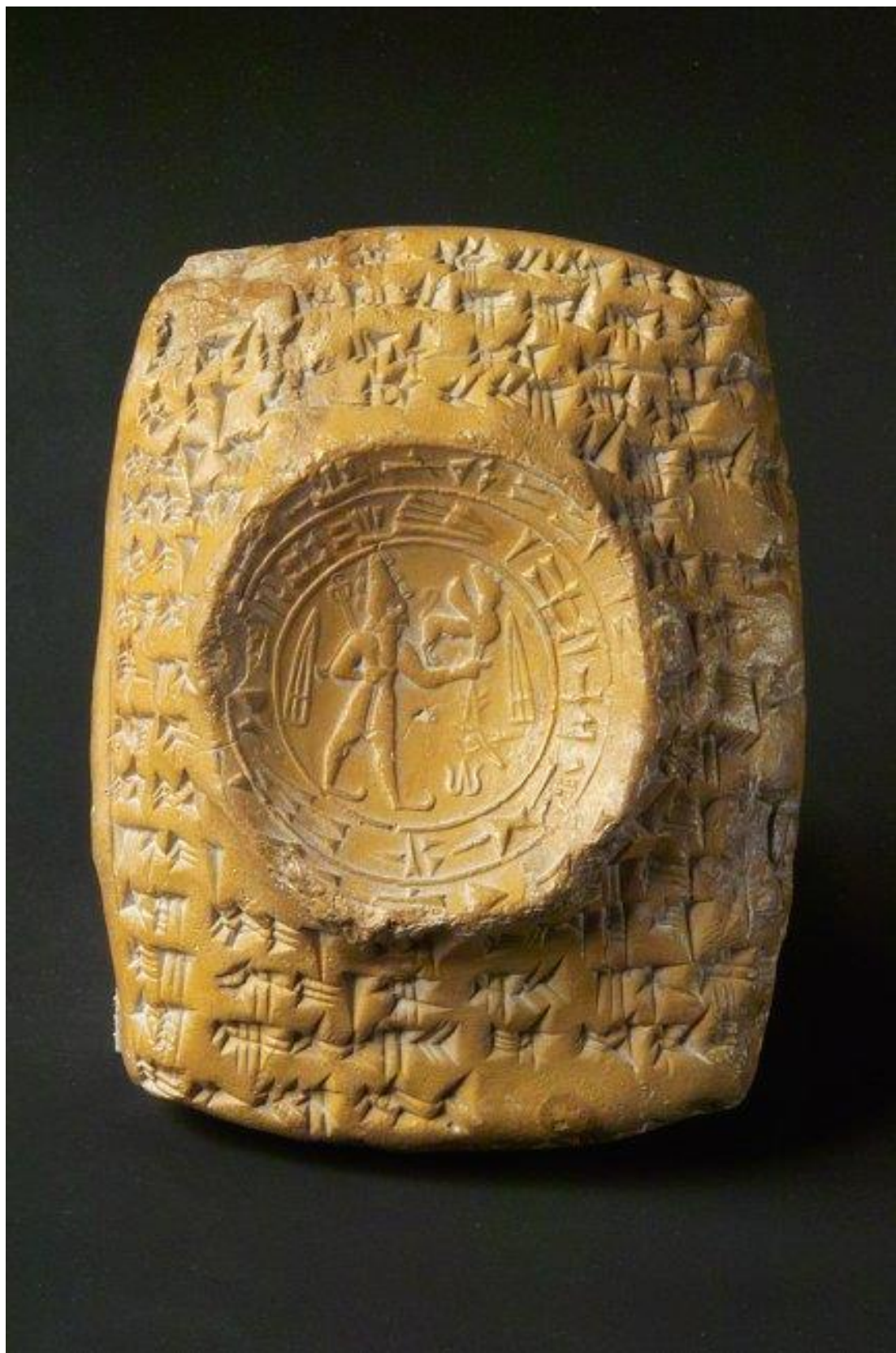
**11** And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, *who worship (**proskynountes**) the beast (**to therion**) and his image (**eikona**), and whosoever receiveth the mark of his name (**charagma tou onomatos**).*

**12** *Here is the patience (**hypomone**) of the saints (**hagion**):* here are they that keep the commandments of God, and the faith (**pistin**) of Jesus.

The literary connections between Rev. 13 and the Third Angel's Message also connect the calls to wisdom in Rev. 13:9 and 13:18 with the Third Angel. In other words the calls to wisdom not only point back to the text of Rev. 13 and the prophecy of Daniel, they also point forward to the warning of the Third Angel (Rev. 14:9-11). Thus, the calls to wisdom in Revelation 13 act as a bridge connecting the prophecy of Daniel with the Third Angel of Revelation 14. This reminds us of the call to wisdom in Rev. 10:8-11 that also connected the prophecy of Daniel and the First Angel's Message. Please note that the calls to wisdom in Rev. 13:9, 18 allude to the call to wisdom in Matt. 24:15. This connects the abomination of Matt. 24:15 with the Three Angels of Rev. 14:6-12. This concept will be explored in great detail in the section on Revelation 17 and 18.

Replica of Sumerian covenant tablets with seal in the middle.





Cuneiform covenant tablet with imprint of royal seal in the middle.

## The Danielic Call to Wisdom in Revelation 17:9

In Revelation 17:9 we find the fifth Danielic call to wisdom in the Apocalypse.<sup>776</sup> Revelation 17 is another highly symbolic chapter that acts as a complement to Revelation 13. Both chapters deal with the time of the end and the final persecution against the people of God. Both describe the apostasy and idolatry of the last days. Both chapters are also connected thematically and linguistically to the Three Angels of Revelation 14:6-11. Both passages contain a call to wisdom alluding to Daniel 12:10 (Rev. 13:18; 17:9; cf. Matt. 24:15).

## Allusions to Daniel in Revelation 17

Like the text of Revelation 13, the text of Revelation 17 is filled with allusions to Daniel.<sup>777</sup> The judgment of the Great Whore (Rev. 17:1-2) reminds us of the judgment of King Nebuchadnezzar and King Belshazzar in Daniel 4-5 and the judgment of the Little Horn/King of the North in Daniel 7 and 11-12. The theme of judgment is central to the prophecy of Daniel and this can be noted in the literary structure of Daniel.<sup>778</sup> The beast mentioned in 17:3 alludes to the Little Horn of Daniel 7.<sup>779</sup> The blasphemous names on the Beast of Rev. 17:3 remind us of the blasphemous names on the Sea Beast of Revelation 13:1.<sup>780</sup> It also alludes to the blasphemous end time King of the North from Daniel 11:36-39 (cf. Dan. 7:25; 8:11-13; 11:45; 12:11; 2 Thess. 2:3-4). This appears to connect the Beast of Rev. 17 with the King of the North. The name, “Babylon the Great” (Rev. 17:5) alludes to Dan. 4:30.<sup>781</sup> The use of the word abominations (*bdelygmaton*) in Rev. 17:4, 5 alludes to the abomination (*bdelygma*) of desolation in Dan. 11:31, 12:11, and Matt. 24:15 (cf. Mark 13:14).<sup>782</sup> This allusion will be discussed in great detail in the next section. The act of the Harlot making the nations drunk with her wine of fornication and abominations alludes to the story of Belshazzar in Daniel 5.<sup>783</sup> The golden apparel and jewels of the Harlot appear to allude to the precious items mentioned in Daniel 11:38.<sup>784</sup> The name written on the forehead of the Harlot (Mystery, Babylon the Great) also alludes to Dan. 2:18-30 and 4:30.<sup>785</sup> The fact that the resurrected Beast of Rev. 17:8, 11 is going to perdition (*apoleian*) alludes to the destruction (*apoleto/apolesai*) of the beast in Daniel 7:11, 26 (cf. son of perdition or *apoleias* in 2 Thess. 2:3).<sup>786</sup> Rev. 17:7-9 makes some key allusions to Daniel 7 and 12. This will also be discussed in great detail later on.

<sup>776</sup> Gnatkowski, *Implied Reader in Revelation*, 57-58.

<sup>777</sup> Beale, *Use of Daniel*, 249-267. Gregory, *Babylon in Revelation*, 148-151. Fekkes, *Isaiah in Revelation*, 82-85. Beale, *NT Use of the OT*, 1138-1140.

<sup>778</sup> Hamilton, *With the Clouds*, 71-83.

<sup>779</sup> Beale, *Revelation*, 853-854.

<sup>780</sup> Ladd, *Revelation*, 223.

<sup>781</sup> Kistemaker, *Revelation*, 466. F. Fowler, *When “The” Church Rides the Beast*, 26.

<sup>782</sup> Johnson, *Revelation*, 160. Musvosvi, *Vengeance in Revelation*, 240-41. Ruiz, *Ezekiel in the Apocalypse*, 330-331. Ford, *Abomination in Eschatology*, 338.

<sup>783</sup> Gregory, *Babylon in Revelation*, 149-150. Liu, *Image of the Beast*, 262.

<sup>784</sup> Cottrell, *Expository Notes on Daniel 11*, 88-95. Thiele, *Outline Studies in Revelation*, 253.

<sup>785</sup> Beale, *Revelation*, 858. Ford, *Abomination in Eschatology*, 286. Also Beale, “King of Kings”, *NT Studies*, 1985.

<sup>786</sup> Beale, *Use of Daniel*, 252-253. Thiele, *Outline Studies in Revelation*, 254.

The explanation of the beast and the Harlot (Rev. 17:9-18) makes several more allusions to Daniel 2, 3, 4, 7, 11 and 12. The Beast, the ten horns or kings, and the heads of Rev. 17 allude to several verses in Daniel 7 and 2.<sup>787</sup> The “war” (*polemesousin*) against the Lamb and his elect (Rev. 17:14; cf. 12:17) alludes to the war (*polemon*) against the saints in Dan. 7:21<sup>788</sup>, but more importantly it alludes to the end time military campaign of the King of the North against the *maskilim* (Dan. 11:40-45).<sup>789</sup> The title King of kings and Lord of lords (Rev. 17:14) alludes to Dan. 2:47 and 4:37.<sup>790</sup> This divine title for Jesus also reminds us of the title Prince of princes in the book of Daniel (Dan. 8:25; cf. Dan. 8:11).<sup>791</sup> The waters of Rev. 17:15 representing peoples, multitudes, nations, and tongues allude to Dan. 3:2 and 4:37.<sup>792</sup> The desolation (*eremomenen*) of the Harlot (Rev. 17:16) alludes to the desolation (*eremoseos*) of Dan. 12:11.<sup>793</sup> In the OT, the idea of “desolation” or “astonishment” is the end result of covenant transgression (Deut. 28:37; cf. 2 Kings 22:19; 2 Chron. 29:8; 30:7; Jer. 18:16; 19:8; 25:9, 11, 18; 44:22; Ez. 23:33; Zech. 7:14). The burning of the Harlot with fire (Rev. 17:16; cf. 19:20) alludes to the burning of the beast in Dan. 7:11.<sup>794</sup> The fact that the 10 horns or kings give their power and strength to the Beast (Rev. 17:12-13, 17) may allude to the end time King of the North who invades the Glorious Land (Dan. 11:41), takes control of the economic riches of the kingdoms of the world (Dan. 11:39-43), and does as he wishes (Dan. 11:36).<sup>795</sup> Thus we see that the ten kings or horns will give their political support to the Beast. The destruction of the Harlot Babylon by the will of God (Rev. 17:17) alludes to the judgment of Nebuchadnezzar in Dan. 4:33<sup>796</sup> and the end time, supernatural destruction of the King of the North (Dan. 11:36, 45-12:1; cf. 8:25).<sup>797</sup> Finally, the fact that the Harlot Babylon “reigns” over the kings of the earth in the time of the end (Rev. 17:18) alludes to the King of the North who also reigns over the kingdoms of the earth in the time of the end (Dan. 11:36, 39-43).

### The Use of the Word *Bdelygma* in the Revelation of Jesus Christ

As mentioned above, the word *bdelygma* also appears in connection with the end time Harlot Woman or Babylon in Revelation 17:4, 5. The use of *bdelygma* is important because it appears to allude to the

<sup>787</sup> Beale, *Use of Daniel*, 252, 256-260. U. Smith, *Daniel and Revelation*, 645, 712. Rowley, *Relevance of Apocalyptic*, 132. Newton, *Prophecies of Daniel*, 278. Harper, *Christ and Antichrist*, 62-64. Ladd, *Revelation*, 231. Kistemaker, *Revelation*, 474. Wilson, *Charts on Revelation*, 87. Hieke, *Daniel 7 in Revelation*, 53. Jenks, *Antichrist Myth*, 44-45.

<sup>788</sup> Beale, *Use of Daniel*, 259-261. Kistemaker, *Revelation*, 474.

<sup>789</sup> Nunez, *Daniel*, 147.

<sup>790</sup> Beale, *Use of Daniel*, 262. Gregory, *Revelation in Babylon*, 149. Thiele, *Outline Studies in Revelation*, 278.

Beale, “The Origin of the Title King of Kings and Lord of Lords in Revelation 17:14”, *NT Studies*, 1985. Kim, *Allusions in Daniel to Genesis and Ezekiel*, 248. Hultberg, *Messianic Exegesis in the Apocalypse*, 346-347.

<sup>791</sup> Hayden, *Vision by the Tigris*, 36.

<sup>792</sup> Beale, *Use of Daniel*, 263-264. Kistemaker, *Revelation*, 476.

<sup>793</sup> Ford, *Abomination in Eschatology*, 287-288. For use of *ereemos* see Thiele, *Outline Studies in Revelation*, 251.

Thiele also sees a connection between Rev. 17:16 and Dan. 11:45; 8:25. Thiele, *Outline Studies in Daniel*, 141. F. Fowler, *Secrets of Dan. 8-12*, 170. F. Fowler, *When “The” Church Rides the Beast*, 70.

<sup>794</sup> Kim, *Allusions in Daniel to Genesis and Ezekiel*, 244. Alomia, *Daniel*, 485.

<sup>795</sup> Cottrell, *Expository Notes on Daniel 11*, 88-95. Rodriguez, *Daniel 11:40-45*.

<sup>796</sup> Beale, *Use of Daniel*, 264-265. See also Beale, “The Origin of the Title King of Kings”, *NT Studies*, 1985.

<sup>797</sup> Cottrell, *Expository Notes on Daniel 11*, 88-95. F. Fowler, *When “The” Church Rides the Beast*, 70.

abomination passage of the Olivet Discourse (Matt. 24:15; cf. Daniel 11:31; 12:11).<sup>798</sup> In fact, the word *bdelygma* only appears a total of six times in the entire New Testament. Twice in connection with the abomination of the Olivet Discourse (Matt. 24:15; Mark 13:14), once in the gospel of Luke (Luke 16:15), and three times in the book of Revelation (Rev. 17:4, 5; 21:27).<sup>799</sup>

**Revelation 17:4** And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of *abominations (bdelygmaton)* and filthiness of her fornication:

**5** And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND *ABOMINATIONS (bdelygmaton)* OF THE EARTH.

We can make several interesting deductions from the use of the word “abominations” in these two verses. First of all, the context of this passage takes us back to Daniel 5 and the fall of Belshazzar and Babylon. If you recall, Belshazzar blasphemously filled the sacred vessels from the Jerusalem temple with fermented wine and then proceeded to praise the gods of gold, silver, brass, iron, wood, and stone. He also passed the golden cups with the wine to all his princes, wives, and concubines. All who drank the wine became drunk and that very night Babylon fell and Belshazzar and his party guests were killed. Drunken people cannot reason nor understand the prophetic messages of God (Dan. 5:8; cf. Is. 29:9-14). Thus, the actions of the Harlot appear to mimic the blasphemy and idolatry of Belshazzar.

### The Harlot Woman and the Word *Bdelygma*

In Revelation chapter 17, the Harlot Woman or Babylon is presented as an adulterous, unfaithful woman who promotes drunkenness and fornication. This can be seen in the following passages:

**Revelation 17:1** And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I'll shew unto thee the judgment of the *great whore* that sitteth upon many waters:

**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.*

It should be noted, that the OT often uses the imagery of fornication to describe the idolatry of God's people (Jer. 3:8, 9; 13:27; Ez. 6:9; 16:15, 17).<sup>800</sup> The prophecy of Daniel tells us that the King of the North will set up an abomination (*bdelygma*) in the time of the end (Dan. 12:11 LXX). Jesus directly cites this idolatrous act in Matthew 24:15 and Mark 13:14. Furthermore, it appears that John the Revelator also alludes to this same abomination (*bdelygmaton*) in Rev. 17:4, 5. David Aune, on page 936 of his Revelation commentary, says the following concerning the use of the term *bdelygma* in the Revelation and its connections with the OT and with the Olivet Discourse.

<sup>798</sup> Ladd, *Revelation*, 224. Were, *The Woman and the Beast*, 210-212. F. Fowler, *When "The" Church Rides the Beast*, 21, 23, 182-183.

<sup>799</sup> For an excellent literary analysis of *bdelygma* see Price, *Desecration and Restoration of the Temple*, 358-360. See also Were, *Certainty of Third Angel's Message*, 131-132.

<sup>800</sup> Rose, *Do Not Partake of Her Sins*, 74-83. Neall, *Character in the Apocalypse*, 84-86. Ladd, *Revelation*, 221.



“The term **bdelugma** “that which is disgusting, abhorrent, detestable” occurs three times in Revelation (17:4, 5; 21:27). Elsewhere in the NT (in addition to Luke 16:15), the term occurs twice in the eschatological discourse in Mark 13:14 = Matt 24:15 (where the phrase **to bdelugma tes eremoseos**, “the abomination of desolation,” is an allusion to LXX Dan 12:11; cf. 9:27; 11:31), where it means a sacrilegious object or rite causing the desecration of a sacred place. In Dan 9:27 and 1 Macc 1:54, **bdelugma** clearly refers to an idol..... In the LXX **bdelugma** and **bdelugmata** are designations for idols (e.g., Jer 13:27; 39:35; 51:22; Ezek 5:9, 11; 6:9; 20; 11:18).”

See the footnote for further comments by other scholars on this subject. 801

Thus we see that fornication or harlotry is connected with apostasy especially in the form of idolatry.<sup>802</sup> Therefore we can conclude that the Harlot Woman of Revelation 17 is an apostate church that practices and promotes idolatry in the time of the end. This idolatry appears to be connected with the idolatry of the abomination passages of the Olivet Discourse and Daniel 12:11.



A coin minted under Vespasian's reign showing goddess Roma seated on seven hills

### Ellen White Connects “Fornication” With Accepting the False Sabbath

<sup>801</sup> See also Henry Swete, *Revelation*, page 216. “Rev. 17:4 *Bdelygma*, a rare word in the N.T. (Mc. Xiii. 14 = Mt. xxiv. 15,— a quotation from Daniel, - Lc. Xvi. 15, Apoc. Xvii. 4f., xxi. 27) is frequent in every part of the LXX,...in the sense of ceremonial or moral impurity, or an object of idolatrous worship or an idolatrous rite. Both meanings suit the present context; the *bdelygmata* which filled the cup of Rome may include both the cults and the vices of Roman life.” See also Price, *Desecration and Restoration of the Temple*, 358-360.

<sup>802</sup> Neall, *Character in the Apocalypse*, 80-81.

Please note the following quote from Ellen White where she connects the acceptance of the false Sabbath with the “fornication” of the Harlot Woman of the Apocalypse.

*“It is the church of Rome which, thinking to prove itself not only equal to God, but above God, has changed the rest-day of Jehovah, placing the first day of the week where the seventh should be. And the Protestant world has taken this child of the Papacy to be regarded as sacred. This is called in the Word of God ‘her fornication.’ Thus the people of the world, in giving their sanction to a false sabbath and trampling under their feet the Sabbath of the Lord, ‘have drunk of the wine of the wrath of her fornication.’ Wherever the papal sabbath is honored in preference to the Sabbath of the Lord, there is the man of sin exalted above the Creator of the heavens and the earth.”* {ST, February 22, 1910 par. 2}

### The Wine of Her Abominations

In Revelation 17, the wine of Babylon is described as a wine of abominations and a wine of fornication.

**Revelation 17:2** ..... and the inhabitants of the earth have been made drunk with the *wine of her fornication*.

**Revelation 17:4** ..... having a golden cup in her hand full of *abominations (bdelygmaton)* and *filthiness of her fornication*:

In the word of God wine is sometimes symbolic of doctrines or teachings.<sup>803</sup> Speaking of His teachings in contrast with the teachings of the Pharisees, Jesus spoke of His doctrines as “new wine” (Matt. 9:17). In the case of Revelation 17, the fermented, adulterous wine of Babylon symbolizes the corrupt, idolatrous doctrines of the Harlot Woman or the apostate church.<sup>804</sup>

<sup>803</sup> Were, *The Woman and the Beast*, 153.

<sup>804</sup> Beasley-Murray, *Revelation*, 252-253. “The abominations within the cup are not so much horrible practices, from the moral point of view, as idolatrous practices. Abomination was a characteristic Jewish term for an idol. A cup which implicates those who drink it in abominations and fornications is therefore a consistent idea, for idolatry is spiritual fornication.” Johnson, *Revelation*, page 160. “Her cup is filled with ‘abominable things’ (*bdelygmaton*). The *bdelygmaton* are most frequently associated with idolatry, which was abhorrent to the Jew and likewise to the Christian (21:27). It is the same word Jesus used in referring to Daniel’s ‘abomination that causes desolation’ standing in the temple (Mark 13:14; cf. Dan. 9:27; 11:31; 12:11).” Musvosvi, *Vengeance in Revelation*, 240-241. “Caird interprets the wine of fornication as being the gross idolatry which the evil power spreads throughout the world, while the drunkenness with the blood of the saints refers to the persecution of those who refuse to participate in the idolatry. John uses the same word *bdelygma* (‘abomination’) which is used in Mark 13:14, but which derives originally from Dan 9:27, 11:31, and 12:11. An examination of the Daniel passages reveals that both idolatry and persecution form part of the context for the original usage.” Gregory, *Babylon in Revelation*, 149-150. “In multiple places, the Revelation refers to Babylon the great as a city which seduced kings and those who dwell on the earth to imbibe the wine of her sexual immorality (Rev. 17:2). Babylon is, in fact, ‘the great prostitute’ (Rev. 17:1) arrayed in fine clothing and ‘holding in her hand a golden cup full of abominations and the impurities of her sexual immorality’ (Rev. 17:4). The association of wine and a golden cup (or vessel) with Babylon in Daniel 5 and Revelation 17 may seem incidental, but idolatry is often associated with sexual immorality in the Old Testament, even for nations other than Israel. While the religious cults often included sexual activities, sexual immorality may refer more generally to idolatry and the worship of false gods. Thus, the combination of wine, gold, and sexual immorality suggests a further link between Revelation and Daniel.” Ruiz, *Ezekiel in the*

G. K. Beale, on page 856 of his book, “New International Greek Testament Commentary: The Book of Revelation”, says the following in regards to the wine of the Harlot Woman of Revelation 17:4.

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

### **Ellen White Connects the Wine of Babylon With False Doctrines**

Ellen White agrees that the wine of the Harlot Woman of Revelation 17 is a symbol of her false, idolatrous doctrines.

*“Babylon is fallen, "because she made all nations drink of the wine of the wrath of her fornication." **What is that wine?--Her false doctrines.** She has given to the world a false Sabbath instead of the Sabbath of the fourth commandment, and has repeated the falsehood that Satan first told to Eve in Eden.--the natural immortality of the soul. Many kindred errors she has spread far and wide, "teaching for doctrines the commandments of men." {1888 1078.6}*

*“**The wine of Babylon is the exalting of the false and spurious Sabbath above the Sabbath which the Lord Jehovah hath blessed and sanctified for the use of man, also the immortality of the soul.** These kindred heresies, and the rejection of the truth, convert the church into Babylon. Kings, merchants, rulers, and religious teachers are all in corrupt harmony.” {1MR 362.1}*

*“**The theory of eternal torment is one of the false doctrines that constitute the wine of the abomination of Babylon,** of which she makes all nations drink. Revelation 14:8; 17:2. That ministers of Christ should have accepted this heresy and proclaimed it from the sacred desk is indeed a mystery. **They received it from Rome, as they received the false sabbath...If we turn from the testimony of God's word, and accept false doctrines** because our fathers taught them, we fall under the condemnation pronounced upon Babylon; **we are drinking of the wine of her abomination.**” {GC 536.3}*

*“**Satan means to make all nations drink of the wine of the wrath of the fornication of Babylon.** Men are binding themselves together in bonds of union to show their disloyalty to the God of heaven. **The first day of the week is to be exalted** and presented to all for observance. **Shall we be partakers of this cup of abomination? Shall we bow to the authorities of earth and despise God?...**” {RH, April 15, 1890 par.12}*

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*Apocalypse, 330-331. “In the LXX, **bdelygma** often suggests that which is abominable in a context of idolatry, of cultic transgression, and that is particularly the sense which it is endowed in Ezekiel. This, combined with the Danielic-inspired use of **bdelygma** in Mk. 13, 14; Mt. 24, 15, leads many to understand the **bdelygmata** in the Prostitute’s cup as abominations involving idolatry.” See also Bandy, *Prophetic Lawsuit in Revelation*, 316-317.*

## The Mother of the Abominations of the Earth

The idea of comparing a church or a group of church members to a mother and her children is a biblical concept (Isa. 50:1; Ez. 16:44-46, 48-49, 55; 2 John 1:1, 4-5, 13; Rev. 2:20-23; cf. Gal 4:26-27). In Revelation 17, John compares the apostate churches of the last days to a harlot mother with harlot daughters.<sup>805</sup> The text of Revelation 17 also declares the Great Whore to be the “mother of the abominations of the earth”. The use of *bdelygmaton* in this text provides another linguistic link with the *bdelygma* of Dan. 12:11 and Matt. 24:15.

**Revelation 17:5** And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS (*bdelygmaton*) OF THE EARTH.

Greg Beale, on page 858 of his Revelation commentary, says the following concerning this subject.

*“In the conclusion of 17:5 the woman, “Babylon the Great,” is given an additional description: “the mother of the harlots of the earth’s abominations.” As in v. 4, the combination of “abominations” and “harlot” (=one committing fornication) refers to idol worship. That the woman here is “mother” of idolaters connotes her authoritative influence over and inspiration of the system of idolatry, which is an integral part of economic involvement.”*

Furthermore, the Harlot of Revelation 17 is directly contrasted with the Pure Woman of Revelation 12. Both women are mothers who give birth to children. The Harlot has unfaithful, harlot daughters (Rev. 17:5, cf. Rev. 2:20-23) and the Pure Woman of Rev. 12 has faithful offspring (Rev. 12:17).<sup>806</sup>

## The Use of *Bdelygma* in Revelation 21-22

Revelation 21:8 describes those who will be thrown into the lake of fire as “abominable” (*ebdelygmenois*). The Greek word for “abominable” (*ebdelygmenois*) is closely related to the Greek word *bdelygma*.

**Revelation 21:8** But the fearful, and unbelieving, and **the abominable** (*ebdelygmenois*), 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.

Revelation 21:27 also uses the word *bdelygma* to describe those who will not be allowed to enter into the New Jerusalem.

**Revelation 21:27** And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh **abomination** (*bdelygma*), or maketh a lie: but they which are written in the Lamb’s book of life.

<sup>805</sup> Ellen White gives an extensive commentary on the Harlot and her daughters. See White, *SPM*, 1.4-2.1. DeSilva, *Seeing Things John’s Way*, 263-270.

<sup>806</sup> White, *GC*, 381.1. “In Revelation 17 Babylon is represented as a woman --a figure which is used in the Bible as the symbol of a church, a virtuous woman representing a pure church, a vile woman an apostate church.”

It is clear from the above texts that those who participate in the abominable idolatry of the Harlot of Revelation 17 will be excluded from the Holy City (Is. 4:3; 52:1; Ez. 33:26-27; Zep. 3:1-2). Christians become defiled by drinking the wine of abominations and fornication of the Great Whore.<sup>807</sup>

Greg Beale says the following on page 1101 of his Revelation commentary when speaking about Rev. 21:27:

*“27....This is the same group described in 21:8 (note the repeated mention of those involved in “abominations” and “lying”). “Unclean” is added to stress that these people have defiled themselves through the abomination of idolatry and unfaithfulness to God; the connection with the notion of idolatry is apparent from 17:4-5, where “abomination” and “unclean things” refer to idolatry.”*

In summary, the passages in the book of Revelation that use the word *bdelygma* (Rev. 17:4, 5; 21:27; cf. 21:8) appear to be referring to the promotion of end time idolatry. This idolatry appears to have a linguistic and thematic connection with the end time idolatry predicted by Jesus in the Olivet Discourse (Matt. 24:15)<sup>808</sup> and the end time idolatry predicted by Daniel (Dan. 11:36-39, 45; 12:11).

### **The Exclusion Lists of Revelation 21:8, 27 Refer to the Worshipers of the Beast**

The list of unclean people mentioned in Rev. 21:27 are not “written in the Lamb’s book of life”. According to Rev. 13:8 and 17:8 these are the same people who wonder after/worship the beast. Therefore, the exclusion list of Rev. 21:27 refers to the worshippers of the beast. Interestingly, we are told that the unclean in the list of Rev. 21:8 have their place in the lake of fire. Rev. 20:15 tells us “whosoever was not found written in the book of life was cast into the lake of fire.” Since the worshippers of the beast are the one who are not written in the book of life (Rev. 13:8), the exclusion list of Rev. 21:8 must also refer to the worshippers of the beast. These two groups are unclean because they have spiritually defiled themselves with the idolatry of the beast and the abominable wine of the harlot. The unclean people of Rev. 21:8, 27 remind us of the end-time “wicked” who do wickedly in Dan. 12:10 (cf. Rev. 9:20-21). The wicked of Dan. 12:10 will not be liberated by Michael when He stands up because they are not “written in the book” (Dan. 12:1). See the parallel passages below.

**Revelation 21:27** And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: *but they which are written in the Lamb's book of life.*

**Revelation 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.

<sup>807</sup> Beasley-Murray, *Revelation*, 314. “Rev. 21:8 - The polluted have been rendered so through the pollutions arising from the worship of the beast (cf. 17:4f; polluted = Greek *ebdelugmenoi*, from *bdelugma*, an abominable thing, an idol).” See also DeSilva, *Seeing Things John's Way*, 263-270. Osborne, *Revelation*, 765. Liu, *Image of the Beast*, 175, 177-178. Stefanovic, *Revelation*, 603.

<sup>808</sup> La Rondelle, *Christ's Use of Daniel*, 403-404.

**Revelation 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.

**Revelation 20:15** And whosoever was not found written in the book of life was cast into the lake of fire.

**Revelation 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.

### The Mystery of the Harlot and Allusions to Daniel in Revelation 17:7-9

Rev. 17:7-9 begins the explanation of the Harlot vision and it makes several allusions to Daniel. The emotional reaction of John (Rev. 17:6) and the subsequent reassurance by the angel that an explanation will be given (Rev. 17:7) alludes to a similar reaction by the prophet Daniel (Dan. 8:15-19, 27; cf. Dan. 4:19).<sup>809</sup> The seven “hills” where the Harlot sits represent seven kingdoms. The idea of a hill or mountain symbolizing a kingdom alludes back to the “stone” kingdom of Daniel 2:35 that grows into a large mountain.<sup>810</sup> The word mystery (*mysterion*) in Rev. 17:7 alludes to the repeated use of the same word in Dan 2:18-19, 27-30, 47 LXX, Theo.<sup>811</sup> This parallel with Daniel lets the reader know that the mystery of the Harlot is connected with fulfillment of the end time prophecy of Daniel.<sup>812</sup> The word *mysterion* also refers back to the cryptic name of the Harlot mentioned in Rev. 17:5.<sup>813</sup> As we mentioned before, this name makes several allusions to Daniel.<sup>814</sup> In the book of Revelation, *mysterion* is connected with the understanding of prophetic symbols (Rev. 1:20; 10:7, 17:5, 7)<sup>815</sup> and with the time of the eschaton.<sup>816</sup> The references to the Beast in Rev. 17:7, 8 allude to the fourth beast of Daniel 7. Rev. 17:8 mentions the book of life. This is a clear allusion to Daniel 12:1.<sup>817</sup> Several scholars have noted that the call to wisdom (*sophia*) and understanding (*nous*) in Rev. 17:9 alludes to the wise of Daniel 12:10.<sup>818</sup> This order of allusions, the book of life of Dan 12:1 then the wise of Dan. 12:10, follows the same pattern found in Rev. 13:8-9. Rev. 17:8 tells us that the earth dwellers that wonder at the Beast when it ascends out of the bottomless pit are not written in the book of life. Please recall that the *maskilim* of Daniel 12 will be delivered by Michael because they are written in the book (Dan. 12:1). This connects the *maskilim* of Daniel 12 with the 144,000 who avoid the fornication of the Harlot (Rev. 14:4-5; cf. Rev. 15:2).

<sup>809</sup> Sims, *A Comparative Literary Study*, 91. Ruiz, *Ezekiel in the Apocalypse*, 338. Kistemaker, *Revelation*, 468. F. Fowler, *When “The” Church Rides the Beast*, 30.

<sup>810</sup> Ladd, *Revelation*, 227.

<sup>811</sup> Brown, *The Semitic Background of the Term “Mystery in the New Testament”*, 36-37. For an excellent summary of the use of the word mystery in Daniel see Gladd, *Mystery in Daniel*, 17-50.

<sup>812</sup> Beale, *Revelation*, 858.

<sup>813</sup> Ruiz, *Ezekiel in the Apocalypse*, 212, 336-337. Beale, “King of Kings”, *NT Studies*, 1985.

<sup>814</sup> Beale & Gladd, *Hidden But Now Revealed*, 282.

<sup>815</sup> Ruiz, *Ezekiel in the Apocalypse*, 212-214.

<sup>816</sup> Murphy, *Fallen is Babylon*, 356.

<sup>817</sup> Shea, *Bible Amplifier Daniel 7-12*, 215. Z. Stefanovic, *Daniel*, 435-436. Beale, *Revelation*, 866.

<sup>818</sup> Beale, *Use of Daniel*, 256. Thompson, *Maskilim in The NT*, 218-219.



## The Call to Wisdom of Revelation 17:9 Alludes to Daniel 12:10 and Matthew 24:15

The vision of the Harlot who rides the Beast is set in an eschatological context. This places the call to wisdom of Rev. 17:9 in an end time context. In other words the warning concerning the identity and actions of the Harlot and the Beast in the time of the end is directed at the end time *maskilim* who will live during the fulfillment of this prophecy (Rev. 17:1-18; cf. Dan. 11:36-12:13). This creates a connection between the end time prophecy of Daniel 11-12 and the end time prophecy of Revelation 17. The two prophecies are parallel and speak about the same end time idolatry. Furthermore, the call to wisdom in Rev. 17:9 also alludes to the end time call to wisdom in Matt. 24:15 (whoso readeth, let him understand). This connects the abomination period of Matt. 24:4-31 with the prophecy of Revelation 17. Please recall that the end time passage of Rev. 13:11-18 was also parallel with the prophecies of Daniel 11:36-12:13 and Matt. 24:4-31. This further solidifies the connection between Revelation 13 and 17.

## The Purpose of the Call to Wisdom in Revelation 17:9

The purpose of the call to wisdom in Rev. 17:9 is to help the end time *maskilim* know the identity and actions of the Harlot and the Beast in the time of the end.<sup>819</sup> The need for wisdom and understanding concerning the mystery of the Harlot's name lets the reader know that the identity of the Whore is cryptic and requires symbolic interpretation. The name of the Harlot alludes strongly to the two kings of Babylon, Nebuchadnezzar and Belshazzar. Furthermore, the name (Rev. 17:5) also alludes to the abomination set up by the King of the North in Daniel 11:31 and 12:11. The OT speaks of Nebuchadnezzar as a king coming from the north (Jer. 1:15; 25:9). Thus, the reader is led to the conclusion that the Whore Babylon of Revelation is connected with the end time King of the North of Daniel 11 and 12. The two powers appear to be identical.<sup>820</sup>

**Revelation 17:7** And the angel said unto me, *Wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and ten horns.*

**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.*

**9** *And here is the mind which hath wisdom....*

## Revelation 17:10-12, 17-18 Identifies the King of the North with the Harlot and the Beast

The explanation of the Harlot and the Beast she rides extends for several verses (Rev. 17:9-18). Rev. 17:10-11 tells that there are eight "kings" that will reign. Rev. 17:11 tells us that the final king to reign in the time of the end is the resurrected Beast. We are told in Rev. 17:12 that the Beast who has come out of the abyss will receive a kingdom (*basileian*) and reign with the ten horns as a king (*basileis*) for "one hour". As you recall, the blasphemous names on the Beast (Rev. 17:3; cf. Rev. 13:1) also allude to the blasphemous King of the North (Dan. 11:36-39; cf. Rev. 13:5-6). Rev. 17:17 tells us that the kings of the

<sup>819</sup> Although Ruiz does not see Rev. 17:9 as eschatological, he does see this wisdom text as alluding to the identity of the Harlot and the Beast. See Ruiz, *Ezekiel in the Apocalypse*, 209-211, 353-359.

<sup>820</sup> Were, *King of the North at Jerusalem*, 10, 38. Nunez, *Daniel*, 141-144. Ford, *Daniel*, 254. Rodriguez, *Daniel 11:40-45*. Doukhan, *Secrets of Daniel*, 172-173. Alomia, *Daniel*, 448-449. Treiyer, *Dia de Expiacion*, 519.

earth will give their kingdom (*basileian*) to the Beast for a short time. The prophecy of Daniel tells us that it is the King (*basileus* LXX) of the North who will reign over the nations in the time of the end (Dan. 11:40-45; cf. Dan. 8:23; 11:36). These verses connect the resurrected Beast of Rev. 17 with the King of the North from Daniel. Furthermore, the explanation of the Harlot/Beast mystery ends with another important statement where the Woman/Great City is also identified as the end time power that will “reign” (*echousa basileian*) over the kings of the earth (Rev. 17:18). This verse is important because it connects the Harlot Babylon with the King of the North of Daniel who reigns over the nations in the time of the end (Dan. 11:40-45; cf. Dan. 8:23; 11:36). In other words, the Harlot Babylon of Revelation is also synonymous with the end time King of the North of Daniel. This is a clear warning to the *maskilim* who will live in the time of the end (Dan. 11:36-12:13; Matt. 24:15-31; Rev. 13:11-18; Rev. 17:1-18). Just as the *maskilim* have to endure the persecution connected with the end time abomination period (Dan. 11:44-45; 12:1, 7, 10-12), so the 144,000 will have to endure the persecution connected with the Land Beast and the Harlot (Rev. 13:11-18; Rev. 17:1-18; cf. Matt. 24:15-22).

**Revelation 17:10** And there are seven kings (*basileis*): five are fallen, and one is, and the other is not yet come; and when he cometh, he must continue a short space.

**11** And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition.

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

**Revelation 17:17** For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom (*basileian*) unto the beast, until the words of God shall be fulfilled.

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

**Daniel 8:23 LXX** And in the latter time of their kingdom, when the transgressors are come to the full, a king (*basileus*) of fierce countenance, and understanding dark sentences, shall stand up.

**Daniel 11:36 LXX** And the king (*basileus*) shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods, and shall prosper till the indignation be accomplished: for that that is determined shall be done.

**Daniel 11:40 LXX** And at the time of the end shall the king of the south push at him: and the king (*basileus*) of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships; and he shall enter into the countries, and shall overflow and pass over.

### The “Wise” of Daniel 12:10 Connected to the Calls to Wisdom in Revelation 13:18 and 17:9

Scholars have noted a link between the “wise” of Daniel 12:10 and the two passages in the Revelation which call for wisdom and understanding (Rev. 13:18 and 17:9).<sup>821</sup>

<sup>821</sup> Beale, *Use of Daniel*, 269. “In the light of this discussion, we conclude that the idea of eschatological insight in Daniel 2, 9, 11, and 12 is the best background against which to understand Revelation 13:18 and 17:9... This usage indicates that John understands Christians to be the fulfillment of the prophesied *maskilim* in Daniel 11 and 12.” *New Oxford Annotated Bible* “13:18: This calls for wisdom, Dan. 12:10.” “17:9: This calls for a mind that has

**Revelation 13:18** Here is wisdom (*sophia*). Let him that hath understanding (*nous*) count the number of the beast: for it is the number of a man; and his number is Six hundred threescore and six.

**Revelation 17:9** And here is the mind (*nous*) which hath wisdom (*sophia*). The seven heads are seven mountains, on which the woman sitteth.

**Daniel 12:10** Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand.

The first text, Revelation 13:18, calls for wisdom in regards to the issue of the mark or the eschatological imposition of the idolatrous worship of the Beast and his image. The second text, Revelation 17:9, is in the context of the explanation of the mystery of the Woman who rides the Beast and makes all nations drink the wine of her fornication. It is also in the context of those who wonder after the Beast (Rev. 17:8).<sup>822</sup> The call to wisdom in Rev. 17:9, like the calls to wisdom in Rev. 13:9, 18, points the reader back to the prophecy of Daniel. A correct understanding of Daniel, especially the chapters dealing with the time of the end (Dan. 8, 10-12), will allow the reader to properly interpret the symbols of Revelation 13 and 17.

There are some interesting parallels between the two calls to wisdom in Rev. 13:18 and 17:9. Both calls to wisdom serve the purpose of identifying the end time enemy of God. Both passages call the reader to consider numbers.<sup>823</sup> Both calls to wisdom appeal to a proper understanding of the “name” connected with the antagonist of each passage. In Rev. 13:17-18 the name of the Beast is connected to the idolatrous mark and number 666. In Rev. 17:4-5, 7-9 the mysterious name of the Harlot is connected to Babylon and her idolatrous wine of fornication and abominations. The call to wisdom in Rev. 17:9 is also a call to be faithful to God and His covenant during the prophesied apostasy of the last days. Just as the “wise” of Daniel 12:10 remain loyal to God during the abomination period of the last days, so the wise reader of Revelation 17:1-6 is encouraged to remain loyal to God and His covenant by not fornicating with the Harlot (Rev. 14:4) and by refusing to “drink” her idolatrous wine (Rev. 14:5). This idea will be repeated in Rev. 18:4. This call to covenant faithfulness is connected to the calls for patient endurance found in Rev. 13:10 and 14:12.

### **The Call to Wisdom of Revelation 17:9 Points the Reader Back to the Second Angel**

Furthermore, the call to wisdom of Rev. 17:9 also points the reader back to the Second Angel’s Message (Rev. 14:8). The Second Angel announces the fall of Babylon but offers little in the way of explanation. The explanation of the “mystery” of Babylon and her “fall” is explained in Rev. 16-19.

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wisdom, like the formula in 13:18, this expression introduces the interpretation of the symbolism of the preceding verses.” Swete, *Revelation*, 174. “Rev. 13:18...let him who has intelligence, a character not without its value in spiritual things; cf. Dan. xii. 10” See also Liu, *Image of the Beast*, 241.

<sup>822</sup> Were, *The Woman and the Beast*, 63.

<sup>823</sup> Were, *The Woman and the Beast*, 106, 113.

**Revelation 14:8** And there followed *another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.*

**Revelation 17:7** And the angel said unto me, *Wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and ten horns.*

Thus, the call to wisdom in Rev. 17:9 points back to the Second Angel of Rev. 14:8 and to the end time prophecy of Daniel. Just as the calls to wisdom in Rev. 13 pointed forward to the Third Angel of Rev. 14, the call to wisdom of Rev. 17 points backward to the Second Angel. As you may recall, the call to wisdom in Rev 10:8-11 also pointed the reader to the prophecy of Daniel and the First Angel of Rev. 14. These literary connections place emphasis on the centrality of the Three Angel's Messages and they also connect the end time prophecy of Daniel with the Three Angels. As we shall see later on, Rev. 17:9 also points forward to the warning to come out of Babylon found in Rev. 18:1-5. We shall also see that the warning of Rev. 18:1-5 points back to the warning of the Three Angels and indirectly points back to warning of the abomination text of Daniel 12:11 and the Olivet Discourse (Matt. 24:15).

### Parallels Between Daniel 12:10, Matthew 24:15, and Revelation

As we noted earlier, the wise of Daniel 12:10 appear to be synonymous with those who “read and understand” the prophecy of Matthew 24:15 and they appear to be synonymous with those who have “wisdom” and “understanding” in regards to the mark of the Beast of Revelation 13 and the Harlot Woman of Revelation 17.<sup>824</sup> The parallel texts are shown below.

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<sup>824</sup> Osborne, *Revelation*, 519. “The call for wisdom is followed by a call for *nous* (understanding). This call alludes to Daniel 12:10 (“those who are wise will understand”), which refers to the knowledge of the end times that God will give His people. This call also parallels Mark 13:14 (par. Matt. 24:15), which prophesies the “abomination that causes desolation” and then adds, “Let the reader understand,” a similar call for wisdom at a crucial apocalyptic juncture. In other words, this is seen as a critical point of the passage, and John is calling for his readers to exercise extreme care and divinely guided wisdom in interpreting this number [666].” *Anchor Bible: Matthew 24:15*, 295. “This....bears the same meaning as a somewhat similar exhortation in Rev. xiii 18.” Beasley-Murray, *Jesus and the Last Days*, 411. “The call to “understand” is reminiscent of the many references in Daniel to understanding the secrets of divine revelation (see especially Dan. 8:15-17; 9:22-23; 11:33; 12:10), but also of Mark’s allusions to the privilege and responsibility of understanding the revelations of Jesus (e.g., Mark 4:11-12; 7:18; 8:17-18); the Seer of Revelation similarly calls for a like understanding of apocalyptic mysteries (cf. Rev. 13:18; cf. 17:9ff.).” Aune, *Revelation*, 941. “17:9a “This requires deep insight.” This statement does not introduce what follows (as in the NRSV where it introduces a new paragraph) but refers to the narrative riddle of the beast proposed in v 8. That it refers to what has already been said is confirmed by literary parallels. One such parallel expression is found in 13:18, “Here is wisdom.” The parallel saying in both 13:18 and 17:9 conclude a riddle and function to emphasize that a mysterious set of apocalyptic symbols requires interpretation. An important parallel outside Revelation is found in the apocalyptic discourse in Mark 13:14, where the author breaks in and directly addresses the reader with a parenthetical comment, “Let the reader understand,” a saying that follows the apocalyptic symbol of the “desolating sacrilege.” With this editorial statement the author calls attention to the immediately preceding prophecy of Jesus and implicitly underlines the difficulty of the saying.” Davies and Allison, *Matthew 19-28*, 346. “The parenthesis, whatever its original significance, suggests a careful and maybe even an esoteric interpretation of the previous clause (cf. Rev 13.18; 17.9), or perhaps a new interpretation of the relevant passages in Daniel (Dan 8.15-17; 9.22-3; 11.33; 12.9-10).” Sweet, *Revelation*, 217. “So the call for wisdom is not to decipher the number, but to recognize its significance, and act – cf. Matt. 24:15f.” France, *Mark*, 524. “But in view of the cryptic nature of the reference to a *bdelugma* standing where he should not it is probably also a warning that the meaning is not

**Daniel 12:10** Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but *the wise shall understand*.

**Matthew 24:15** When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (*whoso readeth, let him understand*:)

**Revelation 13:18** *Here is wisdom (sophia). Let him that hath understanding (nous) count the number of the beast: for it is the number of a man; and his number is Six hundred threescore and six.*

**Revelation 17:9** *And here is the mind (nous) which hath wisdom (sophia). The seven heads are seven mountains, on which the woman sitteth.*

### **144,000/Remnant Allude to the Theme of the Maskilim**

The remnant people of God who have the wisdom and understanding to stay clear of the end time idolatry appear to be connected with the 144,000. Instead of the defiling “mark” and name of the Beast on their foreheads (Rev. 13:16; 14:9; 20:4), they have the seal and name of God on their foreheads (Rev. 7:3; 14:1; cf. Rev. 3:12). The book of Revelation also describes this group as being free of fornication/virgin and free of guile in the mouth (Rev. 14:4-5; cf. Rev. 3:4-5). This idea may be related to their decision to remain pure and undefiled from the idolatry of the mark and the wine of the Harlot Woman Babylon (Rev. 17:1-6).<sup>825</sup> These metaphors of purity allude to the covenant loyalty of the OT (Rev. 14:12; cf. Rev. 12:17).<sup>826</sup> This call to purity, as we shall see later, is also reflected in the call to come out of Babylon (Rev. 18:4; cf. Rev. 19:7-8).

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

**Revelation 14:1** And I looked, and, lo, a Lamb stood on the mount Sion, and *with him an hundred forty and four thousand, having his Father's name written in their foreheads*.

**4** These are they which *were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the firstfruits unto God and to the Lamb.*

**5** *And in their mouth was found no guile: for they are without fault before the throne of God.*

Interestingly, the 144,000 are described in Danielic terms in Rev. 7:9, 13-14.<sup>827</sup> The text of Revelation 7:9, 13-14 makes an allusion to the purification and whitening of the “wise” of Daniel 12:10.<sup>828</sup>

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on the surface and will need to be thought out if the reader is to be in a position to take appropriate note of this ‘sign’ (cf. Rev. 13:18; 17:9 for the need for *nous* in order to profit from cryptic symbolism).”

<sup>825</sup> Rodriguez, *Future Glory*, 128. Anderson, *Unveiling Daniel and Revelation*, 321. Neall, *Sealed Saints*, 273. Wade, “Thoughts on the 144,000”, *JATS* 8/1-2 (1997): 90-99. Neall, *Character in the Apocalypse*, 195-196.

<sup>826</sup> Campbell, “Findings, Seals, Trumpets and Bowls” *WTJ* 66.1 (Spring 2004): 91-92. Smolarz, *Marriage in Revelation*, 301-308.

<sup>827</sup> Yarbro-Collins, *Influence of Daniel*, 110-111. Newton connects the 144,000 of Rev. 14:1 with the “saints of the Most High”, “host of heaven”, and the “holy people” of Daniel 7-8. See Newton, *Prophecies of Daniel*, 285.

<sup>828</sup> Beale, *Revelation*, 433-437. Aune, *Revelation*, 473-474. Bauckham, *Climax of Prophecy*, 226-228.

Revelation 7 also describes the 144,000 as coming out of a period of persecution or great tribulation/four winds (Rev. 7:1, 14; cf. Rev. 2:22-23). The wise of Dan. 12:10 also pass through a time of trouble (Dan. 12:1; cf. Matt. 24:21). Thus, it appears the *maskilim* of Dan. 12:10 are connected to the 144,000 of Revelation.<sup>829</sup>

**Revelation 7:9** After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, *clothed with white (leukas) robes*, and palms in their hands;

**Revelation 7:13** And one of the elders answered, saying unto me, *What are these which are arrayed in white (leukas) robes?* and whence came they?

**Revelation 7:14** And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of *great tribulation (thlipseos tes megales)*, and *have washed (eplynon) their robes, and made them white (eleukanon)* in the blood of the Lamb.

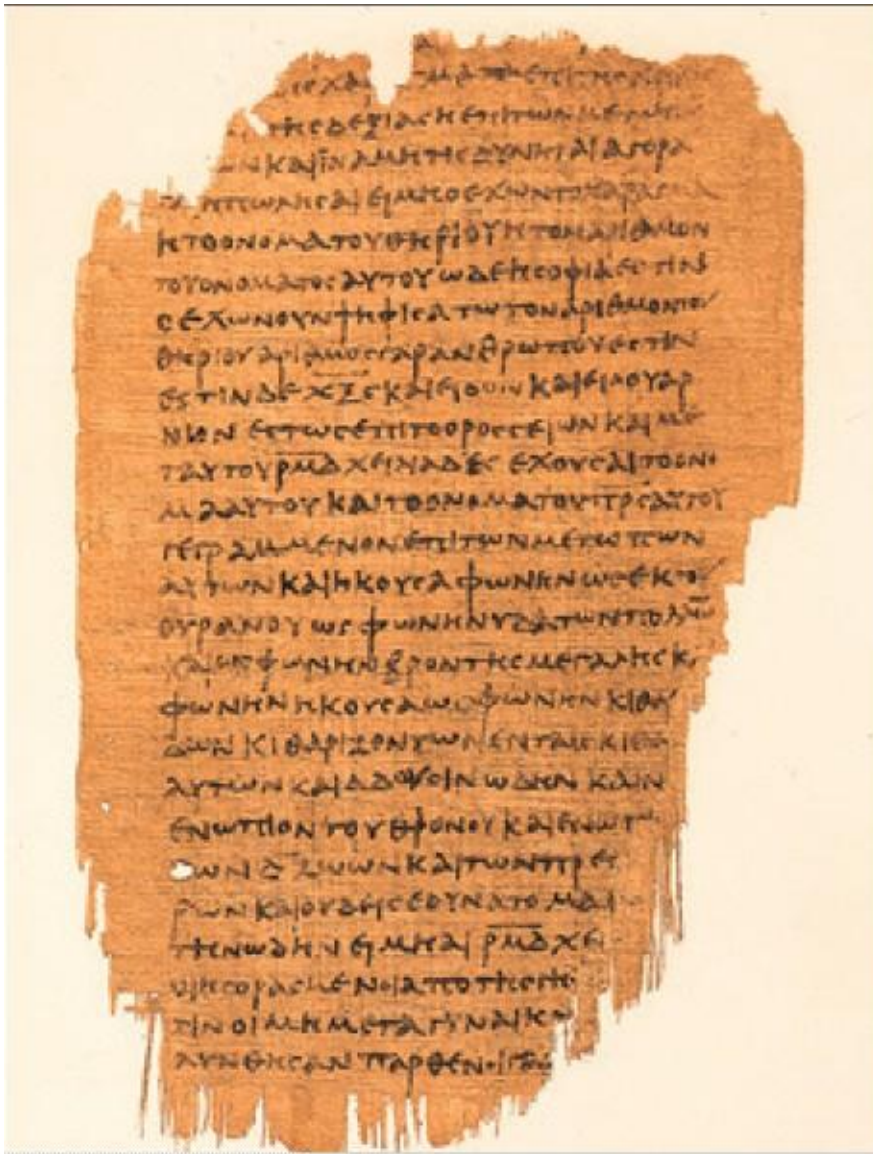
**Daniel 12:1 LXX** And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and *there shall be a time of trouble (kairos thlipseos thlipsis)*, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book.

**Daniel 12:10 LXX** *Many shall be purified, and made white (ekleukanthosin), and tried;* but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand.

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<sup>829</sup> White, *GC*, 648. "...These are they which came out of great tribulation;" they have passed through the time of trouble such as never was since there was a nation; they have endured the anguish of the time of Jacob's trouble; they have stood without an intercessor through the final outpouring of God's judgments. But they have been delivered, for they have "washed their robes, and made them white in the blood of the Lamb."..." See also Gohl, *The False Christ*, 42.





A page from Papyrus 47 found in Egypt, containing Rev. 13:16-14:4, circa 3<sup>rd</sup> century AD.

### Revelation 15 and the Theme of the *Maskilim*

Revelation 15 presents the theme of the wrath of God against the wicked that have been persecuting his chosen ones (Rev. 15:1, 5-8). These verses remind us of the general theme of vengeance and judgment against the antichrist power found in Daniel (Dan. 7:11, 26; 8:19, 25; 11:36, 45; 12:1-2; cf. Deut. 32:44). The victory scene of Rev. 15:2-4 alludes to the deliverance of Israel at the Red Sea (Ex. 15:1-19).<sup>830</sup> Once again, the Exodus motif appears in connection with the eschatological judgments of God (Rev. 15:2-4; cf. Dan. 12:1, 6; Matt. 24:21; Rev. 8-9, 16). Sandwiched in between the declarations of judgment we have a brief picture of the 144,000 celebrating by the sea of glass, post-liberation (Rev.

<sup>830</sup> Stefanovic, *Revelation*, 485-486. Beale, *Revelation*, 789-800. Isbell, *Exodus Typology in the Apocalypse*, 146-157. Casey, *Exodus Typology in the Book of Revelation*, 189-193. Doukhan, *Secrets of Revelation*, 143. Kim, *The Song of Moses in the Revelation*. Musvosvi, "Song of the Lamb", *JATS*, 9/1-2 (1998): 44-47.

15:2-4). This reminds us of the liberation/glorification of the *maskilim* in the time of the end (Dan. 12:1, 3). The victory scene of Rev. 15:2-4 also reminds us of the Great Multitude before the throne (Rev. 7:9-17) and the 144,000 on Mount Zion with the Lamb (Rev. 14:1-5).<sup>831</sup> Thus, this passage connects the liberation of the 144,000 with the liberation of the *maskilim* in Daniel 12:1. Rev. 15:3 describes the Lamb's acts of liberation as great and marvellous (*thaumasta*). This may allude to the end time wonders (*thauomasion*) of Michael mentioned in Dan. 12:6 LXX (cf. *thaumastos* in Ex. 15:11 LXX).

**Revelation 15:2** And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God.

**3** And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvelous (*thaumasta*) are thy works, Lord God Almighty; just and true are thy ways, thou King of saints.

**4** Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy: for all nations shall come and worship before thee; for thy judgments are made manifest.

**Daniel 12:1** And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book.

**3** And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever.

**Daniel 12:6 LXX** And one said to the man clothed in linen, which was upon the waters of the river, How long shall it be to the end of these wonders (*thauomasion*)?

The 144,000 of Rev. 15:2-4; 20:4 are also pictured as victorious over the temptation of the end time idolatry symbolized in Revelation 13 and 14 as the worship of the Beast, his image, and the reception of his mark. This connects the 144,000 with the period of the worship of the Beast (Rev. 13:3-4, 8, 11-18). Thus to be virgin and undefiled (Rev. 14:4) means to have victory over the Beast and his image (Rev. 15:2). Since the 144,000 of Rev. 15:2-4; 20:4 are victorious over the Beast, they must be connected with the Danielic wisdom mentioned in Rev. 13:9, 18. Thus, the 144,000 of Rev. 15:2-4 also allude to the *maskilim* who increase in knowledge and understand prophecy in the time of the end (Dan. 12:4, 10).

**Revelation 15:2** And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God.

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<sup>831</sup> Neall, *Sealed Saints*, 272-273. Hultberg, *Messianic Exegesis in the Apocalypse*, 312-313. K. Matthews, *Revelation Vol. 2*, 717. Blount, *Revelation*, 285. Liu, *Image of the Beast*, 166. White, *Review and Herald*, October 16, 1883. "All who remain pure and uncorrupted from the spirit and influence prevailing at this time, will have stern conflicts. They will come through great tribulation; they will wash their robes of character, and make them white in the blood of the Lamb. These will sing the song of triumph in the kingdom of glory. Those who suffer with Christ will be partakers of His glory."

**Revelation 20:4** And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and *which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands*; and they lived and reigned with Christ a thousand years.

In conclusion, there are definite thematic and linguistic connections between the Great Multitude (Rev. 7:9-17), the 144,000 (Rev. 7:2-8; 14:1-5), and the redeemed who sing the song of Moses and the Lamb (Rev. 15:2-4; cf. 20:4). Thus it appears that the three groups are one and the same.<sup>832</sup> All of these groups allude to the characteristics of the *maskilim* of Daniel 12.<sup>833</sup> In short, the 144,000 of Revelation appear to be connected with the “wise” of Daniel 12.<sup>834</sup>

### Parallels Between the Call to “Hear” and the Call to Wisdom and Understanding

As we found parallelism between Daniel 12, Matthew 24, Revelation 1, Revelation 13, and Revelation 17, we also find that the call to have an “ear” and “hear” is also parallel with these texts.<sup>835</sup> All the passages are listed below.

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<sup>832</sup> Stefanovic, *Revelation*, 485-487. Casey, *Exodus Typology in the Book of Revelation*, 189-190. Lehmann, *Remnant in Revelation*, 91-94.

<sup>833</sup> White, *GC*, 648.

<sup>834</sup> For a thorough analysis of the characteristics of the remnant/144,000 please see Mueller, “The End Time Remnant in Revelation”, *JATS 11/1-2 (2000) 188-204* and “The 144,000 and the Great Multitude”, on the website of the Biblical Research Institute of the General Conference of Seventh-day Adventist. Also Lehmann, *Remnant in Revelation*, 85-112.

<sup>835</sup> Haskell, *Story of Daniel*, 265. “True it is that “many shall be purified and made white and tried,” and that some will not understand, but that does not disprove the prophecies, for “the wise shall understand.” In the time when all may understand some will insist that the book of Daniel is still a sealed book. The words of Christ and Gabriel witness against such. “Whoso readeth, let him understand.” “He that hath an ear, let him hear what the Spirit saith unto the churches.” Beale, *NT Use of OT*, 33. “For example, the prophetic background of Rev. 13.18 and 17.9 is Daniel 11-12, which prophecies that there will be a tribulation in which an evil king will persecute saints and deceive others by influencing them to acknowledge his sovereignty and enter into the covenant community to perpetuate that deception. The Daniel prophecy also says that true believers will need to exercise keen ‘insight and understanding’ in order to discern the deceptive nature of the evil king and his emissaries who enter in the covenant community and pass themselves off as true saints, but, in reality, are hypocrites (cf. Dan. 11.30-35; 12.10). When John tells the readers to have ‘wisdom’ and ‘understanding’, he is primarily exhorting them to be aware that the end-time deception prophesied by Daniel is beginning to take place through the authorities of the Roman empire and in the false teachers within the church community. The readers don’t need any sophisticated or penetrating interpretative ability to interpret the hidden meaning of Daniel, but they do need to perceive that what had been understood and expected in previous generations from the prophecy of Daniel 11-12 was beginning to be fulfilled.” Aune, *Revelation*, 749. “This address to the reader [Rev. 13:9] has functional parallels in 13:18, 14:12, and 17:9 (cf. Mark 13:14....), as well as at the conclusion of each of the proclamations to the seven churches (2:7, 11, 17, 29; 3:6, 13, 22).” Ibid, 769 ““Here is wisdom. The one who with understanding [Rev 13:18],” has an extremely close parallel in 17:9, “This requires deep insight.” The phrase *echein nous* means “to have understanding” and is perhaps an allusion to Dan 12:10, “None of the wicked shall understand, but those who are wise shall understand” (the same passage is also alluded to in Rev 22:11). Similar appeals to the understanding of the readers are found in other apocalyptic or prophetic contexts. In Mark 13:14, after the mention of “the desolating sacrilege set up where it ought not to be,” the author inserts a parenthetical remark that calls attention to a new interpretation of Dan 11:31; 12:11: “let the reader understand.”” Thompson, *Maskilim in To Understand the Scriptures*, 219. “... “if anyone has (*ei tis echon*) ears, let him hear” occurs in Rev. 13:9 at the

**Daniel 12:10** Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but *the wise shall understand*.

**Matthew 24:15** When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (*whoso readeth, let him understand*:)

**Revelation 1:3** Blessed is *he that readeth*, and *they that hear the words of this prophecy*, and keep those things which are written therein: for the time is at hand.

**Revelation 13:9** *If any man have an ear, let him hear*.

**Revelation 13:18** *Here is wisdom*. Let him *that hath understanding* count the *number of the beast*: for it is the number of a man; and his number is Six hundred threescore and six.

**Revelation 17:9** And *here is the mind which hath wisdom*. The seven heads are seven mountains, on which the woman sitteth.

In short, all six of these scriptures admonish God's people to understand and act wisely in regards to end-time idolatry. It is also a call to faithful obedience in order to be saved from the wrath of God.<sup>836</sup>

### **The Seven Last Plagues and the Danielic Theme of Judgment**

The introductory scene to the seven last plagues (Rev. 15:1, 5-8) parallels the introductory scene to the seven trumpets (Rev. 8:1-5) and they both appear to allude to the end of all divine intercession presented in Daniel 12:1 (cf. Rev. 22:11).<sup>837</sup> Both scenes are connected with the throne (Rev. 8:2-4; 15:5-6) and

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conclusion of the description of the first of that chapter's two beasts. I suggest that in all its occurrences this expression refers to the same group later referred to in the expression "the one who has understanding (*ho echon nous*), let him calculate..." (Rev. 13:18). The identical expression occurs in Rev. 17:9. Thus when the expression "here is *sophia/nous*" in Rev. 17:9 is linked to "if anyone has ears" in Rev. 13:9 against the background of the address following each of the seven letters to "the one having ears" it should be understood as a (possibly coded) address to the early Christian *maskilim*." Beale, *Revelation*, 723. "13:9 employs the metaphor of hearing to exhort believers to perceive spiritually the deceptive nature of the Satanic, beastly institutions to which they are being tempted to accommodate. The exhortation in v 18 has the identical meaning, except that the metaphor of an intellect able to calculate is used instead of the ear metaphor." See also White, *ST, February 22, 1899 par. 7*. "The remnant people of God will understand the word spoken by Daniel, "Many shall be purified, and made white, and tried; but the wicked shall do wickedly; and none of the wicked shall understand; but the wise shall understand."". White, *RH, March 7, 1899 par. 9*. "The church-members have had great blessings; they have had the living oracles of God opened to their understanding; they have not been left in darkness and error, as those who are doing wickedly. Now God calls upon those who claim to believe the truth to show to the world its converting power on the heart and character, and to reveal to the world that they are of the number who are being purified, and made white, and tried."

<sup>836</sup> Wilson sees a connection between the hearing formula of the seven churches and the calls to wisdom in Rev. 13:9, 18; 17:9; 21:17. Wilson, *The Victor Sayings in the Book of Revelation*, 71-72.

<sup>837</sup> E. Gane, *Trumpet After Trumpet*, 35-36. Moore, *Trumpets of Revelation*, 14-17. Treiyer sees the close of probation in Rev. 15:5. See Treiyer, *Dia de Expiacion*, 453-454. Hayden, *Vision By the Tigris*, 209-210. Murphy, *Fallen is Babylon*, 333-334.

both scenes describe seven angels as the agents of judgment (Rev. 8:2; 15:1, 6).<sup>838</sup> Furthermore both scenes allude to the Day of Atonement (Rev. 8:3-4; 15:8) and both sets of judgments are referred to as “plagues” (Rev 9:20; Rev. 15:1, 6, 8; 16:9, 21; 18:4, 8; 21:9; 22:18). Both the trumpets and the seven last plagues utilize the exodus plague motif to describe the judgments of God.<sup>839</sup> The use of the exodus plague motif appears to allude to the “time of trouble” of Daniel 12:1 where the exodus motif (cf. the phrase “such as never was since there was a nation even to that same time” with similar phrases in Ex. 9:18, 24; 10:6, 14; 11:6; Matt. 24:21; Rev. 16:18) is also used to describe the judgments of Michael. Both the trumpets and the plagues also refer to seven angels who carry seven trumpets or seven bowls of wrath. The seven angels may have an OT background in the story of the fall of Jericho where seven priests blew seven Jubilee trumpets on the seventh day as they circled the city seven times (Josh. 6:4-6, 8, 13; cf. Rev. 8:2).<sup>840</sup> This allusion may connect the Jubilee with the seven last plagues. On the seventh round of the seventh day Joshua and the Israelites let out a great shout (Josh. 6:20) and this caused the walls of Jericho to fall down. The fall of Babylon in the seventh bowl plague appears to parallel the narrative of Joshua 6. In the bowl plagues the wrath (*thymos*) of God is completed (Rev. 15:1; cf. Rev. 15:7, 16:1, 19). This forms a verbal link to the pure, unmixed wrath of God found in the Third Angel’s Message (Rev. 14:10; cf. Rev. 6:16-17; 14:19; 19:15). The great voice of Rev. 16:17 and the voices of Rev. 16:18 appear to allude to the great shout of Joshua 6. The great voices mark the fall of Babylon and this alludes to the fall of Jericho in Joshua 6:20-21. Some scholars believe the seven last plagues are an amplification of the seventh trumpet.<sup>841</sup> This appears to be similar to the seven trumpets that are an amplification of the seventh seal. Rev. 15:5 tells us that the temple of the tabernacle of the testimony in heaven was opened (cf. Rev. 11:19).<sup>842</sup> This appears to allude to the Day of Atonement, the only day of the year when the veil to the Most Holy was opened.<sup>843</sup> The opening of the temple may also allude to the moment when the veil of the temple was torn in two (Matt. 27:51) signifying that the sacrifices of the OT had been nullified by the death of Christ on the cross, thus bringing an end to the intercession of the OT priests.<sup>844</sup> The use of the title, “tabernacle of the testimony” reminds us of the covenant and the 10 commandments.<sup>845</sup> This implies that the wrath of God in the seven bowl plagues is a result of the violation of the covenant by the earth dwellers (cf. Lev. 26:21).<sup>846</sup> The golden girdles (belts) worn by the angels alludes to the golden belt worn by the Man dressed in linen in Dan. 10:5-6.<sup>847</sup> The golden vials filled with the wrath of God (Rev. 15:7) appear to be the same golden vials that contained the prayers of the saints in Rev. 5:8.<sup>848</sup> This let us

<sup>838</sup> For an excellent comparison of the trumpets and the bowl plagues see Beale, *Revelation*, 808-812. Streett, *Violence in Revelation*, 148, 152.

<sup>839</sup> See Casey, *Exodus Typology in the Book of Revelation*. Isbell, *Exodus Typology in the Apocalypse*. DeSilva, *John’s Way of Seeing Things*, 162-163, 305-308. Kio, *Exodus as a Symbol of Liberation in the Apocalypse*, 312-326. Wold, *Exodus Plagues in Revelation 16*, 249-257. Ladd, *Revelation*, 209. Bandy, *Prophetic Lawsuit in Revelation*, 366-368. Witherington, *Revelation* 207.

<sup>840</sup> Stefanovic, *Revelation*, 482.

<sup>841</sup> Stefanovic, *Revelation*, 482. La Rondelle, *Trumpets in Their Context*, 87-88.

<sup>842</sup> Briggs connects Rev. 11:19 with Rev. 14:14-20 and Rev. 15:5. See *Temple Imagery in Revelation*, 156-158. Murphy, *Fallen is Babylon*, 334.

<sup>843</sup> Treiyer, *Dia de Expiacion*, 452-454. Liu, *Image of the Beast*, 169. Valentine, *Temple Motif in Revelation*, 233.

<sup>844</sup> Moore, *Trumpets of Revelation*, 15.

<sup>845</sup> Kistemaker, *Revelation*, 431-432. Liu, *Image of the Beast*, 168-169. Brighton, *Revelation*, 404-405.

<sup>846</sup> Liu, *Image of the Beast*, 169.

<sup>847</sup> Brighton, *Revelation*, 405.

<sup>848</sup> Brighton, *Revelation*, 405-406. Streett, *Violence in Revelation*, 146.

know that the martyr's prayer for vengeance and justice (Rev. 6:9-10) is about to be answered.<sup>849</sup> The phrase in Rev. 15:7 (cf. Rev. 1:18; 4:9-10; 10:6), "who lives forever and ever" alludes to a similar phrase in Dan. 4:34.<sup>850</sup> The smoke that fills the temple (Rev. 5:8) may have judgment connotations (cf. Ex. 19:18; Is. 6:4; Ez. 10:3-4).<sup>851</sup> In the OT, the judgments of God against sin and rebellion often come from the tabernacle (Lev. 10:1-3; Num. 12:9-10; 14:10-12, 20-25; 16:16-21).<sup>852</sup>

Finally, there appears to be some subtle allusions to Daniel in Revelation 16. The first bowl plague (Rev. 16:2) falls on those who worship the Beast and his image (cf. Rev. 9:4 where the fifth trumpet only affects those who do not have the seal of God on their forehead). The worship of the Beast alludes to the end time idolatry of the abomination of desolation (Dan. 12:11). The third bowl plague mentions a voice from the altar that affirms the righteousness of God's judgments (Rev. 16:5-7). Thus, the third bowl plague appears to be the answer to the prayers of the saints (Rev. 8:3-4) and the cry for vengeance of the fifth seal (Rev. 6:9-11).<sup>853</sup> Furthermore, since the altar is also mentioned in the sixth trumpet (Rev. 9:13), there appears to be a parallel between the judgments of the trumpets and the seven last plagues. Both the trumpets and bowl plagues answer the prayers of the saints and the cry for vengeance of the fifth seal. The fact that the wicked blaspheme God and His name and refuse to repent of their evil deeds and give glory to God (*dounai auto doxan*) (Rev. 16:9, cf. Rev. 16:11, 21) alludes to the wicked of Daniel 12:10 who do "wickedly" in the time of the end. This defiant attitude also reminds us Belshazzar who praised the false gods and did not give glory (*auton ouk edoxasas*) to the God of heaven (Dan. 5:23 LXX). It is obvious that these rebellious earth dwellers have not accepted the First Angel's Message to "fear God and give glory to Him" (*dote auto doxan*) (Rev. 14:7). Furthermore, the defiance of the wicked in the fourth, fifth, and seventh bowl plagues (Rev. 16:9, 11, 21) is similar to the defiance of the wicked in the sixth trumpet (Rev. 9:20-21).<sup>854</sup> This parallel shows us that the same group who receives the punishment of the trumpets is the same group that will receive the punishment of the bowl plagues. The blasphemy of the wicked also reminds us of the Pharaoh of Egypt who refused to acknowledge the sovereignty of God despite the plague judgments inflicted upon his kingdom (Ex. 4:21; 7:23; 8:15, 19, 32; 9:7, 12, 34, 35; 10:1; 11:10; 14:4-5, 8).<sup>855</sup> The phrase, "God of heaven" in Rev. 16:11 alludes to a similar phrase in Dan. 2:18.<sup>856</sup> The reference to the Euphrates (Rev. 16:12) alludes back to the Babylon of Daniel and the sixth trumpet (Rev. 9:14). The drying up of the waters of the Euphrates is associated with the historical fall of ancient Babylon<sup>857</sup> and in this context announces the imminent fall of spiritual Babylon.<sup>858</sup> The gathering of the wicked at Armageddon to battle against God and His elect (Rev. 16:14) reminds us of the siege of

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<sup>849</sup> Brighton, *Revelation*, 406.

<sup>850</sup> Kistemaker, *Revelation*, 433.

<sup>851</sup> Liu, *Image of the Beast*, 172-174.

<sup>852</sup> Brighton, *Revelation*, 405.

<sup>853</sup> Treiye, *Dia de Expiacion*, 499-500. Beale, *Revelation*, 820. Musvosvi, *Vengeance in the Apocalypse*, 187-189. Ladd, *Revelation*, 211. Ladd, *Revelation*, 211. Bandy, *Prophetic Lawsuit in Revelation*, 276, 281. Stefanovic sees a connection between Rev. 16:7 and Rev. 6:9-11. See Stefanovic, *Revelation*, 489, 491. Kistemaker, *Revelation*, 443. Murphy, *Fallen is Babylon*, 339. Heil, *Fifth Seal as a Key to Revelation*, 237. Brighton, *Revelation*, 412-413. Streett, *Violence in Revelation*, 161.

<sup>854</sup> Bandy, *Prophetic Lawsuit in Revelation*, 282. Kistemaker, *Revelation*, 445, 447.

<sup>855</sup> Stefanovic, *Revelation*, 478.

<sup>856</sup> Hamilton, *With the Clouds*, 202.

<sup>857</sup> Liu, *Image of the Beast*, 182-183.

<sup>858</sup> Liu, *Image of the Beast*, 187.

the *maskilim* at the “holy mountain” in Daniel 11:45.<sup>859</sup> Some see an allusion to Daniel 3 in the gathering of the kings of the earth in Rev. 16:14).<sup>860</sup> The benediction of Rev. 16:15 alludes to the end time benediction of Daniel 12:12 (cf. Matt. 24:46).<sup>861</sup> Just as the faithful people of God who resist the deceptions of the Satanic Trinity<sup>862</sup> will be blessed, so the faithful *maskilim* who resist the abomination of the King of the North will be blessed. Rev. 16:15 also appears to allude to the end-time Christians of Laodicea (Rev. 3:18).<sup>863</sup> The phrase, “Behold, I come as a thief” alludes to the parable of the servants in the Olivet Discourse<sup>864</sup> that is very much connected with the theme of the Danielic *maskilim*. The idea of watching and keeping one’s garments undefiled in the time of the end reminds us of the 144,000 (Rev. 7:14; 14:4-5; cf. Rev. 3:18; 19:7-9).<sup>865</sup> This also reminds us of the end time *maskilim* of Daniel who remain pure and undefiled in the time of the end (Dan. 12:10-12). The “great voice” from the temple and the throne that declares “it is done” (Rev. 16:17; cf. Is. 66:6)<sup>866</sup> reminds us of the standing up of Michael and the liberation of God’s people (*maskilim*) (Dan. 12:1).<sup>867</sup> The fall of Babylon in the seventh plague<sup>868</sup> reminds us of the fall of Babylon in Daniel 5.<sup>869</sup> The earthquake of the seventh vial plague (Rev. 16:18) makes a strong allusion to the time of trouble of Daniel 12:1.<sup>870</sup> The reference to “Babylon the Great”

<sup>859</sup> Mora, *Dios Defiende a Su Pueblo*, 206-207.

<sup>860</sup> Liu, *Image of the Beast*, 200-201.

<sup>861</sup> Charles, *Revelation Vol.1*, 84-85. K. Matthews sees a connection with Matt. 24:49, *Revelation Vol. 2*, 882-883.

<sup>862</sup> See *SDA BC7* on v. 15, 845.

<sup>863</sup> Liu, *Image of the Beast*, 191-192.

<sup>864</sup> Stefanovic, *Revelation*, 501-502. Vos, *Synoptic Tradition in the Apocalypse*, 75-85. Were, *144,000 Sealed*, 95. Nwachukwu, *Macarisms of Revelation*, 161. Liu, *Image of the Beast*, 192.

<sup>865</sup> Nwachukwu, *Macarisms of Revelation*, 161-162, 164.

<sup>866</sup> Treiyer sees an allusion to the Day of Atonement in Rev. 16:17. See Treiyer, *Dia de Expiacion*, 454.

<sup>867</sup> See *SDA BC7* on v. 17, 846-847. See also White, *GC*, 636. “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. In the midst of the angry heavens is one clear space of indescribable glory, whence comes the voice of God like the sound of many waters, saying: “It is done.” Revelation 16:17. That voice shakes the heavens and the earth. There is a mighty earthquake, “such as was not since men were upon the earth, so mighty an earthquake, and so great.” Verses 17, 18. The firmament appears to open and shut. The glory from the throne of God seems flashing through. The mountains shake like a reed in the wind, and ragged rocks are scattered on every side. There is a roar as of a coming tempest. The sea is lashed into fury. There is heard the shriek of a hurricane like the voice of demons upon a mission of destruction. The whole earth heaves and swells like the waves of the sea. Its surface is breaking up. Its very foundations seem to be giving way. Mountain chains are sinking. Inhabited islands disappear. The seaports that have become like Sodom for wickedness are swallowed up by the angry waters. Babylon the great has come in remembrance before God, “to give unto her the cup of the wine of the fierceness of His wrath.” Great hailstones, every one “about the weight of a talent,” are doing their work of destruction. Verses 19, 21. The proudest cities of the earth are laid low. The lordly palaces, upon which the world’s great men have lavished their wealth in order to glorify themselves, are crumbling to ruin before their eyes. Prison walls are rent asunder, and God’s people, who have been held in bondage for their faith, are set free.”

<sup>868</sup> White, *19MR*, 160. “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.”

<sup>869</sup> Gregory, *Babylon in Revelation*, 150-151. La Rondelle, *Armageddon: Sixth and Seventh Plagues*, 383-387.

<sup>870</sup> Beale, *Revelation*, 842. Mounce, *Revelation*, 303. J. P. M. Sweet, *Revelation*, 250. Osborne, *Revelation*, 598. Aune, *Revelation 6-16*, 900. J. Ford, *Revelation*, 264. Thomas, *Revelation 8-22*, 274. Smalley, *Revelation*, 414.



(Rev. 16:19) is drawn from Dan. 4:27.<sup>871</sup> At the seventh trumpet Babylon is divided into three parts and the cities of the nations fall (Rev. 16:19). Jesus said a kingdom divided against itself will fall and be desolated (Luke 11:17). In short, the introduction to the seven bowl plagues alludes to the standing up of Michael and the plagues themselves allude to “the time of trouble” of Daniel 12:1. Furthermore, the trumpets allude to the Exodus plague motif just like the time of trouble of Daniel 12:1 also alludes to the Exodus plague motif. Please note that the same structural parallel is used with the seven trumpets of Revelation 8-9.



Altar of incense with four horns found at Megiddo, Israel dating to the 10<sup>th</sup> century BC.

Buchanan, *Revelation*, 475. Hartman & DiLella, *Daniel*, 306. Collins, *Daniel*, 391. Beasley-Murray, *Revelation*, 247. Charles, *Revelation*, Vol. 2, 52. Kistemaker, *Revelation*, 454. Chilton, *Days of Vengeance*, 167. Bauckham, *Climax of Prophecy*, 207. Hamilton, *With the Clouds*, 202. Ruiz, *Ezekiel in the Apocalypse*, 262. Moyise, *OT in Revelation*, 56. Koester, *Revelation*, 662. Murphy, *Fallen is Babylon*, 346-347. Blount, *Revelation*, 308.

<sup>871</sup> Ruiz, *Ezekiel in the Apocalypse*, 271.

### Structural Parallels Between the Trumpets/Bowls and Daniel 12:1

Introduction to the Trumpets (Rev. 8:1-5)	Michael Stands Up (Dan. 12:1)
Introduction to Bowl Plagues (Rev. 15:1, 5-8)	Michael Stands Up (Dan. 12:1)
Trumpet Judgments (Rev. 8-9)	Time of Trouble (Dan. 12:1)
Bowl Judgments (Rev. 16)	Time of Trouble (Dan. 12:1)
Trumpets – Egypt Plague Motif	Time of Trouble – Egypt Plague Motif
Bowl Plagues – Egypt Plague Motif	Time of Trouble – Egypt Plague Motif

### Structural Parallels Between Joshua 6 and the Bowl Plagues of Revelation

March in silence 6 days (Josh. 6:10)	No one in the Temple (Rev. 15:8)
7 priests blow Jubilee trumpets (Josh. 6:4-5, 8-9)	7 angels blow seven trumpets (Rev. 8-9; 11:15)
7 <sup>th</sup> day 7 times around Jericho (Josh. 6:4, 15-16)	7 angels pour out seven bowls (Rev. 15:1)*
Great shout (Josh. 6:5, 10, 18, 20)	Great voice/voices (Rev. 16:17-18)
Jericho falls (Josh. 6:20-21)	Babylon falls (Rev. 16:19-19:4)

\*Some believe the seven last plagues are part of the seventh trumpet

### Judgment Altar Scenes in the Book of Revelation

Revelation 6:9-11	Souls under altar cry for vengeance
Revelation 8:3-4	Angel at altar offers prayers of saints
Revelation 8:5	Angel at altar casts down censer
Revelation 9:13-14	Voice from altar loosens four angels
Revelation 11:1	Angel says measure temple, altar, worshippers
Revelation 14:18	Angel from altar initiates grape harvest
Revelation 16:7	Voice from altar confirms plagues as righteous

### The Call to Come Out of Babylon of Revelation 18:4 and the Danielic Calls to Wisdom

The climax of the second half of Revelation and the final warning against the idolatry of the last days appears in the dramatic text of Revelation 18:1-5. The call to flee Babylon prior to her desolation is one of the most important warnings in the entire biblical canon.

**Revelation 18:1** And after these things *I saw another angel come down from heaven, having great power; and the earth was lightened with his glory.*

**2** And he cried mightily with a strong voice, saying, *Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird.*

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

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

**5** For her sins have reached unto heaven, and God hath remembered her iniquities.

The warning of Rev. 18:1-5 is an amplification or further development of the theme of judgment against Babylon presented in the seventh bowl plague (Rev. 16:17-21). Revelation 17 and 18 are thematically and linguistically connected.<sup>872</sup> In Rev. 17:9 the reader is encouraged to understand the mystery of the Woman and the Beast she rides. The use of the word *mysterion* in 17:9 refers back to the name of the Harlot from Rev. 17:5. The reader is then encouraged to forsake any relation with the Harlot Babylon (Rev. 18:4). Thus we see that the call to wisdom of Rev. 17:9 not only points us back to the text of Daniel and the Second Angel's Message, but it also points us forward to the warning of Rev. 18:1-5.

### Allusions to Daniel in Revelation 18

Like Rev. 13 and 17, chapter 18 also makes several key allusions to the prophecy of Daniel.<sup>873</sup> The wine and fornication of the Harlot (Rev. 18:3, 9; cf. 19:2) alludes to the blasphemy and fornication of Belshazzar in Dan. 5. The name "Babylon the Great" (Rev. 18:2, 10, 21) alludes to Dan. 4:30.<sup>874</sup> The theme of judgment against Babylon alludes to the stories of judgment against Nebuchadnezzar and Belshazzar in Daniel chapters 4 and 5.<sup>875</sup> The Harlot's wine of wrath (*thymou*) (Rev. 18:3) may allude to the fury (*thymo*) of the King of the North (Dan. 11:44 LXX). The pride of Babylon mentioned in Rev. 18:7, 8 alludes to the pride of Nebuchadnezzar in Dan. 4:37 (cf. Dan. 4:30).<sup>876</sup> The swiftness of God's judgment on Babylon in Revelation 18:10 (one hour) alludes to the swiftness of God's judgment on Belshazzar in Dan. 5:30 (same night he died).<sup>877</sup> The description of the Harlot's clothes in Rev. 18:16 and the merchandise mentioned in Rev. 18:11-13, 15 alludes back to the precious items mentioned in Dan. 11:38, 43.<sup>878</sup> The list of musical instruments mentioned in the dirge of Rev. 18:22 alludes to the musical instruments used in the idolatrous worship of Nebuchadnezzar's image in Dan 3 (Dan. 3:5, 7, 10, 15).<sup>879</sup> The use of the word desolation (*eremothe*) in Rev. 18:17, 19 (cf. *eremomenen* in 17:16) alludes to the use of the word desolation (*eremoseos*) in Matt. 24:15 and Dan. 12:11 LXX.<sup>880</sup> The supernatural destruction of Babylon in Rev. 18 alludes to the supernatural destruction of the King of the North in the prophecy of

<sup>872</sup> Ruiz, *Ezekiel in the Apocalypse*, 254-257. For a comprehensive comparison of ancient Babylon with the Mystical Babylon of Revelation see *SDA BC7 Additional Note on Chapter 18*, 866-869.

<sup>873</sup> Gregory, *Babylon in Revelation*, 148-151.

<sup>874</sup> Vos, *Synoptic Traditions in the Apocalypse*, 31. Buchanan, *Revelation*, 511. Were, *Certainty of Third Angel's Message*, 137-138.

<sup>875</sup> Gregory, *Babylon in Revelation*, 148-149. Greidanus, *Preaching Christ From Daniel*, 159. La Rondelle, *Armageddon: Sixth and Seventh Plagues*, 383-387. Nueske, *Chiasm in Daniel and Revelation*, ebl. 2522-3544.

<sup>876</sup> Gregory, *Babylon in Revelation*, 148-149. Buchanan, *Revelation*, 520. Were, *Certainty of Third Angel's Message*, 137-138.

<sup>877</sup> Cottrell, *Expository Notes on Daniel 11*, 88-95. Gregory, *Babylon in Revelation*, 150-151.

<sup>878</sup> Cottrell, *Expository Notes on Daniel 11*, 88-95. Thiele, *Outline Studies in Revelation*, 273.

<sup>879</sup> Gregory, *Babylon in Revelation*, 151.

<sup>880</sup> Ford, *Abomination in Eschatology*, 287-288. Thiele, *Outline Studies in Revelation*, 251.

Daniel (Dan. 8:25; 11:45; 12:1).<sup>881</sup> The fact that the kings and merchants of the earth helplessly wail and stand afar off (Rev. 18:10, 15; cf. 18:21-23) alludes to Dan. 11:45 where the King of the North, “shall come to his end, and none shall help him”.<sup>882</sup> The deceptive (*eplanethesan*) nature of the Harlot (Rev. 18:23; cf. Rev. 2:20) may allude to the deceptive nature of the King of the North (Dan. 8:25; 11:30, 32, 34, 38; see also *palaiosei* in Dan. 7:25 LXX). The extensive use of the OT oracles against Babylon (Is. 13, 14, 47, Jer. 50, 51) in Rev. 18<sup>883</sup> also helps to enhance the idea that the judgment of Babylon motif from the book of Daniel is the predominant theme of Rev. 18. The fact that the blood of prophets and saints is found in Babylon (Rev. 18:24) alludes to the persecution of the saints in Dan. 7:21, 25; 8:24.<sup>884</sup>

Scholars have also noted a connection between the seventh vial plague against Babylon (Rev. 16:17-21) and the desolation of Babylon in Rev. 17-18.<sup>885</sup> The seventh vial plague (Rev. 16:18) makes an obvious allusion to the time of trouble mentioned in Daniel 12:1 (cf. Matt. 24:21), thus providing another link between the fall of Babylon and the book of Daniel.<sup>886</sup> Finally, the Glorious Angel of Rev. 18 also alludes to the Mighty Angel of Rev. 10. Since the Angel of Rev. 10 is connected to Daniel (little book), it appears that the message of the Angel of Rev. 18 is also connected with this same prophetic book.

### **The Glorious Angel Is Connected to the Mighty Angel of Revelation 10**

John the Revelator, through the use of some key words and phrases, connects the message of the two Angels mentioned in Rev. 10 and Rev. 18.<sup>887</sup> In both passages, an angel descends from heaven and proclaims a global message.<sup>888</sup> Both angels are described as having divine qualities.<sup>889</sup> Both angels speak in a loud voice. Both of these messages point to the Three Angels of Rev. 14. The Angel of Rev. 10 initiates the preaching of the gospel in the time of the end and the Angel of Rev. 18 closes the preaching of the gospel in the time of the end. These parallels are significant because they connect the message of Rev. 18:1-5 with the “little book” of Rev. 10.<sup>890</sup> As we mentioned before, this book alludes to the unsealed prophecy of Daniel and its explanation in Revelation 12-22. Thus the reader of Rev. 18 is made to understand that the warning found in chapter 18 is connected with the prophecy of Daniel. The angel

<sup>881</sup> Hayden, *Vision by the Tigris*, 208.

<sup>882</sup> Were, *The King of the North at Jerusalem*, 16, 107-108.

<sup>883</sup> Beale, *NT Use of OT*, 1140-1142. See also *SDA BC, Vol. 7, Additional Note on Rev. 18*, 866-869.

<sup>884</sup> *SDA BC, Vol. 7*, 876.

<sup>885</sup> Ruiz, *Ezekiel in the Apocalypse*, 231-238.

<sup>886</sup> Beale, *Revelation*, 842. Bauckham, *Climax of Prophecy*, 207. Ruiz, *Ezekiel in the Apocalypse*, 262. See also Greek-English New Testament NA 27. Rodriguez sees in the 7<sup>th</sup> bowl an allusion to Dan. 11:45 “none shall help him”. See Rodriguez, *Daniel 11:40-45*.

<sup>887</sup> Shea, *Might Angel*, 287. Osborne, *Revelation*, 634-635. Brighton, *Revelation*, 462-464. Fredericks, *Revelation 1-14: Judgment Motif*, 231. “The literal meaning of “*evangelisen*” (10:7, as given in the NASB, margin) is “preaching the gospel.” This highlights the parallel intent of this passage with the first angel’s proclamation of the gospel in 14:6-7. Likewise the description of the coming of the mighty angel (10:1) indicates its unity with the angel and his message found in 18:1. In all three instances the message is to be worldwide and is placed in the setting of imminent judgment.” See also F. Fowler, *When “The” Church Rides the Beast*, 150.

<sup>888</sup> Ford, *Crisis! Vol. 1*, 123.

<sup>889</sup> Gundry, *Angelomorphic Christology in Revelation*, 385-387.

<sup>890</sup> Veloso, *Apocalipsis*, 143-144.

who descends from heaven and fills the earth with His glory (Rev. 18:1) reminds us of the Day of Pentecost when the Holy Spirit was poured out upon the disciples.<sup>891</sup>

**Revelation 10:1** And I saw another mighty angel (*Kai eidon allon angelon ischyron*) come down from heaven (*katabainonta ek tou ouranou*), clothed with a cloud: and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire:

2 And he had in his hand a little book open: and he set his right foot upon the sea, and his left foot on the earth (*ten gen*),

3 And cried with a loud voice (*kai ekrazen phone megale*), as when a lion roareth: and when he had cried (*ekrazen*), seven thunders uttered their voices.

**Revelation 18:1** And after these things I saw another angel (*eidon angelon*) come down from heaven (*katabainonta ek tou ouranou*), having great power; and the earth (*ge*) was lightened with his glory.

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

### The OT Background of the Command to Flee Babylon

The command of Christ to flee the doomed city of Babylon reminds us of two other cities in the Old Testament that the followers of God were instructed to abandon just prior to their destruction. Lot was told to flee from Sodom (Gen. 19:12-17) and the Jewish exiles were told to flee from ancient Babylon (Is. 48:20; 52:11; Jer. 50:8; 51:6, 9, 45; Zech. 2:6; cf. 2 Cor. 6:17).

### The Call to Come Out of Babylon and the Call to Come Out of Jerusalem

Some commentators have also noted a similarity between the call to forsake the doomed city of Jerusalem and the message in Revelation 18 in regards to the command to forsake Babylon just prior to her desolation by the plagues of God.<sup>892</sup> Thus we have a thematic parallel with the abomination passage

<sup>891</sup> White, *AA*, 54. White, *ML*, 63. White, *COL*, 121. White, *6BC*, 1055. "It is with an earnest longing that I look forward to the time when the events of the day of Pentecost shall be repeated with even greater power than on that occasion. John says, "I saw another angel come down from heaven, having great power; and the earth was lightened with his glory." Then, as at the Pentecostal season, the people will hear the truth spoken to them, every man in his own tongue. "

<sup>892</sup> Vos, *Synoptic Traditions in the Apocalypse*, 161. "But our Lord also gave a similar command to depart from Judea in the times of the abomination (Matt. 24:15ff. and par.). Jesus warned the people of great wickedness and persecution which would be present in the Judean area (Matt. 24:1-28, and par., passim). Moreover, false prophets shall arise and attempt to deceive even the people of God (Matt. 24:11-24). When such wickedness prevails in the city and when the false prophets are attempting to lead God's people astray there is only one way to escape the contamination of this evil and the punishment which God will bring upon it. And that is to leave the city, to make a complete and radical break with it, (Matt. 24:15-21, cf. II Cor. 6:17, Eph. 5:11). Many of these thoughts lie behind the command in Rev. 18:4 to flee from Babylon. This city is likewise full of wickedness (18:3, chapter 17 passim); her hands are stained with the blood of martyred Christians (17:6). Moreover, in Rev. 17 there is very close relationship between "Babylon" and the beast, which is characterized as being "full of the names of blasphemy, having seven heads and ten horns" (17:3). And if this beast is to be recognized as the beast from the sea, 13:1, 14, there is the implicit association of Babylon and the false prophet. Thus the two situations which our

of the Olivet Discourse and the call to come out of Babylon in Revelation 18. Since the abomination warning of the Olivet Discourse (Matt. 24:15-16) quotes or alludes to the abomination passages of Daniel (Dan. 9:27; 11:31; 12:11), the abomination prophecy of Daniel is also indirectly connected to the call to come out of Babylon found in Rev. 18:4.

**Daniel 12:11** *And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days.*

**Matthew 24:15** *When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:)*

**16** *Then let them which be in Judaea flee into the mountains:*

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

**5** *For her sins have reached unto heaven, and God hath remembered her iniquities.*

Both passages make a call for the people of God to forsake an apostate city just prior to its desolation or destruction by the wrath of God. Hans La Rondelle, on page 46 of his book “How to Understand the End-Time Prophecies of the Bible”, makes the following statements concerning these connections.

*“The book of Revelation endorses the end-time application of Jesus’ counsel to flee from Jerusalem. In Revelation 18 a heavenly voice announces in the time of the end that “Babylon the Great is fallen,” because of her apostasy and demonic possession (Rev. 18:2, 3). The divine ultimatum will then be activated for those lingering in Babylon:*

*“Come out of her, my people, so that you will not share in her sins, so that you will not receive any of her plagues; for her sins are piled up to heaven, and God has remembered her crimes” (Rev. 18:4, 5)*

*Thus, Jesus’ counsel to flee from Jerusalem in Matt. 24:16, finds its universal application in the end-time.....”*

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Lord pictures in his apocalyptic discourse, and which John relates in the vision of Rev. 17-18 are, *mutatis mutandis*, rather similar. And the command of Christ to leave Judea in view of the tribulation and wickedness undoubtedly contributes to the form of the thought and expression in Rev. 18:4.” Beale, *Revelation*, 899. “The command to Abraham to “go forth” from Ur (Gen. 12:1), the exhortation to Israel to “separate” from the tents of Dathan and Abiram (Num. 16:26), and the command to Christian Jews to flee Judea (cf. Matt. 24:15-18 and par.) possibly also ring in the background.” Ladd, *Revelation*, 237. “Now as the Christian Jews fled Jerusalem to Pella just before the destruction of the city by the Roman armies, God’s people are summoned to flee the city (Babylon) to avoid her doom.” Ruiz, *Ezekiel in the Apocalypse*, 397. “Others connect the exhortation in 18, 4 to the Christian flight from Jerusalem to Pella during the Jewish war...” Aune, *Revelation*, 977. “Flight from Babylon is specifically enjoined in Jer 50:8-10; 51:6-10; 51:45-48; Isa 48:20-22; and Isa 52:11-12. The form is also found in Christian prophecies (Mark 13:14-20).” Charles, *Revelation*, Vol. 2, 97. Charles also connects the order to flee from Jerusalem (Matt. 24:16) with the order to flee from Babylon. Ford, *Abomination in Eschatology*, 338-339. Smolarz, *Marriage in Revelation*, 272-273. F. Fowler, *Secrets of Dan. 8-12*, 116. Ford, *Crisis! Vol. 1*, 120. Brighton, *Revelation*, 467.

The mysterious Harlot of Revelation riding on a scarlet covered beast with seven heads and ten horns.







The whore of Babylon as illustrated in *Hortus deliciarum* by Herrad of Landsberg, 1180 AD..

## Ellen White Connects the Call to Come Out of Babylon With the Call to Flee Jerusalem

Ellen White connects the call to come out of Jerusalem with the call to come out of Babylon.<sup>893</sup> See below.

***“When Jerusalem was to be destroyed, the followers of Christ were warned of its impending doom. Christ had told his disciples what they were to do when certain things should come to pass. He said, “When ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. Then let them which are in Judea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto. For these be the days of vengeance, that all things which are written may be fulfilled.” All who believed in the warning of Christ, escaped from the city, and not one perished when Jerusalem was overthrown. By the destruction of Jerusalem is symbolized the last great judgment of God that is to come upon the world. {RH, November 5, 1889 par. 6}***

***We are living in the last days, and the generation that is to witness the final destruction has not been left without warning of the hastening judgments of God. Says the apostle, “I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. . . . And I heard another voice from heaven saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities.” {RH, November 5, 1889 par. 7}***

***Through the warning that God has sent to the world, an opportunity is given to all to escape the general ruin that is threatened to fallen Babylon. The whole earth is to be lightened with the glory of***

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<sup>893</sup> White, *PP*, 166-167. “There was a coming out, a decided separation from the wicked, an escape for life. So it was in the days of Noah; so with Lot; so with the disciples prior to the destruction of Jerusalem; and so it will be in the last days. Again the voice of God is heard in a message of warning, bidding His people separate themselves from the prevailing iniquity. The state of corruption and apostasy that in the last days would exist in the religious world, was presented to the prophet John in the vision of Babylon, “that great city, which reigneth over the kings of the earth.” Revelation 17:18. Before its destruction the call is to be given from heaven, “Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues.” Revelation 18:4. As in the days of Noah and Lot, there must be a marked separation from sin and sinners. There can be no compromise between God and the world, no turning back to secure earthly treasures. “Ye cannot serve God and mammon.” Matthew 6:24. Like the dwellers in the vale of Siddim, the people are dreaming of prosperity and peace. “Escape for thy life,” is the warning from the angels of God; but other voices are heard saying, “Be not excited; there is no cause for alarm.” The multitudes cry, “Peace and safety,” while Heaven declares that swift destruction is about to come upon the transgressor. On the night prior to their destruction, the cities of the plain rioted in pleasure and derided the fears and warnings of the messenger of God; but those scoffers perished in the flames; that very night the door of mercy was forever closed to the wicked, careless inhabitants of Sodom. God will not always be mocked; He will not long be trifled with. “Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate: and He shall destroy the sinners thereof out of it.” Isaiah 13:9. The great mass of the world will reject God’s mercy, and will be overwhelmed in swift and irretrievable ruin. But those who heed the warning shall dwell “in the secret place of the Most High,” and “abide under the shadow of the Almighty.” His truth shall be their shield and buckler. For them is the promise, “With long life will I satisfy him, and show him My salvation.” Psalm 91:1, 4, 16.”

*this message, and hearts and minds will be prepared by its reception, for the coming of the King of kings.*  
{RH, November 5, 1889 par. 8}

*Those who have had living faith in the messages of God for the time in which they have lived, and who have acted out their faith in obedience to his commands, have been accepted of God, and have escaped the judgments that were to fall upon the disobedient and unbelieving. The word came to Noah, "Come thou and all thy house into the ark; for thee have I seen righteous before me." Noah obeyed and was saved. The message came to Lot, "Up, get you out of this place; for the Lord will destroy this city." He placed himself under the guardianship of the heavenly messengers, and was saved. Those who obeyed the warning of Christ in marking the sign of the coming ruin, and in fleeing from Jerusalem, were not involved in her destruction. The message comes in our own time, "Babylon is fallen, is fallen. . . . Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." Those who obey this message will escape the terrible plagues that will surely be visited upon her.*  
{RH, November 5, 1889 par. 11}

Thus we can see an obvious thematic parallel between the warning of the abomination from the Olivet Discourse and the warning of Revelation 18 to come out of Babylon. We also see an indirect connection between the abomination prophecy of Daniel (Dan. 12:11) and the warning of Rev. 18:1-5.

### **Parallels Between The Desolation of Jerusalem and the Desolation of Babylon**

The connection between these two passages is further strengthened when we analyze the reasons for the desolation of Jerusalem in AD 70 and the desolation of the Harlot Babylon in the time of the end. Jesus explicitly states that one of the main reasons for the desolation of the temple and the city of Jerusalem is the execution of the righteous ones and the prophets of God. In fact, in His declaration of the eight "woes" upon the scribes and the Pharisees, the final and perhaps most serious of the charges is concerning the killing of the innocent prophets and the righteous ones (see the "woes" of Matt. 23:29-38; cf. Luke 11:47-51). The punishment that will occur as a result of this cumulative guilt is pictured as the drinking of a cup of woe ("Fill ye up then the measure of your fathers." Matt. 23:32). These accusations also reflect the charges against ancient Babylon in Jeremiah (Jer. 51:49). The condemnation of end time Babylon also reflects these same accusations. The Harlot Babylon is pictured as drunk with the blood of the saints and in her is found the blood of the prophets (Rev. 17:6; 18:24). In Revelation 11:8, we are told that the bodies of the "two witnesses" will lie in the streets of the "great city" where the Lord Jesus Christ was crucified. Here the great city (Babylon) is compared to apostate Jerusalem that crucified Jesus and rejected the "witnesses" that were sent to her (Matt. 23:34; 37).<sup>894</sup> These connections have been astutely pointed out by Revelation scholars.<sup>895</sup> Hans La Rondelle on page 433 of his book "How to Understand the End Time Prophecies of the Bible", quotes Louis A. Vos in this regard.

<sup>894</sup> See also Minear, *I Saw a New Earth*, 292.

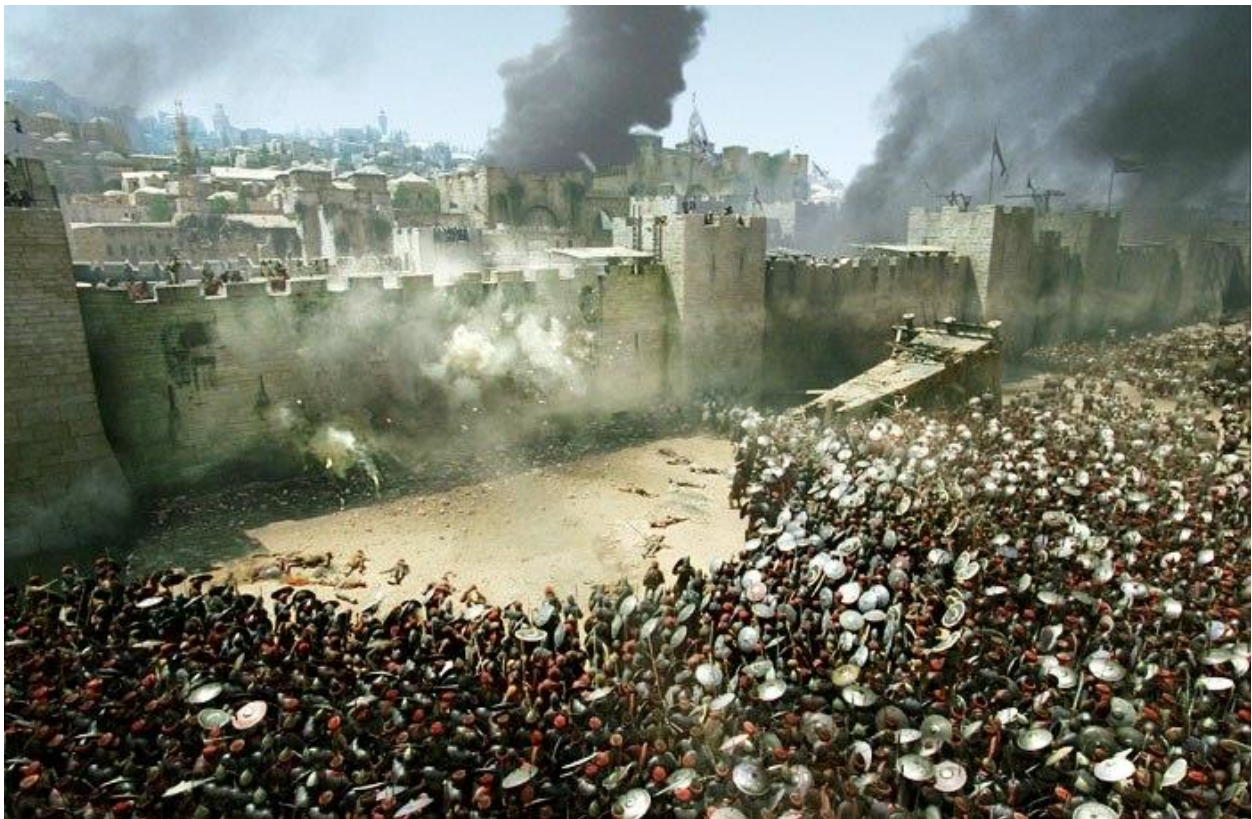
<sup>895</sup> Penley, *Common Tradition Behind John's Apocalypse and Synoptic Sayings*, 315. "When these descriptions of God's coming vengeance for his servants' martyrdom are analyzed at the level of word choice, grammar, and syntax, a striking parallel to Jesus' pronouncement in Luke 11:50 (par. Matt 23:35) appears in the concluding statement about Babylon's fall in Rev 18:24." Ruiz, *Ezekiel in the Apocalypse*, 477. "Rev. 18, 24 shares with Mt. 23, 34-36 and Lk. 11, 50 the mention of blood, of prophets and those slain on the earth....For the crimes of Babylon the Great the appropriate penalty is to be applied, as in Ezek. 24, 7-9 (against Jerusalem) and Jer. 51, 49 (against



*"That which Jesus prophesied concerning Jerusalem and its inhabitants (Matt. 23:35; Lk. 11:50), John applies to the symbolic desolation of the great city of his day" (The Synoptic Tradition in the Apocalypse, p. 163). While Vos finds it "difficult to determine" why John alludes to Jesus' saying (above), we suggest that the Apocalypse discerns an essential correspondence between Jerusalem of old that rejected Christ and His testimony, and the apostate church that is unfaithful to Christ and to His testimony (see Rev. 17:6; 18:24)."*

### **Both Jerusalem and Babylon Must Drink the Wrath of God**

The punishment of the Harlot Babylon (Rev. 16:19; 18:6, 7), like the punishment of Jerusalem of the first century, is also pictured in the terms of drinking a cup of woe (Matt. 23:32; 1 Thess. 2:14-16). This reminds us of some OT passages which speak of God's wrath as a cup which apostate Jerusalem or the wicked nations had to drink (Ps. 75:8; Is. 51:17; Jer. 25:15-18; 49:12-13; Ez. 23:31-34). Drinking the cup of God's wrath leads to desolation and destruction.



Destruction of Jerusalem by the army of Titus in 70 AD.

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Babylon), as well as Mt. 23, 34-36; Lk. 11, 50." Vos, *Synoptic Traditions in the Apocalypse*, 162-163. Thiele, *Outline Studies in Revelation*, 274. Smolarz, *Marriage in Revelation*, 272. La Rondelle, *End Time Prophecies*, 424.

## Ellen White Compares the Blindness of Jerusalem With the Blindness of the Last Days

Ellen White, when speaking of the punishment of first century Jerusalem, used a similar analogy of “drinking” from the cup of God’s wrath.<sup>896</sup> She also made a comparison between the rejection of Christ as the cause of the desolation of Jerusalem and the rejection of God’s law as the cause of the desolation of the earth in the last days.

*“Jesus, looking down to the last generation, saw the world involved in a deception similar to that which caused the destruction of Jerusalem. The great sin of the Jews was their rejection of Christ; the great sin of the Christian world would be their rejection of the law of God, the foundation of his government in Heaven and earth. The precepts of Jehovah would be despised and set at naught. Millions in bondage to sin, slaves of Satan, doomed to suffer the second death, would refuse to listen to the words of truth in their day of visitation. Terrible blindness! strange infatuation!”.* {GC88 22.2}

### Parallels Between the Call to Come Out of Jerusalem and the Call to Come Out of Babylon

Jerusalem Kills Prophets (Matt. 23:37)	Babylon Kills Prophets (Rev. 18:24)
Jerusalem Drinks Cup of Wrath (Matt. 23:32)	Babylon Drinks Cup of Wrath (Rev. 18:6)
Jerusalem Desolated (Luke 21:20)	Babylon Will Be Desolated (Rev. 18:17, 19)
Abomination Set Up (Matt. 24:15)	Wine of Abomination Promoted (Rev. 17:4)
Call to Come Out (Matt. 24:15)	Call to Come Out (Rev. 18:4)
Call to Understand (Matt. 24:15)	Call to Wisdom (Rev. 17:9)
Great Tribulation (Matt. 24:21)	Babylon’s Tribulation (Rev. 16:18)

### The Call to Come Out of Babylon Connected to the 144,000

Rev. 14:1-5 presents the 144,000 as undefiled virgins who are faithful to the Lamb. This call to end time purity and spiritual chastity is reiterated in the call to come out of Babylon (Rev. 18:4). In Rev. 18:4 the faithful in Babylon are addressed in terms of the covenant (my people) and they are implored in a loud voice to come out so as not to participate in the sins of Babylon.<sup>897</sup> These “sins” constitute the wine of Babylon’s spiritual fornication and abominations (Rev. 17:2, 4-5; 18:3; 19:2; cf. Rev. 2:20-21). To remain in Babylon is to participate in her sins (drink her wine and fornicate with her; cf. Eph. 5:11).<sup>898</sup> These thematic connections of spiritual purity connect the 144,000 with those who come out of Babylon.

<sup>896</sup> White, *GC88*, 21. “The hour of hope and pardon was fast passing; the cup of God's long-deferred wrath was almost full. The cloud that had been gathering through ages of apostasy and rebellion, now black with woe, was about to burst upon a guilty people.....Looking down the ages, he saw the covenant people scattered in every land, “like wrecks on a desert shore.” In the temporal retribution about to fall upon her children, he saw but the first draught from that cup of wrath which at the final Judgment she must drain to its dregs.” White, *GC88*, 35. “The Jews had forged their own fetters; they had filled for themselves the cup of vengeance.” See also White, *GC*, 627.

<sup>897</sup> Ruiz, *Ezekiel in the Apocalypse*, 399.

<sup>898</sup> Beale, *Revelation*, 899. “The use of *sygkoinonesete* as part of the exhortation (“do not participate”) may be well chosen, since those who do participate in Babylon’s sins will, like her, become “unclean” (*koinos*) and will be disqualified from entering “the holy city” (21:2, 10), whose true citizens will separate from and “not be defiled with” the sin of the wicked earthly city but will “follow the Lamb wherever he goes” (14:4). Smalley, *Revelation*, 446-447. DeSilva, *Seeing Things John’s Way*, 263-265. See also White, *RH*, April 15, 1890 par.12.

In essence, the call to come out of Babylon is a call to be one of the 144,000.<sup>899</sup> Thus, every faithful end time soul who obediently abandons any relationship with the Harlot Babylon will become part of the faithful remnant known as the 144,000.<sup>900</sup> Only the pure and undefiled can enter the New Jerusalem (Rev. 21:8, 27; 22:14-15; cf. Rev. 3:4-5, 12; 16:15).<sup>901</sup> Those who refuse to obey the message of Rev. 18:4 by fornicating with the Harlot and defiling themselves with her abominable wine will receive the plagues of Babylon (Rev. 18:4; 21:8 cf. Rev. 2:21-23; 14:9-11; 16:2).<sup>902</sup> The Harlot Babylon reminds us of “Jezebel” and her followers in the Church of Thyatira (Rev. 2:20).<sup>903</sup> The punishment of the Harlot reminds us of the punishment of “Jezebel” (Rev. 2:21-23). The undefiled remnant (*loipois*) in the Church of Thyatira also remind us of the 144,000 who refuse to participate in the idolatry of the Beast or the Harlot (Rev. 2:24-25; cf. Rev. 14:4-5, 8-12; 18:4).<sup>904</sup>

### Parallels Between the 144,000 and Those Who Come Out of Babylon

#### Revelation 14

Warning Against End Time Idolatry (Rev. 13)

Revelation 14:1-5

Vision of the Undefiled 144,000

#### Revelation 18

Warning Against End Time Idolatry (Rev. 17)

Revelation 18:1-5

Call Not to Participate in Babylon’s Fornication

### The Warning of Revelation 18 and the Second and Third Angel’s Messages Are Parallel

There can be no doubt that the Third Angel’s Messages of Revelation 14:9-12 is also thematically and linguistically connected to the warning of Revelation 18:4-8.<sup>905</sup> Both of these passages follow closely on the heels of the Second Angel’s Message, which speaks of Babylon promoting her idolatry to all the nations of the world. Both of these passages are in the context of the time of the end and both warn of the desolation of Babylon and the need to abandon her idolatry before it is too late. Both are spoken in a “loud” voice by an “angel”. Both passages address the people of God in terms of the covenant (Rev. 14:12 “keep the commandments of God” and Rev. 18:4 “my people”).

**Revelation 14:8** And there followed *another angel (allos anggelos)*, saying, *Babylon is fallen, is fallen (epesen epesen Babylon)*, that great city (*polis e megale*), because she made all nations (*panta ethne*) drink (*pepotiken*) of the wine (*oinou*) of the wrath (*thymou*) of her fornication (*porneias*).

<sup>899</sup> DeSilva, *Seeing Things John’s Way*, 265 footnote. “Although not explicitly developed, the description of Babylon as a female figure who lures the nations into fornication also makes her a clear and present danger to those who might wish to be included among the 144,000 holy ones “who have not defiled themselves with women, for they are chaste persons” (14:4), an exemplary group introduced just prior to the passage containing the announcements of the three angels.” See also White, *ST*, March 28, 1900 par. 18. White, *PK*, 715.1.

<sup>900</sup> Cf. Dan. 12:3 where the “many” are turned to righteousness by the wise *maskilim*.

<sup>901</sup> Beale, *Revelation*, 1059-1060. Smalley, *Revelation*, 446.

<sup>902</sup> Beasley-Murray, *Revelation*, 314.

<sup>903</sup> DeSilva, *Seeing Things John’s Way*, 139-140. Pollard, “Loipos in Thyatira”, *AUSS*, Vol. 46, No. 1, 55-56. Smolarz, *Marriage in Revelation*, 282-283. Duff, *Wolves in Sheep’s Clothing*, 74-76.

<sup>904</sup> Pollard, “Loipos in Thyatira” *AUSS*, Vol. 46, No. 1, 45-63. Pollard, *Function of Loipos in Revelation*, 301-303.

<sup>905</sup> Bandy, *Prophetic Lawsuit in Revelation*, 311.

**9** And the *third angel* (*aggelos*) followed them, *saying with a loud voice* (*phone megale*), *If any man worship* (*proskynei*) *the beast* (*to therion*) *and his image* (*eikona*), *and receive his mark* (*charagma*) *in his forehead* (*tou metopou*), *or in his hand* (*cheira*),

**10** *The same shall drink* (*pietai*) *of the wine* (*oinou*) *of the wrath* (*thymou*) *of God* (*Theou*), which is poured out without mixture *into the cup* (*poterio*) *of his indignation* (*orges*); *and he shall be tormented* (*basanisthesetai*) *with fire* (*pyri*) *and brimstone* (*theio*) *in the presence of the holy angels*, and in the presence of the Lamb:

**11** *And the smoke of their torment* (*basanismou*) *ascendeth up for ever and ever*: *and they have no rest day nor night*, *who worship*(*proskynountes*) *the beast* (*to therion*) *and his image* (*eikona*), *and whosoever receiveth the mark* (*charagma*) *of his name* (*onomatos*).

**12** *Here is the patience of the saints*: *here are they that keep the commandments of God*, *and the faith of Jesus*.

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

**2** *And he cried mightily with a strong voice* (*phone megale*), *saying*, *Babylon the great* (*Babylon e megale*) *is fallen, is fallen* (*epesen epesen*), *and is become the habitation of devils*, *and the hold of every foul spirit*, *and a cage of every unclean and hateful bird*.

**3** *For all nations* (*ethne*) *have drunk* (*pepoken*) *of the wine* (*oinou*) *of the wrath* (*thymou*) *of her fornication* (*porneias*), *and the kings of the earth have committed fornication* (*eporneusan*) *with her*, *and the merchants of the earth are waxed rich through the abundance of her delicacies*.

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

**5** *For her sins have reached unto heaven*, *and God hath remembered her iniquities*.

**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*.

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

**8** *Therefore shall her plagues come in one day*, *death*, *and mourning*, *and famine*; *and she shall be utterly burned with fire* (*pyri*): *for strong is the Lord God who judgeth her*.

From a simple analysis of the text we can also see that the Second Angel's Message is a prelude to the vision of the Harlot presented in Revelation 17 and 18.<sup>906</sup> As we noted previously, the Third Angel's Message of Rev. 14:9-11 points backwards to the text of Rev. 13 and the Second Angel's Message of Rev. 14:8 points forward to the text of Rev. 17 and 18.<sup>907</sup> We also learned that the First Angel's Message (Rev. 14:6-7) points back to the text of Revelation 10. These connections place the First, Second and Third Angel's Messages in a very important, crucial position. Thus, the call to wisdom in Rev. 17:9, like the calls to wisdom in Rev. 10 and Rev. 13, also points us to the central warning of the Three Angels.

<sup>906</sup> DeSilva, *Seeing Things John's Way*, 263-270.

<sup>907</sup> White, *17MR*, 23. "Thus the substance of the second angel's message is again given to the world by that other angel who lightens the earth with his glory. These messages all blend in one, to come before the people in the closing days of this earth's history. All the world will be tested, and all that have been in the darkness of error in regard to the Sabbath of the fourth commandment will understand the last message of mercy that is to be given to men."





The Lion of Babylon from a portion of the Ishtar Gate.

### Ellen White Saw Parallelism Between the Third Angel and the Call to Come Out of Babylon

The Third Angel warns that those who worship the Beast and his image or receive the mark will “drink the wine of the wrath of God”. The Angel of Revelation 18 proclaims that Babylon should drink a double portion of woe “double unto her *double* according to her works: in the cup which she hath filled fill to her double.” God calls His people out of Babylon so “that ye be not partakers of her sins”. The “sins” of Babylon and the worship of the Beast, his image, and reception of the mark are connected and appear to be parallel in these two passages. Thus Ellen White saw parallelism between the Third Angel and the call to forsake Babylon.<sup>908</sup>

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

*“When Jesus began his public ministry, he cleansed the temple from its sacrilegious profanation. Among the last acts of his ministry was the second cleansing of the temple. So in the last work for the warning of the world, two distinct calls are made to the churches. The second angel’s message is, “Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.” **And in the loud cry of the third angel’s message a voice is heard from heaven saying, “Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities.**” {RH December 6, 1892, par. 16}*

<sup>908</sup> White, *MS 10*, 1900. “The great message (Revelation 18), combining the first, second, and third angels’ messages, is to be given to the world...” White, *14MR*, 95.2. “The third angel’s message, following the first and second which have proclaimed the hour of God’s judgment and the fall of mystic Babylon, is proclaimed in louder and more explicit tones, giving a warning to all co-workers in the great anti-Christian apostasy: [Rev. 18:1-5, quoted].” White, *EW*, 277.2. “Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities.” This message seemed to be an addition to the third message, joining it as the midnight cry joined the second angel’s message in 1844...” See also White, *RH*, July 16, 1901 par. 7.

*“The three angels’ messages are to be combined, giving their threefold light to the world. In the Revelation, John says, “I saw another angel come down from heaven, having great power; and the earth was lightened with his glory.”... This represents the giving of the last and threefold message of warning to the world.” {Mar 173.5}*

*“The first, second, and third angels’ messages are to be repeated. The call is to be given to the church: “Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth have waxed rich through the abundance of her delicacies. . . . **Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities.**” {RH, October 31, 1899 par. 11}*

*As foretold in the eighteenth of Revelation, the third angel’s message is to be proclaimed with great power by those who give the final warning against the beast and his image. [Revelation 18:1-6 quoted]. This is the message given by God to be sounded forth in the loud cry of the third angel. {8T 118}<sup>909</sup>*

According to Ellen White, the purpose of the Third Angel’s Message is to warn the inhabitants of the earth of the need to avoid the worship of the Beast and escape the coming destruction of the earth by the wrath of God. The wrath of God pictured in the Third Angel’s Message appears to be the same as the wrath that will fall upon the Harlot Woman Babylon.

*“The most fearful threatening ever addressed to mortals is contained in the **third angel’s message. That must be a terrible sin which calls down the wrath of God unmingled with mercy. But men are not left in darkness concerning this important matter; the warning against the worship of the beast and his image is to be given to the world before the visitation of God’s judgments, that all may know why the judgments are inflicted, and may have opportunity to escape.**” {ST, January 25, 1910 par. 13}*

*“Of Babylon, at the time brought to view in this prophecy, it is declared: **“Her sins have reached unto heaven, and God hath remembered her iniquities.”** Revelation 18:5. She has filled up the measure of her guilt, and destruction is about to fall upon her. But God still has a people in Babylon; and **before the visitation of His judgments these faithful ones must be called out, that they partake not of her sins and “receive not of her plagues.”** Hence the movement symbolized by the angel coming down from heaven, lightening the earth with his glory and crying mightily with a strong voice, announcing the sins of Babylon. **In connection with his message the call is heard: “Come out of her, My people.” These announcements, uniting with the third angel’s message, constitute the final warning to be given to the inhabitants of the earth.**” {GC 604.1}*

Edwin Reynolds, on pages 190-191 of his dissertation “The Sodom, Egypt, Babylon Motif in the Book of Revelation, says the following in regards to the same issue.

<sup>909</sup> White, *Lt28 (February 17, 1900) par. 8.* “And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities.” This call is similar to the call made by the first and second angels. By the third angel the call is again repeated: “Come out of her, my people.”

*“As Lot was called out of Sodom, as Israel was called out of Egypt, and as first Abraham and later the Jews were called out of Babylon, so in Rev 18:4 God would call His people out of the Great City Babylon before it is finally judged. Although it is not explicit, that would appear to be the clear implication also of the message of the second angel in 14:8. This seems evident not only from the parallel in 18:2-3, but also from the message of the third angel in 14:9-11 and the call for endurance and faithfulness in 14:12.”*

Reynolds also notes on page 237 of his dissertation, the similarities in the punishment of the worshipers of the Beast and the punishment of the Great Whore Babylon.

*“A comparison of [Rev] 14:11 with 19:3 confirms that the Babylon motif was implicit also in the message of the third angel.”*

In essence, the warning to flee out of Babylon because “her sins have reached unto heaven” and the warning of the Third Angel’s Message to avoid the idolatrous worship of the Beast and his image are parallel and speak of the same end time idolatry. The punishment of those who worship the Beast, his image and receive his mark is parallel to the punishment of the Great Whore Babylon.

### **The Repetition of Base Texts and Motifs Helps to Connect the Different Sections of Revelation**

Jan Fekkes, on pages 204-205 of his book, “Isaiah and Prophetic Traditions in the Book of Revelation”, astutely points out the methods John the Revelator uses to connect the Second and Third Angel’s Messages, the seven vial plagues, and the Harlot Woman of Revelation 17-19.

*“Rev. 14.6-13 forms a prelude to the bowl series judgment which contains final premonitory exhortations. In vv. 8-11 the fate of those who refuse to disassociate themselves from Babylon and the beast is taken up. The function of this section as an anticipatory warning and its relationship to the main Babylon prophecy of 16.19-19.4 is formally indicated by a literary technique peculiar to John: the repetition of base texts and motifs. Each of the OT texts adopted in 14.8-11 subsequently reappears in the Babylon prophecy of 16.19-19.5. Probably by design, then, 14.8-11 serves as an epitome of Babylon’s judgment, which begins with the fall of the city (14.8 // 16.19; 18:2), and concludes with the eternal consequences of its judgment, reflected in the fate of its clients (14:11 // 19.3, 20).”*

*“Within the framework of 14.6-13, the fall of Babylon constitutes the second of three angelic announcements which serve as final warnings from heaven to those who dwell on the earth before the commencement of God’s wrath. The prophetic certainty of Babylon’s destruction may function here as both exhortation and encouragement—exhortation to those still under her influence (14.4), and encouragement to those waiting for her judgment (14.12; 18.6).”*

Through the repetition of base texts and motifs, John the Revelator has made literary connections between some key parts of the Revelation.<sup>910</sup> This is evident in the language of the Second and Third Angels (Rev. 14:8-11) and the vision of the Harlot (Rev. 16:19-19:5).<sup>911</sup>

### Linguistic & Thematic Markers Connecting the Third Angel with the Desolation of Babylon

With this method in mind, we will now look at some of the linguistic and thematic markers that connect the wrath of the Third Angel and the desolation of Babylon. This serves as an example of the literary technique used by John the Revelator to connect the Third Angel's Message with the vision of the Great Whore 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 (*basanismon 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.

<sup>910</sup> See also Bauckham, *Climax of Prophecy*, 22-29. Kirby, *Repetition in the Book of Revelation*. DeSilva, "A Sociorhetorical Interpretation of Rev. 14:6-13", *Bulletin for Biblical Research* 9 (1999) 73-81. Siew, *The War Between the Two Beasts and the Two Witnesses*, 33-37. Mach, *Macrostructure of the Apocalypse*, 121-123.

<sup>911</sup> Ruiz, *Ezekiel in the Apocalypse*, 230-257, 297-298.

**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*).

### The Centrality of the Three Angel's Messages

The way John the Revelator structured the second half of his book is quite remarkable. Through the repetition of key words and phrases, he has brilliantly connected several passages with the Three Angel's Messages.<sup>912</sup> One of the techniques John has used to connect these texts is the Danielic calls to wisdom in Rev. 10, Rev. 13, and Rev. 17. As we noted earlier, the call to wisdom in Rev. 10:8-11 points backwards to Daniel and forwards to the First Angel of Rev. 14. The calls to wisdom in Rev. 13:9 and 13:18 also point backwards to Daniel and forwards to the Third Angel of Rev. 14. Finally, the call to wisdom in Rev. 17:9 points backwards to Daniel and to the Second Angel of Rev. 14. Thus we can see the absolute centrality of the Three Angel's Messages of Rev. 14:6-12. We can also see that the key to understanding the symbolism of the Three Angels is the call to read and understand the prophecy of Daniel.

Furthermore, the call to wisdom in Rev. 17:9 also points forward to the warning of Rev. 18:1-5. The warning of Rev. 18:4 also points backwards to the text of Daniel 12:11, the text of the Olivet Discourse (Matt. 24:15) and to the text of the Second and Third Angels of Rev. 14. Thus we can see a thematic connection between the warnings found in Daniel 12, the Olivet Discourse, and the book of Revelation. In other words the warning to come out of Babylon points to the warning of the Three Angels, the abomination warning of the Olivet Discourse, and the abomination warning of Daniel 12:11. All of these warnings speak of the same end time idolatry and the need for God's people to avoid this apostasy. Furthermore, the warnings of the Olivet Discourse and the book of Revelation are really an expansion and development of the abomination warning of Daniel 12:11. These connections may have inspired Ellen White to the make the following comment about Daniel 12.

*“Let us read and study the twelfth chapter of Daniel. It is a warning that we shall all need to understand before the time of the end.--15MR 228 (1903).”*

### The Centrality of the Three Angels of Revelation 14

<sup>912</sup> De Villiers has written an excellent article on the structure of Rev. 14. See *Composition of Revelation 14:1-15:8*.

Rev. 10:1-7 Vision of Mighty Angel	Alludes to Dan. 12
Rev. 10:8-11 Call to Wisdom (Eat Book)	Alludes to Dan. 12:10, Points to First Angel
Rev. 13:1-8 Vision of Sea Beast	Alludes to Dan. 7, 8, 12
Rev. 13:9 Call to Wisdom	Alludes to Dan. 12:10, Points to Third Angel
Rev. 13:10 Call to Endure	Alludes to Dan. 12:12
Rev. 13:11-17 Vision of Land Beast	Alludes to Dan. 3, 7, 8, 11, 12
Rev. 13:18 Call to Wisdom	Alludes to Dan. 12:10, Points to Third Angel
Rev. 17: 1-6 Vision of Harlot Woman	Alludes to Dan. 4, 5, 7, 11, 12
Rev. 17:9 Call to Wisdom	Alludes to Dan. 12:10, Points to Second Angel

### **The Two Main Warnings of Revelation and the Warning of the Abomination**

Rev. 14:8-12 Vision of Second/Third Angel	Points to Abomination of Dan. 12:11
Rev. 18:1-5 Vision of Glorious Angel	Points to Abomination of Matt. 24:15

### **Revelation 14 and the Theme of the *Maskilim***

#### **Allusions to Daniel in Revelation 14**

Like Revelation 10, 13, and 17, the fourteenth chapter of Revelation is filled with allusions to the prophecy of Daniel. Revelation 14 is divided into three sections. 1) The vision of the 144,000 (Rev. 14:1-5). 2) The Three Angel's Messages (Rev. 14:6-13). 3) The vision of the two harvests (Rev. 14:14-20). All three of these sections allude to Daniel. We will now examine each section one at a time.

#### **The Vision of the 144,000 in Revelation 14:1-5 Alludes to the *Maskilim* of Daniel 12:10**

The vision of the sealed 144,000 as pure virgins, undefiled, and loyal to the Lamb is set in the context of Revelation 7.<sup>913</sup> The 144,000/great multitude of Rev. 7 are described in Danielic terms as coming out of "great tribulation" (Rev. 7:14) and being made "white" (Rev. 7:9, 13-14; cf. Rev. 3:10, 18) like the end time *maskilim* in the prophecy of Daniel (Dan. 12:1, 10).<sup>914</sup> The 144,000 of Rev. 14 are presented as chaste virgins (the bride) ready to marry their groom (cf. Matt. 25:1). This metaphor points forward to the Marriage Supper of the Lamb described in Rev. 19:7-9 and to the marriage metaphors mentioned in

<sup>913</sup> Strand, *Spot-Light-On-Last-Events*, AUSS, Autumn 1989, Vol. 27, No. 3, 209. Ladd, *Revelation*, 118.

<sup>914</sup> Beale, *Revelation*, 433-437. Bauckham, *Climax of Prophecy*, 226-228. Yarbro-Collins, *Influence of Daniel*, 110-111. Aune, *Revelation*, 473-474. Maxwell, *God Cares: Daniel*, 307-308. Beale, *A NT Biblical Theology*, 210-212. Jamieson, *Commentary on Whole Bible*, 648. White, 2T, 60. "...you are terribly deceived in regard to yourself, and must have a thorough conversion, or you will never be one of that number who have come up through great tribulation, having washed their robes and made them white in the blood of the Lamb." White, 3T, 183. "...He has a work before him to overcome these defects if he would be among the number who are to stand without fault before the throne of God, having come up through great tribulation, and having washed their robes of character and made them white in the blood of the Lamb."



(Rev. 21:2-4, 9-27; 22:17).<sup>915</sup> The 144,000 follow their heavenly Shepherd (Rev. 14:4) much like the great multitude will be lead to living waters by the Lamb (Rev. 7:16-17).<sup>916</sup> The idea of being virgin and undefiled in Rev. 14:4 is parallel with the idea of being whitened in Rev. 7:9, 13-14.<sup>917</sup> Being undefiled “virgins” is a metaphor for end time Christians who have remained clean of the defiling idolatry of Babylon and the Beast (cf. Rev. 16:15).<sup>918</sup> Just as Daniel and his three friends abstained from the defiling wine of Babylon (Dan. 1:8), the 144,000 also remain undefiled by the idolatrous wine of Babylon (Rev. 14:5). The call to come out of Babylon in Rev. 18:4 also emphasizes end time moral purity by avoiding participation in the sins (fornication) of Babylon. The idea of not having guile in the mouth is connected with keeping the law of the covenant (Mal. 2:6-7; cf. Rev. 12:17; 14:12). Thus, the characteristics of the 144,000 in Rev. 7 and 14 allude to the characteristics of the end time *maskilim* of Daniel who are a pure, undefiled group that keeps the covenant (Dan. 12:10). The idea of being presented without fault before the throne of God (Rev. 14:5; cf. Zep. 3:13; Rev. 19:8) alludes to the purification of Daniel 12:10 and it may also allude to the purification connected with the OT Day of Atonement, “to cleanse you that ye may be clean from all your sins before the Lord” (Lev. 16:30, 33).<sup>919</sup>

**Revelation 7: 9** After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, *clothed with white (leukas) robes*, and palms in their hands;

**Revelation 7:13** And one of the elders answered, saying unto me, *What are these which are arrayed in white (leukas) robes?* and whence came they?

**Revelation 7:14** And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of *great tribulation (thlipseos tes megales)*, and have washed (*eplynon*) their robes, and made them white (*eleukanon*) in the blood of the Lamb.

**Daniel 12:1 LXX** And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be *a time of trouble (kairos thlipseos thlipsis)*, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book.

**Daniel 12:10 LXX** *Many shall be purified, and made white (ekleukanthosin), and tried;* but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand.

The 144,000 of Rev. 14:1-5 are also set in the immediate context of the end time apostasy/testing predicted in Rev. 13:1-18 (cf. Rev. 3:10). As we saw previously, the end time idolatry predicted in Rev.

<sup>915</sup> J. Smith, *Exegesis of Revelation 14:1-5*, 8-10. See Hartopo, *Marriage of the Lamb*, 177-180. See also Smolarz, *Covenant and Divine Marriage in Revelation*, 228-364.

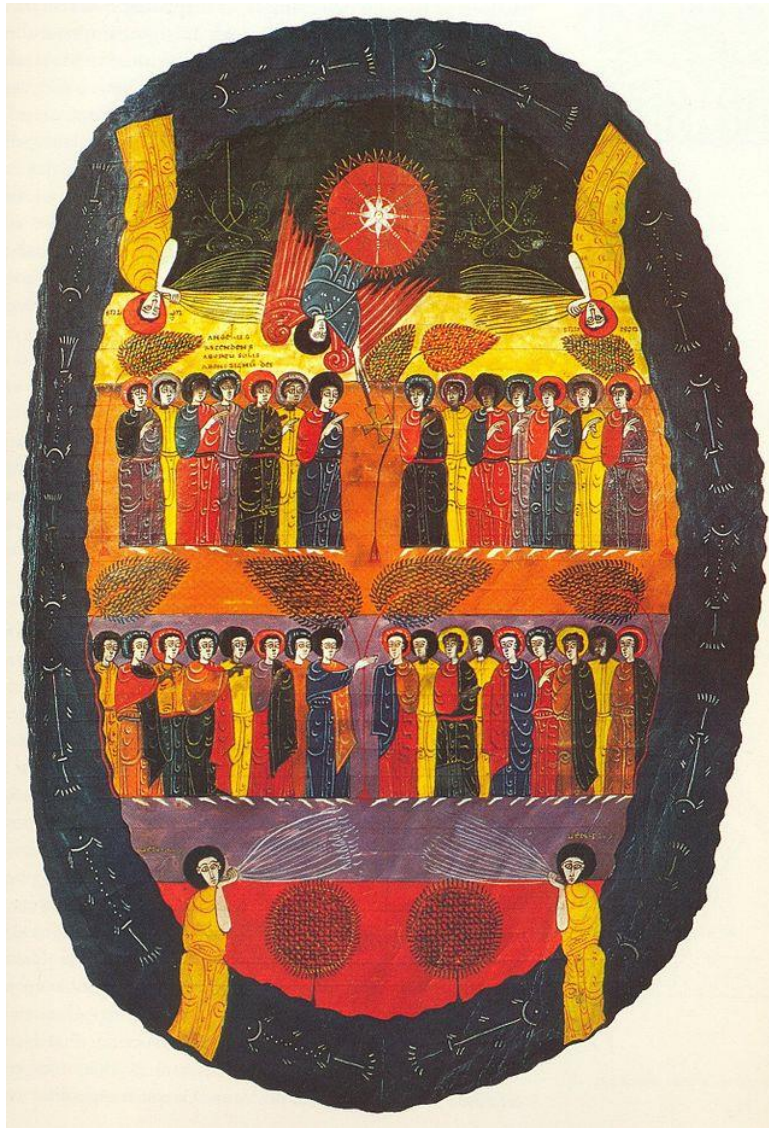
<sup>916</sup> Istrate, *Sealing the Slaves*, 143.

<sup>917</sup> Lehmann, *Remnant in Revelation*, 92.

<sup>918</sup> SDA BC, Vol. 7, 826. “The saints are here called virgins because they have either kept themselves aloof from Babylon or no longer have dealings with her (see on Rev. 18:4).” See also, Ladd, *Revelation*, 191. Gohl, *The False Christ*, 186-187. Campbell, “Findings, Seals, Trumpets and Bowls” *WTJ* 66.1 (Spring 2004): 91-92. Kistemaker, *Revelation*, 404-405. Beasley-Murray, *Revelation*, 223. Gonzalez, *Revelation*, 92. Liu, *Image of the Beast*, 163-165.

<sup>919</sup> SDA BC1 on Lev. 16:4, 774.

13 alludes to the end time idolatry of the King of the North in Daniel 11 and 12 (Dan. 11:36-39, 45; 12:11). This parallel also connects the 144,000 with the end time *maskilim* of Daniel 12:10 who have to confront the end time abomination of the King of the North. The 144,000 also remind us of the three Hebrew worthies of Daniel 3 who would rather die than commit idolatry.<sup>920</sup> Please note that the Lamb is standing on Mount Zion with the 144,000. In the OT, Mount Zion is the place of the final eschatological liberation of the remnant (Is. 59:20; Dan. 11:45; Joel 2:32; Obad. 17).<sup>921</sup> The end time liberation by the Lamb may allude to the end time liberation of God's people (*maskilim*) by Michael (Dan. 11:45-12:1).<sup>922</sup>



The 144,000 and the angels restraining the winds by Facundus Beatus 8<sup>th</sup> century AD.

### The First Angel and the Theme of the *Maskilim*

<sup>920</sup> Nueske, *Chiasm of Daniel and Revelation*, ebl. 1792-1850.

<sup>921</sup> Stefanovic, *Revelation*, 446, 448. Keil, *Daniel*, Kindle Edition on Dan. 11:45.

<sup>922</sup> Mora, *Daniel*, 206-207.

The First Angel of Rev. 14 introduces the mission and the message of God's end time people.<sup>923</sup> We find some important allusions to Daniel in Rev. 14:6-7. As noted previously, the language of the First Angel is linguistically connected to vision of the Mighty Angel with the little book in Rev. 10. The eating of the little book by John (Rev. 10:8-10) symbolically represented the understanding and the assimilation of the prophetic text of Daniel and Revelation. This symbolic act alluded to the wise of Daniel 12:10 who would understand the unsealed prophecy of Daniel in the time of the end (Dan. 12:4, 9-10). These parallels connect the wise of Dan. 12:10 with the First Angel's Message. Please note that the 144,000 are connected with the "spirit of prophecy" (Rev. 12:17; 19:10). The "spirit of prophecy" or the gift of prophetic understanding is a concept connected with the *maskilim* in the book of Daniel (Dan. 1:4, 17, 12:4, 9-10) The end time *maskilim* of Daniel are also noted to be teachers of righteousness (Dan. 12:3; cf. 11:33). This righteousness appears to be connected with the everlasting gospel of Rev. 14:6. It is the 144,000 who will preach the world-wide, prophetic message of the Three Angels in the context of the everlasting gospel.<sup>924</sup> The preaching of the gospel in Rev. 14:6 also alludes to the preaching of the gospel in Matt. 24:14.<sup>925</sup> It may allude to the "tidings" out of the east and north mentioned in Dan. 11:44.<sup>926</sup> In short, the *maskilim* of Dan. 12 appear to be the 144,000 of Revelation.

#### **The *Maskilim* of Daniel 12 and the 144,000 of Revelation 7 and 14**

Dan. 11:45 Wise at Glorious, Holy Mountain	Rev. 14:1 144,000 on Mount Zion
Dan. 12:1 Wise Go Through Time of Trouble	Rev. 7:14 144,000 Out of Great Tribulation
Dan. 12:1 Wise delivered by Michael	Rev. 15:3 144,000 Delivered by the Lamb
Dan. 12:3 Wise Teach Righteousness	Rev. 14:6 144,000 Preach Everlasting Gospel
Dan. 12:10 Wise Are Purified	Rev. 14:4 144,000 Are undefiled/Virgin
Dan. 12:10 Wise Are Whitened	Rev. 7:14 144,000 Wear White Robes
Dan. 12:10 Wise Are Tried	Rev. 7:16 144,000 Suffer Hunger, Thirst, Heat
Dan. 12:10 Wise Understand Prophecy	Rev. 14:6 144,000 Preach Prophetic Message
Dan. 12:11 Wise Confront Abomination Crisis	Rev. 14:1 144,000 Confront Beast Crisis
Dan. 12:12 Wise Endure to the End	Rev. 14:12 144,000 Endure in Obedience
Dan. 12:12 Wise Receive "Blessing"	Rev. 14:13 144,000 Who Die Get Blessing

Other allusions to Daniel occur in the First Angel's Message. The universal language of Rev. 14:6 alludes to the universal decree from the story of Daniel 3 (Dan. 3:4, 7).<sup>927</sup> Rev. 14:7 contains three separate allusions to Daniel. The phrase "fear God and give glory to him" alludes to the repentance and conversion of King Nebuchadnezzar in Daniel 4:34, 37 LXX.<sup>928</sup> The phrase "the hour of his judgment is come" alludes to the judgment scene of Daniel 7 and the end of the 2300 day prophecy of Daniel 8:14 (cf.

<sup>923</sup> Mueller, sees a connection between the Elijah message of Mal. 4:5 and the Three Angels of Rev. 14. See *Mission in the Book of Revelation*, 145.

<sup>924</sup> Whalen, *Mission in the NT*, 100.

<sup>925</sup> Vos, *Synoptic Traditions in the Apocalypse*, 152-157.

<sup>926</sup> Ford, *Daniel*, 276-277.

<sup>927</sup> DeSilva, *Sociorhetorical Interpretation of Rev. 14:6-13*, 85-86. Buchanan, *Revelation*, 402. Penley, *Revelation and the Synoptics*, 248.

<sup>928</sup> Beale, *Revelation*, 751-752. Nueske, *Chiasm of Daniel and Revelation*, ebl. 2077-2152, 2432-2519.

Dan. 7:9-10, 13-14).<sup>929</sup> It may also allude to the supernatural destruction of the King of the North (Dan. 11:45; 12:1).<sup>930</sup> The end time call to restore the worship of the Creator at the end of Rev. 14:7 alludes to the end time restoration of the *tamid* (regular worship of the covenant) and the sanctuary predicted in Daniel 8:13-14.<sup>931</sup> The book of Isaiah connects Sabbath worship with keeping the covenant in the time of end (Is. 56:2, 4, 6; cf. 58:12-14).<sup>932</sup> The hour of His judgment (Rev. 14:7) alludes to the OT Day of Atonement.<sup>933</sup> It is also connected with the plea for justice from the fifth seal.<sup>934</sup>

### **The Second Angel and the Fall of Babylon Alludes to the Book of Daniel**

The Second Angel also alludes to the prophecy of Daniel. The fall of Babylon (Rev. 14:8; cf. Rev. 18:2) alludes to the fall of Belshazzar in Daniel 5.<sup>935</sup> As you recall, Belshazzar enticed his wives, concubines and lords to participate in his idolatrous feast of fornication. After becoming drunk with fermented wine, Belshazzar and his fellow partiers profaned the sacred vessels of God. The language of the Second Angel lets the reader know that end time Babylon and her followers will also “fall” like Belshazzar because they will repeat the sins of fornication and blasphemy perpetrated by Belshazzar. Rev. 14:8 also serves as a preview of the vision of the Harlot (Rev. 17-19). The repetition of the word fallen (*epesen*) lets the reader know that Babylon’s moral decay has surpassed the boundaries of divine patience (cf. Rev. 18:2-3). The gravity of her sins has reached the point where her destruction and desolation are certain (cf. Jer. 51:9; Rev. 18:4-5). This reminds us of the condemnation of Belshazzar who was “weighed in the balances” and “found wanting” (Dan. 5:27). The name in Rev. 14:8, “Babylon the great” (*Babylon e megale*), alludes to Dan. 4:30 LXX.<sup>936</sup> The fall of spiritual Babylon in Revelation also reminds us of the fall of Nebuchadnezzar in Daniel 4.<sup>937</sup> The idea that Babylon attempts to make all the world “drink” her wine of fornication (Rev. 14:8; cf. 17:2; 18:3) alludes to the King of the North who attempts to force all the world to worship his abomination in the time of the end (Dan. 11:36-39, 45; 12:11).<sup>938</sup> The wine of the Harlot’s wrath (*thymou*) (Rev. 14:8; 18:3; cf. 17:6; 18:24; 19:2) may allude to the wrath of the King of the North (Dan. 11:44 LXX) where he comes forth with fury (*thymo*) to destroy

<sup>929</sup> Treiyer, *Dia de Expiacion*, 518. K. Matthews, *Revelation Vol. 2*, 781-782.

<sup>930</sup> See the use of *hora* in Rev. 14:7 and Dan. 11:45 LXX. Beale, *Revelation*, 752. Beale, *A NT Biblical Theology*, 156.

<sup>931</sup> Horn, *SDA Dictionary on the abomination of desolation*, 7. “In the symbolic prophecy of Dan 8 it is the power represented by the “little horn” that terminates the worship of the true God in his sanctuary and institutes a false system of worship in its place (vs 9-12). At the end of “two thousand and three hundred days” the sanctuary was to be cleansed (v 14) by the restoration of the worship of the true God.” White, *4SP*, 286.2 “Since 1844, in fulfillment of the prophecy of the third angel’s message, the attention of the world has been called to the true Sabbath, and a constantly increasing number are returning to the observance of God’s holy day.” White, *1SM* 67.9 “The third angel’s message was to be given, the minds of believers were to be directed to the heavenly sanctuary, where Christ had entered to make atonement for His people. The Sabbath reform was to be carried forward. The breach in the law of God must be made up...”

<sup>932</sup> White, *GC*, 451-452.

<sup>933</sup> Treiyer, *Dia de Expiacion*, 430.

<sup>934</sup> Heil, *Fifth Seal as a Key to Revelation*, 236.

<sup>935</sup> Lehmann, *Relationships Between Daniel and Revelation*, 144. F. Fowler, *Secrets of Dan. 8-12*, 15. Gonzalez, *Revelation*, 94. Liu, *Image of the Beast*, 151-152.

<sup>936</sup> Vos, *Synoptic Traditions in the Apocalypse*, 31. Moyise, *OT in Revelation*, 50. Ruiz, *Oxford Bible*, 2171. Charles, *Revelation Vol. 1*, 81.

<sup>937</sup> Nueske, *Chiasm in Daniel and Revelation*, ebl. 2179.

<sup>938</sup> Aune, *Revelation*, 936. Musvosvi, *Vengeance in Revelation*, 240-241.

and declare anathema (*anathematisai*) those who refuse to worship his idol. The fall of Babylon (Rev. 14:8; cf. 18:2-3) also alludes to the supernatural fall of the King of the North in the time of the end (Dan. 8:25; 11:45; 12:1).<sup>939</sup>

### The Structure of the Second and Third Angel's Message is Patterned After Daniel 12:11-13

The message of the Second and Third Angel spans six verses (Rev. 14:8-13). The overall structure of Rev. 14:8-13 is patterned after Daniel 12:11-13. It should be remembered that the preceding verses of Rev. 14:1-5 made an allusion to the purity of the *maskilim* of Daniel 12:10. This was followed in Rev. 14:6-7 by an allusion to the prophetic understanding of the *maskilim* in the time of the end (Dan. 12:10). The fact that Rev. 14:1-7 makes an allusion to the wise of Daniel 12:10 should not be overlooked.

Daniel 12:11 presents the final crisis of the covenant community, the taking away of the regular worship of the covenant and the setting up of an idolatrous counterfeit in its place.<sup>940</sup> It is implied that this crisis is precipitated by the King of North in an attempt to usurp both the authority and the worship which is due to God. Rev. 14:8 introduces the reader to the Harlot Babylon crisis which alludes to the abomination crisis of Dan. 12:11. Then the Third Angel of Rev. 14:9-11 warns against the end time worship of the Beast/image of the Beast and the end time imposition of the mark of the Beast. Thus, the warning of Rev. 14:9-11 also alludes to the abomination crisis of Daniel 12:11.<sup>941</sup> The cup of God's indignation (*orges*) that the worshippers of the Beast must drink alludes to the indignation (*orges*) against the Little Horn and the King of the North predicted in the prophecy of Daniel (Dan. 8:19; 11:36).<sup>942</sup> The threat of fire and brimstone for the worshippers of the Beast (Rev. 14:10) alludes to the fiery punishment in the story of Daniel 3 (Dan. 3:6, 11, 15, 17, 19-20, 21, 23).<sup>943</sup>

Following the abomination of Daniel 12:11 we have a call to endurance (*hypomenon*) or covenant faithfulness in Daniel 12:12. This has its parallel in the call to endurance (*hypomone*) found in Rev. 14:12. Just as the call to endurance in Daniel 12:12 is set in the context of covenant faithfulness (resist the idolatry of the abomination), the call to endurance in Rev. 14:12 is also set in the context of covenant faithfulness (keep the commandments of God). Daniel 12:12 LXX pronounces a "blessing" (*makarios*) on all those who endure in covenant faithfulness<sup>944</sup> until the end of the abomination crisis. This concept of an end time "blessing" for the faithful finds its parallel in the "blessing" (*makarioi*) of Rev. 14:13.<sup>945</sup>

<sup>939</sup> Were, *The King of the North at Jerusalem*, 16, 107-108. Treiyer, *Dia de Expiacion*, 519.

<sup>940</sup> Gane defines the *tamid* as the regular worship of the covenant. See "Judgment as Covenant Review" *JATS 8/1-2 1997*, 191. "In Daniel 8:11-13, the horn takes away "the regularity" (*hattamid*), i.e. regular worship of God by those who are in a covenant relationship with him, and sets up in its place, a "desolating sacrilege." Thus the little horn attempts to replace God's covenant system of worship with an alternative." See also Gane, *Who's Afraid of the Judgment?*, 39, 89. Probstle, *Truth and Terror*, 231. Nunez, *El Continuo*, Ministerio Adventista.

<sup>941</sup> Ford, *Daniel*, 283. Jamieson sees a connection between the delivered saints in Dan. 12:1 and the resisting saints in Rev. 14:9-10. See *Commentary on the Whole Bible, Vol. 1*, 648.

<sup>942</sup> Ford, *Daniel*, 271. La Rondelle, *End-Time Prophecies*, 362-363.

<sup>943</sup> DeSilva, *Sociorhetorical Interpretation of Rev. 14:6-13*, 87-88.

<sup>944</sup> Wiklander sees a connection between Ex. 20:8-11 and Rev. 14:12-13, see *An Exegetical Reading of Revelation 14:6-13*, 294-296.

<sup>945</sup> Shea, *Bible Amplifier: Daniel 7-12*, 222-223. Cruz sees Rev. 14:13 as eschatological. Cruz, *Beatitudes of the Apocalypse*, 275. See also Shea, *Central Prophecy of Revelation*, 389. Shea, *Daniel*, 277. Treiyer, *Dia de Expiacion*, 330. McCready-Price, *The Greatest Prophet*, 149.

Rev. 14:13 also appears to allude to the resurrection of Dan. 12:2.<sup>946</sup> The vision of the two harvests which follows (Rev. 14:14-20) also makes a strong allusion to the prophecy of Daniel. Rev. 14:14 presents the Son of man upon a cloud coming to reap the harvest of the earth. This verse alludes to the Son of man from Daniel 7:13-14 (cf. Matt. 24:30-31)<sup>947</sup> and possibly to the judicial actions and special resurrection performed by “Michael” in Daniel 12:1-2 (cf. Matt. 25:31).<sup>948</sup> The angel who announces the harvest of the wicked is connected with the fire of the altar (Rev. 14:18; cf. Matt. 25:41). Thus, the harvest of the wicked appears to be part of the divine response to the prayers of the saints (Rev. 8:2-3; cf. Rev. 9:13) and the cry for vengeance of the fifth seal (Rev. 6:9-11; cf. Dan. 8:13-14; 12:6-7).<sup>949</sup> Some see an allusion to the Day of Atonement in the two harvests of Rev. 14.<sup>950</sup> The harvest of the grapes is based upon an OT passage that is connected with the year of Jubilee (Is. 63:3-4). Finally, the prophecy of Daniel ends with a command to Daniel to go and “rest” (*anapauou*) until the end of the days when he will stand in his lot (Dan. 12:13 LXX). This statement finds it parallel in Rev. 14:13 (cf. Rev. 6:11; 20:4, 6) where those who “die in the Lord” will “rest” (*anapausontai*) from their labors until the time of their “blessing”.<sup>951</sup> Interestingly, some also see echoes of Dan. 3 in Rev. 14:6-13.<sup>952</sup>

### Structure of Daniel 12:10-13 and Revelation 14:1-13

Dan. 12:10	Wise are Purified, Made White	Rev. 14:1-5	144,000 Pure and Undefined
Dan. 12:10	The Wise Understand Prophecy	Rev. 14:6-7	144,000 Preach Prophetic Message
Dan. 12:11	Abomination Crisis	Rev. 14:8	Harlot Babylon Crisis

<sup>946</sup> See *SDA BC7* on v. 13, 833. U. Smith, *Daniel and Revelation*, 677. Shea, *Daniel*, 270. See also White, *LS*, 476. White, *GC*, 637.

<sup>947</sup> Beale, *Revelation*, 770-771. Stefanovic, *Revelation*, 466, 469. Bauckham, *Climax of Prophecy*, 294-295. Vos, *Synoptic Traditions in the Apocalypse*, 144-152. Dunn, *Son of Man in the NT*, 529. Steinmann, *Daniel*, 44, 357. Hultberg, *Messianic Exegesis in the Apocalypse*, 77. Hamilton, *With the Clouds*, 208. Greidanus, *Preaching Christ From Daniel*, 232. Buchanan, *Revelation*, 413-417. Gallusz, *Throne Motif in Revelation*, 274-275. Kiesler, *Son of Man*, 417-418. Ladd, *Revelation*, 199. Nueske, *Chiasm in Daniel and Revelation*, ebl. 2042. Kistemaker, *Revelation*, 416. Ruiz, *Oxford Bible*, 2171. Murphy, *Fallen is Babylon*, 326. K. Matthews, *Revelation Vol. 2*, 816. Hieke, *Daniel 7 in Revelation*, 57-58. Brighton, *Revelation*, 387-389.

<sup>948</sup> Ford, *Crisis! Vol. 2*, 612-613. Alomia, *Daniel*, 467. Treiyer, *Dia de Expiacion*, 519. Percer, *Michael in Revelation 12*, 197-200. Gonzalez, *Revelation*, 96.

<sup>949</sup> Stefanovic, *Revelation*, 467, 471. Ladd, *Revelation*, 201. Murphy, *Fallen is Babylon*, 327-328. Heil, *Fifth Seal as a Key to Revelation*, 237.

<sup>950</sup> Bacchiocchi, *Fall Festivals*, 197-198.

<sup>951</sup> Beale, *Revelation*, 769. “The “rest” may be connected with Dan. 12:13, which promises rest to Daniel (and other saints, by implication from 12:12) if he will persevere to the end of his life. MT and Theod. have Daniel commanded to “go” and enter “rest” (*anapauou*) at death, until the final resurrection. The LXX has him not only commanded to enter into “rest” immediately upon death, but it makes the additional promise that “you will rest and stand in your glory at the end of the days,” which prolongs the rest into the resurrection state. That the rest in Rev. 14:13 is associated with the Danielic promise is suggested also by the formula in 14:12, which continues the formulaic exhortation of 13:18 to persevere, both of which, as we have seen, are based on the endurance and discernment themes of Daniel 11-12” Collins, *The Final Prophecy of Jesus*, 340. Steinmann, *Daniel*, page 567. \*Note, the martyrs of Rev. 6:11 are also told to “rest” (*anapausontai*) until the number of future martyrs should be “fulfilled”. Perhaps, those who die in the Lord in Rev. 14:13 are the very ones spoken of in Rev. 6:11 (cf. Rev. 20:4, 6). K. Matthews, *Revelation Vol. 2*, 812.

<sup>952</sup> DeSilva, *A Socio-rhetorical Interpretation*, 85-87. Treiyer, *Dia de Expiacion*, 519. Were, *Principles of Interpretation*, 64. Liu, *Image of the Beast*, 148-149.



Dan. 12:11 Abomination Crisis	Rev. 14:9-11 Mark of the Beast Crisis
Dan. 12:12 Call for Wise to Endure to the End	Rev. 14:12 Call for Saints (144,000) to Endure
Dan. 12:12 Blessing for Those Who Endure	Rev. 14:13 Blessing for Those Who Die in Lord
Dan. 12:13 Daniel Told to “Rest” Until the End	Rev. 14:13 Those Who Die Told to “Rest”

### **The Warning of the Third Angel and the Warning to Come Out of Babylon Allude to Daniel**

There are two main end time warnings in the prophecy of Revelation, the Third Angel’s Message and the call to come out of Babylon. As we noted earlier both of these messages have several things in common. Both messages are spoken in a loud voice by a heavenly messenger (Rev. 14:6, 9; 18:2).<sup>953</sup> Both messages are global in their scope (Rev. 14:6; 18:1).<sup>954</sup> Both messages follow the declaration that Babylon is fallen (Rev. 14:8; 18:2-3).<sup>955</sup> Both messages warn against the wrath of God (Rev. 14:9-11; 18:4-8). Finally, both of these warnings point to the warning of the abomination of desolation. As we noted above, the warning of the Third Angel follows the structure of Daniel 12:11-13. The call to come out of Babylon in Rev. 18:4 follows the structure of the warning to come out of Jerusalem in the Olivet Discourse (Matt. 24:15-20). By these parallels, John the Revelator brilliantly connects the two main warnings of Revelation with the abomination warning of Daniel 12:11 and the abomination warning of Matthew 24:15. All four of these warnings are essentially the same and they all warn God’s people to avoid the apostasy and idolatry of the end times.

### **The Two Main Warnings of Revelation and the Warning of the Abomination**

Rev. 14:9-11 Warning of the Third Angel	Points to Abomination of Dan. 12:11
Rev. 18:4-5 Warning of Glorious Angel	Points to Abomination of Mat. 24:15

### **Ellen White Connects the Three Angel’s Messages with the Unsealed Prophecy of Daniel**

It is interesting to note how Ellen White connects the Three Angel’s Messages with the prophecy of Daniel. See the following quotes and the footnotes below.<sup>956</sup>

<sup>953</sup> Ruiz, *Ezekiel in the Apocalypse*, 381.

<sup>954</sup> Ruiz, *Ezekiel in the Apocalypse*, 381.

<sup>955</sup> Ruiz, *Ezekiel in the Apocalypse*, 390.

<sup>956</sup> White, *TM* 115. “Daniel stood in his lot to bear his testimony which was sealed until the time of the end...“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. The book of Daniel is unsealed in the revelation to John, and carries us forward to the last scenes of this earth’s history.” White, *RH, June 8, 1897, par. 17*. “Those who make light of the third angel’s message do so because they know little of Daniel or the Revelation. They have not read these prophecies with a determination to find out the meaning by prayer, by study, and by fasting. If they had had the experience of Daniel or of John, they would know that the third angel’s message will go forth unto perfect victory. Those who proclaim that message because they see and believe it, will understand that very much is comprehended by it...” White, *Ev*, 363. “It has been revealed to me that there is among our people a great lack of knowledge in regard to the rise and progress of the third angel’s message. There is great need to search the book of Daniel and the book of Revelation, and learn the texts thoroughly, that we may know what is written.” White, *6T*, 128. “The third angel’s message, the great testing truth for this time, is to be taught in all our

*“Prophecy has been fulfilling, line upon line. **The more firmly we stand under the banner of the third angel's message, the more clearly shall we understand the prophecy of Daniel;** for the Revelation is the supplement of Daniel..... These messages were given, not for those that uttered the prophecies, but for us who are living amid the scenes of their fulfillment.”* {17MR 19.1}

*Daniel shall stand in his lot at the end of the days. John sees the little book unsealed. **Then Daniel's prophecies have their proper place in the first, second, and third angels' messages to be given to the world...**”* {19MR 320.1}

*“...**Daniel stood in his lot to bear his testimony which was sealed until the time of the end, when the first angel's message should be proclaimed to our world.** These matters are of infinite importance in these last days; but while "many shall be purified, and made white, and tried," "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 ...**”* {TM 115.3}

*“A great and solemn work is to be done in our world. “And there followed another angel, saying, **Babylon is fallen, is fallen, that great city because she made all nations drink of the wine of the wrath of her fornication.**” We may see this very clearly, but the churches refuse the message. **‘Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand.’**”* {Ms146 (December 5, 1897) par. 7}

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institutions. God designs that through them this special warning shall be given, and bright beams of light shall shine to the world. Time is short. The perils of the last days are upon us, and we should watch and pray, and study and heed the lessons that are given us in the books of Daniel and the Revelation.”



Golden laurel wreath crown (*stephanos*) for the one who overcomes, Cyprus, 4th/3rd century BC.

### The Throne Scene of Revelation 19 and the Danielic Theme of Judgment

Revelation 19 begins with a throne scene that reminds us of the throne scene of Revelation 4 and 5 (Rev. 19:1-5).<sup>957</sup> The heavenly council rejoices because the Lord God has judged the Great Whore and avenged the blood of the saints (Rev. 19:2). The phrase “His judgments are true and righteous” (Rev. 19:2) alludes to a similar phrase in Dan. 3:27.<sup>958</sup> Thus, Rev. 4-5 appears to be the inauguration of the heavenly judgment and Rev. 19:1-5 is the end of the same judgment. The avenging of the blood of the saints appears to be the answer to the “how long” question of Rev. 6:9-11.<sup>959</sup> The punishment of the Whore is described in the judgment language of the Third Angel (Rev. 19:3; Rev. 2:22-23).<sup>960</sup> The smoke of Babylon’s punishment which rises up for ever and ever (*eis tous aionas ton aionon*) (Rev. 19:3) reminds us of the shame and everlasting (*aionion*) contempt of Daniel 12:3 (cf. Matt. 25:46).<sup>961</sup> The

<sup>957</sup> Shea, *Rev. 5 and 19*, 249-257. R. Stefanovic, *Revelation*, 556. Hardy, *Revelation 4-5 and 19a*, 76-78.

<sup>958</sup> Ruiz, *Ezekiel in the Apocalypse*, 488.

<sup>959</sup> R. Stefanovic, *Revelation*, 555. Beale, *Revelation*, 928-929. Bandy, *Prophetic Lawsuit in Revelation*, 330-331. Heil, *Fifth Seal as a Key to Revelation*, 238. Grabiner, *Hymns in Revelation*, 293.

<sup>960</sup> R. Stefanovic, *Revelation*, 555. Reynolds, *Sodom, Egypt, Babylon Motif in Revelation*, 237.

<sup>961</sup> Weinrich, *Ancient Christian Commentary: Revelation*, 297.

theme of end time salvation and subsequent glorification can also be found in Daniel 12:1-3 (cf. Dan. 7:18, 22, 27). Scholars have noted that the introductory sanctuary scenes form a chiasmic structure.<sup>962</sup>

### Chiasmic Structure of the Sanctuary Scenes in the Book of Revelation

(1) Rev. 1:12-20 (Christ Among Candlesticks)	Earth
(2) Rev. 4-5 (Inauguration of Judgment)	Heaven
(3) Rev. 8:1-5 (Cessation of Intercession)	Heaven
(4) Rev. 11:19 (Day of Atonement)	Heaven
(5) Rev. 15:5-8 (Cessation of Intercession)	Heaven
(6) Rev. 19:1-5 (End of Judgment)	Heaven
(7) Rev. 21:1-22:5 (Final Throne Scene)	Earth

### The Marriage Metaphor of Revelation 19:6-9 Alludes to the *Maskilim* of Daniel 12

The next subunit of verses (Rev. 19:6-9) appears to allude to the great multitude of Revelation 7 (Rev. 7:9-15) and the 144,000 of Revelation 14 (Rev. 14:1-5; cf. Rev. 15:3-4).<sup>963</sup> These verses invoke the marriage metaphor and appear to be thematically connected to the “virgins” of the Rev. 14:4-5. As we have already seen, these two groups are thematically and linguistically connected to the *maskilim* of Daniel 12. The fact that the “great multitude” is celebrating the judgment of Babylon confirms that the 144,000 are not only victorious over the Beast and his image (Rev. 15:2) but that they are also victorious over the temptations of the Great Whore (Rev. 19:2). Furthermore, the righteousness of the saints in Rev. 19:8 is described as fine linen, clean and white. This alludes to the great multitude of Rev. 7:14 which has come “out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.”<sup>964</sup> The martyrs of the fifth seal were given “white” robes to wear (Rev. 6:11; cf. Rev. 3:4-5).<sup>965</sup> The white robes of the Laodicean Church may also be in mind here (Rev. 3:18).<sup>966</sup> The fine linen alludes to the *maskilim* who will “be purified, and made white, and tried” in the time of the end (Dan. 12:10; cf.

<sup>962</sup> The chiasmic structure shown above has been modified and taken from Paulien, *Seals and Trumpets*, 188.

<sup>963</sup> R. Stefanovic, *Revelation*, 554-555. Beale, *Revelation*, 943-944. Smolarz, *Marriage in Revelation*, 254, 338. White, *PK*, 721. Doukhan, *Secrets of Revelation*, 169, 171. Hartopo, *Marriage in Revelation*, 106. J. Ford, *Hymns in the Apocalypse*, 223-224. Grabiner, *Hymns in Revelation*, 283, 290-291, 296. Ladd, *Revelation*, 249. Brighton, *Revelation*, 491-492. Istrate, *Sealing the Slaves*, 142-143.

<sup>964</sup> La Rondelle, *End Time Prophecies*, 435. Grabiner, *Hymns in Revelation*, 306. Smolarz, *Marriage in Revelation*, 328. Brighton, *Revelation*, 498. Istrate, *Sealing the Slaves*, 145. White, *Review and Herald*, April 17, 1894. “Remember that every one who shall be found with the wedding garment on will have come out of great tribulation.”

<sup>965</sup> La Rondelle, *End Time Prophecies*, 435. Grabiner, *Hymns in Revelation*, 306. See *SDA BC7* on v. 8, 872.

<sup>966</sup> Beale, *Revelation*, 944. Smolarz, *Marriage in Revelation*, 294. La Rondelle, *End Time Prophecies*, 435. Liu, *Image of the Beast*, 215. White also sees a connection between Rev. 3:18 and Rev. 19:7-8. See *17MR*, 18 and *Ms32-1896 (December 6, 1896) par. 37*. Also, *1T*, 303. “I have been shown the high and responsible position which God’s people should occupy... They will come up through great tribulation. The present is a time of warfare and trial. Our Saviour says in Revelation 3:21: “To him that overcometh will I grant to sit with Me in My throne, even as I also overcame, and am set down with My Father in His throne.” The reward is not given to all who profess to be followers of Christ, but to those who overcome even as He overcame.”

Matt. 13:43).<sup>967</sup> The fine linen clean and bright (*lampron*) may also allude to the *maskilim* who “shall shine as the brightness (*lamprotes*) of the firmament; and ...as the stars for ever and ever” (Rev. 19:8; cf. Dan. 12:3). The blessing of Rev. 19:9 (cf. Luke 14:15; Rev. 16:15) is the fourth of the seven macarisms of the Revelation and it alludes to the *maskilim* blessing of Daniel 12:12. Just as the *maskilim* who endure in obedience in the time of the end will be blessed so the remnant of Revelation who endure in covenant faithfulness in the time of the end will also be blessed. The blessing of Rev. 19:9 also alludes to the parable of the wedding feast (Matt. 22:1-14) where only those that are dressed in the “wedding garment” are allowed into the feast.<sup>968</sup> In other words, only those who maintain their wedding garments undefiled (Rev. 19:7-8; cf. Rev. 3:18; 14:4-5) will be allowed into the marriage supper of the Lamb (Rev. 16:15; cf. Rev. 21:8, 27; 22:14).<sup>969</sup> Likewise, only those *maskilim* who persevere in obedience in the time of the end will obtain the eschatological blessing (Dan. 12:12). The marriage supper of the Lamb also alludes to the parable of the ten virgins (Matt. 25:1-13; cf. Luke 12:35-40).<sup>970</sup> Only the “wise” virgins with extra oil will be allowed into the marriage supper (Matt. 25:10-13). The wise virgins who enter into the glories of the marriage supper remind us of the wise *maskilim* of Daniel 12 who will be glorified when Michael stands up (Dan. 12:2). Some have seen an allusion to the Day of the Atonement in the marriage supper of the Lamb.<sup>971</sup> Interestingly, Rev. 19:10 describes the remnant as possessing the “spirit of prophecy”<sup>972</sup> which appears to be another allusion to the *maskilim* of Daniel 12 who will increase in knowledge and understand prophecy in the time of the end (Dan. 12:4, 10).<sup>973</sup> The prophecy of Joel 2:28-

<sup>967</sup> R. Stefanovic, *Revelation*, 558. K. Matthews, *Revelation Vol. 2*, 1008-1009.

<sup>968</sup> Vos, *Synoptic Traditions in the Apocalypse*, 166-174. Kistemaker, *Revelation*, 515.

<sup>969</sup> Nwachukwu, *Macarisms of Revelation*, 187-189. White, *ST, November 22, 1905 par. 8*. “The days of our probation are fast closing. The end is near. Solemnly there come down to us through the centuries the warning words of our Lord from the Mount of Olives: “Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares.” Beware lest it find you unready. Take heed lest you be found at the King's feast without a wedding garment. “In such an hour as ye think not the Son of Man cometh.” “Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.” “Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man.”...” White, *SpTA06*, 24. “Let it be heard from every lip and voice, “Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus.” “Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.” “Let us be glad and rejoice, and give honor to him; for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints.” Some have been, and are still refusing to put on the wedding garment. They still wear their citizen's dress, and despise the garment woven in the loom of heaven, which is “Christ our Righteousness.” “And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb.”...”

<sup>970</sup> Vos, *Synoptic Traditions in the Apocalypse*, 166-174. Snyder, *Combat Myth in the Apocalypse*, 336. Ford, *Crisis! Vol. 1*, 121.

<sup>971</sup> Hardinge, *Jesus in the Sanctuary*, 523.

<sup>972</sup> Veloso gives a good explanation of the remnant and “the spirit of prophecy”. See *Apocalipsis*, 41-43.

<sup>973</sup> White, *TDG*, 84. “The remnant people of God, who keep His commandments, will understand the word spoken by Daniel, “Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand” (Daniel 12:10).” See also *17MR*, 19. “Prophecy has been fulfilling, line upon line. The more firmly we stand under the banner of the third angel's message, the more clearly shall we understand the prophecy of Daniel; for the Revelation is the supplement of Daniel. The more fully we accept the light presented by the Holy Spirit through the consecrated servants of God, the deeper and surer, even as the eternal throne, will appear the truths of ancient prophecy; we shall be assured that men of God spake as they were moved upon by the Holy Ghost. Men must themselves be under the influence of the Holy Spirit in order

31 also speaks of the end time people of God being filled with the Holy Spirit so they might prophesy, dream dreams, and see visions. According to the NT, we need the help of the Holy Spirit to understand the fulfillment of prophecy (2 Cor. 3:13-17; cf. John 16:13).

**Rev. 7:9** After this I beheld, and, lo, *a great multitude, (ochlos polys)* which no man could number, of all nations, and kindreds, and people, and tongues, *stood before the throne, (hestotes enopion tou thronou)* and before the Lamb, *clothed with white robes, (periblemenoi stolas leukas)* and palms in their hands;  
**10** And *cried with a loud voice, (phone megale)* saying, *Salvation (legontes soteria) to our God which sitteth upon the throne, (thronou)* and unto the Lamb.

**11** And all the angels stood round about *the throne, (thronou)* and *about the elders and the four beasts, and fell before the throne (thronou) on their faces, and worshipped God, (prosekunesan to theo)*

**12** Saying, *Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. Amen.*

**13** And one of the elders answered, saying unto me, *What are these which are arrayed in white robes? (periblemenoi tas stolas tas leukas)* and whence came they?

**14** And I said unto him, Sir, thou knowest. And he said to me, *These are they which came out of great tribulation, and have washed their robes, and made them white (eplynan tas stolas auton kai eleukanan stolas) in the blood of the Lamb (arniou).*

**Rev. 14:1** And I looked, and, lo, a Lamb (*arnion*) stood on the mount Zion, and with him *an hundred forty and four thousand*, having his Father's name written in their foreheads.

**2** And *I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: (kai ekousa phonen ek tou ouranou os phonen hydaton pollon kai os phonen brontes megales)* and I heard the voice of harpers harping with their harps:

**3** And they sung as it were a new song *before the throne, (enopion tou thronou)* and *before the four beasts, (tessarou zoon)* and *the elders: (ton presbyteron)* and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth.

**4** *These are they which were not defiled with women; for they are virgins.* These are they which follow the Lamb (*arnio*) whithersoever he goeth. These were redeemed from among men, being the firstfruits unto God and to the Lamb (*arnio*).

**5** And *in their mouth was found no guile: for they are without fault before the throne of God (enopion tou thronou tou theou).*

**Rev. 19:1** And after these things *I heard a great voice of much people in heaven, saying, (ekousa phonen ochlou pollou megalen en to ourano legontos)* Alleluia; *Salvation, (soteria) and glory, and honour, and power, unto the Lord our God:*

**2** For true and righteous are his judgments: for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand.

**3** And again they said, Alleluia. And her smoke rose up for ever and ever.

**4** And *the four and twenty elders (presbyteroi) and the four beasts (tessara zoa) fell down and worshipped God (prosekunesan to theo) that sat on the throne, (thronou)* saying, *Amen; Alleluia.*

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to understand the Spirit's utterances through the prophets. These messages were given, not for those that uttered the prophecies, but for us who are living amid the scenes of their fulfillment."



**5** And a voice came out of the *throne*, (*thronou*) saying, Praise our God, all ye his servants, and ye that fear him, both small and great.

**6** And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, (*kai ekousa os phonen ochlou pollou kai os phonen hydaton pollon kai os phonen bronton ischyron*) saying, Alleluia: for the Lord God omnipotent reigneth.

**7** Let us be glad and rejoice, and give honour to him: for the marriage of the *Lamb* (*arniou*) is come, and his wife hath made herself ready.

**8** And to her was granted that she *should be arrayed* (*peribaletai*) in fine linen, clean and white: (*katharon lai lampron*) for the fine linen is the righteousness (*dikaionomata*) of saints.

**9** And he saith unto me, Write, *Blessed* (*Makarioi*) are they which are called unto the marriage supper of the *Lamb*. (*arniou*) And he saith unto me, These are the true sayings of God.

**10** And I fell at his feet to worship him. And he said unto me, See thou do it not: I am thy fellowservant, and of thy brethren that have the testimony of Jesus: *worship God*: (*theo proskuneson*) for the testimony of Jesus is the spirit of prophecy.

**Dan. 12:3** And they that be wise shall shine as the brightness (*lamprotes*) of the firmament; and they that turn many to righteousness (*dikaion*) as the stars for ever and ever.

**4** But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and *knowledge shall be increased*.

**10** Many shall be purified, and made white, and tried; (*eklegosin kai ekleukanthosin kai pyrothosin polloi*) but the wicked shall do wickedly: and none of the wicked shall understand; but *the wise shall understand*.

**12** *Blessed* (*Makarios*) is he that waiteth, and cometh to the thousand three hundred and five and thirty days.



Bride adorned for her husband at an ancient Jewish wedding.

## Revelation 19:11-16 Alludes to Daniel 7 and 12

The following section (Rev. 19:11-16) describes the descent of the heavenly King and Judge who rides on a white horse. This alludes to the standing up of Michael in Daniel 12:1<sup>974</sup> and to the crushing “stone” of Dan. 2:34-35, 44-45.<sup>975</sup> John says he saw heaven opened (Rev. 19:11). The open door of Rev. 19:11 reminds us of the open door into heaven in Rev. 4:1 and the opening of the temple in Rev. 11:19.<sup>976</sup> The judgments of God anticipated in those verses have now become a reality.<sup>977</sup> The name King of kings and Lord of lords has Danielic connotations (Dan. 4:37; cf. Rev. 17:14).<sup>978</sup> This title also reminds the reader of the Son of man who will receive the kingdom at the end of the judgment (Dan. 7:13-14, 26-27; Matt. 16:27; 24:30-31; Rev. 11:15, 17).<sup>979</sup> It also reminds us of the title Prince of princes in the book of Daniel (Dan. 8:25; cf. Dan. 8:11).<sup>980</sup> The description of “eyes like a flame of fire” (Rev. 19:12; cf. Rev. 1:14; 2:18) alludes to theophany of Daniel 10:6.<sup>981</sup> The destruction of the wicked by the sword of Christ reminds us of the wicked who were “cut off” on the Day of Atonement.<sup>982</sup> The fiery destruction of the Beast and the False Prophet in Rev. 19:20 alludes to the fiery destruction of the Beast in Daniel 7:11 (cf. Dan 8:25; 11:45-12:1 which describe the supernatural destruction of the Little Horn and the King of the North).<sup>983</sup> The reference to the mark of the Beast and the worship of the Image of the Beast in Rev. 19:20 alludes to the end time abomination of the King of the North (Dan. 11:38, 45; 12:11).<sup>984</sup>

## Revelation 20, the Motif of the *Maskilim*, and the Danielic Theme of Judgment

Revelation 20 begins with an angel who descends from heaven to bind Satan in the bottomless pit for 1,000 years (Rev. 20:1-3). This “angel” appears to be an angelomorphic representation of Christ.<sup>985</sup> The act of binding Satan into a pit of nothingness reminds us of the Day of Atonement, where the Azazel goat was expelled into the desert (Lev. 16:10, 20-22; cf. John 12:31; 16:11).<sup>986</sup> The prophecy of Daniel 8

<sup>974</sup> R. Stefanovic, *Revelation*, 563. Hayden, *Vision By the Tigris*, 216.

<sup>975</sup> Maxwell, *God Cares: Revelation*, 493. La Rondelle, *End Time Prophecies*, 445.

<sup>976</sup> Ladd, *Revelation*, 253.

<sup>977</sup> Ladd, *Revelation*, 253.

<sup>978</sup> Beale, *Revelation*, 963-964. Hultberg, *Messianic Exegesis in the Apocalypse*, 346-347. Buchanan, *Revelation*, 553.

<sup>979</sup> White, *GC*, 614. White, *1BC*, 1111. “As the high priest laid aside his pontifical dress, and officiated in the white linen dress of a common priest, so Christ emptied Himself, and took the form of a servant, and offered sacrifice, Himself the priest, Himself the victim. As the high priest, after performing his service in the holy of holies, came forth to the waiting congregation in his pontifical robes, so Christ will come the second time clothed in glorious garments of the whitest white, “such as no fuller on earth can whiten them.” He will come in His own glory, and in the glory of His Father, as King of kings and Lord of lords, and all the angelic host will escort Him on His way (MS 113, 1899).”

<sup>980</sup> Hayden, *Vision by the Tigris*, 36.

<sup>981</sup> Streett, *Violence in Revelation*, 182.

<sup>982</sup> Bacchiocchi, *Fall Festivals*, 199.

<sup>983</sup> Beale, *Revelation*, 969-970. Haukaas, *Revelation 1:7, 8*, 162-163. La Rondelle, *End Time Prophecies*, 440-441. Hamilton, *With the Clouds*, 217-218. Kistemaker, *Revelation*, 527. Ruiz, *Oxford Bible*, 2177.

<sup>984</sup> Hultberg sees an allusion to the image of Dan. 3 in Rev. 19:20. See, *Messianic Exegesis in the Apocalypse*, 353.

<sup>985</sup> Gundry, *Angelomorphic Christology in Revelation*, 387-389.

<sup>986</sup> Doukhan, *Secrets of Revelation*, 178-179. Badina, *The Millennium*, 237. Davidson, *Sanctuary Typology*, 124. Treiyer, *Dia de Expiacion*, 432-434. Bacchiocchi, *Fall Festivals*, 199.

connects the antitypical Day of Atonement with the judgment of Daniel 7 and the end time prophecy of Revelation (Rev. 4-5; Rev. 8:2-4; 11:1, 19; 14:6; 15:8). Then Rev. 20:4-6 appears to allude to the resurrection of Daniel 12:2 to describe those who remained faithful unto death during the mark of the Beast crisis (Rev. 20:4; cf. Rev. 6:11; 14:13).<sup>987</sup> Like the *maskilim* of Daniel (Dan. 11:33-35; 12:7, 10), this group appears to suffer serious persecution for their loyalty to the covenant (Rev. 12:17; 13:11-17). Just as the *maskilim* resist the abomination of the King of the North, so this group has resisted the idolatry of the Beast, the idolatry of the image of the Beast, and the idolatry of the mark of the Beast. Thus this group appears to be synonymous with the 144,000 who also resist the idolatry of the Beast and the Harlot (Rev. 7:14; 14:1-5; 15:2-4).<sup>988</sup> The martyrs of Rev. 20:4 are described in similar terms to the martyrs connected with the harlot in Rev. 17:6.<sup>989</sup> The theme of a dual resurrection for the righteous and the wicked in Rev. 20:4-6 appears to allude to the resurrection of Dan. 12:2 (cf. Matt. 25:46; John 5:28-29).<sup>990</sup> Furthermore the fact that the righteous in Rev. 20:4 sit on thrones to judge the wicked (cf. Rev. 2:26-27; 3:21) reminds us of the thrones in the heavenly judgment of Dan. 7:9, 22 (cf. Matt 19:28; Luke 22:30; 1 Cor. 6:2).<sup>991</sup> The act of sitting on thrones of judgment appears to fulfill the promise given to the overcomers in Laodicea (Rev. 3:21).<sup>992</sup> The fact that the martyrs will reign with Christ for a thousand years (Rev. 20:4, 6) reminds us of the saints in Daniel 7 who will reign with the Son of Man forever and ever (Dan. 7:18, 22, 27; cf. Dan. 2:44; Matt. 25:34).<sup>993</sup> The benediction (*makarios*) of Rev. 20:6 (cf. Rev. 14:13) reminds us of the benediction (*makarios LXX*) of Daniel 12:12. Just as the martyrs of Rev. 20 are blessed for their faithfulness, so the *maskilim* who persevere in obedience during the abomination crisis will also be blessed (Dan. 12:10-12). At the end of the thousand years Satan is let loose for a short season (Rev. 20:3, 7). Satan gathers the wicked for one last battle against God and the New Jerusalem (Rev. 20:8-9). Fire comes down from God and destroys the wicked (Rev. 20:9). Satan is cast into the lake of fire and brimstone where the Beast and the False Prophet are (Rev. 20:10; cf. Matt. 25:41; Rev. 14:10; 19:20). The wicked have no rest day or night (Rev. 20:10; cf. Rev. 14:11; 19:3). The fiery destruction of Satan, the Beast, and the False Prophet (Rev. 20:10) reminds us of the fiery destruction of the fourth beast in the judgment of Daniel (Dan. 7:11).<sup>994</sup>

### The Judgment Scene of Revelation 20 Alludes to Daniel 7 and 12

<sup>987</sup> Nunez, *Daniel*, 149. Beale, *Revelation*, 997-1000.

<sup>988</sup> Stefanovic, *Revelation*, 577. Beale, *Revelation*, 1000. Doukhan, *Secrets of Revelation*, 181, 186. Badina, *The Millennium*, 240. *SDA BC7* on v. 4, 880.

<sup>989</sup> Liu, *Image of the Beast*, 232.

<sup>990</sup> Mitchell, *Resurrection in Daniel 12:2*, 232-234. Buchanan, *Revelation*, 575, 582. Maxwell, *God Cares: Revelation*, 498. Kistemaker, *Revelation*, 539. Farrer, *Revelation*, 206.

<sup>991</sup> Gallusz, *Throne Motif in Revelation*, 209. Buchanan, *Revelation*, 574-575. Interestingly, Buchanan sees a possible connection between those who sit on the thrones and the wise of Daniel 12:3. See *Revelation*, 578. Hamilton, *With the Clouds*, 209-210. *SDA BC7* on v. 4, 880. Moyise, *OT in Revelation*, 54. Ladd, *Revelation*, 264, 267. Bandy, *Prophetic Lawsuit in Revelation*, 335. Kistemaker, *Revelation*, 537. Witherington, *Revelation* 248. Beasley-Murray, *Revelation*, 292. Farrer, *Revelation*, 205. Koester, *Revelation*, 772. Ruiz, *Oxford Bible*, 2177. Murphy, *Fallen is Babylon*, 398. Hieke, *Daniel 7 in Revelation*, 60-61.

<sup>992</sup> Treiyer, *La Crisis Final*, 27. Hayden, *Vision By the Tigris*, 222. Ladd, *Revelation*, 264.

<sup>993</sup> La Rondelle, *End Time Prophecies*, 441. Buchanan, *Revelation* 574-576, 584-585. Gallusz, *Throne Motif in Revelation*, 209. Hamilton, *With the Clouds*, 218. *SDA BC7* on v. 4, 881. Ladd, *Revelation*, 264. Bandy, *Prophetic Lawsuit in Revelation*, 335. Beasley-Murray, *Revelation*, 293. Charles, *Revelation Vol. 1*, 75. Nwachukwu, *Macarisms of Revelation*, 225.

<sup>994</sup> Hamilton, *With the Clouds*, 217. Hieke, *Daniel 7 in Revelation*, 55.

The judgment scene of Revelation 20:11-15 makes several key allusions to Daniel 7 and 12 (cf. Rev. 4-5 where a combination of Dan. 7 and 12 allusions are also used in a judgment context).<sup>995</sup> The great white throne of Rev. 20:11 reminds us of the throne of the Ancient of Days in the Dan. 7:9 (cf. Matt. 25:31).<sup>996</sup> The book of Revelation consistently presents the Father as sitting in judgment (Rev. 4:2, 8-9; 5:1, 7, 13; 6:16; 7:10, 15; 19:4; 21:5).<sup>997</sup> The statement concerning the wicked, “and no place for them was found” appears to allude to a similar statement concerning the “chaff” or the crushed nations in Dan. 2:35.<sup>998</sup> The opening of the books and the judgment of the dead (Rev. 20:12-13; cf. Rev. 11:18) alludes to the judgment scene of Daniel 7:10 (cf. Matt 25:32-33).<sup>999</sup> Although the language of Daniel 7 is used in Revelation 20, the two scenes appear to show different, consecutive phases of the same judgment.<sup>1000</sup> The

<sup>995</sup> Snyder, *Combat Myth in the Apocalypse*, 110-111. Streett, *Violence in Revelation*, 198.

<sup>996</sup> Beale, *Commentary on the NT Use of the OT*, 1146-1147. Buchanan, *Revelation*, 574. Maxwell, *God Cares: Revelation*, 503. Kistemaker, *Revelation*, 545. Charles, *Revelation Vol. 1*, 76. Nwachukwu, *Macarisms of Revelation*, 212. White, *RH, January 30, 1900 par. 11*. “When the world is at last brought up for trial before the great white throne, to account for its rejection of Jesus Christ, God’s own messenger to our world, what a solemn scene it will be! What a reckoning will have to be made for nailing to the cross One who came to our world as a living epistle of the law. God will ask each one the question, What have you done with my only begotten Son? What will those answer who have refused to accept the truth?— They will be obliged to say, We hated Jesus, and cast him out. We cried, Crucify him, crucify him. We chose Barabbas in his stead. If those to whom the light of heaven is presented reject it, they reject Christ. They reject the only provision whereby they may be cleansed from pollution. They crucify to themselves the Son of God afresh, and put him to an open shame. To them it will be said, “I never knew you: depart from me.” God will assuredly avenge the death of his Son. “

<sup>997</sup> See *SDA BC7* on v. 11, 883.

<sup>998</sup> Beale, *Commentary on the NT Use of the OT*, 1150. Buchanan, *Revelation*, 597, 600. Hamilton, *With the Clouds*, 211. Moyise, *OT in Revelation*, 48. Beasley-Murray, *Revelation*, 300. Charles, *Revelation Vol. 1*, 81. White, *PH150*, 7. “The time is at hand when the vision of the prophets is to be fulfilled: “And I saw a great white throne, and Him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them.” Daniel, speaking of the destruction of earthly kingdoms, says: “In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever. Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold: the great God hath made known . . . what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure.” “And I saw the dead, small and great, stand before God: and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them; and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire.”...

<sup>999</sup> White, *2MR*, 167. “1899 has passed into eternity with its burden of record, sealed up, to be opened when the judgment shall sit and the books shall be opened. “And I saw a great white throne, and Him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works” [Revelation 20:11, 12].” See also Beale, *Commentary on the NT Use of the OT*, 1150. Buchanan, *Revelation*, 597-598. Greidanus, *Preaching Christ From Daniel*, 367. Hamilton, *With the Clouds*, 204-205. *SDA BC7* on v. 12, 883. Smolarz, *Marriage in Revelation*, 361 (footnote). Moyise, *OT in Revelation*, 54. Bandy, *Prophetic Lawsuit in Revelation*, 337-338. Kistemaker, *Revelation*, 546. Farrer, *Revelation*, 209. Ruiz, *Oxford Bible*, 2178. Hieke, *Daniel 7 in Revelation*, 61-63.

<sup>1000</sup> Paulsen, *Sanctuary and Judgment*, 293-294. Liu, *Image of the Beast*, 232-233.

judgment of Daniel 7 is pre-Advent and the judgment of Rev. 20 is post-Advent.<sup>1001</sup> With this final judgment scene the “mystery of God will be completed” (Rev. 10:7).<sup>1002</sup> The information in the book of Revelation 5 has been completely revealed and all human acts, including hidden acts, have been brought to light (Rev. 20:12-13; 22:12; cf. 1 Cor. 5:1).<sup>1003</sup> The resurrection of the wicked (Rev. 20:12-13) reminds us of the resurrection of Daniel 12:2.<sup>1004</sup> The mention of the book of life (Rev. 20:12, 15) reminds us of the book of the faithful in Daniel 12:1.<sup>1005</sup> The fiery destruction of “death and hell” (Rev. 20:14) also reminds us of the fiery destruction of the fourth beast in the judgment of Daniel 7 (Dan. 7:11; Matt. 25:41). The fact that those who are not written in the book of life will be thrown into the lake of fire (Rev. 20:15; cf. Rev. 21:27) reminds us of the wicked who will be raised to everlasting contempt in Daniel 12:2 (cf. Matt. 25:41, 46).<sup>1006</sup> The final judgment and its irreversible punishment alludes to the judgment and doom of Belshazzar in Daniel 5:22-30 (cf. Matt. 24:51; 25:30, 40).<sup>1007</sup>

### The Last Blessings and the Final Exhortations of Revelation 21-22 As Calls to Wisdom

The final chapters of the Revelation end with a flurry of blessings, persuasive calls, threats of punishments/curses, and a list of inclusion/exclusion criteria for the New Jerusalem. Revelation scholars have long noted the wisdom qualities of these final exhortations.<sup>1008</sup> Most of these exhortations and warnings point the reader to the importance of unswerving loyalty and fidelity to Jesus and His covenant.<sup>1009</sup> Some of these exhortations allude to the end time wisdom of Daniel 12:10.<sup>1010</sup> The seven benedictions or “macarisms” of Revelation (Rev. 1:3; 14:13; 16:15; 19:9; 20:6; 22:7, 14) are calls to

<sup>1001</sup> La Rondelle, *End Time Prophecies*, 460-461. Badina, *The Millennium*, 242. Paulsen, *Sanctuary and Judgment*, 286-287.

<sup>1002</sup> Buchanan, *Revelation*, 597-599.

<sup>1003</sup> Stefanovic, *Revelation*, 583-584.

<sup>1004</sup> Mitchell, *Resurrection in Daniel 12:2*, 232-234. Beale, *Commentary on the NT Use of the OT*, 1150. Hamilton, *With the Clouds*, 219. Koester, *Revelation*, 786. Murphy, *Fallen is Babylon*, 404-405.

<sup>1005</sup> Shea, *Bible Amplifier: Daniel 7-12*, 215. Beale, *Commentary on the NT Use of the OT*, 1150. Buchanan, *Revelation*, 598. Moyise, *OT in Revelation*, 56. Farrer, *Revelation*, 209. Charles, *Revelation Vol. 1*, 76, 81.

<sup>1006</sup> Shea, *Bible Amplifier: Daniel 7-12*, 215-126. Beale, *Commentary on the NT Use of the OT*, 1150. Buchanan, *Revelation*, 601. Yarbro-Collins, *Influence of Daniel on the NT*, 111.

<sup>1007</sup> White, *RH, April 21, 1896 par. 9*. “O solemn day of reckoning!--that day which will bring paleness to many faces,-- that day in which the words shall be spoken to many, "Thou art weighed in the balances, and art found wanting." It will be an awful thing to be found "wanting" when the book of accounts is opened in that great day. "And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell [the graves of those who persisted in transgression and sin until death overtook them] delivered up the dead which were in them: and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire."

<sup>1008</sup> Collins, *Apocalypse 22:6-21 as the Focal Point of Teaching and Exhortation*. See also Rossing, *Wisdom Topos in the Apocalypse*. Nwachukwu, *Macarisms in the Book of Revelation*. Pippin, *Wisdom and Apocalyptic*. Wilson, *The Victor Sayings in the Book of Revelation*, 31-32. Minear, *I Saw a New Earth*, 149-150, 214-219.

<sup>1009</sup> Rev. 16:15; 19:9; 20:6; 21:7-8, 27; 22:7, 10, 14-15, 17. For an exposition of Rev. 16:15 see DeSilva, *Intertexture in Revelation 14:14-16:21*, 238-239.

<sup>1010</sup> The declaration of Rev. 22:10-11, 14 also alludes to the wise of Dan. 12:10, 12. See Hultberg, *Messianic Exegesis in the Apocalypse*, 374, 383.

wisdom and fidelity.<sup>1011</sup> These blessings appear to be focused on those who will live during the eschatological testing of the last days.<sup>1012</sup> Thus, they are complementary to the end time benediction of Daniel 12:12.<sup>1013</sup> The seven blessings of Revelation also appear to be parallel with the victor sayings of the seven churches.<sup>1014</sup> Some have even seen a chiasmic structure in the seven blessings of Revelation.<sup>1015</sup> The seven “woes” of Revelation (Rev. 8:13; 9:12; 11:14; 12:12; 18:10, 16, 19) are directed against the earth dwellers. They are in contrast to the seven blessings of Revelation and they serve as solemn warnings to those who are contemplating disloyalty to God in the last days. The glories of the New Jerusalem await the faithful victor who has not been defiled by the worship of the Beast/image, the mark of the Beast, or the wine of the Harlot.<sup>1016</sup> The list of vices<sup>1017</sup> in Rev. 21:8, 27; 22:15; cf. Rev. 9:21 reminds us of the wicked of Daniel 12:10 who do wickedly against the covenant and have no understanding of the Danielic prophecy. According to scholars, Revelation 21-22 makes multiple allusions to the OT fall festival of the Feast of the Tabernacles.<sup>1018</sup>

### The Theme of the *Maskilim* in Revelation 21

Revelation 21 presents the glorification of God’s people (Rev. 21:3-4, 7). This reminds us of the glorification of the *maskilim* in Daniel 12:3 (cf. Dan. 7:18, 22, 27). The statement of Rev. 21:5, “write: for these words are true and faithful” (*pistoi...kai alethinoi*) makes an allusion to a similar statement in Daniel 2 (Dan. 2:45 Theo; cf. Dan. 8:26; 11:2; Rev. 19:9) where the words *piste* and *alethinon* are used to describe the surety of the fulfillment of Nebuchadnezzar’s dream.<sup>1019</sup> In contrast to the overcomers in Rev. 21:7, 24, the exclusion lists of Rev. 21:8, 27 present the characteristics of the wicked that will not be allowed into the New Jerusalem. The “overcomers” of Rev. 21:7 remind us of the overcomers from the Seven Churches (Rev. 2-3)<sup>1020</sup> and the 144,000 who will stand victorious over the Beast, his image and his mark (Rev. 15:2).<sup>1021</sup> The *maskilim* of Daniel 12 will also have to stand firm against idolatry in the time of the end (Dan. 12:11-12). Daniel and his *maskilim* friends overcame by remaining free of the defilement of the king’s food and wine (Dan. 1:8). This also reminds us of the overcomers in Rev. 21:7<sup>1022</sup> The wicked mentioned in the exclusion lists of Rev. 21:8, 27 remind us of the wicked of Daniel

<sup>1011</sup> DeSilva, *Seeing Things John’s Way*, 274-284. See also Hatfield, *Beatitudes in Revelation*. Gnatkowski, *Implied Reader in Revelation*, 58-60.

<sup>1012</sup> Cruz, *Beatitudes of the Apocalypse*, 273-283.

<sup>1013</sup> Doukhan sees a connection between the blessing of Dan. 12:12 and Rev. 1:3; 16:15. *Vision of the End*, 56, 107. See also Hultberg, *Messianic Exegesis in the Apocalypse*, 374, 383.

<sup>1014</sup> Wilson, *The Victor Sayings in the Book of Revelation*, 62-64.

<sup>1015</sup> Field, *Seven Blessings of Revelation*, 5-11.

<sup>1016</sup> White, *1T*, 69. “After beholding the glory of the temple, we went out, and Jesus left us and went to the city. Soon we heard His lovely voice again, saying: “Come, My people, you have come out of great tribulation, and done My will, suffered for Me, come in to supper; for I will gird Myself and serve you.”

<sup>1017</sup> Some see here a reference to the ten commandments. See Isbell, *Exodus Typology in the Apocalypse*, 204-205. Aune, *Revelation 17-22*, 1223. Interestingly, R. Thomas shows a plaque from the temple at Philadelphia which contains an exclusion list similar to the lists found in Revelation. See *Magical Motifs in Revelation*, 51.

<sup>1018</sup> Doukhan, *Secrets of Revelation*, 188-192. Davidson, *Sanctuary Typology*, 124-126.

<sup>1019</sup> Beale, *Revelation*, 1053. Collins, *Daniel*, 166.

<sup>1020</sup> Beale, *Revelation*, 1057-1058. Stefanovic, *Revelation*, 592. Wilson, *Victor Sayings*, 173-229.

<sup>1021</sup> Stefanovic connects Rev. 21:8 with the unfaithful in the time of the final crisis. See *Revelation*, 592. Valentine, *Temple Motif in Revelation*, 243.

<sup>1022</sup> Nueske, *Chiasm of Daniel and Revelation*, ebl 705.

12:10 who will “do wickedly” in the time of the end (cf. Dan. 11:41; Matt. 24:10, 12). Furthermore, we are told only those who are written in the Lamb’s book of life can go into the city (Rev. 21:27). This statement alludes to the *maskilim* that will have their names written in the book (Dan. 12:1; cf. Is. 4:3).<sup>1023</sup> We are told in Revelation 21:8 that the “abominable” (*ebdelygmenois*) will be thrown into the lake of fire (cf. Matt. 25:41) and Revelation 21:27 tells us that all that “worketh abomination (*bdelygma*)” cannot enter into the New Jerusalem. The word *bdelygma* is the same Greek word used to describe the idolatrous actions of the harlot woman in Revelation 17:4, 5.<sup>1024</sup> Thus, the text of Rev. 21:8 and 21:27 warn against participating in the end-time idolatry of the Harlot.<sup>1025</sup> As you may recall, the word *bdelygma* is the same Greek word used to describe the end-time idolatry of Matt. 24:15 and Dan. 12:11 LXX.<sup>1026</sup>

### The Theme of the *Maskilim* in Revelation 22

The theme of the *maskilim* appears several times in Revelation 22. The glorification of the saved mentioned in Rev. 22:3-5 reminds us of the glorification of the *maskilim* in Daniel 12:3. The seal on the forehead of the redeemed (Rev. 22:4) alludes to the 144,000 (Rev. 7:2-3; 14:1).<sup>1027</sup> The phrase, “they shall reign forever and ever” (*aionas ton aionon*) (Rev. 22:5) reminds us of the saints in Daniel 7 who will also inherit an everlasting (*aionios*) kingdom (Dan. 7:27 LXX; cf. *aionos kai eos aionos ton aionon* in Dan. 7:18 LXX).<sup>1028</sup> It also reminds us of the *maskilim* who will inherit, “everlasting life” (*zone aionion*) (Dan. 12:2 LXX) and shine, “as the brightness of the firmament” and “as the stars forever and ever” (*aiona tou aionos*) (Dan. 12:3 OG; cf. Matt. 13:43). There is a sequence of references to the theme of the *maskilim* in the epilogue of Revelation (Rev. 22:6-21). The opening statement of the epilogue describes the vision of the New Jerusalem as “faithful and true” (*pistoi kai alethinoi*). This echoes the words of Daniel where he describes the dream of Nebuchadnezzar as “true” (*alethinon*) and the interpretation of it as “faithful” (*piste*) (Dan. 2:45 Theo; cf. Dan. 8:26).<sup>1029</sup> The next phrase of Rev. 22:6 tells us that the Lord God of the holy prophets has sent His angel to show unto his servants the “things which must shortly be done”. As we saw earlier, this phrase has Danielic connotations (cf. Dan. 2:28-29, 45) and is used as a literary marker to let the reader know that the prophecy of Revelation is mainly focused on the events of the eschaton (Rev. 1:1, 19; 4:1).<sup>1030</sup> Furthermore, the revelation of these end time events has been given to the “holy prophets” or “servants” of God through the “spirit of prophecy” (Rev. 22:6; cf. Rev. 19:10). This reminds us of the *maskilim* that will increase in prophetic knowledge and understanding in the time of the end (Dan. 12:4, 10). In Rev. 22:7 Jesus says, “Behold, I come (*erchomai*) quickly”. This reminds us of the parable of the wise and wicked servants of Matt. 24:42-51 where Jesus repeatedly warns His disciples about His coming (see the use of *erchetai* and *elthon* in Matt.

<sup>1023</sup> Beale, *Revelation*, 1102. Mounce, *Revelation*, 385. Yarbro-Collins, *Influence of Daniel on the NT*, 110-111. Hartman & DiLella, *Daniel*, 306. J. Collins, *Daniel*, 391. Steinmann, *Daniel*, 559. Z. Stefanovic, *Daniel*, 435-436. Shea, *Bible Amplifier: Daniel 7-12*, 215. Swete, *The Apocalypse*, 297. Charles, *Revelation Vol. 1*, 76.

<sup>1024</sup> Beale, *Revelation*, 1101. Beaseley-Murray, *Revelation*, 314, 329.

<sup>1025</sup> Ladd, *Revelation*, 279, 285. Beale, *Revelation*, 1101-1102. Kistemaker, *Revelation*, 561.

<sup>1026</sup> Aune, *Revelation 17-22*, 936.

<sup>1027</sup> Istrate, *Sealing the Slaves*, 139-141.

<sup>1028</sup> Buchanan, *Revelation*, 674. Beale, *Revelation*, 1116. Kirby, *Repetition in Revelation*, 266. Kistemaker, *Revelation*, 583. Koester, *Revelation*, 825. Ruiz, *Oxford Bible*, 2180. Hieke, *Daniel 7 in Revelation*, 61. Streett, *Violence in Revelation*, 295.

<sup>1029</sup> Beale, *Revelation*, 1124. Collins, *Daniel*, 166. Buchanan sees here an echo of Dan. 10:21. See *Revelation*, 683.

<sup>1030</sup> Beale, *Revelation*, 1124. Buchanan, *Revelation*, 820. Koester, *Revelation*, 837-838.



24:42-44, 46, 48).<sup>1031</sup> The parable of the wise and wicked servants has a very definite connection to the end time *maskilim* (see the section on the Olivet Discourse). The first blessing (*makarios*) mentioned in this section (Rev. 22:7) is pronounced on him, “that keepeth the saying of the prophecy of this book” (cf. Rev. 1:3). This reminds us of the end time blessing (*makarios* LXX) of the *maskilim* who are loyal to the covenant during the final persecution of the King of the North (Dan. 12:12). The parable of the servants in Matt. 24 also pronounces a special end time “blessing” (*makarios*) on the servants who are ready when the Master returns (Matt. 24:46).<sup>1032</sup> Rev. 22:9 is a repetition of the ideas presented in Rev. 19:10.<sup>1033</sup> Rev. 22:9 exhorts all Christians, especially “thy brethren the prophets, and of them which keep the sayings of this book” to “worship God”. This appears to allude to the worship of the Beast/Harlot crisis mentioned in the prophecy of Revelation (Rev. 13:1-18; 14:6-13; 17:1-21).<sup>1034</sup> Therefore, Rev. 22:9 is a warning to the final generation to stay clear of the end time idolatry of the Beast and the Harlot. The fact that the last generation will face a grave crisis of idolatry reminds us of the *maskilim* that will have to endure the abomination crisis in the time of the end (Dan. 12:11-12). The command not to seal the prophecy of Revelation (Rev. 22:10) makes an allusion to the sealing of the end time prophecy of Daniel (Dan. 12:4, 9-10; cf. Dan. 8:26).<sup>1035</sup> This parallel appears to connect the end time events revealed in the prophecy of Revelation with the end time events revealed in the prophecy of Daniel. It is the *maskilim* of the time of the end that will understand the end time events of Daniel and Revelation (Dan. 12:4, 10; cf. Matt. 24:15; Rev. 1:3). Rev. 22:10 also tells us that, “the time (*kairos*) is at hand” (cf. Rev. 1:3).<sup>1036</sup> This alludes to the wording found in the Olivet Discourse concerning the nearness of the end (Mark 13:28;

<sup>1031</sup> Ladd, *Revelation*, 290.

<sup>1032</sup> Young, *Daniel*, 264. La Rondelle, *Christ’s Use of Daniel*, 408. Baldwin, *Daniel*, 210. Greidanus, *Preaching Christ From Daniel*, 407.

<sup>1033</sup> Stefanovic, *Revelation*, 617.

<sup>1034</sup> Stefanovic, *Revelation*, 618.

<sup>1035</sup> Beale, *Revelation*, 1129-1130. Stefanovic, *Revelation*, 618-619. Smalley, *Revelation*, 570. Mounce, *Revelation*, 392. Sweet, *Revelation*, 316. Aune, *Revelation 17-22*, 1236. Boxall, *Revelation*, 314. J. Ford, *Revelation*, 368. R. Thomas, *Revelation 8-22*, 501. Ladd, *Revelation*, 291. Yarbro-Collins, *Influence of Daniel on the NT*, 110-111. Barnhouse, *Revelation*, 27. Farrer, *Revelation*, 225. Schussler-Fiorenza, *Revelation*, 115. L. Thompson, *Revelation*, 187. Maxwell, *Revelation: God Cares*, 525. Reddish, *Revelation*, 425. Michaels, *Revelation*, 251. Morris, *Revelation*, 252. Buchanan, *Revelation*, 686-687. Robinson, *Daniel*, 289-290. O. Collins, *Final Prophecy*, 468-469. Steinmann, *Daniel*, 563. Bultema, *Daniel*, 349. Z. Stefanovic, *Daniel*, 437. Beasley-Murray, *Revelation*, 337. Swete, *The Apocalypse*, 304-305. Kistemaker, *Revelation*, 587. Beckwith, *The Apocalypse*, 775. Chilton, *Days of Vengeance*, 227. Bauckham, *Climax of Prophecy*, 251-253. Ironside, *Daniel*, 156. Patterson, *Revelation*, 381. Ruiz, *Oxford Bible*, 2180. Murphy, *Fallen is Babylon*, 433, 436-437. Charles, *Revelation Vol. 1*, 81.

<sup>1036</sup> White, *6T*, 130. “Let no more time be lost in exalting men who know not the truth, “for the time is at hand.” ...Now, when the great work of judging the living is about to begin, shall we allow unsanctified ambition to take possession of the heart and lead us to neglect the education required to meet the needs in this day of peril? In every case the great decision is to be made whether we shall receive the mark of the beast or his image, or the seal of the living God.” White, *6T*, 404. “Brethren, to whom the truths of God’s word have been opened, what part will you act in the closing scenes of this world’s history? Are you awake to these solemn realities? Do you realize the grand work of preparation that is going on in heaven and on earth? Let all who have received the light, who have had the opportunity of reading and hearing the prophecy, take heed to those things that are written therein; “for the time is at hand.”...” White, *RH, March 14, 1878*. “Let all awake; for the time is at hand when it will be said, “He which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still.” Just now is the time to seek purity and holiness of character, and obtain white robes, that we may be prepared for a seat at the marriage supper of the Lamb.” White, *RH, January 10, 1893 par. 11*. “The time is at hand when the judgment will sit, and the books will be opened, and every one will be judged according to the deeds that have been done in the body.”

Luke 21:8).<sup>1037</sup> As you may recall, the Danielic phrase, “the time of the end” (*‘eth qets*) is also consistently translated with the word *kairos* (Dan. 8:17; 11:35, 40; 12:4, 9 LXX). This parallel connects the “time” of Rev. 22:10 (cf. Rev. 1:3) with the “time of the end” in the book of Daniel. Rev. 22:11 pronounces the end of divine intercession and grace.<sup>1038</sup> This alludes to the standing up of Michael (Dan. 12:1). Probation will close suddenly and silently, like a thief in the night, like the days of Noah, and like the sudden fall of Belshazzar (Dan. 5:5-6, 24-30; Matt. 24:37-39, 43).<sup>1039</sup> The unjust and filthy will continue to be unjust and filthy. The righteous and holy will continue to be righteous and holy forever. These wicked and righteous people remind us of the wicked and the wise (*maskilim*) of Daniel 12:10.<sup>1040</sup> The irrevocable declaration of Rev. 22:11 alludes to the closed door of the wedding feast in the parable of the ten virgins (Matt. 25:10-13). In Revelation 22:12, Jesus again repeats the phrase, “behold, I come

<sup>1037</sup> Vos, *Synoptic Traditions in the Apocalypse*, 178-181. Penley, *Synoptics and Revelation*, 161-171. White, *16MR*, 8. “The time is at hand when the case of every soul will be decided. The Lord calls upon those who are truly converted to watch and pray; for the controversy between truth and error will increase in intensity.”

<sup>1038</sup> White, *GC*, 613. “When the third angel’s message closes, mercy no longer pleads for the guilty inhabitants of the earth. The people of God have accomplished their work. They have received “the latter rain,” “the refreshing from the presence of the Lord,” and they are prepared for the trying hour before them. Angels are hastening to and fro in heaven. An angel returning from the earth announces that his work is done; the final test has been brought upon the world, and all who have proved themselves loyal to the divine precepts have received “the seal of the living God.” Then Jesus ceases His intercession in the sanctuary above. He lifts His hands and with a loud voice says, “It is done;” and all the angelic host lay off their crowns as He makes the solemn announcement: “He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still.” Revelation 22:11. Every case has been decided for life or death. Christ has made the atonement for His people and blotted out their sins. The number of His subjects is made up; “the kingdom and dominion, and the greatness of the kingdom under the whole heaven,” is about to be given to the heirs of salvation, and Jesus is to reign as King of kings and Lord of lords.”

<sup>1039</sup> White, *GC*, 490-491. “When the work of the investigative judgment closes, the destiny of all will have been decided for life or death. Probation is ended a short time before the appearing of the Lord in the clouds of heaven. Christ in the Revelation, looking forward to that time, declares: “He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous let him be righteous still: and he that is holy, let him be holy still. And, behold, I come quickly; and My reward is with Me, to give every man according as his work shall be.” Revelation 22:11, 12. The righteous and the wicked will still be living upon the earth in their mortal state--men will be planting and building, eating and drinking, all unconscious that the final, irrevocable decision has been pronounced in the sanctuary above. Before the Flood, after Noah entered the ark, God shut him in and shut the ungodly out; but for seven days the people, knowing not that their doom was fixed, continued their careless, pleasure-loving life and mocked the warnings of impending judgment. “So,” says the Saviour, “shall also the coming of the Son of man be.” Matthew 24:39. Silently, unnoticed as the midnight thief, will come the decisive hour which marks the fixing of every man’s destiny, the final withdrawal of mercy’s offer to guilty men. “Watch ye therefore: . . . lest coming suddenly He find you sleeping.” Mark 13:35, 36. Perilous is the condition of those who, growing weary of their watch, turn to the attractions of the world. While the man of business is absorbed in the pursuit of gain, while the pleasure lover is seeking indulgence, while the daughter of fashion is arranging her adornments--it may be in that hour the Judge of all the earth will pronounce the sentence: “Thou art weighed in the balances, and art found wanting.” Daniel 5:27.”

<sup>1040</sup> Beale, *Revelation*, 1131-1134. Stefanovic, *Revelation*, 619. Osborne, *Revelation*, 785. Smalley, *Revelation*, 571. Sweet, *Revelation*, 316. Aune, *Revelation 17-22*, 1237. Boxall, *Revelation*, 314. J. Ford, *Revelation*, 368. Yarbro-Collins, *Influence of Daniel on the NT*, 110-111. Thompson, *Revelation*, 187. Reddish, *Revelation*, 425-426. Morris, *Revelation*, 252. Buchanan, *Revelation*, 688. D. Ford, *Daniel*, 282. O. Collins, *Final Prophecy*, 468-469. Z. Stefanovic, *Daniel* 447. Swete, *The Apocalypse*, 305. Beckwith, *The Apocalypse*, 775. Barclay, *Revelation, Vol. 2*, 225. Patterson, *Revelation*, 381. Kistemaker, *Revelation*, 589. Koester, *Revelation*, 840. H. Treiyer, *Daniel*, 220. K. Matthews, *Revelation Vol. 2*, 1151.

quickly”. This time Jesus adds, “and my reward is with me, to give every man according as his work shall be”. This last phrase reminds us of the parable of the servants in Matt. 24:42-51 (cf. Matt. 16:27)<sup>1041</sup>, the parable of the talents in Matt. 25:14-30, and the parable of the sheep and the goats in Matt. 25:31-46.<sup>1042</sup> In these parables all the servants, whether good or wicked, will receive their reward when the Master returns. All of these parables have thematic or linguistic ties to the theme of the end time *maskilim* (see section on the Olivet Discourse). The fact that Jesus will reward his end time people at His coming reminds us of the *maskilim* who will receive their eternal reward when Michael stands up (Dan. 12:1-3).<sup>1043</sup> Finally, the blessing (*makarioi*) of Rev. 22:14 alludes to the blessing (*makarios*) of the end time *maskilim* in Daniel 12:12. Rev. 22:14-15 compares and contrasts those who will be faithful to the covenant during the end time idolatry and those who will succumb to the end time idolatry (cf. Is. 26:2; Rev. 12:17; 14:12; 21:8, 27).<sup>1044</sup> These two groups remind us of the wicked and the wise of Daniel 12 (Dan. 12:10-12; cf. Dan. 11:41; Matt. 24:10, 12).<sup>1045</sup> The wicked worship the abomination of the King of the North in the time of the end (Dan. 12:10-11). The *maskilim* resist the idolatry of the abomination in the time of the end (Dan. 12:1, 7, 10, 12). Daniel and his *maskilim* friends also remained free of the defilement of Babylon (Dan. 1:8).<sup>1046</sup> According to Ellen White, the blessing of Rev. 22:14 will be for those who remain faithful to God during the time of the Third Angel’s Message.<sup>1047</sup> The “blessing” of

<sup>1041</sup> Beale, *Revelation*, 1135. White, *Review and Herald*, Aug. 21, 1888. “I have not presented before you any definite time, but have repeated to you the injunction of Christ himself, to watch unto prayer, “For in such an hour as ye think not, the Son of man cometh.” [Matthew 24:44.] The warning has come echoing down the ages to our time, “Behold, I come quickly; and my reward is with me to give every man according as his work shall be. I am Alpha and Omega, the beginning and the end, the first and the last. Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.” [Revelation 22:12-14.]”

<sup>1042</sup> Kistemaker, *Revelation*, 589. Farrer, *Revelation*, 225.

<sup>1043</sup> White, *RH*, December 12, 1878 par. 1. “...”And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever.” Daniel 12:3. “And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be.” Revelation 22:12.”

<sup>1044</sup> Nwachukwu, *Macarisms of Revelation*, 261-262, 270-273. White, *15MR*, 223. “To those who receive Christ He gives power to become loyal sons of God. They keep His commandments. The benediction rests upon them, “Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city” (Revelation 22:14). The commandment breakers are left outside with the false shepherds whom they believed, and with “whosoever loveth and maketh a lie” (Revelation 22:15).” White, *TM*, 235. “Upon those who keep the commandments of God the benediction is pronounced: “Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city.” They are “a chosen generation, a royal priesthood, an holy nation, a peculiar people;” that they should show forth the praises of Him who hath called us out of darkness into His marvelous light. The obedient are called the just; they are drawn to the holy magnet, Jesus Christ; the holy attracts the holy. He that is unjust will be unjust still. Character cannot then be made or transformed. The oil of grace cannot be lent by one to another, neither have the foolish virgins time to buy oil for themselves. The righteous are those who keep the commandments of God, and they will be forever separated from the disobedient and unrighteous who trampled underfoot the law of God. The pure ore and the dross will no longer commingle.”

<sup>1045</sup> Farrer sees an allusion to the purification of Dan. 12:10 in Rev. 22:14. See Farrer, *Revelation*, 225.

<sup>1046</sup> Nueske, *Chiasm of Daniel and Revelation*, ebl 892-928.

<sup>1047</sup> White, *RH*, June 8, 1897, par. 9-10. “[Rev. 22:14-17 quoted] Here we have the Alpha of Genesis and the Omega of Revelation. The blessing is promised to all those who keep the commandments of God, and who co-operate with him in the proclamation of the third angel’s message.”

Rev. 22:14 reminds us of the “blessed” who will be allowed into the eschatological marriage supper (Luke 12:37-38).<sup>1048</sup>

### The Hearing Formula and the Final Call of the Spirit

The hearing formula is once again employed in the last verses of the Apocalypse (Rev. 22:17-19). The curse of Rev. 22:18-19 (cf. Deut. 4:2; 12:32) addresses “every man that *heareth* the words of the prophecy of this book.”<sup>1049</sup> The Revelation ends with an invitation to “come”. This call is for the spiritually thirsty and for the wise people of God who can “hear” the call of the Bride and the Spirit (Rev. 22:17). Those who read, understand, and obey the message of Revelation are the ones who will drink freely of the water of life.<sup>1050</sup> This final invitation of the Spirit to those who can hear echoes the call found at the end of each message to the seven churches (He that hath an ear, let him hear what the Spirit saith unto the churches; Rev. 2:7, 11, 17, 29; 3:6, 13, 22).<sup>1051</sup> Each one of these calls to the seven churches is connected with a promise to the one who overcomes.<sup>1052</sup> Likewise, the final call of Revelation is connected with the promise of abundant access to the water of life to all who “hear” and overcome (Rev. 22:17). The one who heareth, along with the Spirit and the Bride, is to say “come”. This is also a call to the one who reads and understands the book of Revelation to cooperate in the evangelistic spread of the final message (cf. Rev. 10:11; 14:6-12; 18:1-4; Dan. 12:3).<sup>1053</sup>

<sup>1048</sup> White, *1SAT*, 8. “Remember, when the good man returns, those who are ready will go in to the feast and the door will be shut, and there will be no further entrance, for we read that when “the master of the house is risen up, and hath shut to the door” (Luke 13:25), then those who would find admittance will hear the answer, “I know you not. . . ; depart from Me.” May we heed well the solemn warning and make ready to enter into the wedding, that His house may be filled. God's Word informs us, “Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city” (Revelation 22:14).”

<sup>1049</sup> The Revelator esteems his book as divine prophecy and therefore warns against adding to or taking away from its words. See Gnatkowskil, *Implied Reader in Revelation*, 25-26, 33-35.

<sup>1050</sup> Doukhan, *Secrets of Revelation*, 204-205.

<sup>1051</sup> Wilson, *The Victor Saying in the Book of Revelation*, 72, 175. Mach, *Macrostructure in the Apocalypse*, 290-291.

<sup>1052</sup> Park, *Regained Eden*, 255-262.

<sup>1053</sup> White, *CEv*, 7. “God will be with everyone who seeks to understand the truth that he may set it before others in clear lines. God has spoken plainly and clearly. “The Spirit and the bride say, Come. And let him that heareth say, Come.” Revelation 22:17. We are to make no delay in giving instruction to those who need it, that they may be brought to a knowledge of the truth as it is in Jesus.” White, *RH, February 11, 1896 par. 11-12*. “There is great need of heeding the words of Christ, “I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star. And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.” Here is presented the free receiving and the free giving. We are to communicate the light that God has richly bestowed upon us. The blessing of the Lord, received, must be passed on to others... Take the word; read it, consider, pray over it; let it enter into your understanding; let the light flood the soul temple, that you may testify of these things in the churches.” White, *21MR*, 452. “Matters of deep importance were opened to John, which were to be given to the world to be read, understood, and appreciated. The books Daniel and Revelation and The Great Controversy are the books which above all others should be in circulation now. Give them to the people. Light and truth they must have. Again and again the true Witness says, “He that hath an ear let him hear what the Spirit saith unto the churches.” But it is evident that some who have ears will not hear, will not receive, and will not become wise in regard to sacred truth. The Lord Jesus, the Alpha and Omega, gave the message to John in regard to the church. He understood the danger of their neglecting their God-given work. “The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take



The twelve different precious stones found in the foundation of the New Jerusalem

### The Influence of Daniel on the Entire Structure and Theme of the Book of Revelation

Despite the fact that Revelation alludes to almost every OT book and the Synoptic Gospels, the prophecy of Daniel seems to be the dominant influence upon the theme and the structure of the Apocalypse.<sup>1054</sup> From the very beginning we are impressed that the “revelation of Jesus Christ” is intimately connected to the prophecy of Daniel.<sup>1055</sup> The name Revelation or *Apocalypsis* has Danielic connotations and the first three verses make a strong allusion to the language of Daniel 2. The introductory scenes of Daniel 8 and 10 have a remarkable similitude to the introductory scene of Revelation 1.<sup>1056</sup> In both Daniel and Revelation, Jesus and an accompanying angel provide the Seer with a prophetic interpretation.<sup>1057</sup> Both Daniel and Revelation have a similar genre and purpose, apocalyptic prophecy focused on eschatology.<sup>1058</sup> Both books contain a narrative/historical section that appears to contain language and stories that typify the events that occur in the prophetic visions. Both books use

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the water of life freely." When God's people hear to a purpose the things that are revealed to the churches, when they get the burden of the message, and say to others, "Come," they are laborers together with God."

<sup>1054</sup> Beale, "The Influence of Daniel Upon the Structure and the Theology of John's Apocalypse", *JETS* 27/4 (1984): 413-423. Moyise, *Use of OT in Revelation*, 56-58. White sees Revelation's dependence on Daniel. White, *TM*, 115-117. Sweet, *Revelation*, 17-21. Sweet sees parallelism in the themes of Daniel, Mark 13, and Revelation. Lehmann, *Relationships Between Daniel and Revelation*, 139-140. Swete, *The Apocalypse*, 153, 155-156. Steinmann, *Daniel*, 47. Hamilton, *With the Clouds*, 205-208. Ford, *Crisis! Vol. 1*, 90.

<sup>1055</sup> La Rondelle, "Understanding the Book of Revelation", *Ministry Magazine*, January 2003, Vol. 75, No. 1, 14-17. Ford, *Crisis! Vol. 1*, 91-92.

<sup>1056</sup> Moyise, *The OT in Revelation*, 37-38, 44.

<sup>1057</sup> Sims, *A Comparative Literary Study*, 63-65.

<sup>1058</sup> Mickelsen, *Daniel and Revelation*, 24-27. Lehmann, *Relationships Between Daniel and Revelation*, 131, 142-143. Doukhan, *Vision of the End*, 2-7. E. Gane, *Heaven's Open Door*, 7-8.

recapitulation and repetition.<sup>1059</sup> The prophetic sections of both books deal with the same themes, the covenant,<sup>1060</sup> judgment, apostasy, worship,<sup>1061</sup> revelation of end time mysteries, the great controversy, the sovereignty of God, the remnant, the history of God's people, and the final redemption/vindication of God's saints.<sup>1062</sup> Both the sealed scroll of Rev. 5 and the open book of Rev. 10 appear to allude to the prophecy of Daniel.<sup>1063</sup> Chapter 10 of Revelation places great emphasis on the connection between the unsealed prophecy of Daniel and its explanation in Revelation 12-22. The calls to wisdom that we find throughout the Apocalypse are also Danielic and serve to connect Daniel with Revelation. The major players in the second half of Revelation all allude to the major players in the end time section of Daniel. The Little Horn of Daniel 7/8, the King of the North of Daniel 11-12, the wicked and the wise *maskilim* all have their counter parts in the Sea Beast, the Harlot Babylon, the earth dwellers, and the 144,000 of the book of Revelation. The key chapters of Rev. 1, 4-5, 10-14, 17-18, 20 are filled with allusions to Daniel. Finally, the two most important warnings found in the book of Revelation (Rev. 14:9-11; 18:4) are both connected to the warning of Dan. 12:11. This same warning, in conjunction with a Danielic call to wisdom (Matt. 24:15), also dominates the structure of the Olivet Discourse.<sup>1064</sup> In summary, although Revelation extensively alludes to Ezekiel, Isaiah, Exodus, and many other OT books, Daniel appears to most heavily influence the overall structure and theology of Revelation. Furthermore, the key chapters and warnings in the second half of Revelation are also heavily dependent on Daniel. The following chart demonstrates the influence of Daniel on Revelation.

#### Chapters in Revelation That Have a Significant Influence From Daniel

Revelation 1	Daniel 2	Revelation 2	
Revelation 3		Revelation 4	Daniel 7
Revelation 5	Daniel 7, 12	Revelation 6	Matthew 24*
Revelation 7		Revelation 8	
Revelation 9		Revelation 10	Daniel 12
Revelation 11	Daniel 7	Revelation 12	Daniel 7
Revelation 13	Daniel 3, 7, 11, 12	Revelation 14	Daniel 12
Revelation 15		Revelation 16	
Revelation 17	Daniel 5, 7, 11, 12	Revelation 18	Daniel 5, 11, 12
Revelation 19		Revelation 20	Daniel 7, 12
Revelation 21		Revelation 22	Daniel 12

<sup>1059</sup> Farrer sees a more explicit repetition and enlargement in Daniel than in Revelation. See *Revelation*, 20.

<sup>1060</sup> J. Du Preez, *Ancient Near Eastern Vassal Treaties and the Book of Revelation: Possible Links*, 33-43. Neall, *Sealed Saints*, 246-249. Smolarz, *Marriage in Revelation*, 248-250. Musvosvi, *Vengeance in the Apocalypse*. Campbell, "Findings, Seals, Trumpets and Bowls" *WTJ* 66.1 (Spring 2004): 71-96. Davidson, Richard, "The Divine Covenant Lawsuit Motif in Canonical Perspective", *JATS* 21/1-2 (2010): 76-78, 80-83. Bandy, *The Prophetic Lawsuit in the Book of Revelation*.

<sup>1061</sup> Vogel, "Cultic Motifs and Themes in the Book of Daniel", *JATS* 7/1 (Spring 1996): 21-50. Holmes, "Worship in the Book of Revelation", *JATS* 8/1-2 (1997): 1-18.

<sup>1062</sup> Mickelsen, *Daniel and Revelation*, 152-226. Lehmann, *Relationships Between Daniel and Revelation*, 141-142. Rowley, *Relevance of Apocalyptic*, 150-178.

<sup>1063</sup> Newton, *Prophecies of Daniel*, 261, 269-270.

<sup>1064</sup> Kidder, *This Generation*, 206. Such, *Abomination in Mark*, 17. Hartman believes the Olivet Discourse is commentary based on Daniel 7-9, 10-12. See Hartman, *Prophecy Interpreted*, 207.

\*Matthew 24 is heavily influenced by Daniel 7, 9, 11, 12.

\*The 144,000 in Rev. 7, 9, 14, 15, 19 allude to the *maskilim* of Daniel 12.

### Introductory Scenes in Revelation Influenced by Daniel

Intro to Book (Rev. 1)	Daniel 2	Intro to Seals (Rev. 4-5)	Daniel 7, 12
Intro to Trumpets (Rev. 8)	Daniel 12:1*	Intro to Plagues (Rev. 15)	Daniel 12:1*

\*The Exodus plague motif in the trumpets and bowl plagues alludes to the time of trouble of Daniel 12:1



Ink well from Qumran used to make the Dead Sea Scrolls.

### Conclusion

We have surveyed the motif of the *maskilim* and the Danielic calls to wisdom in the New Testament passages of the Olivet Discourse and the prophetic book of Revelation. We noted the numerous parallels between the Olivet Discourse and the book of Daniel, especially Daniel 12. We noted the obvious Danielic call to wisdom found in Matt. 24:15 (cf. Mark 13:14) and found that it informs the reader that the text is cryptic. We also noted that Matt. 24:15 quotes the abomination warning of Daniel 12:11 and alludes to the wise of Daniel 12:10. Furthermore, the reader is not only encouraged to understand the cryptic text but also to obey its warning without delay in order to save themselves from the coming desolation. Several other passages in the Olivet Discourse also described the need to be wise concerning the time of the end. We also noted the similarities between the elect of the Olivet Discourse and the end time *maskilim* of Daniel.



We then noted and studied the five main calls to Danielic wisdom in the book of Revelation. We noted that the blessing of Rev. 1:3 is Danielic in context and that it encourages the reader to interpret Revelation in the context of the unsealed prophecy of Daniel. We also learned that the blessing of Rev. 1:3 is connected to the “wise” of Dan. 12:10. Only those who read and hear Revelation with a willing heart will receive the blessing. We studied the use of the “hearing formula” in the book of Revelation and its connection with the Olivet Discourse. Next, we studied the theme of the *maskilim* in the Seven Churches, especially in the churches of Smyrna, Thyatira, Sardis, Philadelphia, and Laodicea. We continued by studying the Danielic judgment theme in Revelation 4-5. We found a strong connection between the judgment scene of Daniel 7 and Revelation 4-5. Then, we noted the parallels between the seals of Revelation, the prophecy of Daniel, and the Olivet Discourse. We continued our study by analyzing Revelation 7 and the connections between the 144,000 and the *maskilim* of Daniel. Next, we examined the Danielic theme of judgment in the trumpets of Revelation 8-9. We found that the introduction to the trumpets and the trumpets themselves form a structural parallel with Daniel 12:1. We then studied the call to wisdom in Rev. 10:8-11. We found that this text pointed the reader back to Daniel and forward to the First Angel of Rev. 14. Then we studied the calls to wisdom in Rev. 13:9 and 13:18. We found that both of these calls pointed the reader back to Daniel and forward to the Third Angel of Rev. 14. The warning of Revelation 13:18 especially pointed to the image of Daniel 3 and the abomination warnings of Daniel 12:11 and Matthew 24:15. We continued our study by analyzing the Danielic theme of judgment in the seven last plagues and the theme of the *maskilim* in Revelation 15. Just like the trumpets, the introduction to the bowl plagues and the bowl plagues themselves form a structural parallel with Daniel 12:1. We then looked at the call to wisdom in Rev. 17:9 and found that it also pointed back to the prophecy of Daniel and back to the Second Angel of Rev. 14. We learned that the purpose of the calls to wisdom in Rev. 13:18 and 17:9 is to help the wise reader learn the true identity of the Harlot and the Beast. We also noted that the call to wisdom of Rev. 17:9 pointed the reader forward to the warning of Rev. 18:1-5. This warning alluded to the abomination warning of the Olivet Discourse and the abomination warning of Dan. 12:11. Furthermore, the warning of Rev. 18 also pointed the reader to the Second and Third Angel of Rev. 14. We also noted that all these calls to wisdom and the warnings of Revelation point to the centrality of the Three Angel’s Messages of Rev. 14. Next, we surveyed the structural and thematic parallel between Rev. 14:1-13 and the text of Daniel 12:10-13. This led us to the conclusion that the two main warnings of Revelation (Rev. 14:9-11 and Rev. 18:4-5) are connected to the abomination warnings of Daniel 12:11 and Matthew 24:15. In continuation, we examined the theme of the *maskilim* and the book of Daniel in the judgment scene of Revelation 19. We noted a parallel between the righteous saints dressed in white and the *maskilim* of Daniel. Then we examined the theme of the *maskilim* and the Danielic theme of judgment in Revelation 20. We found close ties between the themes of Daniel 7 and 12 and the scenes of judgment in Revelation 20. We continued by examining the theme of the *maskilim* and the theme of Danielic judgment in Revelation 21 and 22. Finally, we examined the theme of wisdom in Revelation 21 and 22.

There can be no doubt that one must carefully consider the calls to wisdom in the Olivet Discourse and the book of Revelation in order to properly understand the symbolism of end time prophecy. Our study demonstrated the heavy dependence of the Olivet Discourse and Revelation on the text of Daniel for proper interpretation. Surely, God is calling His end time people to dig deeply into the text of Daniel and

Revelation for gems of truth.<sup>1065</sup> It is the hope and prayer of the author that this study may contribute to our understanding of these vital messages. The warnings connected with these Danielic calls to wisdom are a matter of life and death. May God bless His end time people with the prophetic wisdom of the Holy Spirit. Maranatha!

Sincerely,  
Hugo Leon  
Forest Ranch, CA

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<sup>1065</sup> White, *RH September 25, 1883*, par. 6. "In the Scriptures are presented truths that relate especially to our own time. To the period just prior to the appearing of the Son of man, the prophecies of Scripture point, and here their warnings and threatenings pre-eminently apply. The prophetic periods of Daniel, extending to the very eve of the great consummation, throw a flood of light upon events then to transpire. The book of Revelation is also replete with warning and instruction for the last generation. The beloved John, under the inspiration of the Holy Spirit, portrays the fearful and thrilling scenes connected with the close of earth's history, and presents the duties and dangers of God's people. None need remain in ignorance, none need be unprepared for the coming of the day of God." See also White, *19MR*, 166. "The close study of Daniel's visions and warnings is essential. The first words of the Revelation mean, not a book closed, but a book opened. Where did John get the light? Did it originate with the aged disciple?—No. "The Revelation of Jesus Christ, which God gave unto Him, to shew unto His servants things which must shortly come to pass; and He sent and signified it by His angel unto His servant John: who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw. Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein" [Revelation 1:1-3]."



“Surely I come quickly. Amen. Even so, come, Lord Jesus.” Rev. 22:20

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# Index

## Ellen G. White Sources

### Abbreviations of Sources Used in This Material

#### I. Books

AA	Acts of the Apostles	AH	Adventist Home
CG	Child Guidance	COL	Christ Object Lessons
CE	Christian Education	CL	Christian Leadership
ChS	Christian Service	CTBH	Christian Temperance
CM	Colporteur Ministry	CC	Conflict and Courage
CD	Counsels on Diet and Foods	CSW	Counsels on S.School
CS	Counsels on Stewardship	CT	Counesls to Parents
CW	Counesls to Writers	DA	Desire of Ages
EW	Early Writings	Ed	Education
Ev	Evangelism	FW	Faith and Works
FLB	The Faith I Live By	FE	Fundamentals of Edu.
AG	God's Amazing Grace	GW	Gospel Workers
GC	Great Controversy	HL	Healthful Living
HS	Historical Sketches	MR	Manuscript Releases
Mar	Maranatha	MM	Medical Ministry
MYP	Messages to Young People	MCP	Mind, Character
MH	Ministry of Healing	ML	My Life Today
OHC	Our High Calling	PP	Patriarchs & Prophets
PK	Prophets and Kings	PM	Publishing Ministry
RC	Reflecting Christ	SL	Sanctified Life
SM	Selected Messages	SAT	Sermons and Talks

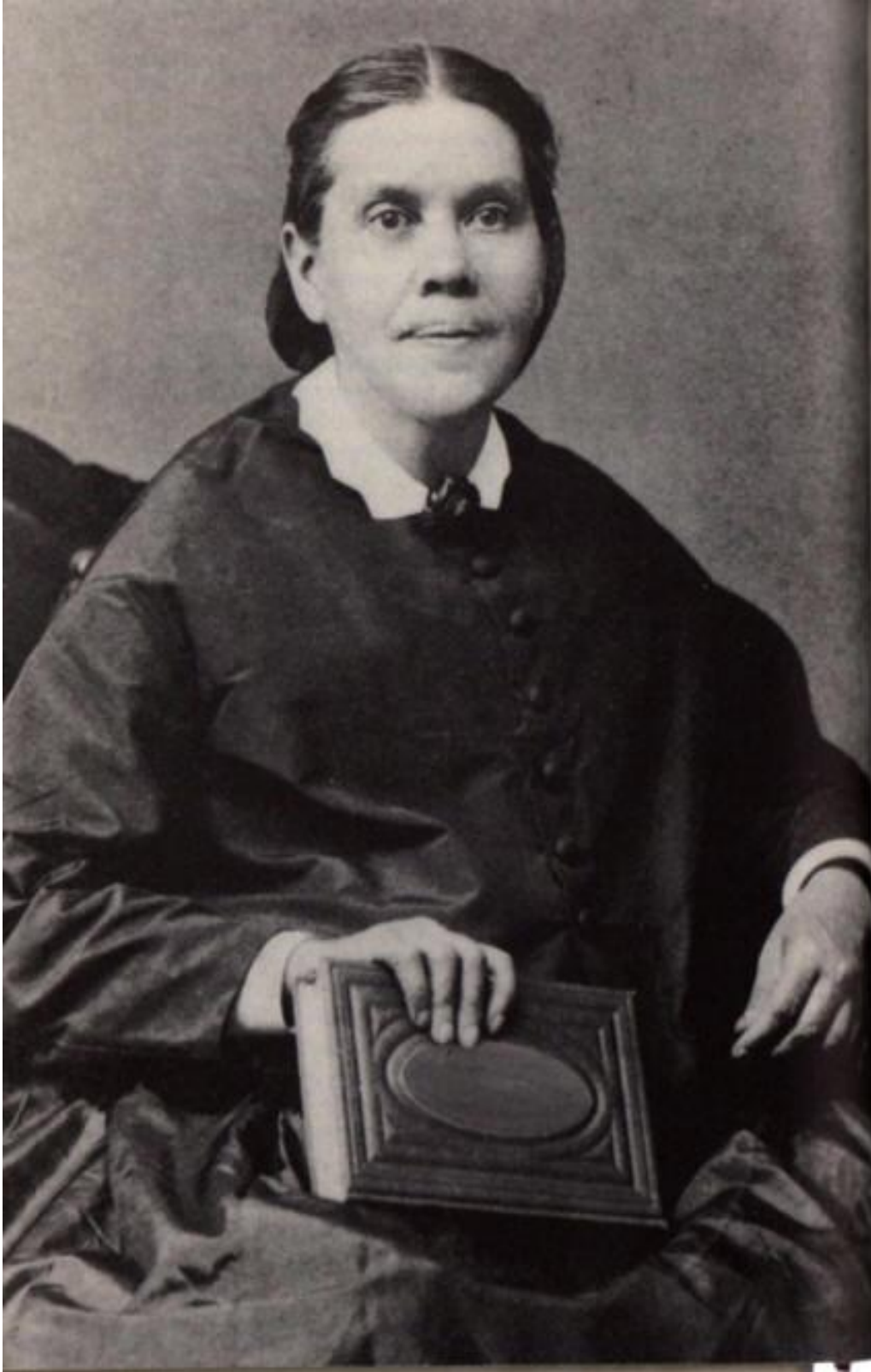
BC	SDA Bible Commentary	D	Sons and Daughters
SW	The Southern Worker	SpTA	Special Testimonies
SpTED	Special Testimonies on Ed.	SP	Spirit of Prophecy
SG	Spiritual Gifts	SC	Steps to Christ
SJ	Story of Jesus	Te	Temperance
T	Testimonies for the Church	TSS	Testimonies SS Work
TSB	Testimonies on Sexual Behavior	TM	Testimonies to Min.
TSA	Testimonies to S. Africa	TDG	This Day With God
MB	Thoughts From the M. Blessing	UL	The Upward Look
WM	Welfare Ministry	WLF	Word to the Lit. Flock

## II. Periodicals

RH	Review and Herald	Advocate	The Advocate
AUCR	Australian Union Conf. Record	BEcho	The Bible Echo
BTS	Bible Training School	DS	Day Star
GCB	Gen. Conf. Bulletin	GCDB	Gen. Conf. Daily Bul.
HR	Health Reformer	GH	Gospel Herald
HM	Home Missionary	Miss Worker	Missionary Worker
PUR	Pacific Union Recorder	PH	Pamphlets
ST	Signs of the Times	SW	Southern Watchman
WB	Workers Bulletin	YI	Youth's Instructor

## III. Miscellaneous Collection

BCL	Battle Creek Letters	1888	EGW 1888 Material;'
KC	Kress Collection	LLM	Loma Linda Mess.
PC	Paulson Collection	SpM	Spalding & Magan



Ellen G. White (1827-1915), prolific writer and most influential Seventh-day Adventist of all time.

## APPENDIX I

### Commentaries by the Early Church Fathers on the Abomination of Desolation (From PreteristArchive.com)

#### St. Athanasius (296-372)

"And when He Who spake unto Moses, the Word of the Father, appeared in the end of the world, He also gave this commandment, saying, "But when they persecute you in this city, flee ye into another" [Matt. 10:23]; and shortly after He says, "When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place (whoso readeth, let him understand); then let them which be in Judea flee into the mountains: let him which is on the housetop not come down to take any thing out of his house: neither let him which is in the field return back to take his clothes" [Matt. 24:15]. Knowing these things, the Saints regulated their conduct accordingly." (*Defense of His Flight* [11])

#### Augustine (379)

"Luke, to show that the abomination spoken of by Daniel will take place when Jerusalem is captured, recalls these words of the Lord in the same context: When you shall see Jerusalem compassed about with an army, then know that the desolation thereof is at hand (xxi. 20). For Luke very clearly bears witness that the prophecy of Daniel was fulfilled when Jerusalem was overthrown." (vol. 6, p. 170)

#### Chrysostom (379)

"Or because he who had desolated the city and the temple, placed his statue within the temple."  
(*The Ante-Nicene Fathers*)

For He brought in also a prophecy, to confirm their desolation, saying, "But when ye shall see the abomination of desolation, spoken of by Daniel the prophet, standing in the holy place, let him that readeth understand." (12) He referred them to Daniel. And by "abomination" He meaneth the statue of him who then took the city, which he who desolated the city and the temple placed within the temple, wherefore Christ calleth it, "of desolation." Moreover, in order that they might learn that these things will be while some of them are alive, therefore He said, "When ye see the abomination of desolation." (*Of Matthew 24:1,2*)

"And see how He relates the war, by the things that seem to be small setting forth how intolerable it was to be. For, "Then," saith He, "let them which be in Judaea flee into the mountains." Then, When? When these things should be, "when the abomination of desolation

should stand in the holy place." Whence He seems to me to be speaking of the armies." (*Homily 76*, Number 1)

### Pseudo-Chrysostom

"Whence I think that by the abomination of desolation, He means the army by which the city of the holy Jerusalem was desolated." (Matthew 24:3, Quoted in *Golden Chain*)

### Clement of Alexandria (Second Century)

"For he said that there were two thousand three hundred days from the time that the abomination of Nero stood in the holy city, till its destruction... These two thousand three hundred days make six years four months, during the half of which Nero held sway" (*The Ante-Nicene Fathers*, vol. 2, p. 334)

### Eusebius Pamphilius (325)

"But the number of calamities which every where fell upon the nation at that time; the extreme misfortunes to which the inhabitants of Judea were especially subjected, the thousands of men, as well as women and children, that perished by the sword, by famine, and by other forms of death innumerable,--all these things, as well as the many great sieges which were carried on against the cities of Judea, and the excessive sufferings endured by those that fled to Jerusalem itself, as to a city of perfect safety, and finally the general course of the whole war, as well as its particular occurrences in detail, and how at last **the abomination of desolation, proclaimed by the prophets, stood in the very temple of God**, so celebrated of old, the temple which was now awaiting its total and final destruction by fire,-- all these things any one that wishes may find accurately described in the history written by Josephus." (*Book III, Ch. 5*)

### Jerome

"it may be understood of the statue of Caesar, which Pilate set up in the temple; or of the equestrian statue of Adrian, which stood to the present time in the very Holy of Holies. For, according to the Old Scripture, an idol is called 'abomination;' 'of desolation' is added, because the idol was set up in the desolated and deserted temple." (Matthew 24:15, Quoted in *Golden Chain*)

### Remigius

"And this we know was so done when the fall of Jerusalem drew near; for on the approach of the Roman army, all the Christians in the province, warned, as ecclesiastical history tells us, [marg. note: Euseb., H. E., iii. 5] miraculously from heaven, withdrew, and passing the Jordan, took refuge in the city of Pella; and under the protection of that King Agrippa, of whom we read in the Acts of the Apostles, they continued some time; but Agrippa himself, with the Jews whom he governed, was subjected to the dominion of the Romans." (Matthew 24:15, *ibid.*)

## **Commentaries on the Abomination of Desolation of the Olivet Discourse From Various Protestant Teachers (From PreteristArchive.com)**

### [Albert Barnes](#) (1832)

"This is a Hebrew expression, meaning an abominable or hateful destroyer. The Gentiles were all held in abomination by the Jews. Ac. x. 28. The abomination of desolation means the Roman army, and is so explained by Lu, xxi. 20. The Roman army is further called the **abomination** on account of the images of the emperor, and the eagles, carried in front of the legions, and regarded by the Romans with divine honours" (p. 254)

### [David Brown](#) (1864)

"That it was written before the destruction of Jerusalem is equally certain; for, when he reports our Lord's prophecy of that awful event, on coming to the warning about "the abomination of desolation" which they should "see standing in the holy place," he interposes (contrary to his invariable practice, which is to relate without remark) a call to his reader to read intelligently -- "Whoso readeth, let him understand" (Matt. xxiv. 15) -- a call to attend to the divine signal for flight, which could be intended only for those who lived before the event." (Hug, page 316)"  
(Gospel According to Matthew, intro)

### [John Albert Bengel](#) (1742)

"**The abomination of desolation** - The abomination of profanation was followed by the abomination of desolation. Such is the name given to the Roman army, gathered from all nations; whose military standards the Jews held in abomination as idols, since the Romans attributed divinity to them." (Bengel, p. 270).

### [G.C. Berkouwer](#)

"What is noteworthy is that Christ does not speak about this horror as about an event in some ancient past. There is a particularly prominent actuality about what He says. A very relevant admonition is evident: 'when **you** see the desolating sacrilege set up...' (**Mark 13:14**). Christ is not referring back to the tribulations of Israel during the time of Antioch Epiphanes, but to day and tomorrow. When the desolating sacrilege comes, Christ proclaims, 'then let those who are in Judea flee to the mountains.' Daniel's words are assumed into a relevant proclamation dealing with a grave crisis affecting Judaea and putting its inhabitants to flight. There is widespread uncertainty as to the precise meaning of this 'desolating sacrilege,' but this much is clear: it constitutes an admonition reinterpreting Daniel's vision. What Daniel says is applied to the imminent destruction of the temple in Jerusalem." (*The Return of Christ*, pp. 275-276).



### **John Broadus (1884)**

"It is evident that our Lord interprets the prediction in Daniel as referring to the Messiah, and to that destruction of the city and temple which he is now foretelling; and his interpretation is authoritative for us." (*ibid.*, vol. 1, p.486)

"We cannot say that v. 15-22 does not at all refer to the times just preceding our Lord's final coming; but no such reference shows itself." (*idib.* p. 488)

### **F.F. Bruce (1884)**

"When the temple area was taken by the Romans, and the sanctuary itself was still burning, the soldiers brought their legionary standards into the sacred precincts, set them up opposite the eastern gate, and offered sacrifice to them there, acclaiming Titus as **imperator** (victorious commander) as they did so. The Roman custom of offering sacrifice to their standards had already been commented on by a Jewish writer as a symptom of their pagan arrogance, but the offering of such sacrifice in the temple court was the supreme insult to the God of Israel. This action, following as it did the cessation of the daily sacrifice three weeks earlier, must have sensed to many Jews, as it evidently did to Josephus, a new and final fulfillment of Daniel's vision of a time when the continual burnt offering would be taken away and the abomination of desolation set up" (**Bruce**, p. 224)

### **John Calvin**

"Inconsequence of the obscurity of this passage it has been twisted in a variety of ways. At the end of the ninth chapter I have shewn the impossibility of its referring to the profanation of the Temple which occurred under the tyranny of Antiochus; on this occasion the angel bears witness to such a complete destruction of the Temple, as to leave no room for the hope of its repair and restoration. Then the circumstances of the time convinces us of this. For he then said, Christ shall confirm the covenant with many for one week, and shall cause the sacrifices and oblation to cease. Afterwards, the abomination that stupifieth shall be added, and desolation or stupor, and then death will distill, says he, upon the astonished or stupefied one. The angel, therefore, there treats of the perpetual devastation of the Temple. So in this passage, without doubt;, he treats of the period after the destruction of the Temple; there could be no hope of restoration, as the law with all its ceremonies would then arrive at its termination. With this view Christ quotes this passage in Matthew 24, while he admonishes his hearers diligently to attend to it. Let him who reads, understand, says he. We have stated this prophecy to be obscure, and hence it requires no ordinary degree of the closest attention. First of all, we must hold this point; the time now treated by the angel begins at the last destruction of the Temple. That devastation happened as soon as the gospel began to be promulgated. God then deserted his Temple, because it was only founded for a time, and was but a shadow, until the Jews so completely violated the whole covenant that no sanctity remained in either the Temple, the nation, or the land itself. Some restrict this to those standards which Tiberius erected on the very highest pinnacle of the Temple, and others to the statue of Caligula, but I have already stated my view of these opinions as too forced. I have

no hesitation in referring this language of the angel to that profanation of the Temple which happened after the manifestation of Christ, when sacrifices ceased, and the shadows of the law were abolished. From the time, therefore, at which the sacrifice really ceased to be offered; this refers to the period at which Christ by his advent should abolish the shadows of the law, thus making all offering of sacrifices to God totally valueless. From that time, therefore. Next, from the time at which the stupefying abomination shall have been set up. God's wrath followed the profanation of the Temple. The Jews never anticipated the final cessation of their ceremonies, and always boasted in their peculiar external worship, and unless God had openly demonstrated it before their eyes, they would never have renounced their sacrifices and rites as mere shadowy representations. Hence Jerusalem and their Temple were exposed to the vengeance of the Gentiles. This, therefore, was the setting up of this stupefying abomination; it was a clear testimony to the wrath of God, exhorting the Jews in their confusion to boast no longer in their Temple and its holiness." ([Commentary](#))

### **B.H. Carroll (1947)**

"...This same Pilate, at that time Roman Procurator, sent from Caesarea, the seaport of that country on the Mediterranean Sea, a legion of Roman soldiers and had them secretly introduced into the city and sheltered in the tower of Antonio overlooking the Temple, and these soldiers brought with them their ensigns. The Roman sign was a straight staff, capped with a metallic eagle, and right under the eagle was a graven image of Caesar. Caesar claimed to be divine. Caesar exacted divine worship, and every evening when those standards were placed, the Roman legion got down and worshipped the image of Caesar thereof, and every morning at the roll call a part of the parade was for the whole legion to prostrate themselves before that graven image and worship it. The Jews were so horrified when they saw that image and the consequent worship, they went to Pilate, who was at that time living in Caesarea, and prostrated themselves before him and said, 'Kill us, if you will, but take that abomination of desolation out of our Holy City and from the neighborhood of our holy temple.' While that was an abomination, Jerusalem was not encompassed with armies. 'When ye shall see the abomination which makes desolation spoken of by Daniel, the prophet, set up where it ought not to be, and see Jerusalem compassed with armies,' that is the sign of the destruction of Jerusalem. The greatest desolation ever wrought in the world on a people, was made under that standard and by the Roman power. Therefore, it was the abomination that maketh desolate." (*An Introduction of the English Bible*, p. 263-264)

### **Alfred Edersheim**

"The Lord proceeds, in the third part of this discourse, to advertise the disciples of the great historic fact immediately before them, and of the dangers which would spring from it. In truth we have here His answer to their question 'when shall these things be?' And with this He conjoins the (then) present application of His warning regarding false Christs (given in verses 4, 5). The fact of which He now advertises them is the destruction of Jerusalem. It will be observed that the

question, When shall these things be? is directly answered by the words, When ye shall see" (#Mt 24:15 Lu. 21:20).

"This, together with tribulation to Israel, unparalleled in the terrible past of its history, and unequalled even in its bloody future was about to befall them. Nay, so dreadful would be the persecution that, if Divine mercy had not interposed for the sake of the followers of Christ, the whole Jewish race that inhabited the land would have been swept away. There should have been no flesh saved."

### **E.B. Elliott (1851)**

"...the **abomination of desolation** standing in the Holy Place at **Jerusalem** (a prophecy which doubtless had reference to the time of the consummated iniquity of the Christ-rejecting Jerusalem, and of the Roman besieging army with its idolatrous stands gathering into the sacred precincts of the Jewish city..." (vol. 4, p. 617)

### **James Farquarson (1838)**

"Christ expressly names it (the abomination of desolation) as one of the previous signs, whereby those whom He then addressed would become aware of the immediate approach of that destruction of Jerusalem which He Himself foretold, and which, He said, would occur *before the generation contemporary with Himself on earth passed away* (#Mt 24:34). Besides, Christ, by the term 'abomination of desolation' did not mean any temple built to a strange god, or any profane sacrifices. These are indeed abominable; but they are not desolators. Luke has preserved the explanation which Christ Himself gave of those terms ('when ye see Jerusalem compassed with armies,' etc. #Lu 21:20), as we shall have occasion afterwards more particularly to show; and Bishop Newton, in his illustration of Christ's own prophecy, refers to the explanation furnished by Luke and admits that the abomination of desolation signifies the heathen armies."  
(Daniel's Last Vision and Prophecy)

### **Geneva Bible Notes (1599)**

**Matthew 24:15** {4} When ye therefore shall see the {f} abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:)  
(f) The **abomination of desolation**, that is to say, the one who all men detest and cannot abide, because of the foul and shameful filthiness of it: and he speaks of the idols that were set up in the temple, or as others think, he meant the marring of the doctrine in the Church.

### **John Gill (1809)**

"Ver. 15. When ye therefore shall see the abomination of desolation, &c.] From signs, Christ proceeds to the immediate cause of the destruction of Jerusalem; which was, "the abomination of desolation", or the desolating abomination; or that abominable thing, which threatened and brought desolation upon the city, temple, and nation: by which is meant, not any statue placed in the temple by the Romans, or their order; not the golden eagle which Herod set upon the temple gate, for that was before Christ said these words; nor the image of Tiberius Caesar, which Pilate

is said to bring into the temple; for this, if true, must be about this time; whereas Christ cannot be thought to refer to anything so near at hand; much less the statue of Adrian, set in the most holy place, which was an hundred and thirty years and upwards, after the destruction of the city and temple; nor the statue of Titus, who destroyed both, which does not appear: ever to be set up, or attempted; nor of Caligula, which, though ordered, was prevented being placed there: but the Roman army is designed; see #Lu 21:20 which was the "the wing", or "army of abominations making desolate", #Da 9:27. Armies are called wings, #Isa 8:8 and the Roman armies were desolating ones to the Jews, and to whom they were an abomination; not only because they consisted of Heathen men, and uncircumcised persons, but chiefly because of the images of their gods, which were upon their ensigns: for images and idols were always an abomination to them; so the "filthiness" which Hezekiah ordered to be carried out of the holy place, #2Ch 29:5 is by the Targum called, ריחוקא, "an abomination"; and this, by the Jewish writers {w}, is said to be an idol, which Ahaz had placed upon the altar; and such was the abomination of desolation, which Antiochus caused to be set upon the altar:

``Now the fifteenth day of the month Casleu, in the hundred forty and fifth year, they set up the abomination of desolation upon the altar, and builded idol altars throughout the cities of Juda on every side;" (1 Maccabees 1:54)

And so the Talmudic writers, by the abomination that makes desolate, in #Da 12:11 9:27 to which Christ here refers, understand an image, which they say {x} one Apotomus, a Grecian general, who burnt their law, set up in the temple. Now our Lord observes, that when they should see the Roman armies encompassing Jerusalem, with their ensigns flying, and these abominations on them, they might conclude its desolation was near at hand; and he does not so much mean his apostles, who would be most of them dead, or in other countries, when this would come to pass; but any of his disciples and followers, or any persons whatever, by whom should be seen this desolating abomination,

spoken of by Daniel the prophet: not in #Da 11:31 which is spoken of the abomination in the times of Antiochus; but either in #Da 12:11 or rather in #Da 9:27 since this desolating abomination is that, which should follow the cutting off of the Messiah, and the ceasing of the daily sacrifice. It is to be observed, that Daniel is here called a prophet, contrary to what the Jewish writers say {y}, who deny him to be one; though one of {z} no inconsiderable note among them affirms, that he attained to the end, הגבול הנבואי, "of the prophetic border", or the ultimate degree of prophecy: when therefore this that Daniel, under a spirit of prophecy, spoke of should be seen,

standing in the holy place; near the walls, and round about the holy city Jerusalem, so called from the sanctuary and worship of God in it; and which, in process of time, stood in the midst of it, and in the holy temple, and destroyed both; then

whoso readeth, let him understand: that is, whoever then reads the prophecy of Daniel; will easily understand the meaning of it, and will see and know for certain, that now it is accomplished; and will consider how to escape the desolating judgment, unless he is given up to a judicial blindness and hardness of heart; which was the case of the greater part of the nation.

{w} R. David Kimchi, & R. Sol. ben Melech, in 2 Chron. xxix. 5.

{x} T. Bab. Taanith, fol. 28. 2. & Gloss. in ib.

{y} T. Bab. Sanhedrin, fol. 94. 1. & Megilla, fol. 3. 1. & Tzeror Ham, mor, fol. 46. 4. Zohar in Num. fol. 61. 1.

{z} Jacchiades in Dan. i. 17. (in loc.)

### **W.B. Godbey**

"Therefore when you may see the abomination of desolation, spoken of by Daniel the prophet [Daniel 9:27], standing in the holy place, let the one reading take notice then; let those who are in Judea go. to the mountains; and let him who is on the housetop not come down to take things out of his house; and let him who is in the field not turn back to take his garments." A.D. 66, Gallus, the Roman general, laid siege to Jerusalem, succeeded, A.D. 68, by Vespasian, the emperor, who was succeeded by his son Titus, A.D. 71, who prosecuted the war to its awful end, as the Jews were divided into bloody factions, and were killing one another, and would not surrender to the Romans. Read Josephus, and you will find the horrors of the siege beggared all description — famine raging, people dying in piles; pestilence, arising from the putrefying corpses, sweeping the city with the besom of destruction far more terrific than the sword, which was also devouring them on all sides, till a solid million perished, and a million more were sold into slavery, the city utterly destroyed and left without an inhabitant. After fifty years a Roman colony was founded on the memorable site where Jerusalem once stood, even the name being dropped, and the new Roman city was called Elia Capitolina the ensuing two centuries, till the conversion of the Emperor Constantine, who came thither, revived the city, and restored the sacred name, Jerusalem. When the Roman armies effected all entrance through the walls, they at once set up their battle-flags on the Holy Campus, on the summit of Moriah, taking possession of the temple and all the holy places. This was the "abomination of desolation" — "abomination," because the Roman gods were pictured on it, and the soldiers worshipped them as they looked on the flags; and "desolation," because those battle-flags meant the destruction of Jerusalem. Jesus notified His disciples that the moment they saw these Roman battle-flags floating from the pinnacles of the temple, they should all recognize it as the signal for, them to make their escape. Their flight was to be so sudden that, if on the housetop, they were not. to come down. N. B. — You can now run all over Jerusalem on the flat roofs of the houses, as the narrow streets are overarched, the buildings being continuous, jam up to the wall, which is a part of the contiguous edifice. Consequently they could run to the wall on the roofs of the houses and pass down, thus making their escape, which must be sudden and expeditious, or they would be intercepted and detained."

**Jamieson, Fausset and Brown**

"That the abomination of desolation here alluded to was intended to point to the Roman ensigns, as the symbols of an idolatrous and so unclean Pagan power, may be gathered by comparing what Luke says in the corresponding verse (xxi 20); and the commentators are agreed on it."

(*Jamieson, Fausset and Brown Commentary*, vol. 3 p. 192)

**B.W. Johnson (1891)**

When therefore ye see the abomination of desolation. This is the sign when Christians should flee from Jerusalem. See #Da 9:27 11:31 12:11. Luke says, "When ye shall see Jerusalem compassed with armies" (#Lu 21:20). This was, therefore, Christ's explanation of the abomination of desolation. The Roman army, heathen, with heathen images and standards, ready to sacrifice to idols on the temple altar, working the desolation of Jerusalem and the temple, is what is meant. In the holy place. Mark says, "Where it ought not" [Mr 13:14]; around "the holy city" [Mt 4:5]." (*People's New Testament Notes*, in loc.)

**Nathaniel Lardner (1764)**

"By the abomination of desolation, or the abomination that maketh desolate, therefore is intended the Roman armies, with their ensigns. As the Roman ensigns, especially the eagle, which was carried at the head of every legion, were objects of worship; they are, according to usual title of Scripture, called an abomination."

"By standing in the holy place, or where it ought not, needs not to be understood as the temple only, but Jerusalem also, and, any part of the land of Israel." (*A Large collection of Ancient Jewish and Heathen Testimonies..* vol. 1, p. 49)

**Thomas Newton (1753)**

'When ye therefore shall see the abomination of desolation spoken of by Daniel the prophet, stand in the holy place, (whoso readeth let him understand,). Then let them which be in Judea, flee into the mountains,' - - ver. 15 and 16. Whatever difficulty there is in these words, it may be cleared up by the parallel place in St. Luke, 'And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. Then let them which are in Judea flee to the mountains,'-xxi - 20, 2 1. So that,'the abomination of desolation' is the Roman army, and 'the abomination of desolation standing in the holy place' is the Roman army besieging Jerusalem. This, saith our Saviour, is 'the abomination of desolation, spoken of by Daniel the prophet,' in the ninth and eleventh chapters ; and so let every one who readeth those prophecies, understand them. The Roman army is called 'the abomination,' for its ensigns and images, which were so to the Jews. As Chrysostom affirms; "every idol, and every image of a man, was called an abomination' among the Jews." For this reason, as Josephus informs us, the principal Jews earnestly entreated Vitellius, governor of Syria, when he was conducting his army through Judea against Aretas, king of the Arabians, to lead it another way; and be greatly obliged them by complying with their request. We farther learn from Josephus, that after the city was taken, the

Romans " brought their ensigns into the temple, and placed them over against the eastern gate, and sacrificed to them there." The Roman army is therefore fitly called 'the abomination' and 'the abomination of desolation,' as it was to desolate and lay waste Jerusalem : and this army's besieging Jerusalem is called ' standing where it ought not,' as it is in St. Mark, xiii. 14; or 'standing in the holy place,' as it is in St. Matthew; the city, and such a compass of ground about it, being accounted holy. When therefore the Roman army shall advance to besiege Jerusalem, then let them who are in Judea consult their own safety, and flee into the mountains. His counsel was wisely remembered, and put in practice, by the Christians afterwards. Josephus informs us, that when Cestius Gallus came with his army against Jerusalem, " many fled from the city, as if it would be taken presently : " and after his retreat, "many of the noble Jews departed out of the city, as out of a sinking ship : " and a few years afterwards, when Vespasian was drawing, his forces towards Jerusalem, a great multitude fled from Jericho εις την ορεινην -- into the mountainous country, for their security. It is probable that there were some Christians among these, but we learn more certainly from ecclesiastical historians, that at this juncture all who believed in Christ left Jerusalem, and removed to Pella, and other places beyond the river Jordan: so that they all marvellously escaped the general shipwreck of their country, and we do not read any where that so much as one of them perished in the destruction of Jerusalem. Of such signal service was this caution of our Saviour to the believers. (*The Prophecy of Matthew 24*, Dissertation XIX)

**Dr. Stafford North (1998)**

"Here is the real sign: "When therefore ye see the abomination of desolation, which was spoken of through Daniel the prophet, standing in the holy place" (v.15). This reference is to a passage in Daniel 9:27 where Daniel had spoken of a period of time called "the seventy weeks" which is a figurative way of expressing a time of approximately 490 years." (*Armageddon Again? A Reply to Hal Lindsey*, Oklahoma City, OK: Author, 1991, p. 7-10)

**Rev. J.C. Robertson (1932)**

{The abomination of desolation} (to bdelugma tês eremôseôs). An allusion to Da 9:27; 11:31; 12:11. Antiochus Epiphanes erected an altar to Zeus on the altar of Jehovah (1Macc. 1:54,59; 6:7; 2Macc. 6:1-5). The desolation in the mind of Jesus is apparently the Roman army (Lu 21:20) in the temple, an application of the words of Daniel to this dread event. The verb bdelussomai is to feel nausea because of stench, to abhor, to detest. Idolatry was a stench to God (Lu 16:15; Re 17:4). Josephus tells us that the Romans burned the temple and offered sacrifices to their ensigns placed by the eastern gate when they proclaimed Titus as Emperor.

{Let him that readeth understand} (ho anaginoskôn noeitô). This parenthesis occurs also in Mr 13:14. It is not to be supposed that Jesus used these words. They were inserted by Mark as he wrote his book and he was followed by Matthew. (Robertson.)

**Cecil Sanders (1990)**

"When reporting on the Olivet prophecy, Luke did let us know who the abomination of



desolation was. He said, 'And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh' (Lk. 21:20). By reading the surrounding verses one cannot deny that this is a parallel account to Matthew's Olivet Discourse found in chapter 24. Parallel accounts cannot have a different meaning. By combining Luke's statement with secular history it is clear that Titus and his Roman army were the abomination of desolation. It was fulfilled in A.D.70 when the Romans desecrated and destroyed the Temple and Jerusalem. **Matthew 24:15** and **Luke 21:20** are parallel accounts speaking of the same event." (*The Future: An Amillennial Perspective*, p. 68.)

### **Philip Schaff (1877)**

"Titus (according to Josephus) intended at first to save that magnificent work of architecture, as a trophy of victory, and perhaps from some superstitious fear; and when the flames threatened to reach the Holy of Holies he forced his way through flame and smoke, over the dead and dying, to arrest the fire. But the destruction was determined by a higher decree. His own soldiers, roused to madness by the stubborn resistance, and greedy of the golden treasures, could not be restrained from the work of destruction. At first the halls around the temple were set on fire.."

The Romans planted their eagles on the shapeless ruins, over against the eastern gate, offered their sacrifices to them, and proclaimed Titus Imperator with the greatest acclamations of joy. Thus was fulfilled the prophecy concerning the abomination of desolation standing in the holy place.(Daniel, 9:27; Matt. 24:15; comp. Luke 21:20)" (p. 397-398)

### **C.H. Spurgeon (1888)**

"This portion of our Saviour's words appears to relate solely to the destruction of Jerusalem. As soon as Christ's disciples saw "the abomination of desolation," that is, the Roman ensigns, with their idolatries, "stand in the holy place," they knew that the time for their escape had arrived; and they did flee to the mountains." (*Matthew: The Gospel of the Kingdom*. . p. 215.

### **John Wesley (1754)**

"When ye shall see the abomination of desolation - Daniel's term is, 'The abomination that maketh desolate' (xi. 31); that is, the standards of the desolating legions, on which they bear the abominable images of their idols. *Standing in the holy place* - Not only the temple, and the mountain on which it stood, but the whole city of Jerusalem, and several furlongs of land round about it, were accounted *holy*; particularly the mountain on which our Lord now sat, and on which the Romans afterward planted their ensigns." (in loc)

### **William Whiston (Translator of Josephus - 1737)**

"There may another very important, and very providential, reason be here assigned for this strange and foolish retreat of Cestius; which, if Josephus had been now a Christian, he might probably have taken notice of also; and that is, the affording the Jewish Christians in the city an opportunity of calling to mind the prediction and caution given them by Christ about thirty-three years and a half before, that "when they should see the abomination of desolation" [the idolatrous

Roman armies, with the images of their idols in their ensigns, ready to lay Jerusalem desolate] "stand where it ought not;" or, "in the holy place;" or, "when they should see Jerusalem any one instance of a more unpolitic, but more providential, compassed with armies;" they should then "flee to the mound conduct than this retreat of Cestius visible during this whole rains." By complying with which those Jewish Christians fled I siege of Jerusalem; which yet was providentially such a "great to the mountains of Perea, and escaped this destruction. See tribulation, as had not been from the beginning of the world to that time; no, Lit. Accompl. of Proph. p. 69, 70. Nor was there, perhaps, nor ever should be."--Ibid. p. 70, 71." ([Wars, II, XIX, 6,7](#))

"Havercamp says here :- "This is a remarkable place; and Tertullian truly says that the entire religion of the Roman camp almost consisted in worshipping the ensigns, in swearing by the ensigns, and in preferring the ensigns before all the [other] gods." ([Wars of the Jews, VI,VI,1](#))

#### **Adam Clarke (1837)**

"Verse 15. The abomination of desolation, spoken of by Daniel— This abomination of desolation, St. Luke, (Luke 21:20, 21,) refers to the Roman army; and this abomination standing in the holy place is the Roman army besieging Jerusalem; this, our Lord says, is what was spoken of by Daniel the prophet, in the ninth and eleventh chapters of his prophecy; and so let every one who reads these prophecies understand them; and in reference to this very event they are understood by the rabbins. The Roman army is called an abomination, for its ensigns and images, which were so to the Jews. Josephus says, (War, b. vi. chap. 6,) the Romans brought their ensigns into the temple, and placed them over against the eastern gate, and sacrificed to them there. The Roman army is therefore fitly called the abomination, and the abomination which maketh desolate, as it was to desolate and lay waste Jerusalem; and this army besieging Jerusalem is called by St. Mark, Mark 13:14, standing where it ought not, that is, as in the text here, the holy place; as not only the city, but a considerable compass of ground about it, was deemed holy, and consequently no profane persons should stand on it." ([Adam Clarke's Commentary On Matthew 24](#))

#### **Ernest Renan (1897)**

"The Romans planted their standards in the place where the sanctuary had stood, and, as was their custom, offered them worship" (*Antichrist*, p. 260)

# Early Church Writers on the Flight to Pella

## (From PreteristArchive.com)

### Pseudo-Clementines (2/3rd century)

"Subsequently also an evident proof of this great mystery is supplied in the fact, that every one who, believing in this Prophet who had been foretold by Moses, is baptized in His name, shall be kept unhurt from the destruction of war which impends over the unbelieving nation, and the place itself; but that those who do not believe shall be made exiles from their place and kingdom, that even against their will they may understand and obey the will of God." (Recognitions 1:39:3)

### Eusebius (325)

"But the people of the church in Jerusalem had been commanded by a revelation, vouchsafed to approved men there before the war, to leave the city and to dwell in a certain town of Perea called Pella. " (History of the Church 3:5:3)

"The whole body, however, of the church at Jerusalem, having been commanded by a divine revelation, given to men of approved piety there before the war, removed from the city, and dwelt at a certain town beyond the Jordan, called Pella. Here those that believed in Christ, having removed from Jerusalem, as if holy men had entirely abandoned the royal city itself, and the whole land of Judea; the divine justice, for their crimes against Christ and his apostles finally overtook them, totally destroying the whole generation of these evildoers from the earth. (Eusebius, 3:5.)

"After all those who believed in Christ had generally come to live in Perea, in a city called Pella of the Decapolis of which it is written in the Gospel and which is situated in the neighborhood of the region of Batanaea and Basanitis, Ebion's preaching originated here after they had moved to this place and had lived there." (Panarion 30:2)

"For when the city was about to be captured and sacked by the Romans, all the disciples were warned beforehand by an angel to remove from the city, doomed as it was to utter destruction.

On migrating from it they settled at Pella, the town already indicated, across the Jordan. It is said to belong to Decapolis (de Mens. et Pond., 15).

"Now this sect of Nazarenes exists in Beroea in Coele-Syria, and in Decapolis in the district of Pella, and in Kochaba of Basanitis-- called Kohoraba in Hebrew. For thence it originated after the migration from Jerusalem of all the disciples who resided at Pella, Christ having instructed them to leave Jerusalem and retire from it on account of the impending siege. It was owing to this counsel that they went away, as I have said, to reside for a while at Pella" (Haer 29:7).

"For when all who believed in Christ had settled down about that time in Peraea, the majority of the emigrants taking up their abode at Pella, a town belonging to the Decapolis mentioned in the Gospel, near Batanea and the district to Basanitis, Ebion got his excuse and opportunity. At first their abode was Kochaba, a village in the district of Carnaim, Arnem, and Astaroth, in the region of Basanitis, according to the information we have received. But I have spoken, in other connections and with regard to other heresies, of the locality of Kochaba and Arabia (Haer 30:2)... "[The Ebionites] spring for the most part from Batanea ... and Paneas, as well as from Moabitis and Cochaba in Basanitis on the other side of Adraa" (Haer 30:18).

### **Epiphanius (375)**

"The Nazoraean sect exists in Beroea near Coele Syria, in the Decapolis near the region of Pella, and in Bashan in the place called Cocaba, which in Hebrew is called Chochabe. That is where the sect began, when all the disciples were living in Pella after they moved from Jerusalem, since Christ told them to leave Jerusalem and withdraw because it was about to be besieged. For this reason they settled in Peraea and there, as I said, they lived. This is where the Nazoraean sect began." (Panarion 29:7:7-8)

"Their sect began after the capture of Jerusalem. For when all those who believed in Christ settled at that time for the most part in Peraea, in a city called Pella belonging to the Decapolis mentioned in the gospel, which is next to Batanaea and the land of Bashan, then they moved there and stayed.." (Panarion 30:2:7)

"For when the city was about to be captured and sacked by the Romans, all the disciples were warned beforehand by an angel to remove from the city, doomed as it was to utter destruction.

On migrating from it they settled at Pella, the town already indicated, across the Jordan. It is said to belong to Decapolis " (On Weights and Measures 15)

### **Flavius Josephus (A.D. 75)**

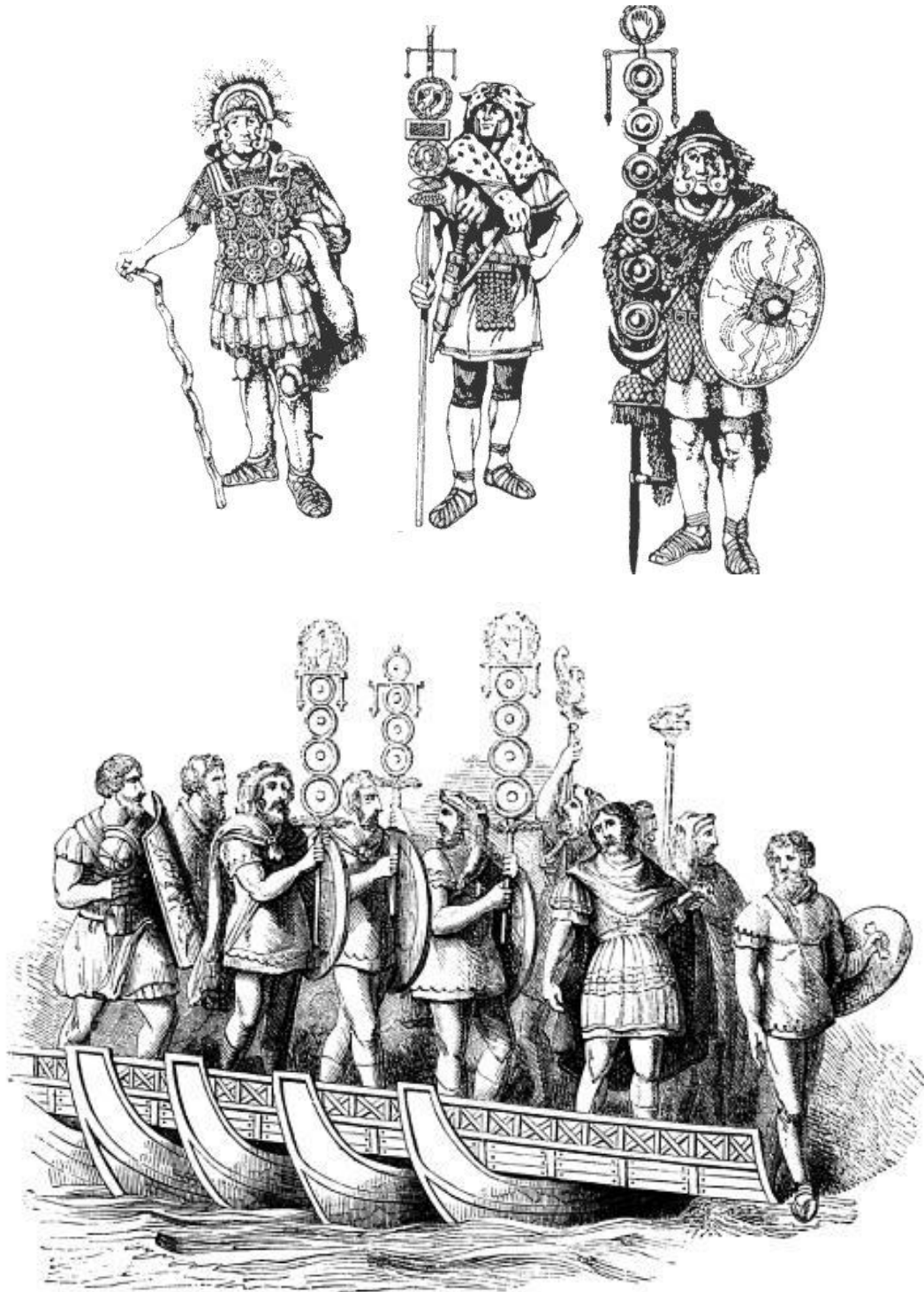
(Opportunity Arises to Flee) "It then happened that Cestius was not conscious either how the besieged despaired of success, nor how courageous the people were for him; and so he recalled his soldiers from the place, and by despairing of any expectation of taking it, without having received any disgrace, he retired from the city, without any reason in the world." (Wars, II, XIX, 6,7)

### **[c. November 66]**

After this calamity had befallen Cestius, many of the most eminent of the Jews swam away from the city... (Jewish War 2:20:1)

## APPENDIX II

### Illustrations of the Roman Military Standards of Antiquity



# APPENDIX III

## Proposed Chiastic Structures of the Olivet Discourse

208

S. JOSEPH KIDDER

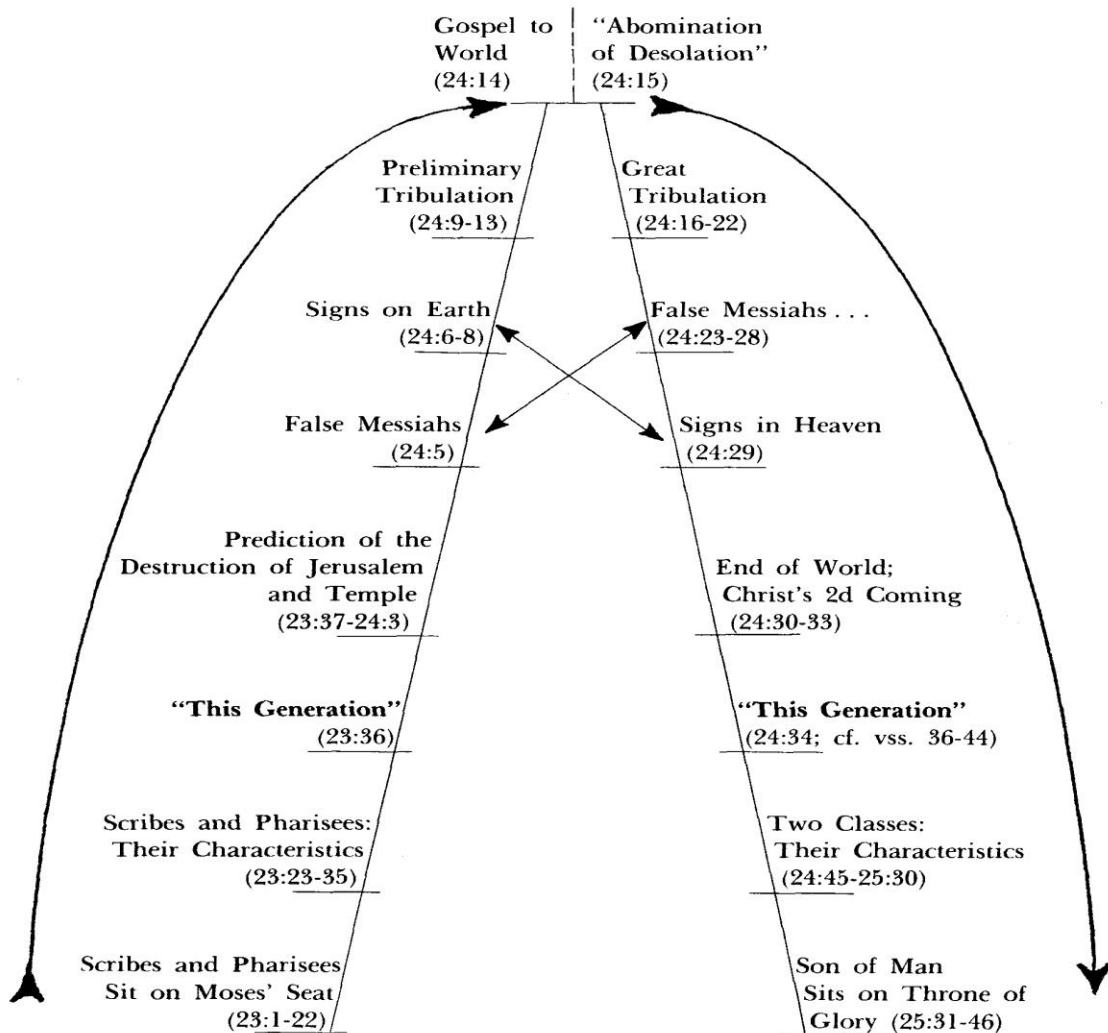
**DIAGRAM 1**  
**CHIASTIC STRUCTURE OF MATT 23-25**

**“HISTORICAL” SERIES:**  
**PRE-FALL-OF-JERUSALEM**

(Culminates in Negative  
Reward for Scribes  
and Pharisees)

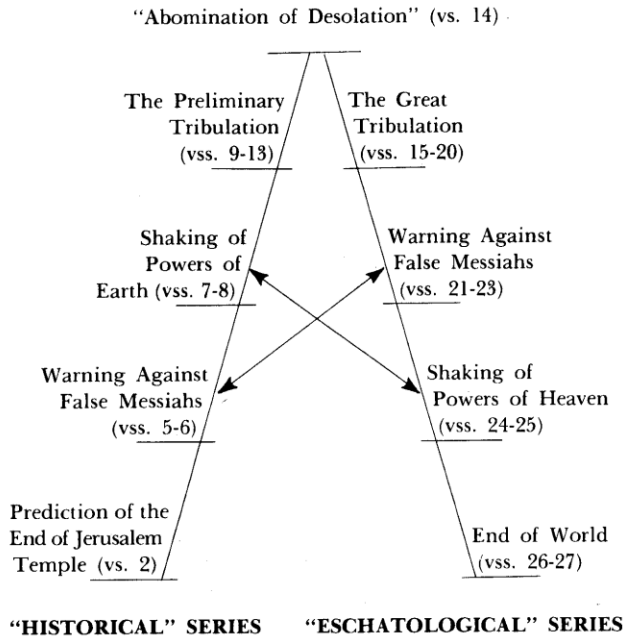
**“ESCHATOLOGICAL” SERIES:**  
**POST-FALL-OF-JERUSALEM**

(Culminates in Positive and  
Negative Rewards for  
Two Classes of People)

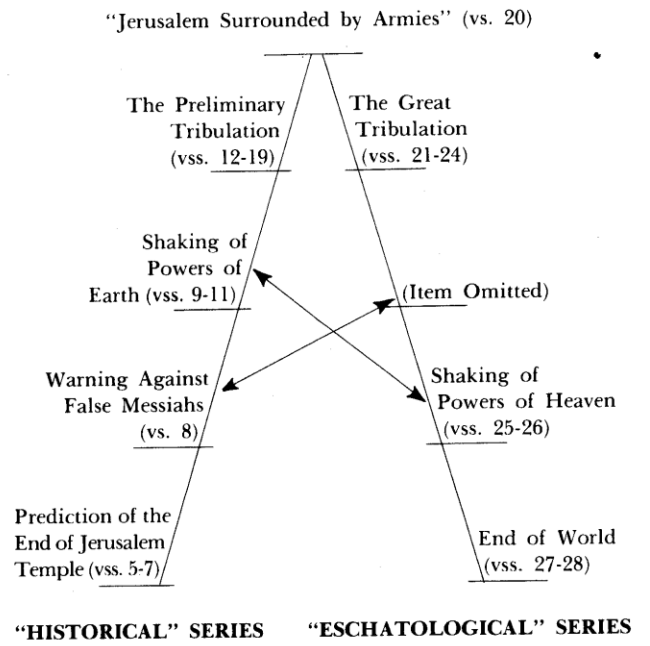




**DIAGRAM 2**  
**CHIASTIC STRUCTURE OF MARK 13**  
 (as outlined by William H. Shea)



**DIAGRAM 3**  
**CHIASTIC STRUCTURE OF LUKE 21**  
 (as outlined by S. Joseph Kidder)



"THIS GENERATION" IN MATTHEW 24