

*The Days*  
*of the*  
*Seventh*  
*Angel*

**Book 4: The Great Controversy**

Study Notes  
on the

**Book of Revelation**

by

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Volume 4 (of seven volumes)

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The reason for the use of an older version is two-fold: The first reason for the author, at least, is lifetime familiarity. The second is that the *King James Version* is very “literal,” and therefore seems to honor more consistently than some, word uniqueness, something especially important in the study of the *Apocalypse*.

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# Introduction

This is the fourth volume of a series of studies on the book of Revelation. If the reader is unacquainted with the first books a few recommendations are necessary from the author's perspective before one enters into this study. It is the hope of the author, of course, that any reader will start with the first volumes since they contain the keys and interpretational tools that are used in the subsequent studies. Order in studying the Revelation is very important. But if this specified order cannot be observed I would like to offer a few comments.

First is that this is not a professional work, nor does it pretend to be. Human error will often find its way into this document. For these I indulge the reader's patience as the editing procedure continues.

Second, this is not intended to be a commentary on every verse or topic in the book of Revelation. The purpose of this writing as stated at the outset is different than this. The focus of these pages is not to be a comprehensive commentary, in that many others have done a more exhaustive and better job of that already. *The aim is to concentrate on troublesome passages or additional concepts that in the author's opinion are overlooked by other commentators or that are missed by many students of the book.*

Third, this book is not written with the general public in mind. Anyone is more than welcome to examine the following pages, but this work is written primarily to Seventh-day Adventist Christians who I believe need to have a better self-understanding of the awesome messages to found in the last-day book of Revelation.

Reading the following pages presupposes also an understanding of the principles of proper prophetic interpretation (hermeneutics) covered in the original books. The reader is encouraged to refer to them.

This volume is largely made up of charts classifying certain literary devices known as “synonymic parallels” introduced and promised in the earlier volumes. What these are is explained briefly a few pages later, but they will make the most sense to the reader who has been introduced to them previously.

The Revelation is a marvelous book. More importantly, it informs us as to the very days in which we live. It tells us that in the days of the seventh angel, when *he* shall begin to sound, the mystery of God will be completed as he has spoken unto his servants the prophets. These days are upon us. We must find ourselves prepared. We must overcome by the blood of the Lamb, and by the word of our testimony. We must find the Faith of Jesus through the study of His Word, especially the last great book of *Revelation*.

## **The Great Conflict Vision of Revelation 12**

Not only does the book of Revelation find its physical center (near verse 10) in chapter 12, but the literary and thematic structure of the book finds its center here also. Some of the chiasmic evidences of this are supplied elsewhere.

This chapter also represents a watershed of Christian history as well as giving general details of the entire history of the world and the Plan of Salvation, from the fall of Lucifer and the fall of man in Eden, down to the final conflict between Satan's seed and the seed of the woman in the remnant hour of earth's dramatic close.

Without doubt this chapter has to be one of the greatest ever written for in its only seventeen short verses we find a general yet accurate sketch of the entire drama of human and divine history. Included are foundational explanations of the entrance of sin, the cross and its meaning, the whole controversy between Christ and Satan, the plots and counter-plots, and merging interplay between the natural and the supernatural worlds and the reason and motive behind the events that have effected and written human history. Without this chapter, even the Gospels of Christ would be less understood. Without this chapter, we might understand very little of the great controversy motif and the floodlight this casts upon the meaning of human existence, past, present, and future.

These amazing verses seem so strange and simple, one moment sounding elementary; a woman with a child, another moment baffling and enigmatic; a beast with seven heads and ten horns. But the reader must not be fooled. Every word is chosen carefully, no phrase is wasted, and upon investigation is found to be as obviously pregnant as the woman. In these few short verses are found nearly 150 parallels which, according to

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analysis provided in the surrounding pages are not only related to the neighboring sections, but are related in entirety to all the sections of the book of Revelation. This cannot be by accident, but is rather open evidence of a divine hand and a level of inspiration that surpasses human understanding or devising.

The following is not commentary regarding every verse or phrase, though this could in most instances be provided. This passage is quite clear to any student of prophecy in its general outline and details. However, a few observations are necessary to provide additional background that is not addressed distinctly or at all in other conservative commentaries. These are addressed according to their headings in the following notes:

### **The Woman Clothed with the Sun as a Heavenly Sign**

The figure of the woman clothed with the sun is first and foremost a prophetic symbol. However, due to the work of Dr. Ernest Martin, some very interesting details emerge astronomically.

Indeed the first verse of Revelation 12 denotes that this woman is presented as "a great wonder or sign in the heaven or heavens." Now while the Bible is not interested in promoting the Babylonian science of astrology, Martin is probably correct in supposing that the greatest events of history, such as the coming of Christ to the world, would come in a precise time and in a precise way, for this is the way God does things.

It is known that God spoke to wise men, Chaldeans, and astrologers when Jesus appeared on earth the first time. And though it is inappropriate for Christians to in any way ascertain guidance from the stars and to make any judgments relative to them, the stars in their vast courses are under his control. Christ's coming was not to be a selfish manifestation only to the chosen people, but its purpose and message was to be directed to the whole world. It would be like God to give even the heathen a glimpse, through their own glasses, of his coming and his supremacy and divinity.

Martin, in the book, *The Star that Astonished the World*, makes the case that there were several significant astronomical irregularities occurring at the very time of the expected advent of promise. These irregularities included conjunctions of major planets, movements of significant planets around *Regulus* (the King Star), and the ordering and appearance of

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constellations and zodiacal configurations, which would have aroused great attention among astronomers at the time. This is not impossible to prove in that established astronomical tables and computerized astronomy make it possible to review these events with incredible accuracy.

In essence, among many other observations, Martin shows that along with the certain astronomical events leading up to the calculated time of Christ's birth one can presume on some particular deductions. The most striking is of course the possibility that the birth of Christ can be dated according to this very passage in Revelation together with the writings of Josephus, the Gospel narratives, and their relation to such definable historical dates; namely the lunar eclipse typically used to identify the approximate time of the death of Herod the Great.

According to astrological reckoning, Jesus was born of a virgin, therefore his birth would necessarily come under the sign of *Virgo*, the only like sign in the zodiacal cycle. He then calculates the time of Jesus birth according to when the configuration of the sun passing through Virgo with the moon at her feet could occur, and finally narrows the time down to one day, even a half-hour period when this occurs most satisfactorily. According to calculations that are verifiable with computer-generated astronomical tools, the time proposed is early evening, Sept. 11, 3 B.C.

Martin offers another interesting fact related to this date. According to his reckoning this is *Rosh Hashanah*, the Jewish Civil New Year, the day when kings took office and began their reign.

What also is compelling about these observations is that they fit perfectly the demands of the 70-week prophecy of Daniel 9 as well as the observations of Luke that Jesus was "beginning to be about 30 years of age," at his baptism in A.D. 27 (the year which the prophecy demands if tied to the beginning of the 2300-day prophecy of Daniel 8).

Martin does not make a case regarding the 2300 day/year prophecy, but his findings unwittingly confirm it. His observations are also quite convincing for the most parts as they relate to other events transpiring at Christ's birth. Of course, the special star, which guided the wise men he believes to be ascertainable through astronomy, the case of which is not convincing or proven, for this star was likely divine and angelic. But the unique astral events of the time did, no doubt, call attention to some great

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event that made the world astir with interest at the time. That great event was the coming of the seed of the woman, the appearance of the Son of Man of Daniel, the star of Bethlehem, and the Messianic son of David. (Please refer for more information to my book, *The Clock of the Heavens*).

### **Two 1260-Year Periods**

It has been addressed in previous sections that the 1260-year period of Revelation 12:6 cannot refer to the 1260 years of papal supremacy ALONE because:

1. This would make a half-millennium gap between the ascension (vs. 5) and the fleeing of the woman (vs. 6). Though this is possible in the narrative the fact is also noted that---
2. The dragon, which in vs.4 persecutes Christ, is the PAGAN Roman Empire which was in existence at the time of Christ and that persecuted the church by the multiplied thousands, long before the ascendancy of Papal Rome, ca. 538 A.D.

Therefore it seems more consistent to define two principle applications of the 1260 years. The first is consistent with verse 6 and includes the atrocities of pagan Rome and the ten persecutions of Christians by the empire, the national and earthly pawn and counterpart of the dragon. Second then, one, which is consistent with the traditional and definable period of bloodshed, and dominance of Rome in its Papal phase, from A.D. 538-1798.

As we have shown previously, both of these periods have starting points of powers that in their allotted space of history both persecute God's people. The first goes to the desert, the second goes to the mountain wilderness. There is, of course, overlap of these two periods.

A second time in the same chapter, but on the other side of the central chiasmic acme, (vs. 10-14) the same persecution theme is reiterated almost exactly, but this time with a parallel and confirming expression, "time, times, and half a time," which when reckoned correctly also adds up to 1260 years. The woman flees, but finds here deliverance from the earth, and is connected to the last-day remnant church that came into being after 1798.

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Therefore, in more than one way, God has made it possible to reckon these prophecies. But the result is still the same, prophecy is accurately fulfilled, and the times of the prophecies are corroborated.

### The Woman in the Sun is not Mary

Some, especially those immersed in the doctrine of Mariology, see in the woman the Virgin Mary; the mother of Jesus now believed to be in heaven. That Mary is included in the picture there can be no doubt for she was the human mother of the one "caught up to the God and to His throne."

But the fact is that the church of God, the faithful in ALL ages is what the portent really signifies. There are parallels and inferences that point to this.

For instance, the theme of much of the chapter is taken from Genesis 3, and especially from the *protoevangelion* of verse 15. In the chapter are references to:

- The original serpent, that is, the serpent in the tree in the Garden of Eden.
- Eve, who was told that her "seed" (Gen 3:15; Rev 12:17) would be at odds with the serpent's seed.
- Twelve stars, partly symbolic of twelve tribes and the Jewish and pre-Christian dispensation, etc.

The woman is pictured as living in Eden and then continues to live down to the last remnant of time in Ch. 12:17. Neither Eve nor Mary is immortal, and neither according to Bible truth is alive today. No woman has lived 1,260 years. They represent the "seed" of church of God through the centuries, pure and incorrupt. Even as the counterpart in the book of Revelation, the great whore, is not designated as a certain person (well, maybe Jezebel) but is seen to clearly represent the false church through the ages, so the woman standing in the light of glory represents the delicate and comely woman, that daughter of Zion, the church.

The *Fatima visions* of the last century popularized the idea that the woman of Revelation 12 is Mary. However, this cannot be for the above reasons,

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and because even the Fatima visions say nothing of a moon under her feet and a crown of twelve stars, and so on.

### **Satan or an Empire?**

The serpent can be both Satan and the Roman Empire or false power because of the law of heavenly counterparts. And like the serpent in Eden, Satan speaks through his earthly representative. For Satan was really not the serpent, but he used the serpent as his guise. Thus we find the terrible beast in Revelation 13 who is much like the one (the Red Dragon) in Revelation 12:4, and who also has seven heads and ten horns only in the latter case owing to the development of history the horns now have crowns and have become monarchies and defined nations. But Satan is still behind the mask, for the dragon is the power behind the beast, and he speaks blasphemy and falsehood through the beast (13:6). He (Satan) is the supernatural Father of sin and deception, and his envoy on earth, is the "man of sin," principally, the Roman church and its pontiff, the earthly agent of deception.

### **Overcoming by the Word of Their Testimony**

"The blood of the lamb and the word of their testimony." This phrase is to be understood in a "legal" setting, i.e. "the word of their testimony." The picture is clearly one of legality having all the courtroom elements. Satan, is the accuser, who acts as prosecuting attorney. God is judge. Michael is advocate. The "heavens" are the jury. The faithful overcome through blood (Salvation through Christ) and through the convincing testimony they give (argument; they have the testimony of Jesus). They win their case by appealing to Christ's blood and through the wisdom and life granted them from the Holy Spirit. They outwit the prosecution.

*"The casting down of Satan as an accuser of the brethren in heaven was accomplished by the great work of Christ in giving up his life." 7BC 973*

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## CHIASTIC STRUCTURE IN THE BOOK OF REVELATION

(Credits to Mr. Takayuki Yoda)

### A Prologue

- a John and the Angel (1:1-3)
- b The coming Jesus (1:4-8)
- c John's commission to the Churches (1:9-20)

### B The Seven Letters (2:1-3:22)

Promises to the Church as it exists in the World

### C The Seven Seals opened in Heaven (4:1-7:17)

- a Christ praised around the throne as the only one strong enough to break the seals (4:-5:14)
- b The judgment commences: The opening of the Seals (6:1-17)
- a' Christ praised around the throne by the 144,000 as the only One through whom there is Salvation (7:1-17)

### D The Seven Trumpets (8:1-11:19)

- a The trumpets sound (8:1-9:21; 11;15-19)
- b The seven thunders roar and the bitter book eaten (10:1-11)
- c The two witnesses slain and resurrected (11:1-14)

### E The Great Controversy between Satan and Christ through His Church (12:1-17)

- a Satan attempts to devour the virgin's child (12:1-5)
- b The woman flees into the wilderness (12:6)
- c Satan is cast out of heaven
- b' The woman flies into the wilderness (12:14)
- a' Satan pursues the virgin & the remnant of her seed (12:15-17)

### D' The Seven Last Plagues (13:1-16:21)

- c' The two beasts, one mortally wounded and healed (13:1-18)
- b' The seven angel's cry out and bless the patient (14:1-20)
- a' The plagues are poured out (15:1-16:21)

### C' The Seven Angel's Survey the Judgment on Earth (17:1-20:10)

- a The fall of Babylon and the kings of the earth (17:1-18:24)
- b Christ praised by the multitude as the King of Kings (19:1-6)
- a' The fall of Satan and the kings of the earth (19:17-20:10)

### B' The New Jerusalem (20:11-22:5)

Fulfillment of the promises made to the Church as it will exist in heaven

### A' Epilogue (22:6-21)

- a' John and the Angel (22:6-9)
- b' The coming Jesus (22:10-15)
- c' John's commission to the Churches (22:16-21)

# Synonymic Parallels in Revelation 12

## WHAT ARE SYNONYMIC PARALLELS?

Synonymic Parallels are literary parallels found throughout the entire book of Revelation. They are similar words or ideas that thematically relate to each other.

Words with opposite meanings are called *antonyms*. Examples are “black and white,” “hot and cold,” “fast and slow.” Contrarily “synonyms” are words that have similar meanings such as “moist and wet,” “tired and exhausted,” “black and ebony.” As these words and ideas reoccur throughout the book they constitute such parallels.

*Synonymic Parallels* is an expression I have invented for these word-sisters, or word-cousins found in the document. The same word may not be repeated, but a similar related word or idea occurs at least once (sometimes many times) in each section of the book.

To give an example from the book of Revelation let us refer to the parallel idea: “Eastern Orientation.” This title is referring to several words or ideas in the book that relate to the *eastern compass direction* in biblical times. In the beginning section, the *Seven Churches*, the first material half mentions “Paradise,” the garden known by all as the garden planted “eastward in Eden.” The complimenting other half of the churches provides us with “the morning star,” or the “star of the east.” The pattern continues through the book. In the next section, the Seven Seals, we find the “Lion of the Tribe of Judah,” the flag or standard that stood on the eastern side of the Israelite encampment. The next section does not give us the exact same things but a similar idea, an angel with the Seal of God “ascending from the east,” or the “sun-rising.” In later sections follow the altar of sacrifice and the court of the Gentiles, things known to be situated on the eastern side of the temple complex. The parallels continue through the book. When these parallels are classified or tallied they often result with the number seven or some multiple of seven. For instance, the forms

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water is found in is probably intended to result in this way: sea, lake, river, fountain (well or spring), rain, snow, hail; that is: seven water sources.

The choice of words is often so efficient as to utilize the same word or expression for a separate parallel idea. For example, the ideas given for the eastern direction above also often seem thematically related with the idea of something that “lies foursquare,” or is “four-dimensional.” Paradise is taken from the Persian word for a “four-walled garden.” Therefore a foursquare figure is inferred. The standard for the eastern tribe of Judah also is associated with the foursquare arrangement of the tribal encampment. The seal seen from the angel of the east comes in the context of the angels standing at the four-corners of the earth, another four-dimensional symbol. The court of the Gentiles on the east side of the temple was arranged in a square. Foursquare objects appear right up to the New Jerusalem that lies foursquare, with an eastern side. While not all foursquare objects are related to the eastern direction, a foursquare object nevertheless appears in each section if the observer is careful enough to search for it.

The study of these parallels helps in interpretation in many ways. It helps one find meaning from the symbol, or it helps by processing comparisons with other sections of the book and thus elucidating the text. Examples have been given of this in the previous volumes, and continue through the series. The use of these parallel ideas tightens the range of interpretation and proves the literary unity of the book. The study of these parallels has provided excitement and fascination to this author in meditation on Revelation’s themes. They are an indication of the divine inspiration of the book.

### NOTE OF EXPLANATION:

**It will seem, no doubt, that too much emphasis is placed on parallels in this volume. However, such an emphasis is justified because the understanding the meaning of the symbols and the overall intent of the book of Revelation is bound up in the relationship of its words. The amazing construction of chapter 12 is beyond adequate comment. Suffice it to say that every word and every expression is so well chosen and so efficient as to communicate several thematic ideas with**

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**sometimes just one word. Revelation 12 has to be one of the greatest documents ever written when analyzed in its setting. It is like no other.**

Below the chapter is written with the parallel ideas in parentheses. It seems that this central chapter is a matrix from which the ideas throughout the book spring. At least, it certainly is a gravitational center that draws together the rest of the book and thematically unifies and summarizes the document as a whole. Its inspirational and literary merits cannot be adequately expressed.

### **Parallel Types in Revelation 12**

Rev. 12:1 And there appeared a great wonder (divine manifestation; sign) (sign or mark) in heaven; (heaven; firmament; place) a woman (a vessel, lamp)(the church) clothed (clothed; dressed) with the sun (garments and types of garments)(dazzling brightness)(heavenly luminary)(pure; holy)(white)(white garments)(hot), and the moon (unclean; immoral--that is repudiating such)(impure; spotted; unclean) under (beneath; under) her feet (tread underfoot)(*position of shame; dishonor*)(purity--*woman repudiating such is*), and upon her head (headgear) a crown (honor)(victory; symbol of) of twelve (twelve) stars: (white stones; precious stones)

Rev. 12:2 And she being with (in the midst--lit. "*having in the womb*") child (offspring-children) cried, (loud voice) travailing in birth (suffering; torment), and pained (labor, work) to be delivered. (to create; begin)

Rev. 12:3 And there appeared another (another; a second) wonder in heaven; and behold a great (great; large) red (fire; burning with fire)(hot)(purple and scarlet color) dragon (eastern orientation), having seven (seven) heads (wise; having knowledge; wisdom) and ten (ten) horns (kings)(paleness)(the *beast*; its composition--mixed and mingled), and seven crowns (gold; diadems) upon his heads.

Rev. 12:4 And his tail drew (to surround; circumvent--"*surei*") the third part (fraction; part)(three; a third) of the stars (angels)(great multitude; crowd)(innumerable number) of heaven, and did cast (to throw or cast)(descending from heaven) them to the earth (earth): and the dragon stood (standing position) before (position before) the woman which was ready to be (prepared, about to be) delivered, for to devour (eating; swallowing)(harm; or destroy)(wound; pierce) her child as soon as it was born. (create, bring forth)

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Rev. 12:5 And she brought forth a man (humanity) child, who was to rule (rule or reign) all (all; every)(complete; fullness) nations (nation; kingdom)(absolute authority) with a rod (judge; measure)(symbol of authority) of iron (made of iron)(sharp; pointed)(object in hand): and her child was caught up (ascending up)(snatch away; steal) unto God (God the father), and to his throne. (four-dimensional)(symbol of authority)(high place; mountain)(place to sit; sitting position)

Rev. 12:6 And the woman fled (to depart; leave)(fear) into the wilderness (barrenness; nakedness), where she hath a place (dwelling place; habitat)(hidden; unknown; that is a hiding place) prepared of God, that they should feed (eating; food) her there a thousand (thousand) two hundred (hundred) and threescore (six--x 10) days. (unit of time)(day)

Rev. 12:7 And there was war (war) in heaven: Michael (Hebrew name)(personal name)(name; designated title)(likeness; image (means: who is like God) and his angels fought against the dragon (malodor [?] cf. notes); and the dragon fought and his angels (evil powers),

Rev. 12:8 And prevailed not; neither was their place found any more (Not found; missing)(prohibition) in heaven.

Rev. 12:9 And the great dragon was cast out, (outside; without) that old (first; beginning) serpent, called the Devil, (Greek name) and Satan, which deceiveth (deception; falsehood) the whole (*again*; complete; full) world: he was cast out into the earth, and his angels were cast out with him.

Rev. 12:10 And I heard a loud voice (public proclamation) saying in heaven, (personal encounter; heavenly voice) Now is come (accomplished and present reality) salvation, (healing remedy)(commercial exchange) and strength, (might, strength) and the kingdom of our God, and the power (authority) of his Christ (Jesus Christ)(sweet smelling): for the accuser of our brethren (companion)(church leaders; prophets) is cast down, which accused (reflexive punishment; *accuser stands accused*) them before our God day and night. (continual, eternal)(*night*; cold)(darkness; blackness)

Rev. 12:11 And they overcame (overcome; conquer) him by the blood (purple; scarlet color) of the Lamb, and by the word of their testimony (truthful words)(wisdom); and they loved (love; strong desire) not their lives (life quality)(air; wind, spirit)(something beloved, valuable, or precious) unto the death. (martyrdom)(death and dying)(the dead)(killing; murder)

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Rev. 12:12 Therefore rejoice, (celebration) ye heavens, (heaven; firmament) and ye that dwell in them. Woe (sorrow; mourning) to the inhabitants of the earth (earth-dwellers) and of the sea! (in the sea)(much water)(flat, broad surface; also *perhaps the desert also; 12:6*) for the devil is come down unto you, (falling; descending) having great wrath (fierceness, wrath), because he knoweth that he hath but a short time. (short time)(little; small)

Rev. 12:13 And when the dragon saw (optical discernment) that he was cast unto the earth, he persecuted (suffering; torment) the woman which brought forth the man child.

Rev. 12:14 And to the woman were given two wings (duality) of a great eagle, (swiftness) that she might fly (form of locomotion) into the wilderness, into her place, where she is nourished for a time, and times, and half a time, (calculation; measuring) from the face (face; forehead) of the serpent.

Rev. 12:15 And the serpent cast out of his mouth (proceeding from the mouth) water (water)(drink; beverage) as a flood after (following; behind) the woman, that he might cause her to be carried (ride or be carried) away of the flood. (thunderous sound)

Rev. 12:16 And the earth helped the woman, and the earth opened (to open) her mouth, (thunderous sound; earthquake) (Subterranean; deep) and swallowed up (drink)(close; shut) the flood which the dragon cast out of his mouth. (opening; doorway)

Rev. 12:17 And the dragon was wroth with the woman, and went to make war with the remnant (last; remnant)(fullness; maturity) of her seed (offspring; plant) (fruit-sweet taste)(root, also bitter taste--seed), which keep (detention; imprisonment) the commandments (made of stone)(inscriptive writing)(servanthood; obedience) of God (works, deeds), and have the testimony of Jesus Christ. (written documents)(word of God; scriptures)[Jesus].

# Introduction to Synonymic Parallels

## How to Read the Tables

A title is given to each parallel idea that repeats itself in various ways throughout the *Revelation* document.

The first column lists the section or subsection that is represented. These sections each consist of a first part and a second part that roughly mirror each other (a, b). The second column numbers and classifies each of the 13 subsections.

The third column provides a listing of the most obvious parallels in abbreviated form as they occur in the text of each section.

The fourth column lists short explanatory notes and textual references. These also direct the reader to further notes of clarification in the footnotes immediately following many of the parallels.

While the reading of these might seem ponderous and is not generally expected, the reader is encouraged to labor through a few of these to appreciate the beautiful harmony that exists throughout the book of Revelation. The presentations of these are by no means final or infallible and the reader is welcome to improve or disagree with this writer's assessment. However, these parallels have been traced as a result of thousands of hours of meditation and study and can in many cases be confidently justified. These parallels have been an invaluable source of information needed for interpretation. Studying these greatly increases one's understanding of the *Book of Revelation*.

# *Synonymic Parallels*

## **A to M**

(Parallels “P-Z” are presented in Volume 7)

(89 listed in present volume)

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### About to happen; Ready; Prepared

Section Title	Section #	Parallel /Text	Explanation/footnote
The Churches 1:1 - 2:17	<b>1a</b>	<b>Time is at hand; The devil is about to throw some of you into prison</b>	(1:3)(2:10) μελλει, used twice in the verse (about to suffer; about to be thrown into prison)
The Churches 2:18 - 3:22	<b>1b</b>	<b>things ready to die; hour of temptation; about to spew out of mouth</b>	(3:2,10,16) Coming quickly (3:11)
The Seals 4:1 - 6:6	<b>2a</b>	<b>Lamb prepared and able to open book, Horses ready to break forth upon the earth</b>	(5:5) (The parallel is not easily found in this section; perhaps it can be seen in the "Come" expressions of the 4 living creatures)*
The Seals 6:6 - 8:5	<b>2b</b>	<b>That should be killed</b>	(6:11) about to be killed. Also the four winds are on the verge of blowing (7:1 ff)
The Trumpets 8:6 - 10:3	<b>3a</b>	<b>Yet to sound: prepared for hour, day, etc.</b>	(8:13)(9:15)
The Trumpets 10:4 - 11:19	<b>3b</b>	<b>About to write; about to sound; third woe comes quickly</b>	(10:4,7; 11:13)
The Great Controversy 12:1 -17	<b>4</b>	<b>Ready to be delivered; about to rule; Place prepared</b>	(12:4, 5,6)

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The Plagues 13:1 - 14:16	<b>5a</b>	<b>Harvest of the earth is ripe (ready)</b>	(14:15) "dried up"
The Plagues 14:17 - 16:21	<b>5b</b>	<b>Grapes fully ripe; Way of the kings of the east prepared</b>	(14:18)(16:12)
The Laments 17:1 - 18:12	<b>6a</b>	<b>Beast about to ascend</b>	(17:8)
The Laments 18:13 - 19:21	<b>6b</b>	<b>His wife hath made herself ready</b>	(19:7)
The Restoration 20:1 - 21:15	<b>7a</b>	<b>Prepared as a bride</b>	(21:2)
The Restoration 21:16 - 22:21	<b>7b</b>	<b>Time is at hand</b>	(22:10)

### **About to happen; Ready; Prepared; Immanent**

\*2a The expressions "Come" ερχου, and the variants which render "Come and See!") are imperatives, which announce to the reader that an event of importance is about to occur. Especially does the traditional translation (KJV) "Come and See" give this force. Come! Look! The root, ερχομαι, means "to take place" or "happen," and the command as it were, releases the horses that are "prepared" to "GO!" and rush over the earth.

Also in 4:1 we find the expression that would translate in effect, "What is about to take place after this." That is, that which is about to happen, or is on the verge of happening.

## THE DAYS OF THE SEVENTH ANGEL

### Absolute Power; Acting at Will

Section Title	Section #	Parallel /Text	Explanation/footnote
The Churches 1:1 - 2:17	<b>1a</b>	<b>The Almighty</b>	(1:8) Also the Alpha and Omega; the prince of the kings of the earth, having dominion, etc. ( 1:5,6)
The Churches 2:18 - 3:22	<b>1b</b>	<b>Key of David; opening and shutting what no man can</b>	(3:7) Also ruling all nations (2:26,27); the firstborn of creation (3:14) etc.
The Seals 4:1 - 6:6	<b>2a</b>	<b>For thy pleasure they are and were created; Almighty</b>	(4:11) Not the pleasure of delight but the pleasure of the will. Note: Greek word θελημα used here. (4:8) Lord God Almighty
The Seals 6:6 - 8:5	<b>2b</b>	<b>How Long, O Lord, holy and true</b>	(6:10) Word translated Lord is actually despot; δεσποτης; one who exercises absolute and usually ruthless authority.
The Trumpets 8:6 - 10:3	<b>3a</b>	<b>Bound angels released; Strong angel with foot on land and sea</b>	(9:15)(10:1-3) Note: foot on land and sea represents universal prerogative over the earth. Cf. significance of under the feet.
The Trumpets 10:4 - 11:19	<b>3b</b>	<b>Power to cause plagues, as often as they will</b>	(11:7) The Almighty (11:17)
The Great Controversy 12:1 -17	<b>4</b>	<b>Rule all nations with a rod of iron; Now is come....authority.</b>	(12:5)(12:10) Now is come salvation and strength, and the kingdom of our God and the power of his Christ.
The Plagues 13:1 - 14:16	<b>5a</b>	<b>Power given beast over all kindreds, tongues, and nations</b>	(13:2,4,5,7) Similarly the second beast exerciseth authority causing all to receive mark, forbidding commerce unless it is received, etc.
The Plagues 14:17 - 16:21	<b>5b</b>	<b>Almighty, all nations shall come and worship; king of nations</b>	(15:3,4)(16:14)

## *Synonymic Parallels*

The Laments 17:1 - 18:12	<b>6a</b>	<b>Woman reigneth over kings of earth but King of Kings overcomes her</b>	(17:18, 14) Will and power is given over to the beast as well. Dominion over the cosmos changes hands until the Lamb comes and reigns.
The Laments 18:13 - 19:21	<b>6b</b>	<b>The Lord God Omnipotent reigneth</b>	(19:7)
The Restoration 20:1 - 21:15	<b>7a</b>	<i>Alpha and Omega</i>	(21:6) Also Satan is bound and later defeated and judged by God. The thirsty have absolute freedom to drink all they wish (21:6)
The Restoration 21:16 - 22:21	<b>7b</b>	<b>The Lord God Almighty</b>	(21:22) Kings and nations are all subservient (21:24,26)

### **Absolute Power; Acting at Will**

Concerning this parallel----

Complete and absolute dominion is a theme throughout the book. Universal dominion has been sought by the evil powers of the cosmos throughout Salvation History.

Satan fights for it in Rev. 12 but is overcome by Michael who is to "rule all nations with a rod of iron." The heavenly voice declares that "salvation and strength, and the kingdom of our God, and the power of His Christ" (vs. 10) has come.

Earthly superpowers claim it (Babylon reigns over the kings of the earth) but are also overcome by the Lamb who is King of Kings. Finally in the new earth, all the kings of the earth bear honor and tribute into the New Jerusalem, symbolic of being subservient forever to the Almighty.

Typical terms for this idea are:

- (1) παντακρατωρ, "all power" trans. "Almighty"
- (2) All authority; i.e. "rule all nations," and "authority over all peoples, kindreds, tongues, and nations,"
- (3) And perhaps one of the most significant examples in 6:6 where God is called a "despot;" "a ruler with absolute power and authority," (Webster's Seventh Collegiate Dictionary) acting at will, able to command as he wishes.

# THE DAYS OF THE SEVENTH ANGEL

## Accomplished; Present Reality

Section Title	Section #	Parallel /Text	Explanation/footnote
The Churches 1:1 - 2:17	<b>1a</b>	<b>The one which is; and was; and is to come; Alpha and Omega, etc.</b>	(1:4,8) Jesus is the one who is and is always in the present; who is alive forever more, etc. (1:17,18)
The Churches 2:18 - 3:22	<b>1b</b>	<b>Behold I stand at the door and knock</b>	(3:20) present tense.
The Seals 4:1 - 6:6	<b>2a</b>	<b>For thy pleasure they are and were created</b>	(4:11) i.e., they are being and have been created. In addition the Lamb is found who has overcome and is worthy to open the book (5:5 ff.)
The Seals 6:6 - 8:5	<b>2b</b>	<b>The great day of his wrath is come. . .</b>	(6:17) Also the censer is cast down (8:5) signifying a finished work.
The Trumpets 8:6 - 10:3	<b>3a</b>	<b>One woe is past</b>	(9:12) fulfilled; accomplished
The Trumpets 10:4 - 11:19	<b>3b</b>	<b>Thy wrath is come and the time of the dead. . . and that thou shoudest give</b>	(11:18)
The Great Controversy 12:1 -17	<b>4</b>	<b>Now is come. . .</b>	(12:10)
The Plagues 13:1 - 14:16	<b>5a</b>	<b>The hour of his judgment is come; Babylon is fallen</b>	(14:7)(14:8)

## *Synonymic Parallels*

The Plagues 14:17 - 16:21	<b>5b</b>	Voice saying, "it is done."	(16:17)
The Laments 17:1 - 18:12	<b>6a</b>	Babylon is fallen, is fallen	(18:2)
The Laments 18:13 - 19:21	<b>6b</b>	Rejoice. .. For the marriage of the Lamb is come . . .	And the Lord God Omnipotent reigneth, Salvation, power (is) unto the Lord our God, etc. (19:1-7)
The Restoration 20:1 - 21:15	<b>7a</b>	A voice saying, "It is done."	(21:6)
The Restoration 21:16 - 22:21	<b>7b</b>	He that is unjust, etc.	(22:11) Close of probation; time has come. Note use of this verse with the "It is done" passages in EGW)

### Accomplished/ Present Reality

Notable are the numerous expressions of something that is "realized" and "accomplished" at the present, such as 14:6, "the hour of His judgment is come."

# THE DAYS OF THE SEVENTH ANGEL

## Air, Wind; Spirit; Breath

Section Title	Section #	Parallels /Text	Explanation/footnote
The Churches 1:1 - 2:17	<b>1a</b>	Spirit	(1:10) plus several refs.
The Churches 2:18 - 3:22	<b>1b</b>	Spirit	(3:1,6) plus several refs.
The Seals 4:1 - 6:6	<b>2a</b>	In the spirit	(4:2)
The Seals 6:6 - 8:5	<b>2b</b>	Wind	(7:1)
The Trumpets 8:6 - 10:3	<b>3a</b>	Air	(9:2)
The Trumpets 10:4 - 11:19	<b>3b</b>	Spirit of life from God	(11:11)
The Great Controversy 12:1 -17	<b>4</b>	Lives	(12:11) ψυχῶν
The Plagues 13:1 - 14:16	<b>5a</b>	Power to give life to the image of the beast	(13:15) The Spirit (14:13)
The Plagues 14:17 - 16:21	<b>5b</b>	Air; spirits	(16:17)(16:13,14)

## *Synonymic Parallels*

The Laments 17:1 - 18:12	<b>6a</b>	Carried away in the spirit; spirits	(17:3)(18:2)
The Laments 18:13 - 19:21	<b>6b</b>	Spirit of prophecy	(19:10)
The Restoration 20:1 - 21:15	<b>7a</b>	Carried away in the spirit	(21:10)
The Restoration 21:16 - 22:21	<b>7b</b>	The Spirit and the bride	(22:17)

### **Air, Wind, Spirit, Breath**

Concerning this parallel---

Several references are made to the spirit, the wind, the atmosphere, and the breath of life. The focus is upon the unseen and invisible, yet animated force.

- (1) The Spirit (Holy Spirit)
- (2) The wind (ανεμος)
- (3) Air (αερ)
- (4) The breath of life (11:11) (πνευμα, ψυχη)
- (5) Life, as a quality, a state of existence
- (6) The heavens, space
- (7) The mid-heaven, the atmosphere

# THE DAYS OF THE SEVENTH ANGEL

## Angels; Heavenly Messengers

Section Title	Section #	Parallel /Text	Explanation/footnote
The Churches 1:1 - 2:17	<b>1a</b>	Angel of the church of . . .	(SEVERAL REFERENCES OMITTED HERE AND BELOW DUE TO MULTIPLICITY)
The Churches 2:18 - 3:22	<b>1b</b>	Angel of the church of . . .	
The Seals 4:1 - 6:6	<b>2a</b>	Strong angel, many angels	(5:2)(5:11)
The Seals 6:6 - 8:5	<b>2b</b>	Many Angels	(7:11)
The Trumpets 8:6 - 10:3	<b>3a</b>	Angel of the pit, A mighty angel	(9:11) (10:1)
The Trumpets 10:4 - 11:19	<b>3b</b>	The angel stands	(11:1)
The Great Controversy 12:1 -17	<b>4</b>	Stars, 1/3	(12:4) Stars=angels
The Plagues 13:1 - 14:16	<b>5a</b>	Another angel, etc.	(14:1 ff)

## *Synonymic Parallels*

The Plagues 14:17 - 16:21	<b>5b</b>	<b>Seven angels</b>	(17:1 ff)
The Laments 17:1 - 18:12	<b>6a</b>	<b>Another angel</b>	(18:1)
The Laments 18:13 - 19:21	<b>6b</b>	<b>A mighty angel</b>	(18:21)
The Restoration 20:1 - 21:15	<b>7a</b>	<b>Angel coming down from heaven</b>	(20:1)
The Restoration 21:16 - 22:21	<b>7b</b>	<b>Angel</b>	(22:6,8,16)

### **Angels**

- Revelation is the book of angels (ca. 67 occurrences). (NT 175) It may be that textual criticism or lost transmission of the text has removed 3, which would make 70 (10 X 7)

4 That stars are angels can be determined by Rev. 1:20 where the seven stars are equated with seven angels.

# THE DAYS OF THE SEVENTH ANGEL

## Another (a second)

Section Title	Section #	Parallel /Text	Explanation/footnote
The Churches 1:1 - 2:17	<b>1a</b>	<b>Second death</b>	(2:11)
The Churches 2:18 - 3:22	<b>1b</b>	<b>Another burden</b>	(2:24)
The Seals 4:1 - 6:6	<b>2a</b>	<b>Another horse</b>	(6:4) red horse.
The Seals 6:6 - 8:5	<b>2b</b>	<b>Another angel</b>	(7:2) from the sunrise; another angel stands at the altar also in (8:3)
The Trumpets 8:6 - 10:3	<b>3a</b>	<b>Another angel coming down from heaven</b>	(10:1)
The Trumpets 10:4 - 11:19	<b>3b</b>	<b>Must prophesy <u>again</u></b>	(10:11) again, a second time.
The Great Controversy 12:1 -17	<b>4</b>	<b>Another wonder in heaven</b>	(12:3)
The Plagues 13:1 - 14:16	<b>5a</b>	<b>Another beast; Another angel</b>	(13:11) (14:6,8,9,15)

## *Synonymic Parallels*

The Plagues 14:17 - 16:21	<b>5b</b>	<b>Another angel; Another great wonder in heaven</b>	(14:17,18; 15:1)
The Laments 17:1 - 18:12	<b>6a</b>	<b>Another angel coming down from heaven</b>	(18:1)
The Laments 18:13 - 19:21	<b>6b</b>	<b>Alleluia, a second time</b>	(19:3)
The Restoration 20:1 - 21:15	<b>7a</b>	<b>Another book opened</b>	(20:12)
The Restoration 21:16 - 22:21	<b>7b</b>	<b>One side and on another (?)</b>	(22:3) tree of life; a second; a sapphire (21:19) (?)

### **Another (A second)**

"Another" (an other) does not always mean "second" but it sometimes does. For example in 2:24 where "Thyatira" is spared an "other " burden, they are not inferentially spared all burdens, but they are spared an additional burden. In those sections where "another" does not necessarily mean "second" in the context, there is certain to be found something else which is *second* or something which repeats again a prior object or form.

# THE DAYS OF THE SEVENTH ANGEL

## Ascending; Rising Up

Section Title	Section #	Parallel /Text	Explanation/footnote
The Churches 1:1 - 2:17	<b>1a</b>	<b>Pergamos</b>	(2:12) meaning of name; Pergamos; tower, height, elevation: therefore "rising up." <sup>1</sup>
The Churches 2:18 - 3:22	<b>1b</b>	<b>The morning star</b>	(2:28) rises in the east, the rising; the morning.
The Seals 4:1 - 6:6	<b>2a</b>	<b>Come up here</b>	(4:1)
The Seals 6:6 - 8:5	<b>2b</b>	<b>Ascending from the east; smoke ascended</b>	(7:2)(8:3)
The Trumpets 8:6 - 10:3	<b>3a</b>	<b>smoke ascended</b>	(9:2)
The Trumpets 10:4 - 11:19	<b>3b</b>	<b>Beast that ascends; "saints" ascend in a cloud</b>	(11:7)(11:12)
The Great Controversy 12:1 -17	<b>4</b>	<b>Caught up to God</b>	(12:5)
The Plagues 13:1 - 14:16	<b>5a</b>	<b>Beast ascends from the sea, smoke of torment ascends</b>	(13:1)(14:11)

## *Synonymic Parallels*

The Plagues 14:17 - 16:21	<b>5b</b>	<b>rising of the sun; east</b>	(16:12)
The Laments 17:1 - 18:12	<b>6a</b>	<b>Beast that shall ascend</b>	(17:8)
The Laments 18:13 - 19:21	<b>6b</b>	<b>Smoke rose up</b>	(19:3)
The Restoration 20:1 - 21:15	<b>7a</b>	<b>Army goes up onto the breadth of the earth</b>	(20:9)
The Restoration 21:16 - 22:21	<b>7b</b>	<b>Morning Star</b>	(22:16) and sun and moon?

### **Ascending: Rising Up**

1a Pergamos according to Uriah Smith and other commentators means "elevation," "height," or "ascent." In addition, in this section Jesus is featured as the "resurrected" Lord. The sun, a risen object, is mentioned, rising to its acme. (1:16)

2b East= lit. the "sun-rising"

7a  $\alpha\nu\epsilon\beta\eta\sigma\alpha\nu$ = They "rose up."

## THE DAYS OF THE SEVENTH ANGEL

### Authority: Dominion

Section Title	Section #	Parallel /Text	Explanation/footnote
The Churches 1:1 - 2:17	<b>1a</b>	<b>Dominion</b>	(1:6) κρατος
The Churches 2:18 - 3:22	<b>1b</b>	<b>Power over the nations</b>	(2:26) εξουσια
The Seals 4:1 - 6:6	<b>2a</b>	<b>Lamb is worthy to receive power</b>	(5:12) κρατος; in addition the riders on the horses are given ability to carry out their mandates. (6:1ff)
The Seals 6:6 - 8:5	<b>2b</b>	<b>Power is given to fourth horse and rider</b>	(6:8) εξουσια
The Trumpets 8:6 - 10:3	<b>3a</b>	<b>Given power as scorpions, etc.</b>	(9:3,3,10,19)
The Trumpets 10:4 - 11:19	<b>3b</b>	<b>Power to shut heavens, power over waters</b>	(11:6) εξουσια
The Great Controversy 12:1 -17	<b>4</b>	<b>Power of his Christ</b>	(12:10) εξουσια
The Plagues 13:1 - 14:16	<b>5a</b>	<b>Dragon which gave power, First beast has power, power over fire</b>	(13:4,5,7,12) (13:12)(14:18) εξουσια

## *Synonymic Parallels*

The Plagues 14:17 - 16:21	<b>5b</b>	<b>Power over these plagues</b>	(16:9) εξουσια
The Laments 17:1 - 18:12	<b>6a</b>	<b>Receive power as kings; angel having great power</b>	(17:12,13)(18:1) εξουσια
The Laments 18:13 - 19:21	<b>6b</b>	<i>God omnipotent reigneth; King of Kings</i>	(19:6, 16)
The Restoration 20:1 - 21:15	<b>7a</b>	<b>Second death hath no power</b>	(20:6) εξουσια
The Restoration 21:16 - 22:21	<b>7b</b>	<b>Right to the tree of life</b>	(22:14) εξουσια

### **Authority; Dominion**

- General authority, sovereignty, rulership is what is traced here.

Principle word; *exousia*; εξουσια

## THE DAYS OF THE SEVENTH ANGEL

### Authority: Symbols of--

Section Title	Section #	Parallel /Text	Explanation/footnote
The Churches 1:1 - 2:17	<b>1a</b>	<b>Keys (of hell and death); Throne; Sword</b>	(1:18) Also crown, στεφανος (2:10); THRONES (1:4; 2:13) Throne refs. too scattered and numerous to list in all the foll. sections, SWORD(1:16)
The Churches 2:18 - 3:22	<b>1b</b>	<b>Key of David; reins; rod of iron; crown</b>	(3:7)(2:23)(2:27)(3:11)
The Seals 4:1 - 6:6	<b>2a</b>	<b>Crowns; A sealed book, seals</b>	(4:4)(5:1 ff.)
The Seals 6:6 - 8:5	<b>2b</b>	<b>Seals; Seal of the living God</b>	(6:7,9,12)(7:3)
The Trumpets 8:6 - 10:3	<b>3a</b>	<b>Key (of bottomless pit)</b>	(9:1) Crowns (9:7)
The Trumpets 10:4 - 11:19	<b>3b</b>	<b>Sealing of book; a rod</b>	(10:4)(11:1)
The Great Controversy 12:1 -17	<b>4</b>	<b>Diadems(crowns); rod of iron; Horns</b>	(12:3,5) Throne (12:5) (12:3)
The Plagues 13:1 - 14:16	<b>5a</b>	<b>Throne; Mark; Crown (diadems)</b>	(13:2)(13:17)(13:1) etc.
The Plagues 14:17 - 16:21	<b>5b</b>	<b>Bridle</b>	(14:20)

## *Synonymic Parallels*

The Laments 17:1 - 18:12	<b>6a</b>	<b>Horns; Angel with brightness and strength</b>	(17:3)(18:1)
The Laments 18:13 - 19:21	<b>6b</b>	<b>Many crowns; rod of iron: Key and chain</b>	(19:12,15) (20:1) White horse (19:11)
The Restoration 20:1 - 21:15	<b>7a</b>	<b>Great White Throne</b>	(20:11)
The Restoration 21:16 - 22:21	<b>7b</b>	<b>Seal; <i>Reed</i></b>	(22:10)(21:16) Commandments; gates, etc. may also have authoritative significance.

### **Authority: (Symbols of)**

(The following represents an approximate list:)

1. keys
2. thrones
3. a sword
4. reins
5. rod
6. seal
7. diadems
  
8. mark
9. bridle
10. horns
11. brightness (18:1)
12. strength [physical]; (18:10)
13. robes, garments
14. names, titles (King of Kings, etc.)

# THE DAYS OF THE SEVENTH ANGEL

## Barrenness, Desolation

Section Title	Section #	Parallel /Text	Explanation/footnote
The Churches 1:1 - 2:17	<b>1a</b>	Patmos	(1:9)
The Churches 2:18 - 3:22	<b>1b</b>	Poor, blind, and naked	(3:17,18)
The Seals 4:1 - 6:6	<b>2a</b>	(famine conditions)	(6:5,6)
The Seals 6:6 - 8:5	<b>2b</b>	famine	(6:8)
The Trumpets 8:6 - 10:3	<b>3a</b>	Bottomless pit	(9:1,2) αβυσσος, the void (Gen1:2)
The Trumpets 10:4 - 11:19	<b>3b</b>	Bottomless pit	(11:7)
The Great Controversy 12:1 -17	<b>4</b>	Wilderness	(12:6,14) desert.
The Plagues 13:1 - 14:16	<b>5a</b>	Zion	(14:1) baldness <sup>1</sup>

## *Synonymic Parallels*

The Plagues 14:17 - 16:21	<b>5b</b>	<b>Naked</b>	(16:15)
The Laments 17:1 - 18:12	<b>6a</b>	<b>Wilderness, desolate, naked</b>	(17:3,16)
The Laments 18:13 - 19:21	<b>6b</b>	<b>desolate</b>	(18:19) ερηνομαι
The Restoration 20:1 - 21:15	<b>7a</b>	<b>Bottomless pit</b>	(20:1,3)
The Restoration 21:16 - 22:21	<b>7b</b>	<b>(no more curse)</b>	(22:3) The curse includes all things brought by sin, desolation, death, sorrow, pain---New earth well watered by river of life (see Zech.)

### **Barrenness; Desolation**

1a Patmos probably means "rocky" or "barren." In reality the modern island is found to be desolate and fitly represents such, an appropriate place for exile.

5a Zion has one of its root meanings "baldness." The International Dictionary of the Bible gives possible (*sayon*), "dry place," "parched ground." Vol. 4, p. 959.

# THE DAYS OF THE SEVENTH ANGEL

## Before (Position)

Section Title	Section #	Parallel /Text	Explanation/footnote
The Churches 1:1 - 2:17	<b>1a</b>	<b>Seven Spirits</b>	"which are before his throne (1:4) (ενοπιον) is the principle word throughout this section)
The Churches 2:18 - 3:22	<b>1b</b>	<b>Before the Father and angels; Before your feet</b>	(3:5) shall confess name(3:9) i.e. shall worship.
The Seals 4:1 - 6:6	<b>2a</b>	<b>Before the throne</b>	(4:5,6,10) also eyes before and behind (4:6)
The Seals 6:6 - 8:5	<b>2b</b>	<b>Before the throne; before the Lamb</b>	(7:9)
The Trumpets 8:6 - 10:3	<b>3a</b>	<b>Altar before God</b>	(9:13)
The Trumpets 10:4 - 11:19	<b>3b</b>	<b>Before the God of the earth</b>	(11:4)
The Great Controversy 12:1 -17	<b>4</b>	<b>Before the woman</b>	(12:4)
The Plagues 13:1 - 14:16	<b>5a</b>	<b>Fire from heaven before men; before angels and the lamb</b>	(13:13) (14:10)

## *Synonymic Parallels*

The Plagues 14:17 - 16:21	<b>5b</b>	<b>Remembrance before God</b>	(16:19)
The Laments 17:1 - 18:12		<b>Stood afar off</b>	(in view of; before; μακροθεν)
The Laments 18:13 - 19:21		<b>Before feet; wrought miracles before him</b>	(19:10,20)
The Restoration 20:1 - 21:15	<b>7a</b>	<b>Stood before God</b>	(20:12)
The Restoration 21:16 - 22:21	<b>7b</b>	<b>Before the feet of the angel</b>	(22:8)

### **Before (position)**

Though such prepositions under, over, behind, and before are common words in most any typical text of writing, the writer of Revelation uses them at times quite intentionally. Here the position of "before" denotes prominence and notability as well as a description of location. The sense is sometimes as in the Old Testament, "in the face of," or "before the face of."

## THE DAYS OF THE SEVENTH ANGEL

### Bitter Taste

Section Title	Section #	Parallel /Text	Explanation/footnote
The Churches 1:1 - 2:17	<b>1a</b>	<b>Smyrna</b>	(2:8) myrrh, bitter to taste <sup>1</sup>
The Churches 2:18 - 3:22	<b>1b</b>	<b>Lukewarm water</b>	(3:16) sulphurous water <sup>2</sup>
The Seals 4:1 - 6:6	<b>2a</b>	<b>Root, wine</b>	(5:5; 6:6) roots associated with bitterness in the Bible. <sup>3</sup> Also wine that has been “destroyed.”
The Seals 6:6 - 8:5	<b>2b</b>	<b>Unripe figs</b>	(6:13)
The Trumpets 8:6 - 10:3	<b>3a</b>	<b>Waters made bitter, wormwood</b>	(8:11) (like blood; polluted)
The Trumpets 10:4 - 11:19	<b>3b</b>	<b>Little book becomes bitter when swallowed</b>	(10:9,10) <i>καλαμος</i> , reed. Smelled sweet but tasted bitter. (?)
The Great Controversy 12:1 -17	<b>4</b>	<b>Seed</b>	(12:17) Fruit turns bitter around the seed. Some seeds themselves bitter, even poisonous. (apple) <sup>4</sup>
The Plagues 13:1 - 14:16	<b>5a</b>	<b>Firstfruits, wine of wrath</b>	(14:4, 10)
The Plagues 14:17 - 16:21	<b>5b</b>	<b>Blood, wine of wrath</b>	(16:6,19)
The Laments 17:1 - 18:12	<b>6a</b>	<b>Wine of wrath</b>	(18:3) myrrh? (18:13)
The Laments 18:13 - 19:21	<b>6b</b>	<b>Wine of wrath of God</b>	(19:15)

## Synonymic Parallels

The Restoration 20:1 - 21:15	<b>7a</b>	<b>Lake of fire and brimstone</b>	(20:14; 21:8) <sup>5</sup> Dead Sea, etc.
The Restoration 21:16 - 22:21	<b>7b</b>	<b>Root</b>	(22:16) Reed ?(21:15 ) cross. <sup>6</sup> (Water is pure, nothing bitter in new earth)

### Bitter Taste

1 Myrrh though sweet-smelling had a bitter taste. Cf. "Smyrna," (Churches section)

2 Laodicea had both mineral springs (nearby; Hierapolis) and warm water because of its need to be supplied remotely via an aqueduct. Certainly, most anyone can relate to the taste of sulfurous or even "warm" water as being unpleasant.

3 Hebrews 12:15 speaks of the "root of bitterness" (ρίζα πικρίας). Bitterroot is a modern term, namely for a Rocky Mountain herb.

2b "untimely"= the word is open to translate: "pre-mature," or "late."

3a Wormwood is always associated with bitterness. Dt. 29:18, Jer 9:15 KJV; 23:15 KJV; Lam 3:19; Amos 6:12 KJV; Prov. 5:4. But it was not poisonous, cf. IDB, Vol. 4, pp. 878,879.

4 I have read about a man in the modern era that ate too many apple seeds and died. The inner part of many seeds is bitter, or especially that part of the fruit next to the seed or pit.

5a Wine is described as both "sweet" and "bitter," for freshness or fermentation can make the difference, for the word "wine" is given for both types.

Note: One will notice that the sweet and bitter objects are near if not identical to each other as often as possible; Thus: Warm water, or cold (drinkable) water, pure wine and impure wine, honey and bitterness in the stomach, ripe or unripe figs, myrrh vs. dead flesh, hyacinth (sweet-smelling flower) vs. brimstone; burning sulfur, etc.

6 The mention of the "reed" is probably significant. As concerning Jesus on the cross; according to Matthew (RSV) "took a sponge, filled it with vinegar, and put it on a reed , and gave it to him to drink." Matthew 27:48. (Mark; the same; Luke no record). John: "A bowl full of sour wine stood there; so they put a sponge full of the wine on *hyssop* and held it to his mouth." (19:29) --Psalm 69:21 "They gave me also gall for my meat; . . . and vinegar to drink." KJV

# THE DAYS OF THE SEVENTH ANGEL

## A Blessing or Promise

Section Title	Section #	Parallel /Text	Explanation/footnote
The Churches 1:1 - 2:17	<b>1a</b>	<b>Blessing on reader; promises to overcomers</b>	(1:3)(2:7,11,17)
The Churches 2:18 - 3:22	<b>1b</b>	<b>Promises to overcomers</b>	(2:26-29; 3:5,12,21, etc.)
The Seals 4:1 - 6:6	<b>2a</b>	<b>Rainbow; Blessing</b>	(4:3) sign of God's covenant promise; Blessing (5:12,13)
The Seals 6:6 - 8:5	<b>2b</b>	<b>Promise of no more hunger, thirst, heat, tears; Blessing</b>	(7:15-17)(7:12)
The Trumpets 8:6 - 10:3	<b>3a</b>	<b>Rainbow</b>	(10:1)
The Trumpets 10:4 - 11:19	<b>3b</b>	<b>24 Elders give thanksgiving</b>	(11:17-18)
The Great Controversy 12:1 -17	<b>4</b>	<b>Loud voice from heaven celebrating Michael's victory and overcomers blessed</b>	(12:10-12)
The Plagues 13:1 - 14:16	<b>5a</b>	<b>Blessing on the righteous dead</b>	(14:13)

## *Synonymic Parallels*

The Plagues 14:17 - 16:21	<b>5b</b>	<b>Blessed is he that watcheth</b>	(16:15)
The Laments 17:1 - 18:12	<b>6a</b>	<i>Called, chosen, and faithful blessed (?)</i>	Called, chosen, and faithful are recognized as victorious with the lamb (17:14) ??
The Laments 18:13 - 19:21	<b>6b</b>	<b>Blessed are they which are called</b>	(19:9)
The Restoration 20:1 - 21:15	<b>7a</b>	<i>Voice from heaven promising fellowship and the end of the curse</i>	(21:3-5) ?
The Restoration 21:16 - 22:21	<b>7b</b>	<b>Blessed are they that do his commandments</b>	(22:14)

### **A Blessing or Promise**

There are seven distinct "Blesseds" in the book of Revelation:  
(1:3; 14:13; 16:15; 19:9; 20:6; 22:7; 22:14)

# THE DAYS OF THE SEVENTH ANGEL

## Books; Written Documents

Section Title	Section #	Parallel /Text	Explanation/footnote
The Churches 1:1 - 2:17	<b>1a</b>	Write it in a book	(1:11)
The Churches 2:18 - 3:22	<b>1b</b>	Book of life	(3:5)
The Seals 4:1 - 6:6	<b>2a</b>	A book	(5:1,2,3,4,5,8,9)
The Seals 6:6 - 8:5	<b>2b</b>	Heaven departed as a scroll	(6:14) βιβλιον; book
The Trumpets 8:6 - 10:3	<b>3a</b>	Little Book	(10:2 ff) βιβλιδαριον
The Trumpets 10:4 - 11:19	<b>3b</b>	Little Book	(10:8,9,10)
The Great Controversy 12:1 -17	<b>4</b>	The Testimony	(12:17) See Deut. 4:45 and 6:17)
The Plagues 13:1 - 14:16	<b>5a</b>	Book of Life	(13:8)

## *Synonymic Parallels*

The Plagues 14:17 - 16:21	<b>5b</b>	<b>Tabernacle of the Testimony</b>	(15:5) The term probably includes both the commandments within the ark and those in the side of the ark. <sup>1</sup>
The Laments 17:1 - 18:12	<b>6a</b>	<b>Book of life</b>	(17:8)
The Laments 18:13 - 19:21	<b>6b</b>	<b>Testimony of Jesus</b>	(19:10) i.e. the prophetic writings.
The Restoration 20:1 - 21:15	<b>7a</b>	<b>Books; Book of life</b>	(20:12,15)
The Restoration 21:16 - 22:21	<b>7b</b>	<b>Book, Lamb's book of life</b>	(21:27; 22:7, 9, 10, 18,18, 19) (Book: Seven times here)

### **Books; Written Documents**

Books in this case were always "scrolls."

## THE DAYS OF THE SEVENTH ANGEL

### Brilliant, Bright, Dazzling

Section Title	Section #	Parallel /Text	Explanation/footnote
The Churches 1:1 - 2:17	<b>1a</b>	Face like sun	(1:16)
The Churches 2:18 - 3:22	<b>1b</b>	Morning Star	(2:28)
The Seals 4:1 - 6:6	<b>2a</b>	Lightning, God on throne	(4:3,5)
The Seals 6:6 - 8:5	<b>2b</b>	Lightnings	(8:5) also sun-rising ? (7:2)
The Trumpets 8:6 - 10:3	<b>3a</b>	Face like sun	(10:1) Also meteoric object (8:10)
The Trumpets 10:4 - 11:19	<b>3b</b>	Lightnings	(11:19)
The Great Controversy 12:1 -17	<b>4</b>	Woman standing in the sun	(12:1)
The Plagues 13:1 - 14:16	<b>5a</b>	Fire from heaven	(13:13)

## *Synonymic Parallels*

The Plagues 14:17 - 16:21	<b>5b</b>	<b>Lightnings</b>	(16:18)
The Laments 17:1 - 18:12	<b>6a</b>	<b>Bright angel</b>	(18:1) Earth lightened with his glory
The Laments 18:13 - 19:21	<b>6b</b>	<b>Angel standing in the sun</b>	(19:17)
The Restoration 20:1 - 21:15	<b>7a</b>	<b>City having the glory of God</b>	(21:11)
The Restoration 21:16 - 22:21	<b>7b</b>	<b>Bright and Morning Star</b>	(22:16)

### **Brilliant; Bright; Dazzling**

In every section is found something of extreme brightness:

1. The figure of God on his throne
2. The figure of Jesus (chapter 1)
3. The morning star
4. The sun itself, in its rising and its zenith
5. Lightning
6. Bright angels with glory
7. The holy city
8. Precious stones (also gold and burnished metal)
9. Meteor-like objects
10. Lamps
11. woman in the heavens
12. White apparel of angels, saints
13. An angel in the sun
14. Fire from heaven

## THE DAYS OF THE SEVENTH ANGEL

### Calculation; Numbering; Measuring

Section Title	Section #	Parallel /Text	Explanation/footnote
The Churches 1:1 - 2:17	<b>1a</b>	<b>White stone</b>	(2:17) ψηφον; a <i>psephon</i> was a counting or judgment stone; from ψηφίζω--to calculate. (cf. 13:18)
The Churches 2:18 - 3:22	<b>1b</b>	<b>Laodicea</b>	(judging the people)(3:14 ff.); Also rule with rod? (2:27) Footnote: rod as a measuring rod.
The Seals 4:1 - 6:6	<b>2a</b>	<b>Three measures of barley for a denarius.</b>	(6:6)
The Seals 6:6 - 8:5	<b>2b</b>	<b>Great multitude which no man could number</b>	(7:9) Also "Joseph" means --"to add" (7:8)
The Trumpets 8:6 - 10:3	<b>3a</b>	<b>And I heard the number of them</b>	(9:16) Also hour, day, month, and year requires calculation.
The Trumpets 10:4 - 11:19	<b>3b</b>	<b>Rise measure the temple . . . rod</b>	(11:1 ff.)
The Great Controversy 12:1 -17	<b>4</b>	<i>(Time, times, and half a time)</i>	(12"14) rod of iron a judging instrument (12:5)
The Plagues 13:1 - 14:16	<b>5a</b>	<b>Let him that hath understanding count the number of the beast</b>	(13:18) to calculate

## *Synonymic Parallels*

The Plagues 14:17 - 16:21	<b>5b</b>	<b>1,600 stadia; about the weight of a talent</b>	(14:20)(16:21)
The Laments 17:1 - 18:12	<b>6a</b>	<b>Judgment; double unto her double</b>	(17:1) cf. to former Babylon---Dan. 5-weighed in the balance and found wanting; (18:6)
The Laments 18:13 - 19:21	<b>6b</b>	<b>In righteousness doth he <u>judge</u>; rod</b>	(19:11,15)
The Restoration 20:1 - 21:15	<b>7a</b>	<b>Measure city, gates, wall</b>	(21:15) Also great judgment theme in chapter 20; Also army with incalculable number---sand of sea (20:8)
The Restoration 21:16 - 22:21	<b>7b</b>	<b>Measuring the height of the wall; add and take away</b>	(21:17)(22:18,19)

### **Calculation; Numbering; Measuring**

1b On the rod of iron refer to the parallel on "Iron; Ferrous Material."

# THE DAYS OF THE SEVENTH ANGEL

## Celebration; Rejoicing

Section Title	Section #	Parallel /Text	Explanation/footnote
The Churches 1:1 - 2:17	<b>1a</b>	<b>A wedding</b>	(2:12) Pergamos. "gamos," Gr. for "wedding." Feast-type festivity in Near-Eastern culture.
The Churches 2:18 - 3:22	<b>1b</b>	<b>Have supper</b>	(3:20) Referring to the relaxed and festive evening meal. δειπνον.
The Seals 4:1 - 6:6	<b>2a</b>	<b>Worship around God's throne; harps, etc.</b>	(Chapters 4 and 5). Harps (5:8)
The Seals 6:6 - 8:5	<b>2b</b>	<b>Great multitude in white robes and palms in hand</b>	(7:9 ff.)
The Trumpets 8:6 - 10:3	<b>3a</b>	<b>Army (of locusts) rushing to battle</b>	(9:9) Battle preparation or hype in eastern culture. Refer to the dervishes, etc. Also American Indians.
The Trumpets 10:4 - 11:19	<b>3b</b>	<b>Rejoicing, making merry, sending gifts</b>	(11:10)
The Great Controversy 12:1 -17	<b>4</b>	<b>Heavenly inhabitants rejoice over Satan's expulsion</b>	(12:12)
The Plagues 13:1 - 14:16	<b>5a</b>	<b>144,000 singing with harps</b>	(14:1-3)

## *Synonymic Parallels*

The Plagues 14:17 - 16:21	<b>5b</b>	<b>Victorious throng on the sea of glass singing with harps</b>	(15:1-4)
The Laments 17:1 - 18:12	<b>6a</b>	<b>Woman with cup; drunken revelry with paramours, etc.</b>	(17:2,4,6; 18:3,7 etc.) Lives riotously and deliciously.
The Laments 18:13 - 19:21	<b>6b</b>	<b>Rejoicing throng; wedding supper of the Lamb, great supper of God</b>	(19:1-9)(19:17 ff.)
The Restoration 20:1 - 21:15	<b>7a</b>	<b>Bride prepared for husband; wedding</b>	(21:2,9)
The Restoration 21:16 - 22:21	<b>7b</b>	<b>Victory procession; servants feeding Lord at a feast</b>	shall bring glory and honor of nations into it (21:24); servants shall serve, i.e. λατρευω, meaning both "worship" and "serve" as a waiter at a table.

## **Celebration; Rejoicing**

3a In ancient times an army did not attack or prepare for attack quietly. The screams and war whoops were in themselves intended to strike fear to the opposing army, as well as to give psychological courage to the aggressors. Going to battle was treated as a celebration, especially by the Moslems and the Dervishes.

7b Rev. 22:3

## THE DAYS OF THE SEVENTH ANGEL

### Church Leaders: Apostles and Prophets

Section Title	Section #	Parallel /Text	Explanation/footnote
The Churches 1:1 - 2:17	<b>1a</b>	<b>Priests; Apostles; messenger (angel)</b>	(1:6)(2:2)(several refs.)
The Churches 2:18 - 3:22	<b>1b</b>	<b>Messengers; prophet</b>	(sev. refs.); prophetess (2:20)
The Seals 4:1 - 6:6	<b>2a</b>	<b>Elders; Priests</b>	(4:4 ff.)(5:10)
The Seals 6:6 - 8:5	<b>2b</b>	<b>Servants of God; elders</b>	(7:3)(7:11,13)
The Trumpets 8:6 - 10:3	<b>3a</b>	<b>Star</b>	(9:1) cf. section on Stars- morning star.
The Trumpets 10:4 - 11:19	<b>3b</b>	<b>Servants the prophets; witnesses; elders</b>	(10:7; 11:10)(11:3 ff.)(11:16)
The Great Controversy 12:1 -17	<b>4</b>	<b>Stars (crown of 12); the brethren</b>	(12:1)(12:10)
The Plagues 13:1 - 14:16	<b>5a</b>	<b>Elders</b>	(14:3)

## *Synonymic Parallels*

The Plagues 14:17 - 16:21	<b>5b</b>	<b>Moses the servant of God; prophets</b>	(15:3)(16:6)
The Laments 17:1 - 18:12	<b>6a</b>	<b>The called, chosen, and faithful</b>	(17:14)
The Laments 18:13 - 19:21	<b>6b</b>	<b>Prophets; brethren</b>	(18:24)(19:10)
The Restoration 20:1 - 21:15	<b>7a</b>	<b>Priests of God and of Christ; apostles</b>	(20:6) cf. vs. 4; (21:14)
The Restoration 21:16 - 22:21	<b>7b</b>	<b>Holy prophets; His servants; brethren the prophets</b>	(22:6,9)

## **Church Leaders**

Approximately seven designations or titles: Priests, Apostles, Elders, Prophets, Servants of God, the Brethren, Angels (stars; messengers).

## THE DAYS OF THE SEVENTH ANGEL

### Clothed; Dressed; Covered

Section Title	Section #	Parallel /Text	Explanation/footnote
The Churches 1:1 - 2:17	<b>1a</b>	Clothed in a garment down to the foot	(1:13) ενδύω, ποδηγη
The Churches 2:18 - 3:22	<b>1b</b>	Clothed with white raiment; mayest be clothed	(3:5)(3:18) περιβαλλω
The Seals 4:1 - 6:6	<b>2a</b>	Clothed in white raiment	(4:4)
The Seals 6:6 - 8:5	<b>2b</b>	White robes given to them; clothed in white robes	(6:11; 7:9,13)
The Trumpets 8:6 - 10:3	<b>3a</b>	Clothed with a cloud	(10:1)
The Trumpets 10:4 - 11:19	<b>3b</b>	Clothed in sackcloth	(11:3)
The Great Controversy 12:1 -17	<b>4</b>	Clothed with the sun	(12:1)
The Plagues 13:1 - 14:16	<b>5a</b>	(garments) are spotless; (144,000)	Inferential. (14:5) They are "without fault." αμωμοι ; lit. without spot, blameless referring to robes. <sup>1</sup>
The Plagues 14:17 - 16:21	<b>5b</b>	Clothed with pure and white linen	(15:5) ενδύω; Note evidence also for white stones. <sup>2</sup>
The Laments 17:1 - 18:12	<b>6a</b>	Arrayed in purple	(17:4)

## Synonymic Parallels

The Laments 18:13 - 19:21	<b>6b</b>	<b>Clothed in linen; arrayed in fine linen; clothed in vesture; horses clothed</b>	(18:16; 19:8, 13,14) vs. 14 ενδύω
The Restoration 20:1 - 21:15	<b>7a</b>	<b>Prepared as a bride</b>	(21:2) κοσμεω
The Restoration 21:16 - 22:21	<b>7b</b>	<b>Garnished with precious stones</b>	(21:19) κοσμεω; Also wall is "built up" with jasper, lit. "dressed" ενδωμησις, derived from ενδύω. vs.21:18. (dress material)

### Clothed; Dressed

#### Seven Types of Garments:

- (1) ποδηρη
- (2) στολη
- (3) ιματιον
- (4) the sun
- (5) a cloud
- (6) precious stones (garment of; city?)
- (7) sackcloth (haircloth)
  - Also accessory: belt, breastplate

#### Seven Types of "Fabric"

- (1) wool
- (2) sackcloth (goat's hair)
- (3) linen
- (4) silk
- (5) "cloud"
- (6) "light"
- (7) "stones"

1 Likewise the bride has clean and washed garments in Paul's letter to the Ephesians, though the garment is not mentioned; "that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and *without blemish*." Eph 6: 26,27.

2 Some significant manuscripts have the angel's dressed in white stones (λιθον) rather than linen (λινον). Linen is probably the better choice textually and sensically.

## THE DAYS OF THE SEVENTH ANGEL

7b Better evidence supports "εν;" "in;" and δομαω, "to build." Vincent, p. 572.

### Cold; Frigid Temperature

Section Title	Section #	Parallel /Text	Explanation/footnote
The Churches 1:1 - 2:17	<b>1a</b>	<b>Snow</b>	(1:14) Hades (1:18)(see note on darkness)
The Churches 2:18 - 3:22	<b>1b</b>	<b>Cold water</b>	(3:15)
The Seals 4:1 - 6:6	<b>2a</b>	<b>Night</b>	(4:8) Also perhaps in reference to "crystal" (ice) in 4:6.
The Seals 6:6 - 8:5	<b>2b</b>	<b>Night; springs of water</b>	(7:15,17)
The Trumpets 8:6 - 10:3	<b>3a</b>	<b>Fountains (springs or wells) of water</b>	(8:10)
The Trumpets 10:4 - 11:19	<b>3b</b>	<b>Hail</b>	(11:19)
The Great Controversy 12:1 -17	<b>4</b>	<b>Night</b>	(12:10)

## Synonymic Parallels

The Plagues 13:1 - 14:16	<b>5a</b>	<b>Fountains; night</b>	(14:7; 14:11)
The Plagues 14:17 - 16:21	<b>5b</b>	<b>Fountains of water; hail</b>	(16:4)(16:21)
The Laments 17:1 - 18:12	<b>6a</b>	<b>Bottomless pit (?)</b>	(17:8)
The Laments 18:13 - 19:21	<b>6b</b>	<b>Sea (?)</b>	(18:15,17) + several refs. in previous sections.
The Restoration 20:1 - 21:15	<b>7a</b>	<b>Sea; crystal, fountain of the water of life; night</b>	(21:1)(21:11)(21:6)(20:10)
The Restoration 21:16 - 22:21	<b>7b</b>	<b>Night; water of life</b>	(21:25; 22:5)(22:1,17)

## Cold

1a On Hades see "Subterranean," Josephus on "Hades."

2a Barclay sees the possibility of κρυσταλλον referring to "ice," for it is the Greek word for it. This would make the opposites: "hot" and "cold" in juxtaposition again. See William Barclay, Revelation of John, Vol. 1, p. 156.

- In addition there are other places where one finds "hot and "cold" in a similar common, much like sweet and bitter. As in the above ("lamps of *fire*," next to a sea of "ice"), also in 15:2 a sea of glass (here glass only but in chapter 4 "glass like crystal"---i.e. "ice") mingled with fire; (hot mixed with cold, Laodicea, etc.)

## THE DAYS OF THE SEVENTH ANGEL

### Commercial Exchange; Buying and Selling

Section Title	Section #	Parallels /Text	Explanation/footnote
The Churches 1:1 - 2:17	<b>1a</b>	<b>Release from sins by blood</b>	(1:5) Fornication, "to sell" (2:14)
The Churches 2:18 - 3:22	<b>1b</b>	<b>Buy of me gold. . . .</b>	(3:18) Also fornication (2:20)
The Seals 4:1 - 6:6	<b>2a</b>	<b>Redeemed (Bought) to God; wheat and barley for money</b>	(5:9) grain is weighed and sold in a commercial transaction (6:6)
The Seals 6:6 - 8:5	<b>2b</b>	<b>Issachar; Salvation</b>	Issachar lit. means "hire," or "wages." (7:7) (7:10)
The Trumpets 8:6 - 10:3	<b>3a</b>	<b>Fornication</b>	(9:21)
The Trumpets 10:4 - 11:19	<b>3b</b>	<b>Reward</b>	wages (11:18); to servants the prophets and saints
The Great Controversy 12:1 -17	<b>4</b>	<b>Salvation</b>	(12:10) Salvation is based on the greatest transaction of all; redemption through Christ's blood.
The Plagues 13:1 - 14:16	<b>5a</b>	<b>No man might buy or sell</b>	(13:17) Fornication (14:8)

## *Synonymic Parallels*

The Plagues 14:17 - 16:21	<b>5b</b>	<b>(Waters dried up)</b>	(16:12) that is, no buying or selling; Fornication (17:2) -- division perhaps comes after 17:1,2.
The Laments 17:1 - 18:12	<b>6a</b>	<b>Merchants, cargo, fornication a symbol of commercial exchange</b>	(thematic in whole section)
The Laments 18:13 - 19:21	<b>6b</b>	<b>Merchants and their wares stand afar off</b>	(18:15 ff.) Also Salvation (19:2), and Fornication (19:2)
The Restoration 20:1 - 21:15	<b>7a</b>	<b>Freely (without cost); reward or wages for works inferred</b>	(21:9)(20:13)
The Restoration 21:16 - 22:21	<b>7b</b>	<b>Freely; Reward for works</b>	(22:17)(22:12)

### **Commercial Exchange; Buying and Selling**

1a      πορνεω, "fornication" means literally, "to sell."

# THE DAYS OF THE SEVENTH ANGEL

## Companionship; Brotherhood

Section Title	Section #	Parallel /Text	Explanation/footnote
The Churches 1:1 - 2:17	<b>1a</b>	<b>Who also am your brother and companion</b>	(1:9) Fraternity, mutual society; transcending blood relationships <sup>1</sup> Companion=συγκοινωνος
The Churches 2:18 - 3:22	<b>1b</b>	<b>Philadelphia</b>	(3:5) "brotherly love." Compound of <i>philos</i> ; love and brother; <i>adelphos</i> .
The Seals 4:1 - 6:6	<b>2a</b>	<b>Elders (24)</b>	(4:4) πρεσβυτεροι, term naturally infers brotherhood. See Jn 8:9 where term is used of elder brother <sup>2</sup>
The Seals 6:6 - 8:5	<b>2b</b>	<b>Their fellowservants; also and their brethren</b>	(6:11) Also 144,000 are a group derived from twelve tribes; brothers (ch. 7)
The Trumpets 8:6 - 10:3	<b>3a</b>	<b>Army</b>	(9:16) Comrades in arms. United under their king, Abaddon. Another homogenous group.
The Trumpets 10:4 - 11:19	<b>3b</b>	<b>Two witnesses</b>	(11:3 ff.) Others as well could qualify in this sec; such the elders (11:16); the servants the prophets (10:7) elsewhere called brethren (22:9)
The Great Controversy 12:1 -17	<b>4</b>	<b>The brethren</b>	(12:10)
The Plagues 13:1 - 14:16	<b>5a</b>	<b>Elders, 144,000</b>	(14:1-3)

## *Synonymic Parallels*

The Plagues 14:17 - 16:21	<b>5b</b>	<b>Gathering of the 3 unclean spirits</b>	(16:13,14) This group is politically and ecumenically united. The "gather" to the battle.
The Laments 17:1 - 18:12	<b>6a</b>	<b>Those with him (King of kings)</b>	(17:14) The called, the chosen. Also (18:4) "fellowship" in her sins.
The Laments 18:13 - 19:21	<b>6b</b>	<b>I am thy fellowservant, and of thy brethren</b>	(19:10)
The Restoration 20:1 - 21:15	<b>7a</b>	<b>Gog and Magog; twelve sons of Israel, bride and husband</b>	(20:8)(21:12)(21:2)
The Restoration 21:16 - 22:21	<b>7b</b>	<b>Of thy brethren the prophets</b>	(22:9)

## **Companionship; Brotherhood**

1a This listing looks for banding in groups; the fellowship however that is beyond blood relatives such as a church, and army, thus any solidarity of disciples, or homogenous group.

• However several human and familial (blood) relationships are mentioned in Revelation also and likely constitute another parallel as well (7X):

- (1) Father,
- (2) Mother
- (3) brother, brethren
- (4) Children (son; daughters (harlot)
- (5) Kindred, tribe, (family)
- (6) husband
- (7) wife; bride

2a "Now the elder son was in the field" (πρεσβυτερος); Luke 15:25

## THE DAYS OF THE SEVENTH ANGEL

### Complete, Finished, Ended

Section Title	Section #	Parallel /Text	Explanation/footnote
The Churches 1:1 - 2:17	<b>1a</b>	<b>Omega, last, end</b>	(1:8)
The Churches 2:18 - 3:22	<b>1b</b>	<b>The Amen</b>	(3:14) cf. also (3:2) "works not yet complete" and the remnants or ends in Thyatira (2:24) and Sardis--"things that remain" (3:2)
The Seals 4:1 - 6:6	<b>2a</b>	<b>Book that is full</b>	(5:1) book on both sides written; therefore probation history ended and complete <sup>1</sup>
The Seals 6:6 - 8:5	<b>2b</b>	<b>Should be fulfilled</b>	(6:11) i.e. the number of saints lacking in full number to be killed; also theme of casting down of censer (8:2-5)
The Trumpets 8:6 - 10:3	<b>3a</b>	<b>First woe completed</b>	(9:12) "first woe is passed" ἀπῆλθεν, "went away"
The Trumpets 10:4 - 11:19	<b>3b</b>	<b>Mystery of God finished; testimony finished</b>	(10:7; 11:7) Also events of seventh trumpet mark the completion of worldly history
The Great Controversy 12:1 -17	<b>4</b>	<b>Remnant</b>	(11:17)
The Plagues 13:1 - 14:16	<b>5a</b>	<b>Judgment is come</b>	(14:7) Time is expired; judgment is come.

## *Synonymic Parallels*

The Plagues 14:17 - 16:21	<b>5b</b>	<b>Seven plagues fulfilled; It is done</b>	(15:8; 16:17)
The Laments 17:1 - 18:12	<b>6a</b>	<b>Words of God fulfilled</b>	(17:17)
The Laments 18:13 - 19:21	<b>6b</b>	<b>Scene of completed judgment</b>	(19:1-8) Amen; (19:4); waiting period of holy bride is complete as is for the "remnant" of the wicked (19:7,8,21), etc.
The Restoration 20:1 - 21:15	<b>7a</b>	<b>Thousand years finished; It is done</b>	(20:5; 21:6)
The Restoration 21:16 - 22:21	<b>7b</b>	<b>Omega, end, last</b>	(22:13)

### **Complete, Finished, Ended**

- The completeness here considered is the "expiration of time" or the "completion of action" in time. Another completeness, fullness of quantity, is considered in another parallel.

## THE DAYS OF THE SEVENTH ANGEL

### Continual; Without Rest

Section Title	Section #	Parallel /Text	Explanation/footnote
The Churches 1:1 - 2:17	<b>1a</b>	<b>Patient Endurance; Toil without fainting</b>	(1:9)(2:3) "hast patience, and . . . hast labored, and hast not fainted"
The Churches 2:18 - 3:22	<b>1b</b>	<b>Be Watchful; Word of patience</b>	(3:2) Continual vigilance; (3:10)
The Seals 4:1 - 6:6	<b>2a</b>	<b>Creatures rest not day and night</b>	(4:8)
The Seals 6:6 - 8:5	<b>2b</b>	<b>Serve him day and night in his temple</b>	(7:15)
The Trumpets 8:6 - 10:3	<b>3a</b>	<b>Men seek death (repose) but cannot find it</b>	(9:6)
The Trumpets 10:4 - 11:19	<b>3b</b>	<b>Witnesses not allowed to rest in graves</b>	(11:9)
The Great Controversy 12:1 -17	<b>4</b>	<b>Saints accused day and night by Satan</b>	(continually; 12:10)
The Plagues 13:1 - 14:16	<b>5a</b>	<b>No rest day or night</b>	(14:11)

## *Synonymic Parallels*

The Plagues 14:17 - 16:21	<b>5b</b>	<b>Wicked blaspheme and suffer</b>	(16:9-11 etc.) Also the eternal existence of God's person is often emphasized (15:7; 16:5)
The Laments 17:1 - 18:12	<b>6a</b>	<b>Names written from the foundation of world; Babylon thinks she will never</b>	(??)(17:8 ff.)(18:7)
The Laments 18:13 - 19:21	<b>6b</b>	<b>smoke rises up forever</b>	(19:3)
The Restoration 20:1 - 21:15	<b>7a</b>	<b>Day and night forever and ever</b>	(20:10)
The Restoration 21:16 - 22:21	<b>7b</b>	<b>Gates always open; no night</b>	(21:25)

## THE DAYS OF THE SEVENTH ANGEL

### Creation; Firsts; Beginnings

Section Title	Section #	Parallel /Text	Explanation/footnote
The Churches 1:1 - 2:17	<b>1a</b>	<b>Alpha and Omega, beginning. . .</b>	(1:8,11) Greek text omits "the beg." from vs.8 and Alpha and Omega from vs. 11. In any case Alpha =creation <sup>1</sup>
The Churches 2:18 - 3:22	<b>1b</b>	<b>Firstborn of creation</b>	(3:14)
The Seals 4:1 - 6:6	<b>2a</b>	<b>Thou hast created all things</b>	(4:11)
The Seals 6:6 - 8:5	<b>2b</b>	<b>Word of God</b>	(5:9) cf. John 1:1=creative word. Also the significance of seal of the God who always lives, i.e. Sabbath.
The Trumpets 8:6 - 10:3	<b>3a</b>	<b>Works of their hands; Created things</b>	(9:20) that is, the creations of their hands, in this case lifeless idols, a derisive contrast to God's creation. (also created things; creatures 8:9)
The Trumpets 10:4 - 11:19	<b>3b</b>	<b>Who created heaven, etc.</b>	(10:6)
The Great Controversy 12:1 -17	<b>4</b>	<b>Birth. . . brought forth a child</b>	(12:5)
The Plagues 13:1 - 14:16	<b>5a</b>	<b>Worship him who made the heavens, etc.</b>	(14:7) (also foundation of the world ;13:8)

## *Synonymic Parallels*

The Plagues 14:17 - 16:21	<b>5b</b>	<b>Great and marvelous are thy works</b>	(15:3) cf. the Psalms where this phrase denotes creatorship. <sup>2</sup>
The Laments 17:1 - 18:12	<b>6a</b>	<b>The foundation of the world</b>	(17:8)
The Laments 18:13 - 19:21	<b>6b</b>	<b>Word of God</b>	(19:13) Also perhaps reflected in the craftsmen of 18:22)
The Restoration 20:1 - 21:15	<b>7a</b>	<b>Behold, I make all things new</b>	(21:5)
The Restoration 21:16 - 22:21	<b>7b</b>	<b>Alpha and Omega, beginning, first</b>	(22:13)

### **Creation, Firsts, Beginnings**

- The importance of Christ's creatorship as a theme in the Book of Revelations cannot be over-emphasized.

1a cf. 3:14. The beginning of the creation of God.

2b The designation: "word of God," especially in the Johannine writings cannot be separated from creatorship. "In the beginning was the word . . . all things were made by him. . ." John 1:1-3)

5b Psalms 8:3,6; exp. 92:4,5 (A psalm for the Sabbath), 102:25; 139:14, etc.)

# THE DAYS OF THE SEVENTH ANGEL

## Darkness; Blackness

Section Title	Section #	Parallel /Text	Explanation/footnote
The Churches 1:1 - 2:17	<b>1a</b>	<b>Hades (hell)</b>	(1:18) Hades was thought to be dark; the underworld. See description of Josephus. <sup>1</sup>
The Churches 2:18 - 3:22	<b>1b</b>	<b>The deep places</b>	(2:24) The Deep is synonymous with the αβυσσος, "over the face of the deep" Gen. 1:2. The underworld. <sup>2</sup>
The Seals 4:1 - 6:6	<b>2a</b>	<b>Night; a black horse</b>	(4:6)(6:5)
The Seals 6:6 - 8:5	<b>2b</b>	<b>Hades; black as sackcloth</b>	(6:8)(6:12)
The Trumpets 8:6 - 10:3	<b>3a</b>	<b>Sun and air darkened by smoke of pit</b>	(9:2) The pit or bottomless pit=the αβυσσος. Darkness, void. <sup>3</sup>
The Trumpets 10:4 - 11:19	<b>3b</b>	<b>Sackcloth; Bottomless pit</b>	(11:3)(11:7)
The Great Controversy 12:1 -17	<b>4</b>	<b>Night</b>	(12:11)
The Plagues 13:1 - 14:16	<b>5a</b>	<b>Night</b>	(14:11)
The Plagues 14:17 - 16:21	<b>5b</b>	<b>Kingdom full of darkness</b>	(16:10)
The Laments 17:1 - 18:12	<b>6a</b>	<b>Bottomless pit; smoke; (ebony wood)</b>	(17:8)(18:9)(18:12) "most precious wood" was probably ebony. Coupled here with ivory. (cf. Ezek.27:15)

## *Synonymic Parallels*

The Laments 18:13 - 19:21	<b>6b</b>	<b>Light. . . shall be seen no more; dust, i.e. ashes, soot.</b>	(18:23)(18:19) On the dust, please note Ezekiel 27:30; parallelism)
The Restoration 20:1 - 21:15	<b>7a</b>	<b>Night; Bottomless pit</b>	(20:10)(20:3)
The Restoration 21:16 - 22:21	<b>7b</b>	<b>Night</b>	(no night)(21:25; 22:5)

## **Darkness; Blackness**

There are at least seven examples:

- (1) Hades
- (2) The Deep
- (3) Night
- (4) Sackcloth/hair
- (5) Smoke
- (6) The Bottomless Pit (αβυσσος)
- (7) Most Precious Wood (ebony)

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1a Josephus: "Hades . . . is . . . a subterranean region wherein the light of this world does not shine . . . it cannot be but there must be in it perpetual darkness."-----The Works of Flavius Josephus, "An Extract out of Josephus's Discourse to the Greeks Concerning Hades," Whiston translation (Philadelphia: The John C. Whiston Co., n.d., page 901 (Philadelphia: John E. Potter and Co., n.d., pages 743,744.

2 "the deep places"= Gr. βαθος

3 αβυσσος = Without form and void; emptiness, darkness

6a Ezekiel 27:15 "They brought thee a present horns of ivory and ebony." (Tyre)

# THE DAYS OF THE SEVENTH ANGEL

## Day; Daytime Light

Section Title	Section #	Parallel /Text	Explanation/footnote
The Churches 1:1 - 2:17	<b>1a</b>	Lord's day; ten days, days of Antipas	(1:10; 2:10, 13)
The Churches 2:18 - 3:22	<b>1b</b>	Morning	(2:28)
The Seals 4:1 - 6:6	<b>2a</b>	day and night	(4:8)
The Seals 6:6 - 8:5	<b>2b</b>	Great day of wrath; serve day and night	(6:17)(7:15)
The Trumpets 8:6 - 10:3	<b>3a</b>	Day shown; those days; hour and day	(8:12)(9:6)(9:15)
The Trumpets 10:4 - 11:19	<b>3b</b>	Days of the voice; day	(10:7)(11:3,6,9,11)
The Great Controversy 12:1 -17	<b>4</b>	1260 days; day and night	(12:6)(12:10)
The Plagues 13:1 - 14:16	<b>5a</b>	Day and night	(14:11)

## *Synonymic Parallels*

The Plagues 14:17 - 16:21	<b>5b</b>	<b>Battle of the great day of God Almighty</b>	(16:14)
The Laments 17:1 - 18:12	<b>6a</b>	<b>In one day</b>	(18:8)
The Laments 18:13 - 19:21	<b>6b</b>	(?)	Broken pattern—(?) Poss. mistranslated in vs. 17 or 19 (hr. in both) because day and hr. are both used in prev. section in 18 vss. 8,10.
The Restoration 20:1 - 21:15	<b>7a</b>	<b>Day and night</b>	(20:10)
The Restoration 21:16 - 22:21	<b>7b</b>	<b>Gates not shut at all by day</b>	(21:25)

## **Day**

Day= the time period as well as "light."

## THE DAYS OF THE SEVENTH ANGEL

### The Dead; Those Who Have Died

Section Title	Section #	Parallel /Text	Explanation/footnote
The Churches 1:1 - 2:17	<b>1a</b>	<b>Fell as one who is dead</b>	(1:17) ὡς νεκρός
The Churches 2:18 - 3:22	<b>1b</b>	<b>Thou art dead (Sardis)</b>	(3:1)
The Seals 4:1 - 6:6	<b>2a</b>	<b>No man under the earth</b>	(5:3)
The Seals 6:6 - 8:5	<b>2b</b>	<b>Souls under the altar</b>	(6:9)
The Trumpets 8:6 - 10:3	<b>3a</b>	<b>Voice from the four horns of the altar</b>	(9:13)
The Trumpets 10:4 - 11:19	<b>3b</b>	<b>Dead bodies</b>	(11:8,9)
The Great Controversy 12:1 -17	<b>4</b>	<b>They loved not their lives unto death</b>	(12:11)
The Plagues 13:1 - 14:16	<b>5a</b>	<b>Blessed are the dead</b>	(14:13)

## *Synonymic Parallels*

The Plagues 14:17 - 16:21	<b>5b</b>	<b>Another angel from the altar</b>	(14:18)
The Laments 17:1 - 18:12	<b>6a</b>	<b>Blood of the martyrs</b>	(17:6)
The Laments 18:13 - 19:21	<b>6b</b>	<b>In her was found the blood of prophets.... and all the slain</b>	(18:24)
The Restoration 20:1 - 21:15	<b>7a</b>	<b>Dead are judged, sea, death, and hell give up dead</b>	(20:12-14)
The Restoration 21:16 - 22:21	<b>7b</b>	<b>No more curse (death), prophets and those in book of life rewarded</b>	(22:3 ff)

## **The Dead**

- The dead, as in those already dead. The concept of "death," its curse and its evil power is a slightly separate line of thought.
- The dead are usually remembered and represented by the symbols of:
  - (1) the altar
  - (2) blood
  - (3) the books of record

# THE DAYS OF THE SEVENTH ANGEL

## Death and Dying

Section Title	Section #	Parallel /Text	Explanation/footnote
The Churches 1:1 - 2:17	<b>1a</b>	<b>Hell and Death; faithful unto death; second death</b>	(1:18)(2:10,11)
The Churches 2:18 - 3:22	<b>1b</b>	<b>Kill with death</b>	(2:23)
The Seals 4:1 - 6:6	<b>2a</b>	<b>Those (men) under the earth</b>	(5:3,13)
The Seals 6:6 - 8:5	<b>2b</b>	<b>Death and Hell</b>	(6:8)
The Trumpets 8:6 - 10:3	<b>3a</b>	<b>Seek death and death shall flee</b>	(9:6)
The Trumpets 10:4 - 11:19	<b>3b</b>	<b>Killed; Dead bodies; sackcloth; men slain</b>	(11:7,8)(11:3)(11:8,13)
The Great Controversy 12:1 -17	<b>4</b>	<b>Loved not lives unto death</b>	(12:11)
The Plagues 13:1 - 14:16	<b>5a</b>	<b>Wounded to death; killing with the sword</b>	(13:3)(13:10) The dead in the Lord (14:13)

## *Synonymic Parallels*

The Plagues 14:17 - 16:21	<b>5b</b>	<b>Blood of dead man; slaying of saints and prophets</b>	(16:3)(16:6)
The Laments 17:1 - 18:12	<b>6a</b>	<b>Death and famine and mourning</b>	(18:8)
The Laments 18:13 - 19:21	<b>6b</b>	<b>Those slain on the earth</b>	(18:24)
The Restoration 20:1 - 21:15	<b>7a</b>	<b>Second death; death and hell; no more death</b>	(20:6,14; 21:9)(20:13,14)(21:4)
The Restoration 21:16 - 22:21	<b>7b</b>	<b>No curse, No murderers</b>	(22:3,15)

## **Death and Dying**

- Death, the fact and reality, its unwelcome presence, is what is represented in the accompanying list of parallels. Death is even personified in some passages.

As the greatest enemy, and as the most significant fruit of evil in the cosmos, death and dying appear often in the *Apocalypse*.

The new order of conditions at the end of the book restores the Edenic condition of "no more death." (21:4)

# THE DAYS OF THE SEVENTH ANGEL

## Deception; Falsehood

Section Title	Section #	Parallel /Text	Explanation/footnote
The Churches 1:1 - 2:17	<b>1a</b>	<b>Hast found them liars</b>	(2:2) that is; those claiming to be apostles
The Churches 2:18 - 3:22	<b>1b</b>	<b>Which do lie</b>	(3:9) Those claiming to be Jews; Also Jezebel, a false prophetess who practices seduction (2:20)
The Seals 4:1 - 6:6	<b>2a</b>	<b>Rider on white horse, Judah</b>	(6:2)(5:5) Note the meaning of the white horse <sup>1</sup> and the history of the patriarch, Judah. <sup>2</sup>
The Seals 6:6 - 8:5	<b>2b</b>	<b>Judah</b>	Tribe of (7:5) See above.
The Trumpets 8:6 - 10:3	<b>3a</b>	<b>Sorcery</b>	(9:21)
The Trumpets 10:4 - 11:19	<b>3b</b>	<i>Those that destroy or corrupt the earth</i>	(11:18) Also may note the deception experienced in the bitter disappointment of (10:1-11) <sup>3</sup>
The Great Controversy 12:1 -17	<b>4</b>	<b>Devil that deceives the whole world</b>	(12:9)
The Plagues 13:1 - 14:16	<b>5a</b>	<b>Two Blasphemous powers who practice</b>	(13:1-8) Blasphemes, overcomes the saints. (13:14) Second beast deceives the earth

## *Synonymic Parallels*

The Plagues 14:17 - 16:21	<b>5b</b>	<b>False prophet</b>	(16:13)
The Laments 17:1 - 18:12	<b>6a</b>	<b>Blasphemous Babylon makes nations drunk</b>	(17:3 ff)
The Laments 18:13 - 19:21	<b>6b</b>	<b>By her sorceries all nations deceived</b>	(18:23)(19:20)
The Restoration 20:1 - 21:15	<b>7a</b>	<b>Devil, which deceived them; Sorcerers &amp; all liars</b>	(20:10)(21:8)
The Restoration 21:16 - 22:21	<b>7b</b>	<b>Those making lies; loving falsehood</b>	(21:27)(22:15)

## **Deception: Falsehood**

1 Cf. note on the white horse, “*Seven Seals*” section.

2 Judah was the one chiefly responsible for selling Joseph and the consequent deception of Jacob. The Greek forms of his name "Judas" is significant also. His betrayal of his brother is typological of the later Judah (Judas, gr. spelling). Judah also was notorious for his practice of deception in the case of Tamar.

6a Blasphemy is clearly an equivalent to the highest form of deception, claiming divinity when one is not divine.

# THE DAYS OF THE SEVENTH ANGEL

## Depart; Leave

Section Title	Section #	Parallel /Text	Explanation/footnote
The Churches 1:1 - 2:17	<b>1a</b>	Forsaken first love	(2:4)
The Churches 2:18 - 3:22	<b>1b</b>	Shall go out no more	(3:12)
The Seals 4:1 - 6:6	<b>2a</b>	Went out another horse that was red	(6:4) ἐξηλθον, lit. "went away," another horse.
The Seals 6:6 - 8:5	<b>2b</b>	Heavens departed as a scroll	(6:14)
The Trumpets 8:6 - 10:3	<b>3a</b>	Death shall flee from them; First woe went away	(9:6)(9:12)
The Trumpets 10:4 - 11:19	<b>3b</b>	Second woe "went away"	(11:14)
The Great Controversy 12:1 -17	<b>4</b>	Went away to make war; woman fled into wilderness	(12:17)(12:6)
The Plagues 13:1 - 14:16	<b>5a</b>	Angel came out of the temple	(14:15)

## *Synonymic Parallels*

The Plagues 14:17 - 16:21	<b>5b</b>	<b>Angel came out of temple; another out of altar</b>	(14:17,18) Also the islands fled away (16:20).
The Laments 17:1 - 18:12	<b>6a</b>	<b>"Come out of her, my people"</b>	(18:4)
The Laments 18:13 - 19:21	<b>6b</b>	<b>Fruits...are departed from thee</b>	(18:14)
The Restoration 20:1 - 21:15	<b>7a</b>	<b>From whose face earth and heaven fled away</b>	(20:11)
The Restoration 21:16 - 22:21	<b>7b</b>	<i>Take away part of book of life; Water proceeds out</i>	(22:19)(22:1) Which, if either here is not certain. Also the gates are not shut daily, i.e. won't go out by day. <sup>1</sup>

## THE DAYS OF THE SEVENTH ANGEL

### Descent From Heaven; Coming Down

Section Title	Section #	Parallel /Text	Explanation/footnote
The Churches 1:1 - 2:17	<b>1a</b>	<b>Manna</b>	(2:17) (1:14) Note Johannine reference to Jesus, the living bread which came down from heaven; Jn 6:51.
The Churches 2:18 - 3:22	<b>1b</b>	<b>New Jerusalem</b>	....which cometh down out of heaven (3:12)
The Seals 4:1 - 6:6	<b>2a</b>	<i>Lightnings</i>	(4:5) that is; fire from heaven.
The Seals 6:6 - 8:5	<b>2b</b>	<b>Stars of heaven fell unto the earth</b>	(6:13) lightnings ? (8:5)
The Trumpets 8:6 - 10:3	<b>3a</b>	<b>Hail, An angel come down from heaven</b>	(8:7)(10:1)
The Trumpets 10:4 - 11:19	<b>3b</b>	<b>Rain, hail</b>	(11:6,19)
The Great Controversy 12:1 -17	<b>4</b>	<b>Stars of heaven (1/3) cast to the earth</b>	(12:4)
The Plagues 13:1 - 14:16	<b>5a</b>	<b>Fire come down from heaven</b>	(13:13)

## *Synonymic Parallels*

The Plagues 14:17 - 16:21	<b>5b</b>	<b>Great Hail</b>	(16:19)
The Laments 17:1 - 18:12	<b>6a</b>	<b>Another angel come down from heaven</b>	(18:1)
The Laments 18:13 - 19:21	<b>6b</b>	<b>Angel come down from heaven</b>	(20:1) At least the first verse of ch. 20 belongs in actuality to the previous section. <sup>2</sup>
The Restoration 20:1 - 21:15	<b>7a</b>	<b>New Jerusalem; fire from heaven</b>	"...coming down from God out of heaven." (21:2); fire from heaven (20:9)
The Restoration 21:16 - 22:21	<b>7b</b>	<b>(The city)</b>	(21:23, etc.)

## **Descent From Heaven**

Seven: Snow, Manna, city, hail, fire/lightning, angels, stars

6b In the section of the Laments an angel comes down from heaven (18:1,2). This angel (20:1) also comes down from heaven, and is the literary counter-part of the first.

## THE DAYS OF THE SEVENTH ANGEL

### Detention; Imprisonment; To Hold

Section Title	Section #	Parallel /Text	Explanation/footnote
The Churches 1:1 - 2:17	<b>1a</b>	<b>Into prison</b>	(2:10)
The Churches 2:18 - 3:22	<b>1b</b>	<b>Hold fast. . .</b>	(2:25; 3:11)
The Seals 4:1 - 6:6	<b>2a</b>	<b>Sealed book</b>	(5:1)
The Seals 6:6 - 8:5	<b>2b</b>	<b>Bondman (slave)</b>	(6:15) contrasted to free man. Also winds are "held" (7:1)
The Trumpets 8:6 - 10:3	<b>3a</b>	<b>Key opens pit; four angels bound at the great river Euphrates</b>	(9:1)(9:14)
The Trumpets 10:4 - 11:19	<b>3b</b>	<b>Power to shut heaven</b>	(11:6)
The Great Controversy 12:1 -17	<b>4</b>	<b>"Keep" commandments</b>	(12:17) τηρεω; meaning "to guard, or keep."
The Plagues 13:1 - 14:16	<b>5a</b>	<b>Captivity; bondslave</b>	(13:10)

## *Synonymic Parallels*

The Plagues 14:17 - 16:21	<b>5b</b>	<b>Keeping (watching) his garments</b>	(16:15)
The Laments 17:1 - 18:12	<b>6a</b>	<b>Prison (hold) of every foul spirit and prison (cage) of every despised bird</b>	(18:2)
The Laments 18:13 - 19:21	<b>6b</b>	<b>Bondslaves; beast is taken (captured)</b>	(18:13)(19:20) <i>πιαζω</i>
The Restoration 20:1 - 21:15	<b>7a</b>	<b>Satan bound. . . and loosed from his prison</b>	(20:2,7) <i>δεσμεω</i> , to bind
The Restoration 21:16 - 22:21	<b>7b</b>	<i>Don't seal; gates not shut</i>	(22:10)(21:25) Complete freedom; no detention.

### **Detention: Imprisonment**

2b Hades was also considered a prison. Cf. Vincent, p. 433

4 *τηρεω*, "guard or keep," is even a root for another name for a prison, *τηρησις*, (Acts 4:3; 5:18)

## THE DAYS OF THE SEVENTH ANGEL

### Dishonor, Shame; Discomfiture

Section Title	Section #	Parallel /Text	Explanation/footnote
The Churches 1:1 - 2:17	<b>1a</b>	All kindreds shall wail because of him	(1:7)
The Churches 2:18 - 3:22	<b>1b</b>	Blot out name; wretched and miserable and poor and blind and naked	(3:5)(3:17)
The Seals 4:1 - 6:6	<b>2a</b>	Wept because no one found worthy	(5:4)
The Seals 6:6 - 8:5	<b>2b</b>	Call for rocks and mountains to hide them from the face of God	(6:16)
The Trumpets 8:6 - 10:3	<b>3a</b>	Men shall seek death and death shall flee from them	(9:6)
The Trumpets 10:4 - 11:19	<b>3b</b>	Clothed in sackcloth; dead bodies left unburied	(11:3)(11:8,9)
The Great Controversy 12:1 -17	<b>4</b>	Devil thrown outside, loses place in heaven	(12:9) Also the moon is under feet of woman (12:1)
The Plagues 13:1 - 14:16	<b>5a</b>	Tormented in the presence of the holy angels and the lamb	(14:10)

## *Synonymic Parallels*

The Plagues 14:17 - 16:21	<b>5b</b>	<b>Outside the city; Walk naked and see shame</b>	(14:20)(16:15)
The Laments 17:1 - 18:12	<b>6a</b>	<b>Shall make her desolate and naked</b>	(17:16)
The Laments 18:13 - 19:21	<b>6b</b>	<b>Cried and cast dust on their heads</b>	(18:19)
The Restoration 20:1 - 21:15	<b>7a</b>	<b>Not found in book of life cast into lake of fire; heaven and earth flee from face</b>	(20:15)(20:11)
The Restoration 21:16 - 22:21	<b>7b</b>	<b>Outside are dogs and sorcerers etc.</b>	(22:15) See comments on 14:20. Outside was where all the unclean, wicked, etc. were.

### **Dishonor; Shame; Discomfiture**

4 According to Eastern custom, to be beneath the feet was a position of subservience, or worship. A conqueror put his foot on the neck or back of his enemies. They were represented on his footstool, where he put his feet. Even today, to lift the heel against someone indicates disfavor and repudiation.

## THE DAYS OF THE SEVENTH ANGEL

### Divine Manifestation; Theophany

Section Title	Section #	Parallel /Text	Explanation/footnote
The Churches 1:1 - 2:17	<b>1a</b>	<b>A Revelation</b>	(1:1) αποκληυσις; in the spirit (1:10); a mystery (1:20)
The Churches 2:18 - 3:22	<b>1b</b>	<b>Morning Star</b>	(2:28) See chapter on the morning star, i.e. Urim and Thummim. Also the key of David (3:7)
The Seals 4:1 - 6:6	<b>2a</b>	<b>Door opened in heaven, in spirit, Storm theophany</b>	(4:1,2,5)
The Seals 6:6 - 8:5	<b>2b</b>	<b>Storm theophany</b>	(8:5) lightnings, thunderings, voices
The Trumpets 8:6 - 10:3	<b>3a</b>	<b>the vision</b>	(9:17)
The Trumpets 10:4 - 11:19	<b>3b</b>	<b>A mystery, storm theophany</b>	(10:7)(11:19)
The Great Controversy 12:1 -17	<b>4</b>	<b>A great wonder</b>	(12:1) σημειον
The Plagues 13:1 - 14:16	<b>5a</b>	<b>Miracles, signs</b>	(13:14) σημειον

## *Synonymic Parallels*

The Plagues 14:17 - 16:21	<b>5b</b>	<b>Another wonder in heaven</b>	(15:1) (same as above)
The Laments 17:1 - 18:12	<b>6a</b>	<b>A mystery</b>	(17:7)
The Laments 18:13 - 19:21	<b>6b</b>	<b>The Spirit of Prophecy</b>	(19:10)
The Restoration 20:1 - 21:15	<b>7a</b>	<b>Voice from heaven</b>	(21:3) a <i>Bath Kol</i> . Several of these voice manifestations throughout the book)
The Restoration 21:16 - 22:21	<b>7b</b>	<b>A Prophecy</b>	(22:7,10,18)

## **Divine Manifestation; Theophany**

Several examples are given of direct revelations from God:

- (1) αποκηλυψις, a revelation
- (2) a vision
- (3) a sign (σημειον)
- (4) a voice (from heaven, etc.)
- (5) a prophecy
- (6) a mystery
- (7) a pillar of fire (*shekinah*)
- (8) a bright stone
- (9) a storm (lightning, thunder, etc.)

## THE DAYS OF THE SEVENTH ANGEL

### A Door or Opening (Having)

Section Title	Section #	Parallel /Text	Explanation/footnote
The Churches 1:1 - 2:17	<b>1a</b>	<b>Hell (Hades)</b>	(1:18) Keys. Footnote re: Hades as a prison house. a revelation (1:1)
The Churches 2:18 - 3:22	<b>1b</b>	<b>A open door</b>	(3:8)
The Seals 4:1 - 6:6	<b>2a</b>	<b>Door opened in heaven</b>	(4:1)
The Seals 6:6 - 8:5	<b>2b</b>	<b>Dens (caves); Hades</b>	(6:15)(6:8)
The Trumpets 8:6 - 10:3	<b>3a</b>	<b>Key of bottomless pit</b>	(9:1,2)
The Trumpets 10:4 - 11:19	<b>3b</b>	<b>Mouth</b>	(11:5) + other passages; Also heaven can be opened and shut (11:6; 19:11 etc.)
The Great Controversy 12:1 -17	<b>4</b>	<b>Earth opened her mouth</b>	(12:16)
The Plagues 13:1 - 14:16	<b>5a</b>	<b>Mouth</b>	(13:5,6)

## *Synonymic Parallels*

The Plagues 14:17 - 16:21	<b>5b</b>	<b>Temple opened; Babylon</b>	(15:5)(16:19) Babylon literally means "Gate of god."
The Laments 17:1 - 18:12	<b>6a</b>	<b>Babylon</b>	(17:5)
The Laments 18:13 - 19:21	<b>6b</b>	<b>Babylon</b>	(18:21)
The Restoration 20:1 - 21:15	<b>7a</b>	<b>Gates</b>	(21:12,13)
The Restoration 21:16 - 22:21	<b>7b</b>	<b>Gates</b>	(21:21,25)

### **A Door or Opening**

- (1) Hades
- (2) A mouth
- (3) The temple
- (4) City (gate)
- (5) Heaven
- (6) Earth (chapter 12, mouth of...)
- (7) Bottomless pit, the underworld; (Tomb? [ch. 11?])

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1a Cf. Vincent's Word Studies, p. 433. Also note Matthew 16 where the "gates of hell" cannot withstand the resurrected Lord.

# THE DAYS OF THE SEVENTH ANGEL

## Drink; Beverage

Section Title	Section #	Parallel /Text	Explanation/footnote
The Churches 1:1 - 2:17	<b>1a</b>	<b>Waters</b>	(1:15)
The Churches 2:18 - 3:22	<b>1b</b>	<b>Water</b>	(3:16) cold, hot, lukewarm
The Seals 4:1 - 6:6	<b>2a</b>	<b>Wine</b>	(6:5)
The Seals 6:6 - 8:5	<b>2b</b>	<b>Living fountains of waters</b>	(7:17)
The Trumpets 8:6 - 10:3	<b>3a</b>	<b>Water (poisonous)</b>	(8:11) blood, wormwood.
The Trumpets 10:4 - 11:19	<b>3b</b>	<b>Water</b>	(11:6)
The Great Controversy 12:1 -17	<b>4</b>	<b>Water</b>	(12:15)
The Plagues 13:1 - 14:16	<b>5a</b>	<b>Water, wine</b>	(14:7)(14:8)

## *Synonymic Parallels*

The Plagues 14:17 - 16:21	<b>5b</b>	<b>Blood to drink</b>	(16:6)
The Laments 17:1 - 18:12	<b>6a</b>	<b>Made drunk with wine; blood</b>	(17:2,6)(18:3)
The Laments 18:13 - 19:21	<b>6b</b>	<b>Wine</b>	(18:13)
The Restoration 20:1 - 21:15	<b>7a</b>	<b>Water</b>	fountain of the water of life (21:6)
The Restoration 21:16 - 22:21	<b>7b</b>	<b>Water of life</b>	(22:1,17)

## **Drink; Beverage**

3a The Greek word *apsinthos* (literally) means "undrinkable." Zondervan Pictorial Encyclopedia of the Bible, Merrill C. Tenney, Gen. Ed.; Zondervan Publishing House: Grand Rapids, Mich., Vol. 5, 1975-76, p. 969.

## THE DAYS OF THE SEVENTH ANGEL

### Duality; Having Two Corresponding Parts

Section Title	Section #	Parallel /Text	Explanation/footnote
The Churches 1:1 - 2:17	<b>1a</b>	Two-edged sword	(1:16)
The Churches 2:18 - 3:22	<b>1b</b>	Sardis	( 3:1 ff) plural noun, <i>σαρδεις</i> , meaning lit. "two sards." <sup>1</sup> Upper and lower town.
The Seals 4:1 - 6:6	<b>2a</b>	Pair of balances	(6:5) lit. <i>ζυγον</i> , <u>yoke</u> , or balance.
The Seals 6:6 - 8:5	<b>2b</b>	(Horse with two riders)	(6:8) whose "name was Death and Hell followed <u>with</u> him."
The Trumpets 8:6 - 10:3	<b>3a</b>	Left and Right Foot	(10:2)
The Trumpets 10:4 - 11:19	<b>3b</b>	Two witnesses; lampstands; olive trees	(11:3,4)
The Great Controversy 12:1 -17	<b>4</b>	Two wings (of an eagle)	(12:14)
The Plagues 13:1 - 14:16	<b>5a</b>	Two lamb-like horns	(13:11)

## *Synonymic Parallels*

The Plagues 14:17 - 16:21	<b>5b</b>	<b>(Double Song)</b>	(15:3) Song of Moses and the Song of the Lamb <sup>2</sup>
The Laments 17:1 - 18:12	<b>6a</b>	<b>Twice-double punishment</b>	(18:6) "Double unto her double"; actually; fourfold
The Laments 18:13 - 19:21	<b>6b</b>	<b>Bridegroom &amp; Bride</b>	(18:23) Also (19:7) Marriage couple; Also beast and false prophet: "these two", this <i>duo</i> , οἱ δυο (19:20)
The Restoration 20:1 - 21:15	<b>7a</b>	<b>Bride and husband</b>	(21:2) New Jerusalem; the wife of the Lamb; adorned as a bride.
The Restoration 21:16 - 22:21	<b>7b</b>	<b>Double-trunked tree</b>	(22:2) tree on both sides of the river

## **Duality**

1b See Ramsay, *The Seven Churches*.

5b Cf. "Song of Moses" in the Seven Plagues (Vol. 5) section.

## THE DAYS OF THE SEVENTH ANGEL

### Dwelling Place; Home; Habitat

Section Title	Section #	Parallel /Text	Explanation/footnote
The Churches 1:1 - 2:17	<b>1a</b>	Cities of Asia	Ephesus, Smyrna, Pergamos
The Churches 2:18 - 3:22	<b>1b</b>	Cities of Asia; them that dwell on the earth	Thyatira, Sardis, Philadelphia, Laodicea; the earth (3:10)
The Seals 4:1 - 6:6	<b>2a</b>	Men and creatures in heaven, earth, the sea, and under the earth	(5:3,13)
The Seals 6:6 - 8:5	<b>2b</b>	The earth	(6:10) cf. also 7:15 where God's tents with his people.
The Trumpets 8:6 - 10:3	<b>3a</b>	Creatures that live in the sea, etc.	(8:9)
The Trumpets 10:4 - 11:19	<b>3b</b>	The things in the heaven, the earth, and the sea; cities	(10:7)(11:2,8 etc.)
The Great Controversy 12:1 -17	<b>4</b>	The earth and sea dwellers; the inhabitants of the heavens	(12:12) Also the woman has a "place" in the wilderness (12:6,14)
The Plagues 13:1 - 14:16	<b>5a</b>	Them that dwell in heaven; those dwelling on the earth	(13:6)(13:8 plus several other instances)

## *Synonymic Parallels*

The Plagues 14:17 - 16:21	<b>5b</b>	<b>City; the sea</b>	(14:20)(16:3)
The Laments 17:1 - 18:12	<b>6a</b>	<b>Earth; Babylon a dwelling place of demons</b>	(17:8)(18:2)
The Laments 18:13 - 19:21	<b>6b</b>	<b>Babylon the great city</b>	(18:18,21) Becomes an uninhabited place (18:22,23)
The Restoration 20:1 - 21:15	<b>7a</b>	<b>City, camp of saints; New earth is where God dwells</b>	(21:1-3)
The Restoration 21:16 - 22:21	<b>7b</b>	<b>City is the central dwelling of the nations, etc.</b>	(entire section) no temple, because God already dwells there. Temple is how God dwelt among his people previously (Ex 25:8)

### **Dwelling Place; Habitat**

At least seven appear here: City, the earth, the sea, heaven, a temple (tent), camp, Under the earth (?; *hades*, the pit?) ( a "place").

# THE DAYS OF THE SEVENTH ANGEL

## Earth: the Planet

Section Title	Section #	Parallel /Text	Explanation/footnote
The Churches 1:1 - 2:17	<b>1a</b>	Kindreds of the earth	(1:7)
The Churches 2:18 - 3:22	<b>1b</b>	Them that dwell on the earth; whole world	(3:10,10) γη, οικουμενος
The Seals 4:1 - 6:6	<b>2a</b>	On the earth	(5:3)
The Seals 6:6 - 8:5	<b>2b</b>	Four corners of the earth	(7:1)
The Trumpets 8:6 - 10:3	<b>3a</b>	Woe to the inhabitants of the earth	(8:13)
The Trumpets 10:4 - 11:19	<b>3b</b>	They that dwell on the earth	(11:10)
The Great Controversy 12:1 -17	<b>4</b>	The earth	(12:12)
The Plagues 13:1 - 14:16	<b>5a</b>	Them that dwell on the earth	(14:6)

## *Synonymic Parallels*

The Plagues 14:17 - 16:21	<b>5b</b>	<b>Kings of the earth</b>	(16:14)
The Laments 17:1 - 18:12	<b>6a</b>	<b>Kings of the earth</b>	(17:2)
The Laments 18:13 - 19:21	<b>6b</b>	<b>Great men of the earth; those slain on the earth</b>	(18:23,24)
The Restoration 20:1 - 21:15	<b>7a</b>	<b>Four quarters of the earth; new earth</b>	(20:8; 21:1)
The Restoration 21:16 - 22:21	<b>7b</b>	<b>Kings of the earth</b>	(21:24)

# THE DAYS OF THE SEVENTH ANGEL

## Earth's Inhabitants

Section Title	Section #	Parallel /Text	Explanation/footnote
The Churches 1:1 - 2:17	<b>1a</b>	<b>Kindreds of the earth</b>	(1:7)
The Churches 2:18 - 3:22	<b>1b</b>	<b>To try them that dwell on the earth; the whole world</b>	(3:10) οικουμενος; whole inhabited earth; (3:10)
The Seals 4:1 - 6:6	<b>2a</b>	<b>"nor on the earth"</b>	(5:3,13) no man on earth found worthy
The Seals 6:6 - 8:5	<b>2b</b>	<b>Avenge blood on them that dwell on the earth</b>	(6:10)
The Trumpets 8:6 - 10:3	<b>3a</b>	<b>Woe. . . to the ones dwelling on the earth</b>	(8:13)
The Trumpets 10:4 - 11:19	<b>3b</b>	<b>Ones dwelling on the earth; two prophets tormented ones dwelling on ...</b>	(11:10)
The Great Controversy 12:1 -17	<b>4</b>	<b>Inhabiters of the earth</b>	(12:12) whole world (12:9)
The Plagues 13:1 - 14:16	<b>5a</b>	<b>Them that dwell on the earth</b>	(13:8,12,14,14)

## *Synonymic Parallels*

The Plagues 14:17 - 16:21	<b>5b</b>	<b>To gather the whole world</b>	(16:14) οικουμενος
The Laments 17:1 - 18:12	<b>6a</b>	<b>Inhabitants of the earth; they that dwell on earth shall wonder . . .</b>	(17:2) (17:8)
The Laments 18:13 - 19:21	<b>6b</b>	<b>Nations; flesh; kings of the earth; all men</b>	(19:15; 18-20)
The Restoration 20:1 - 21:15	<b>7a</b>	<b>Nations at four corners of the earth; God will become an earth dweller</b>	(20:8)(21:3)
The Restoration 21:16 - 22:21	<b>7b</b>	<b>Kings of the earth</b>	(21:24) <i>New earth and its inhabitants described</i>

# THE DAYS OF THE SEVENTH ANGEL

## Eastern Orientation

Section Title	Section #	Parallel /Text	Explanation/footnote
The Churches 1:1 - 2:17	<b>1a</b>	paradise	Paradise was considered a term synonymous with "Eden," the garden of God. <sup>1</sup>
The Churches 2:18 - 3:22	<b>1b</b>	The morning star	(see chapter in book 1)
The Seals 4:1 - 6:6	<b>2a</b>	The lion of the tribe of Judah (5:5)	The standard of the tribe of Judah positioned to the east of the wilderness sanctuary. <sup>2</sup>
The Seals 6:6 - 8:5	<b>2b</b>	The sun-rising	the angel rises in the east with the seal of the living God (7:2) (ανατολη)
The Trumpets 8:6 - 10:3	<b>3a</b>	the Euphrates	The Euphrates: called "the River of the East" (9:14); the altar (?).
The Trumpets 10:4 - 11:19	<b>3b</b>	Court of the Gentiles	Positioned on the east side of the sanctuary. <sup>3</sup> (11:1,2)
The Great Controversy 12:1 -17	<b>4</b>	a Dragon	
The Plagues 13:1 - 14:16	<b>5a</b>	Babylon	(14:8) City of the East.
The Plagues 14:17 - 16:21	<b>5b</b>	kings from the East (sun-rising)	(ανατολη) (16:16)
The Laments 17:1 - 18:12	<b>6a</b>	Babylon	

## *Synonymic Parallels*

The Laments 18:13 - 19:21	<b>6b</b>	<b>Babylon</b>	
The Restoration 20:1 - 21:15	<b>7a</b>	<b>Gates on the East (sun-rising)</b>	(21:13)
The Restoration 21:16 - 22:21	<b>7b</b>	<b>The morning star</b>	(22:16)

### **Eastern Orientation**

1a Gen. 2:8; "And the Lord god planted a garden *eastward* in Eden . . . "

1b The "morning star," Venus, rises in the east and is usually the first visible astral body (excepting the moon, of course) for about six months. Then for another six months it becomes the evening star, prominent in the heavens to the west.

2a See L. Hardinge, With Jesus in His Sanctuary, p. 18. Also check J. Ford, Revelation; Anchor Bible Commentary.

3 Locusts could be meant: During the Exodus they were brought on by an east wind.

3a Models of the Herodian temple show the outer court surrounding but positioned in majority to the east.

4 Ancient mythology, and contemporary common knowledge as well, associate dragons with the east. In folklore, dragons "breathe fire," are very fierce, have scales, and anciently some are pictured with several heads. Eastern folklore, especially the Chinese culture, give us numerous traditions, celebrations, and festivals regarding dragons.

4a The "wilderness," from a Palestinian viewpoint was usually considered "East" also.

# THE DAYS OF THE SEVENTH ANGEL

## Eating; Swallowing

Section Title	Section #	Parallel /Text	Explanation/footnote
The Churches 1:1 - 2:17	<b>1a</b>	<b>Eat of the tree of life; eat food sacrificed to idols; eat of hidden manna</b>	(2:7)(2:14)(2:17)
The Churches 2:18 - 3:22	<b>1b</b>	<b>Eat food sacrificed to idols; sup with him</b>	(2:20)(3:20)
The Seals 4:1 - 6:6	<b>2a</b>	<b>(Famine conditions) (Restricted eating)</b>	(6:6) "three measures of barley for a denarius. . ."
The Seals 6:6 - 8:5	<b>2b</b>	<b>Lamb shall feed them</b>	(7:17)
The Trumpets 8:6 - 10:3	<b>3a</b>	<b>Locusts directed to not destroy (eat) grass of the earth</b>	(9:4)
The Trumpets 10:4 - 11:19	<b>3b</b>	<b>Eat the book</b>	(10:9,10)
The Great Controversy 12:1 -17	<b>4</b>	<b>Devour; feed her; nourished</b>	(12:4)(12:6,14)
The Plagues 13:1 - 14:16	<b>5a</b>	<b>(Harvest is ready; to eat)</b>	(14:15) Also swallowing in the form of drinking (14:8,10) ; possibly in εξηρανω, dried up; harvest ready

## Synonymic Parallels

The Plagues 14:17 - 16:21	<b>5b</b>	<i>Grapes ripe; Euphrates dried up</i>	(14:18,19) Euphrates dried up; same word as above; εξηρανω; (16:12)
The Laments 17:1 - 18:12	<b>6a</b>	<b>Eat her flesh</b>	(17:16)
The Laments 18:13 - 19:21	<b>6b</b>	<b>Marriage supper; supper of God; eat flesh of kings. . .</b>	(19:6)(19:17,18,21)
The Restoration 20:1 - 21:15	<b>7a</b>	<b>Fire from heaven devours wicked</b>	(20:9) κατεφαγον from εσθω; to eat up
The Restoration 21:16 - 22:21	<b>7b</b>	<b>Tree of life; fruit; servants shall serve him</b>	(22:2)(22:3) λατρευω; can mean either to serve like servants at a feast; or can mean "worship"

## Eating, Swallowing

7a Rev. 20:9; T.H. Jemison notes the literal force of κατεφαγον as "ate down." Christian Beliefs, p. 378.

## THE DAYS OF THE SEVENTH ANGEL

### Eternal; Permanent

Section Title	Section #	Parallel /Text	Explanation/footnote
The Churches 1:1 - 2:17	<b>1a</b>	<b>Glory and dominion forever and ever; alive forevermore</b>	(1:6, 18) Also the expression "Which is, and which was, and which is to come." (1:8)
The Churches 2:18 - 3:22	<b>1b</b>	<b>A pillar, go out no more</b>	(3:12)
The Seals 4:1 - 6:6	<b>2a</b>	<b>Who liveth forever and ever; forever and ever, was and is and is to come</b>	(4:9,10)(5:13,14)(4:8) Also rest not day and night (4:8)
The Seals 6:6 - 8:5	<b>2b</b>	<b>Unto our God forever and ever</b>	(7:12)
The Trumpets 8:6 - 10:3	<b>3a</b>	<i>Rainbow over head</i>	(10:1) eternal covenant?
The Trumpets 10:4 - 11:19	<b>3b</b>	<b>Sware by Him that liveth forever; shall reign forever and ever</b>	(10:6)(11:15)
The Great Controversy 12:1 -17	<b>4</b>	<b>Day and Night</b>	(12:10)
The Plagues 13:1 - 14:16	<b>5a</b>	<b>Everlasting gospel; smoke ascending up forever and ever</b>	(14:7)(14:11) Also day and night.

## *Synonymic Parallels*

The Plagues 14:17 - 16:21	<b>5b</b>	<b>Who liveth forever and ever; which wast, and art, and art to come</b>	(15:7)(16:5)
The Laments 17:1 - 18:12	<b>6a</b>	<i>Perdition</i>	eternal destruction, utter ruin (17:8)
The Laments 18:13 - 19:21	<b>6b</b>	<b>Smoke rose up forever and ever</b>	(19:3)
The Restoration 20:1 - 21:15	<b>7a</b>	<b>Day and night forever and ever</b>	(20:10)
The Restoration 21:16 - 22:21	<b>7b</b>	<b>They shall reign forever and ever</b>	(22:5)

### **Eternal; Permanent**

1b As the "Amen," (completeness, endings) and the "Firstborn of Creation" (firsts, beginnings), Jesus is effectively described as eternal, the first and the last.

7b The number 12 is the number of permanence and eternal completion. Twelve figures so strongly in the final chapters to emphasize this.

## THE DAYS OF THE SEVENTH ANGEL

### Eyesight; Optical Recognition

Section Title	Section #	Parallel /Text	Explanation/footnote
The Churches 1:1 - 2:17	<b>1a</b>	Every eye shall see him	(1:7)
The Churches 2:18 - 3:22	<b>1b</b>	Eyesalve, that thou mayest see	(3:18)
The Seals 4:1 - 6:6	<b>2a</b>	Open book and look thereon	(5:3,4) Also several "I looked, and behold" expressions in all of the breakings of the seals. <sup>1</sup>
The Seals 6:6 - 8:5	<b>2b</b>	Hide us from the face of him that sitteth on the throne	(6:16) See 1:7.
The Trumpets 8:6 - 10:3	<b>3a</b>	Horses in the vision	(9:17) εν τη ορασει
The Trumpets 10:4 - 11:19	<b>3b</b>	Their enemies beheld them	(11:12)
The Great Controversy 12:1 -17	<b>4</b>	When the dragon saw	(12:13) Also a sign "appears" in the heavens. 12:1.
The Plagues 13:1 - 14:16	<b>5a</b>	In the sight of men	(13:13)

## *Synonymic Parallels*

The Plagues 14:17 - 16:21	<b>5b</b>	<b>Naked, and they see his shame</b>	(16:15)
The Laments 17:1 - 18:12	<b>6a</b>	<b>When they behold the beast</b>	(17:8) βλέπω; Also (18:9) When they shall see the smoke of her burning.
The Laments 18:13 - 19:21	<b>6b</b>	<b>Cried when they saw the smoke of her burning</b>	(18:18)
The Restoration 20:1 - 21:15	<b>7a</b>	<b>I will shew thee the bride, the wife of the Lamb</b>	(21:9,10) To point out; show so he can see. δεικνύμι as in 17:7.
The Restoration 21:16 - 22:21	<b>7b</b>	<b>They shall see his face</b>	(22:4)

## **Eyesight; Optical Recognition**

- This parallel grouping does not really include the expressions of John, the writer of the vision, such as; "I saw." Noticed instead are references to subjects in the vision who are able to discern optically actions or situations around them. These parallels therefore are reserved to the "third person," such as in chapter 11:2 where it is specifically noted that "their enemies beheld them," that is, saw them ascend with their own eyes.

## THE DAYS OF THE SEVENTH ANGEL

### Face; Forehead

Section Title	Section #	Parallel /Text	Explanation/footnote
The Churches 1:1 - 2:17	<b>1a</b>	Countenance as the sun	(1:16)
The Churches 2:18 - 3:22	<b>1b</b>	Name written on overcomer's face (inferred)	(3:12) See Rev.22:4; 14:1. Also EGW- <u>Early Writings</u> .
The Seals 4:1 - 6:6	<b>2a</b>	Face as a man	(4:7)
The Seals 6:6 - 8:5	<b>2b</b>	Hide from face; seal on forehead; before throne on their faces	(6:16)7:3)(7:11)
The Trumpets 8:6 - 10:3	<b>3a</b>	Faces were as the faces of men; face as the sun	(9:7)(10:1)
The Trumpets 10:4 - 11:19	<b>3b</b>	Fell upon their faces	(11:16)
The Great Controversy 12:1 -17	<b>4</b>	Face of the serpent	(12:14)
The Plagues 13:1 - 14:16	<b>5a</b>	Forehead	(13:16; 14:1; 14:9)

## *Synonymic Parallels*

The Plagues 14:17 - 16:21	<b>5b</b>	<i>Mark of beast</i>	(15:2)(16:2)
The Laments 17:1 - 18:12	<b>6a</b>	<b>Forehead</b>	(17:5)
The Laments 18:13 - 19:21	<b>6b</b>	<i>Eyes were as a flame of fire</i>	(19:12)
The Restoration 20:1 - 21:15	<b>7a</b>	<b>From whose face the earth fled; foreheads</b>	(20:11)(20:4)
The Restoration 21:16 - 22:21	<b>7b</b>	<b>They shall see his face and his name shall be written upon their foreheads</b>	(22:4)

### **Face; Forehead**

1b Refer to Early Writings, the first vision of Ellen White, pp. 15-19. "On their foreheads was written, God, New Jerusalem, and a glorious star containing Jesus' new name."

## THE DAYS OF THE SEVENTH ANGEL

### Falling; Descending

Section Title	Section #	Parallel /Text	Explanation/footnote
The Churches 1:1 - 2:17	<b>1a</b>	<b>Fell at His feet; Whence thou art fallen</b>	(1:17)(2:5)
The Churches 2:18 - 3:22	<b>1b</b>	<b>City which comes down from heaven</b>	(3:12)
The Seals 4:1 - 6:6	<b>2a</b>	<b>Fall down before him; Fell down before the Lamb</b>	(4:10)(5:8,14)
The Seals 6:6 - 8:5	<b>2b</b>	<b>Stars fell; rocks. . . fall; fell to worship; neither sun fall on them....</b>	(6:13)(6:16)(7:11)(7:16)
The Trumpets 8:6 - 10:3	<b>3a</b>	<b>Fell a great star; an angel come down from heaven</b>	(8:10; 9:1) (10:1)
The Trumpets 10:4 - 11:19	<b>3b</b>	<b>Tenth part of city fell; fell upon their faces</b>	(11:13)(11:16)
The Great Controversy 12:1 -17	<b>4</b>	<b>Devil is come down</b>	(12:12)
The Plagues 13:1 - 14:16	<b>5a</b>	<b>Fire come down from heaven; Babylon is fallen</b>	(13:13)(14:8)

## *Synonymic Parallels*

The Plagues 14:17 - 16:21	<b>5b</b>	<b>Cities of the nations fell</b>	(16:19)
The Laments 17:1 - 18:12	<b>6a</b>	<b>Five are fallen, Babylon is fallen, an angel come down from heaven</b>	(17:10)(18:2)(18:1)
The Laments 18:13 - 19:21	<b>6b</b>	<b>Thrown down with violence; fell and worshipped</b>	(18:21)(19:4,10)
The Restoration 20:1 - 21:15	<b>7a</b>	<b>Fire came down from heaven; New Jerusalem coming down from heaven</b>	(20:9)(21:2)
The Restoration 21:16 - 22:21	<b>7b</b>	<b>Fell down to worship</b>	(22:8)

# THE DAYS OF THE SEVENTH ANGEL

## Fear; Worship

Section Title	Section #	Parallel /Text	Explanation/footnote
The Churches 1:1 - 2:17	<b>1a</b>	<b>Fear not, I am the first; fear none of those things</b>	(1:17)(2:10)
The Churches 2:18 - 3:22	<b>1b</b>	<i>Shall go out no more (flee); worship before thy feet</i>	(3:12)(3:9)
The Seals 4:1 - 6:6	<b>2a</b>	<b>Worship</b>	(4:10-5:14)
The Seals 6:6 - 8:5	<b>2b</b>	<b>Wicked hide themselves; "Who shall be able to stand;" worship</b>	(6:15-17)(7:11)
The Trumpets 8:6 - 10:3	<b>3a</b>	<b>Death flees from them; worship (of idols)</b>	(9:6)(9:20)
The Trumpets 10:4 - 11:19	<b>3b</b>	<b>Fear falls on them which saw them; remnant affrighted; worship; fear</b>	(11:11,13,16,18)
The Great Controversy 12:1 -17	<b>4</b>	<b>Woman fled</b>	(12:6,14)
The Plagues 13:1 - 14:16	<b>5a</b>	<b>Fear God and give glory</b>	(14:6)

## Synonymic Parallels

The Plagues 14:17 - 16:21	<b>5b</b>	<b>Who shall not fear thee. .</b> .	(15:4)
The Laments 17:1 - 18:12	<b>6a</b>	<b>For fear of her torment</b>	(18:10)
The Laments 18:13 - 19:21	<b>6b</b>	<b>Fear of torment; ye that fear Him</b>	(18:15)(19:5)
The Restoration 20:1 - 21:15	<b>7a</b>	<b>The fearful</b>	(21:8)
The Restoration 21:16 - 22:21	<b>7b</b>	<b>Worship</b>	(22:8,9) Also the city is so secure the gates are left open. (21:25)--a place where there is no fear, even at night; for there is no night there)

## Fear; Worship

- The ideas of fear and worship are very closely related, especially in the Revelation. In 14:6,7 are found the parallel thoughts, *Fear* (God), *give glory*, and *worship*.

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4 "Worship," distinctly stated, is missing. However it could be found in the heavenly voices and song in 12:10. However, one can almost picture the woman of the vision, cowering in awe and fear at the "face" of the terrible dragon as he stands before her. The vision itself is a great sign, or marvel demanding respect and worship.

## THE DAYS OF THE SEVENTH ANGEL

### Fierceness; Wrath; Anger

Section Title	Section #	Parallel /Text	Explanation/footnote
The Churches 1:1 - 2:17	<b>1a</b>	Eyes as a flame of fire	(1:14)
The Churches 2:18 - 3:22	<b>1b</b>	Eyes as a flame of fire	(2:18)
The Seals 4:1 - 6:6	<b>2a</b>	Lion, Lion of tribe of Judah	(4:7)(5:5)
The Seals 6:6 - 8:5	<b>2b</b>	Great day of his wrath	(6:17) οργη
The Trumpets 8:6 - 10:3	<b>3a</b>	Lion	(9:8)(9:17)(10:3) Teeth like, heads like, roar like. Also murders (9:21)
The Trumpets 10:4 - 11:19	<b>3b</b>	Nations angry, thy wrath has come	(11:18) οργη
The Great Controversy 12:1 -17	<b>4</b>	Dragon wroth with the woman	(12:17) οργη
The Plagues 13:1 - 14:16	<b>5a</b>	Wine of wrath of fornication: wine of God's wrath	(14:10) οργη; God's wrath; θυμος

## *Synonymic Parallels*

The Plagues 14:17 - 16:21	<b>5b</b>	<b>Wrath, fierceness of wrath</b>	(15:1,7; 16:1)(16:19) all θυμος
The Laments 17:1 - 18:12	<b>6a</b>	<b>Wine of wrath</b>	(18:3) θυμος
The Laments 18:13 - 19:21	<b>6b</b>	<b>Fierceness and wrath of Almighty God</b>	(19:15) θυμος and οργη
The Restoration 20:1 - 21:15	<b>7a</b>	<b>Murderers</b>	the fierce and wrathful (21:8) φονευς
The Restoration 21:16 - 22:21	<b>7b</b>	<b>Murderers</b>	(22:15)

### **Fierceness; Wrath**

- In each section are found strong and powerful emotions; wrath--- is one of these.

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5a      θυμος and οργη seem to be used interchangeably.

## THE DAYS OF THE SEVENTH ANGEL

### Fire; Burning with Fire

Section Title	Section #	Parallel /Text	Explanation/footnote
The Churches 1:1 - 2:17	<b>1a</b>	Lampstands; eyes like a flame of fire	(1:12)(1:14)
The Churches 2:18 - 3:22	<b>1b</b>	Flame of fire; gold tried in fire	(2:18) (3:18)
The Seals 4:1 - 6:6	<b>2a</b>	Seven lamps of fire	(4:5)
The Seals 6:6 - 8:5	<b>2b</b>	Censer with fire of the altar	(8:5)
The Trumpets 8:6 - 10:3	<b>3a</b>	Hail and fire; mountain burning; fire and smoke ...	(8:7,8) (9:17,18) Also pillars of fire (10:1)
The Trumpets 10:4 - 11:19	<b>3b</b>	Fire from mouths	(11:5) Also candlesticks; i.e. lampstands (11:4)
The Great Controversy 12:1 -17	<b>4</b>	Fiery Dragon	(12:3) πυρρος; red <sup>1</sup>
The Plagues 13:1 - 14:16	<b>5a</b>	Fire from heaven; fire and brimstone	(13:13)(14:10)

## *Synonymic Parallels*

The Plagues 14:17 - 16:21	<b>5b</b>	<b>Fire of altar; sea of glass mingled with; men scorched with...</b>	(14:18)(15:2)(16:8)
The Laments 17:1 - 18:12	<b>6a</b>	<b>Babylonian woman burned with fire</b>	(17:16)(18:8)
The Laments 18:13 - 19:21	<b>6b</b>	<b>Babylon burned with; eyes like flame of; lake of fire</b>	(18:17) (19:12)(19:20)
The Restoration 20:1 - 21:15	<b>7a</b>	<b>Fire from heaven; Lake of fire</b>	(20:9)(20:10,14,15; 21:8)
The Restoration 21:16 - 22:21	<b>7b</b>	<i>Lamp</i>	(21:23; 22:5)

### **Fire; Burning with Fire**

4 The dragon is literally a "fiery" dragon. The translation of "red" is a secondary meaning.

# THE DAYS OF THE SEVENTH ANGEL

## First; Primary Position

Section Title	Section #	Parallel /Text	Explanation/footnote
The Churches 1:1 - 2:17	<b>1a</b>	<b>First and Last: Left first love; first works</b>	(1:17; 2:8)(2:4; 2:5)
The Churches 2:18 - 3:22	<b>1b</b>	<b>Firstborn of creation</b>	(3:14) Also first voice (4:1)
The Seals 4:1 - 6:6	<b>2a</b>	<b>First beast</b>	(4:7)
The Seals 6:6 - 8:5	<b>2b</b>	<b>Chief captains</b>	(6:15) χιλιαρχοι; lit. "first of a thousand."
The Trumpets 8:6 - 10:3	<b>3a</b>	<b>First (angel) sounds</b>	(8:7)
The Trumpets 10:4 - 11:19	<b>3b</b>	<b>Who is and was</b>	"which art, and wast, and art to come" (11:17) significance <sup>1</sup> of present participle ων= first, before all
The Great Controversy 12:1 -17	<b>4</b>	<b>That old (first) serpent</b>	arch (12:9) meaning "first, original."
The Plagues 13:1 - 14:16	<b>5a</b>	<b>First Beast</b>	(13:12,12) Also firstfruits, απαρχη

## *Synonymic Parallels*

The Plagues 14:17 - 16:21	<b>5b</b>	<b>First angel went . . .</b>	(16:2)
The Laments 17:1 - 18:12	<b>6a</b>	<b>The beast that was</b>	(17:8) ων, (See section 4 above); Foundation of the world (17:8)
The Laments 18:13 - 19:21	<b>6b</b>	<b>Chief captains</b>	(19:18)
The Restoration 20:1 - 21:15	<b>7a</b>	<b>First resurrection; first heaven and earth; former things</b>	(20:5,6)(21:3) former things "protos" first things passed away (21:4).
The Restoration 21:16 - 22:21	<b>7b</b>	<b>The first; first and last</b>	(21:19)(22:13,13)

### **First**

- First here is usually ordinal, first in order.
- Note: Seven "Firsts" in Divine Names: Alpha, The First, Firstborn from dead, Firstborn of creation, The Morning Star, The One who was, The Beginning.

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1 To note God's eternal aspect is to also assert his "first-cause" nature. He always was, always is, and always will be

## THE DAYS OF THE SEVENTH ANGEL

### Flat, Broad Surface

Section Title	Section #	Parallel /Text	Explanation/footnote
The Churches 1:1 - 2:17	<b>1a</b>	<b>Lamp/stands; candlesticks<sup>1</sup></b>	(1:12 ff) <i>λυχνια</i> ; A stand or lamp, contract form; perhaps a table; Also perhaps found in the ref. to Thyatira (1:11) (see following)
The Churches 2:18 - 3:22	<b>1b</b>	<b>Thyatira</b>	(2:18) A city on a plain, with no natural acropolis. See Ramsay. <sup>2</sup>
The Seals 4:1 - 6:6	<b>2a</b>	<b>Sea of glass</b>	(4:7)
The Seals 6:6 - 8:5	<b>2b</b>	<b>Sea (tranquil)</b>	(7:1) a sea unruffled by winds, which are presently held.
The Trumpets 8:6 - 10:3	<b>3a</b>	<b><i>The great river Euphrates</i></b>	(9:14) Foot on the sea? (10:2)
The Trumpets 10:4 - 11:19	<b>3b</b>	<b>Street</b>	(11:8) street, agora, or central marketplace. Court (11:2)
The Great Controversy 12:1 -17	<b>4</b>	<b>Wilderness</b>	(12:6,14) <i>ερημος</i> often used to refer to desert or wasteland, as well as rugged, mountainous terrain. <sup>3</sup>
The Plagues 13:1 - 14:16	<b>5a</b>	<b>Sand of the sea</b>	(13:1) Beach.
The Plagues 14:17 - 16:21	<b>5b</b>	<b>Sea of glass</b>	(15:2)

## Synonymic Parallels

The Laments 17:1 - 18:12	<b>6a</b>	<b>Babylon on much water</b>	(17:1,3,15) Historical Babylon, plain of Shinar; later on plain of the great rivers of the Tigris and Euphrates. <sup>4</sup>
The Laments 18:13 - 19:21	<b>6b</b>	<b>Babylon; Lake of fire</b>	(18:21, etc.)(19:20) λιμνη
The Restoration 20:1 - 21:15	<b>7a</b>	<b>Breadth of the earth</b>	(20:9) πλατος, (plate); Also, lake (20:10 ff.)
The Restoration 21:16 - 22:21	<b>7b</b>	<b>Street of the city</b>	(21:21) πλατεια

## Flat, Broad Surface

1 A readily apparent answer to this parallel in this section is wanting. It is my belief that a representation of this idea is to be found in this sub-section, however.

2 Thus was Thyatira situated.

3 The sea is distinctly mentioned

4 The plains of Babylon were so flat that Jewish writers sarcastically scoff at the attempts of Babel to build their own mountains.

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When these parallels are properly identified we can be assured that there are at least seven intended flat and broad surfaces. Perhaps:

- (1) Sea
- (2) Lake
- (3) Sea of Glass
- (4) Streets, *agoras*
- (5) Breadth of the earth (the plains of the earth, ch. 20)
- (6) Babylon (and its plain, Shinar, etc.)
- (7) Sand of the Sea; Desert (?)

## THE DAYS OF THE SEVENTH ANGEL

### Follow; Behind; After

Section Title	Section #	Parallel /Text	Explanation/footnote
The Churches 1:1 - 2:17	<b>1a</b>	After these things	(1:19)
The Churches 2:18 - 3:22	<b>1b</b>	After this	(4:1)
The Seals 4:1 - 6:6	<b>2a</b>	Which must be hereafter	(4:1)
The Seals 6:6 - 8:5	<b>2b</b>	Hell followed with him	(6:9) After these things (7:1)
The Trumpets 8:6 - 10:3	<b>3a</b>	Two woes more hereafter	(9:12)
The Trumpets 10:4 - 11:19	<b>3b</b>	2nd woe is past, the third woe comes hereafter	(11:14)
The Great Controversy 12:1 -17	<b>4</b>	After the woman	(12:15)
The Plagues 13:1 - 14:16	<b>5a</b>	There followed another angel; their works do follow them	(14:8,9,13)

## *Synonymic Parallels*

The Plagues 14:17 - 16:21	<b>5b</b>	<i>Another</i>	(14:17,18; 15:1; 16:7)
The Laments 17:1 - 18:12	<b>6a</b>	<b>They that are with him</b>	(17:14) cf. 6:8
The Laments 18:13 - 19:21	<b>6b</b>	<b>Armies which were in heaven followed on white horses</b>	(19:14) After these things (18:1; 19:1)
The Restoration 20:1 - 21:15	<b>7a</b>	<i>When the thousand years are expired</i>	(20:7) Second death (20:6,14)
The Restoration 21:16 - 22:21	<b>7b</b>	<i>Add unto</i>	(22:18) reward?

### **Follow; Behind; After**

7b      The reward is what always follows the actions of men.

# THE DAYS OF THE SEVENTH ANGEL

## Food; Sustenance

Section Title	Section #	Parallel /Text	Explanation/footnote
The Churches 1:1 - 2:17	<b>1a</b>	<b>Eat of Tree of Life; idol-food</b>	(2:7)(2:14)
The Churches 2:18 - 3:22	<b>1b</b>	<b>Manna; idol-food</b>	(2:17)(2:20)
The Seals 4:1 - 6:6	<b>2a</b>	<b>Barley, wheat, wine, oil</b>	(6:6)
The Seals 6:6 - 8:5	<b>2b</b>	<b>Figs</b>	(6:13)
The Trumpets 8:6 - 10:3	<b>3a</b>	<b>Grass (locust food)</b>	(9:4); and "any" green plant.
The Trumpets 10:4 - 11:19	<b>3b</b>	<b>Honey; Olives</b>	(10:9,10) Olives, pl. meaning olive trees (11:4)
The Great Controversy 12:1 -17	<b>4</b>	<b>Seed</b>	(12:17) see Zodiates where seed is taken for either "seed" or the "fruit" it bears <sup>1</sup>
The Plagues 13:1 - 14:16	<b>5a</b>	<b>Firstfruits; grain of the earth</b>	(14:5)(14:15)

## *Synonymic Parallels*

The Plagues 14:17 - 16:21	<b>5b</b>	<b>Grapes</b>	(14:18)
The Laments 17:1 - 18:12	<b>6a</b>	<b>Flesh (of harlot)</b>	(17:16)
The Laments 18:13 - 19:21	<b>6b</b>	<b>Flour, wheat, fruits, etc.</b>	(18:13,14) Also "flesh" (19:17-21)
The Restoration 20:1 - 21:15	<b>7a</b>	<i>(humankind)</i>	(20:9) Wicked are "devoured" κατεφαγον, "ate up."
The Restoration 21:16 - 22:21	<b>7b</b>	<b>Fruit of tree of life</b>	(22:2)

## **Food**

4 Spiros Zodhiates, The Complete Word Study Dictionary, New Testament. AMG Publishers; Chattanooga, TN, 1993, p. 1304.

7a That "flesh" is used to indicate a food is evident by 19:17-21.

# THE DAYS OF THE SEVENTH ANGEL

## Four-Dimensional

Section Title	Section #	Parallel /Text	Explanation/footnote
The Churches 1:1 - 2:17	<b>1a</b>	<b>Paradise</b>	(2:7) Meaning of Persian word is a walled garden <sup>1</sup> , para--foursquare; also cf. Gen 2:10
The Churches 2:18 - 3:22	<b>1b</b>	<b>Key of David</b>	(3:7) (Ex 28:16) See "key of David." Also see Ramsay, p. 305 with regard to Laodicea. <sup>2</sup> Jerusalem (21:16)
The Seals 4:1 - 6:6	<b>2a</b>	<b>God's throne; four living creatures</b>	(4:6-8) Arranged round about. <sup>3</sup>
The Seals 6:6 - 8:5	<b>2b</b>	<b>Altar; Four quarters of the earth</b>	(6:9; 8:3) Exodus 30:2; (7:1)
The Trumpets 8:6 - 10:3	<b>3a</b>	<b>Altar, four horns of</b>	(9:13)
The Trumpets 10:4 - 11:19	<b>3b</b>	<b>Altar</b>	(11:2) In Ezekiel's temple the outer court mentioned in this verse is perfectly square. <sup>4</sup>
The Great Controversy 12:1 -17	<b>4</b>	<b>The Throne (of God)</b>	(12:5)
The Plagues 13:1 - 14:16	<b>5a</b>	<b>Babylon</b>	(14:8) For dimensions of Babylon see following. <sup>5</sup> Note configuration of the 144,000 on Mt. Zion. <sup>6</sup>
The Plagues 14:17 - 16:21	<b>5b</b>	<b>Altar; tabernacle of the testimony</b>	(14:18)(15:5) Dimensions of the inner tabernacle were foursquare. <sup>7</sup>
The Laments 17:1 - 18:12	<b>6a</b>	<b>Babylon</b>	(Chapters 17,18) See regarding Babylon--Babel <sup>8</sup>

## Synonymic Parallels

The Laments 18:13 - 19:21	<b>6b</b>	<b>Babylon</b>	(18:21)
The Restoration 20:1 - 21:15	<b>7a</b>	<b>South, East, North, West gates of city; four quarters of earth</b>	(21:13)(20:8)
The Restoration 21:16 - 22:21	<b>7b</b>	<b>City lieth foursquare</b>	(21:16)

### Four-Dimensional

• The number "four" is featured often in the Apocalypse and in several ways. Four is the number of earthly and geographical completeness. (Dimensional perfection)

Four is associated with:

- (1) The cherubim or living creatures
- (2) The four corners of the earth, four directions and quadrants
- (3) The four seasons (καρπος)
- (4) Paradise, Eden
- (5) The altar
- (6) The inner temple or most holy place
- (7) The cities of Jerusalem and Babylon

1 Eden was four-dimensional, split by four rivers. The four-square New Jerusalem re-duplicates this perfect configuration.

--The Persian word "paradeiza" (varied sp.) is believed to mean a "walled garden," and this in most cases would be square. This is reminiscent of Eden.

2 Ramsay notes that Laodicea was built on an almost perfectly square plateau. Ramsay, *The Letters to the Seven Churches*, p. 305.

3 Obviously four-dimensional, surrounded by four living creatures.

4 Ezekiel 40 and following

5 The city was square, and the best evidence of ancient Babel was square, a *ziggurat*.

6 Ellen White describes them in a perfect square. Cf. 144,000.

7 Exodus 26, etc.

8 Cf. chapter on *Armageddon*, Vol. 5.

## THE DAYS OF THE SEVENTH ANGEL

### Fraction; Part

Section Title	Section #	Parallel /Text	Explanation/footnote
The Churches 1:1 - 2:17	<b>1a</b>	<b>Companion in tribulation</b>	(1:9) fellowship with, having part with. Also Ephesus: "somewhat against thee." Thus not everything but some things(2:4)
The Churches 2:18 - 3:22	<b>1b</b>	<b>Broken to shivers</b>	(2:27) broken in pieces.
The Seals 4:1 - 6:6	<b>2a</b>	<b>Three measures (parts) of barley; 1 measure wheat</b>	(6:6) And; Throne has first-second, third, fourth cherubim. Book has seven seals or parts, and so forth.
The Seals 6:6 - 8:5	<b>2b</b>	<b>Fourth part of the earth; four corners (quadrants); half hour</b>	(6:8)(7:1)(8:1)
The Trumpets 8:6 - 10:3	<b>3a</b>	<b>Third part</b>	(8:7,8,9,10,11,12)
The Trumpets 10:4 - 11:19	<b>3b</b>	<b>Tenth part of the city</b>	(11:13)
The Great Controversy 12:1 -17	<b>4</b>	<b>Third part of the stars</b>	(12:4)
The Plagues 13:1 - 14:16	<b>5a</b>	<b>First, Second, Third angels's messages</b>	(14:6-12) Message of three parts.

## *Synonymic Parallels*

The Plagues 14:17 - 16:21	<b>5b</b>	City fell into three parts	(16:19)
The Laments 17:1 - 18:12	<b>6a</b>	"Out of the seven"	i.e. "part of" (17:11) Also counsel to not be "partakers" (take part) in Babylon's sins and plagues (18:4)
The Laments 18:13 - 19:21	<b>6b</b>	<i>Fellowservant and of thy brethren</i>	thus part of thy brethren (19:10) Note: the "remnant" is the last part (19:21)
The Restoration 20:1 - 21:15	<b>7a</b>	Their part in the lake of fire	(21:8)
The Restoration 21:16 - 22:21	<b>7b</b>	Part out of the book of life	(22:19)

## THE DAYS OF THE SEVENTH ANGEL

### Full; Complete; Rich

Section Title	Section #	Parallel /Text	Explanation/footnote
The Churches 1:1 - 2:17	<b>1a</b>	<b>Alpha and Omega; first and last, beginning and end; rich</b>	(1:8; 2:9)
The Churches 2:18 - 3:22	<b>1b</b>	<b>Works not full; rich and increased with goods</b>	(3:2; 3:17)
The Seals 4:1 - 6:6	<b>2a</b>	<b>Full of eyes; full book; vials full</b>	(4:6,8; 5:1, 8) Also riches (5:12)
The Seals 6:6 - 8:5	<b>2b</b>	<b>Full number of martyrs</b>	(6:11) rich men (6:15)
The Trumpets 8:6 - 10:3	<b>3a</b>	<b>ALL grass, etc.</b>	(?)(8:7) The feet standing on earth and sea represent universality; thus "fullness" in coverage and geophysical inclusion. (10:1,2)
The Trumpets 10:4 - 11:19	<b>3b</b>	<b>Mystery of God fulfilled</b>	i.e. "filled-full;" complete (10:7)
The Great Controversy 12:1 -17	<b>4</b>	<b>ALL nations; WHOLE world</b>	(12:5,9)
The Plagues 13:1 - 14:16	<b>5a</b>	<b>ALL nations; rich</b>	(13:7,16)

## *Synonymic Parallels*

The Plagues 14:17 - 16:21	<b>5b</b>	<b>Vials full of plagues</b>	(15:1,8)
The Laments 17:1 - 18:12	<b>6a</b>	<b>Full of abominations</b>	(17:3)
The Laments 18:13 - 19:21	<b>6b</b>	<b>Fowls filled with flesh</b>	(19:21) also great riches (18:15,17,19)
The Restoration 20:1 - 21:15	<b>7a</b>	<b>Vials full of plagues</b>	(21:9)
The Restoration 21:16 - 22:21	<b>7b</b>	<b>Alpha and Omega; all</b>	(22:13) term denoting divine fullness; 22:21

## THE DAYS OF THE SEVENTH ANGEL

### Gold; Golden (made of)

Section Title	Section #	Parallel /Text	Explanation/footnote
The Churches 1:1 - 2:17	<b>1a</b>	Golden candlesticks or lampstands; golden girdle (or belt)	(1:12,20; 2:1)(1:13)
The Churches 2:18 - 3:22	<b>1b</b>	Gold tried in the fire	(3:18)
The Seals 4:1 - 6:6	<b>2a</b>	Crowns of gold; golden vials	(4:4; (5:8)
The Seals 6:6 - 8:5	<b>2b</b>	Golden censer; golden altar	(8:3)
The Trumpets 8:6 - 10:3	<b>3a</b>	Crown of gold; golden altar; gold	(9:7)(9:13)(9:20)
The Trumpets 10:4 - 11:19	<b>3b</b>	<i>Lampstands, ark of His testament</i>	(11:4,19)
The Great Controversy 12:1 -17	<b>4</b>	<i>Diadems (crowns)</i>	(12:3)
The Plagues 13:1 - 14:16	<b>5a</b>	Golden crown	(14:14) στεφανος

## *Synonymic Parallels*

The Plagues 14:17 - 16:21	<b>5b</b>	<b>Golden belts (girdles); vials</b>	(15:6,7)
The Laments 17:1 - 18:12	<b>6a</b>	<b>Woman decked with gold, having a golden cup; gold</b>	(17:4)(18:12) gold; merchandise of.
The Laments 18:13 - 19:21	<b>6b</b>	<b>Decked with gold</b>	(18:16)
The Restoration 20:1 - 21:15	<b>7a</b>	<b>Golden reed</b>	(21:15) Also the city is adorned as a bride (21:2); Also angel with one of the vials (21:9)
The Restoration 21:16 - 22:21	<b>7b</b>	<b>Streets and city of pure gold</b>	(21:18,21)

## **Gold; Golden**

4 We assume that kingly crowns must be made of gold.

## THE DAYS OF THE SEVENTH ANGEL

**Great; Large**

Section Title	Section #	Parallel /Text	Explanation/footnote
The Churches 1:1 - 2:17	<b>1a</b>	<b>Great voice; Many waters</b>	(1:10) loud ; i.e. Much water, great amount (1:15)
The Churches 2:18 - 3:22	<b>1b</b>	<b>Great tribulation</b>	(2:22); Also Laodicea has a large amount; riches, greatness. (3:17)
The Seals 4:1 - 6:6	<b>2a</b>	<b>Strong angel with loud (great) voice; great sword</b>	(5:2)(6:4)
The Seals 6:6 - 8:5	<b>2b</b>	<b>Great voice; great earthquake; great men; great day of wrath; multitude</b>	(6:10; 7:2) (6:12)(6:15)(6:17)(7:9) and great tribulation (7:14) 7X in this section.
The Trumpets 8:6 - 10:3	<b>3a</b>	<b>Great mountain; great star; voice, furnace</b>	(8:8)(8:10)(8:13; 10:3)(9:2)
The Trumpets 10:4 - 11:19	<b>3b</b>	<b>Great voice; great earthquake; small and great; hail</b>	(11:12,15)(11:13)(11:18)(11:19)
The Great Controversy 12:1 -17	<b>4</b>	<b>Great wonder; great red dragon; great voice; great wrath; great eagle</b>	(12:1,3,10, 12,14)
The Plagues 13:1 - 14:16	<b>5a</b>	<b>Great authority; great things; wonders; small and great; loud voice</b>	(13:2,5,13,16; 14:7,9,15)

## *Synonymic Parallels*

The Plagues 14:17 - 16:21	<b>5b</b>	<b>Loud voice; great winepress; great and marvelous; great heat;river;day;quake</b>	(14:18,19)(15:1,3)(16:1,9,12,14,17,18,19,21. Add "city" and "hail."
The Laments 17:1 - 18:12	<b>6a</b>	<b>Great whore; city; Babylon the great</b>	(17:1)(17:18;18:10)(18:2)
The Laments 18:13 - 19:21	<b>6b</b>	<b>Great city; great riches; great millstone; great men; great voice; whore</b>	(18:16,17,21,23)(19:1,2) Also "small and great" (19:5), great multitude (19:6, great supper (19:17)
The Restoration 20:1 - 21:15	<b>7a</b>	<b>Great chain; great white throne; small and great; great mountain, city, wall</b>	(20:1,11,12; 21:10,12)
The Restoration 21:16 - 22:21	<b>7b</b>	<b>(Great city)</b>	Expression of greatness is not used but large dimensions of city, walls and gates are duly noted (21:16,17)

## **Great; Large**

- In Revelation we have what this author calls "The Parade of the Greats."

## THE DAYS OF THE SEVENTH ANGEL

### Harm or Destroy

Section Title	Section #	Parallel /Text	Explanation/footnote
The Churches 1:1 - 2:17	<b>1a</b>	<b>Shall not be hurt of the second death: Balak</b>	(2:11) Also "Balak" (2:14) literally means, "the one who destroys." <sup>1</sup>
The Churches 2:18 - 3:22	<b>1b</b>	<b>Broken to shivers</b>	(2:27) συντριβω
The Seals 4:1 - 6:6	<b>2a</b>	<b>Hurt not the oil and the wine</b>	(6:6) αδικεω
The Seals 6:6 - 8:5	<b>2b</b>	<b>Hurt not the earth and the sea</b>	(7:2,3)
The Trumpets 8:6 - 10:3	<b>3a</b>	<b>Told not to hurt the grass; to hurt men; with tails they do hurt</b>	(9:4)(9:10)(9:19)
The Trumpets 10:4 - 11:19	<b>3b</b>	<b>If any man will hurt them; destroy those that destroy</b>	(11:5,5)(11:18) διαφθειρω
The Great Controversy 12:1 - 17	<b>4</b>	<b><i>Dragon stands ready to devour the child</i></b>	(12:4) κατεσθιω; to eat. Herod sought the young child "to destroy him." Matthew 2:13
The Plagues 13:1 - 14:16	<b>5a</b>	<b>1st beast overcomes and kills the saints: Babylon is destroyed (14:8)</b>	(13:7) Also the 144,000 are not "defiled" with women; a nuance of the concept of corruption. (14:4).

## Synonymic Parallels

The Plagues 14:17 - 16:21	<b>5b</b>	<i>Babylon falls into three parts</i>	(16:19) falls; that is "became." She receives wine of fierce wrath. The plagues are the most destructive visitation of all earthly history.
The Laments 17:1 - 18:12	<b>6a</b>	<b>Perdition</b>	(17:8) ἀπολεία; "destruction."
The Laments 18:13 - 19:21	<b>6b</b>	<b>Babylon thrown down with violence</b>	(18:21) ὀρημα
The Restoration 20:1 - 21:15	<b>7a</b>	<b>Fire devours the wicked; abominable and murderers</b>	(20:9)(21:8) abominable, murderers; the corrupt and the fierce.
The Restoration 21:16 - 22:21	<b>7b</b>	<b>The unjust; the abominable and murderers</b>	(21:11) unjust; ἀδικῶν, the ones who harm; from same word as harm or destroy above (21:27; 22:15) abominable; murderers; dogs, etc.

## Harm or Destroy

1a Some translate: "The one who devours." The meaning is similar.

3a *Abaddon* and *Apollyon*= "Destroyer"

4 By this we see that the Bible equates the threat of the dragon with "hurting," or "destroying."

## THE DAYS OF THE SEVENTH ANGEL

### Headpiece; Worn on the Head

Section Title	Section #	Parallel /Text	Explanation/footnote
The Churches 1:1 - 2:17	<b>1a</b>	<b>Hair; Crown</b>	(1:14)(2:10) στεφανος
The Churches 2:18 - 3:22	<b>1b</b>	<b>Crown</b>	(3:11)
The Seals 4:1 - 6:6	<b>2a</b>	<b>Crowns of gold</b>	(4:4) Crown (6:2)
The Seals 6:6 - 8:5	<b>2b</b>	<b>Seal of God; Sackcloth of hair</b>	(7:3)(6:12)
The Trumpets 8:6 - 10:3	<b>3a</b>	<b>Crowns; seal of God</b>	(9:7)(9:4) Rainbow upon head (10:1)
The Trumpets 10:4 - 11:19	<b>3b</b>	<b>Sackcloth?</b>	(11:3)
The Great Controversy 12:1 -17	<b>4</b>	<b>Crown of stars; diadems on heads</b>	(12:1)(12:3)
The Plagues 13:1 - 14:16	<b>5a</b>	<b>Mark of the beast; golden crown; diadems on horns</b>	(13:16)(14:14)(13:1)

## *Synonymic Parallels*

The Plagues 14:17 - 16:21	<b>5b</b>	<b>Bridle; Mark</b>	(14:20)(15:2)
The Laments 17:1 - 18:12	<b>6a</b>	<b>Name on forehead</b>	(17:5)
The Laments 18:13 - 19:21	<b>6b</b>	<b>Many Diadems (crowns)</b>	(19:12); dust (18:19); mark (19:20)
The Restoration 20:1 - 21:15	<b>7a</b>	<b>Mark on foreheads</b>	(20:4)
The Restoration 21:16 - 22:21	<b>7b</b>	<b>Name written on forehead</b>	(22:4)

### **Headpiece; Worn on the Head**

3b Whether or not sackcloth was worn on the head we cannot determine. It is known that a person could be "covered" with sackcloth. II Kings 19:1-2; I Chron. 21:16; Esther 4:2; Psalm 69:11; Isaiah 37:1-2, etc.

What is probably significant here is that sackcloth was made of "hair." (Rev. 6:12) which is worn on the head.

- 
- (1) Hair/sackcloth
  - (2) Crown-garland
  - (3) Crown-diadem
  - (4) Mark or seal
  - (5) Name
  - (6) Bridle
  - (7) Rainbow

## THE DAYS OF THE SEVENTH ANGEL

### Healing Remedy; Therapy

Section Title	Section #	Parallel /Text	Explanation/footnote
The Churches 1:1 - 2:17	<b>1a</b>	Myrrh	(2:8) See Footnote. <sup>1</sup>
The Churches 2:18 - 3:22	<b>1b</b>	Eye salve	(3:18)
The Seals 4:1 - 6:6	<b>2a</b>	Wine and oil	(6:6) See on Luke 11:34, (Good Sam.) and on 1 Tim 5:23. <sup>2</sup>
The Seals 6:6 - 8:5	<b>2b</b>	Living fountains of water	(7:17) Also "Salvation" <sup>3</sup> (7:10)
The Trumpets 8:6 - 10:3	<b>3a</b>	Wormwood	(8:11) See Footnote. <sup>4</sup>
The Trumpets 10:4 - 11:19	<b>3b</b>	Honey	(10:9)
The Great Controversy 12:1 -17	<b>4</b>	Salvation	(12:10) lit. "healing."
The Plagues 13:1 - 14:16	<b>5a</b>	Deadly wound healed; wine	(13:3,13)(14:8)
The Plagues 14:17 - 16:21	<b>5b</b>	Wine	(16:19)

## Synonymic Parallels

The Laments 17:1 - 18:12	<b>6a</b>	<b>Wine</b>	(18:3)
The Laments 18:13 - 19:21	<b>6b</b>	<b>Wine and oil</b>	(18:13) Also "Salvation" (19:1)
The Restoration 20:1 - 21:15	<b>7a</b>	<b>Water of life</b>	(21:6) Water that gives life; healing waters.
The Restoration 21:16 - 22:21	<b>7b</b>	<b>Water of life; leaves for healing</b>	(22:1,2, 17)

### Healing Remedy; Therapy

1a Myrrh was used for healing. Cf. description on Smyrna, "Churches" section. Also the *Interpreter's Dictionary of the Bible*, Vol. II., "Flora," where the gum is said to have been used as a drug, p. 291.

2a The *Good Samaritan* poured wine and oil as medicine on the unfortunate traveler (Luke 11:34). Paul recommends wine for the stomach (1 Tim. 5:23).

3 "Salvation" means "healing" for it is from the root σωζω---"to save, or heal"

There were thermal springs near the Sea of Galilee and east of the Dead Sea. "Their warm, sulphurous waters are thought to have healing properties, and many persons suffering from various forms of rheumatism bathe in the springs." *IDB*, Vol. ii. p. 323. Cf. Gen 36:24, "hot springs in the wilderness."

"The waters of this fountain contain medicinal properties that will heal both physical and spiritual infirmities." 6T 227

4 What is missed by commentators is that Wormwood was a medicine. "Wormwood has also been used widely in folk remedies, one of which is as a treatment for intestinal worms." *The Anchor Bible Dictionary*, Vol. VI. David Noel-Freedman, Ed. in Chief, Doubleday: New York, etc. 1992. p. 973.

7a Brimstone (sulfur) was know anciently as having healing properties. Our Wonderful World, p. 329, (Vols. 1-18).

# THE DAYS OF THE SEVENTH ANGEL

## Heaven: The Firmament

Section Title	Section #	Parallel /Text	Explanation/footnote
The Churches 1:1 - 2:17	<b>1a</b>	<b>Clouds</b>	(1:7)
The Churches 2:18 - 3:22	<b>1b</b>	<b>City, which descends out of heaven</b>	(3:12) The Spirit? (several verses)
The Seals 4:1 - 6:6	<b>2a</b>	<b>Every creature in the heavens</b>	(5:13) Three earthly dimensions noted; heaven , earth, under the earth.
The Seals 6:6 - 8:5	<b>2b</b>	<b>The heavens departed as a scroll</b>	(6:14) Stars of heaven (6:13)
The Trumpets 8:6 - 10:3	<b>3a</b>	<b>Midst of heaven</b>	(9:13) The air (9:2)
The Trumpets 10:4 - 11:19	<b>3b</b>	<b>The heavens and the things that therein are</b>	(10:6) Also a cloud (11:12)
The Great Controversy 12:1 -17	<b>4</b>	<b>Sign in heaven; Stars of heaven</b>	(12:1,4)) The sky. (See comments on chapter 12.
The Plagues 13:1 - 14:16	<b>5a</b>	<b>Fire from heaven; the midst of heaven</b>	(13:13) Who made the heavens (14:6,7) Cloud (14:14)

## *Synonymic Parallels*

The Plagues 14:17 - 16:21	<b>5b</b>	<b>Hail out of heaven</b>	(16:21) the air (16:17)
The Laments 17:1 - 18:12	<b>6a</b>	<b>Sins have reached (piled up) to heaven</b>	(18:5) Angel come down from heaven (18:1)
The Laments 18:13 - 19:21	<b>6b</b>	<b>Birds that fly in the midst of heaven</b>	(19:17)
The Restoration 20:1 - 21:15	<b>7a</b>	<b>New heaven and a new earth</b>	(21:1)
The Restoration 21:16 - 22:21	<b>7b</b>	<i>The Spirit</i>	(22:17) the "wind"

## THE DAYS OF THE SEVENTH ANGEL

### Heaven: God's Dwelling Place

Section Title	Section #	Parallel /Text	Explanation/footnote
The Churches 1:1 - 2:17	<b>1a</b>	<i>Paradise of God</i>	(2:7) Note esp.2 Cor. 12:4. See Zodiates on heaven.
The Churches 2:18 - 3:22	<b>1b</b>	(city) out of heaven	(3:12)
The Seals 4:1 - 6:6	<b>2a</b>	Door opened in heaven; no man in heaven able to open book	(4:1)(5:3)
The Seals 6:6 - 8:5	<b>2b</b>	Silence in heaven	(8:1)
The Trumpets 8:6 - 10:3	<b>3a</b>	Angel come down from heaven	(10:1)
The Trumpets 10:4 - 11:19	<b>3b</b>	Caught up to heaven in a cloud; temple opened in heaven	(11:12;19)
The Great Controversy 12:1 -17	<b>4</b>	Sign in heaven; Ones dwelling in heaven	(12:1,12)
The Plagues 13:1 - 14:16	<b>5a</b>	The ones dwelling in heaven	(13:6)

## *Synonymic Parallels*

The Plagues 14:17 - 16:21	<b>5b</b>	<b>Temple of the tabernacle of the testimony opened in heaven</b>	(15:5) Another sign in heaven (15:1)
The Laments 17:1 - 18:12	<b>6a</b>	<b>Angel come down from heaven</b>	(18:1) Also sins of Babylon reach to heaven (18:5)
The Laments 18:13 - 19:21	<b>6b</b>	<b>Voice of much people in heaven; heaven opened</b>	(19:1,11)
The Restoration 20:1 - 21:15	<b>7a</b>	<b>New heaven; city out of heaven</b>	(21:1,2,10)
The Restoration 21:16 - 22:21	<b>7b</b>	<i>Paradise, heaven described</i>	

# THE DAYS OF THE SEVENTH ANGEL

## Heavenly Luminaries

Section Title	Section #	Parallel /Text	Explanation/footnote
The Churches 1:1 - 2:17	<b>1a</b>	<b>Sun . . . in its strength; seven stars</b>	(1:16)
The Churches 2:18 - 3:22	<b>1b</b>	<b>Morning star; seven stars</b>	(2:28)(3:1)
The Seals 4:1 - 6:6	<b>2a</b>	<b>Rainbow; Lightning</b>	(4:3)(4:5)
The Seals 6:6 - 8:5	<b>2b</b>	<b>Stars of heaven; sun; moon; lightning</b>	(6:13)(6:12)(8:5)
The Trumpets 8:6 - 10:3	<b>3a</b>	<b>Stars; sun, moon, and stars</b>	(8:10; (9:1)(8:12) Also Rainbow (10:1)
The Trumpets 10:4 - 11:19	<b>3b</b>	<b>The Heaven(s) and the things in it</b>	(10:6) Also lightnings (11:19)
The Great Controversy 12:1 -17	<b>4</b>	<b>Sun, moon, stars, woman clothed with sun</b>	(12:1,4)
The Plagues 13:1 - 14:16	<b>5a</b>	<b>Fire from heaven; the heavens</b>	(13:13)(14:7)

## *Synonymic Parallels*

The Plagues 14:17 - 16:21	<b>5b</b>	Sun that (scorches men); lightnings	(16:8)(16:18)
The Laments 17:1 - 18:12	<b>6a</b>	Angel coming down from heaven who lightens the earth	(18:1)
The Laments 18:13 - 19:21	<b>6b</b>	Angel standing in the sun	(19:17)
The Restoration 20:1 - 21:15	<b>7a</b>	Fire from heaven; new heavens	(20:9)(21:1) Also a luminous city (21:11)
The Restoration 21:16 - 22:21	<b>7b</b>	No need of sun and moon; morning star	(21:23; 22:5)(22:16)

## **Heavenly Luminaries**

3a      Also the "pillar of fire" (10:10 is to be noted).

# THE DAYS OF THE SEVENTH ANGEL

## Hebraic Proper Names

Section Title	Section #	Parallel /Text	Explanation/footnote
The Churches 1:1 - 2:17	<b>1a</b>	<b>Balaam</b>	(2:14) Greek equivalent "Nicolaitans" (2:6,15)
The Churches 2:18 - 3:22	<b>1b</b>	<b>David; Jerusalem</b>	(3:7) Jezebel ? (2:20); Jerusalem (3:12)
The Seals 4:1 - 6:6	<b>2a</b>	<b>David; Judah</b>	(5:5)
The Seals 6:6 - 8:5	<b>2b</b>	<b>Sons of Israel</b>	(7:4-8)
The Trumpets 8:6 - 10:3	<b>3a</b>	<b>Abaddon</b>	(9:11) with Greek Apollyon.
The Trumpets 10:4 - 11:19	<b>3b</b>	<b>Sodom</b>	(11:8)
The Great Controversy 12:1 -17	<b>4</b>	<b>Michael; Satan</b>	(12:7) Satan with Greek "diabolos" the devil.
The Plagues 13:1 - 14:16	<b>5a</b>	<b>Zion</b>	(14:1)

## *Synonymic Parallels*

The Plagues 14:17 - 16:21	<b>5b</b>	<b>Armageddon</b>	(16:16)
The Laments 17:1 - 18:12	<b>6a</b>	<b>Babylon</b>	(17:5) Genesis 11.
The Laments 18:13 - 19:21	<b>6b</b>	<b>Babylon</b>	(18:21)
The Restoration 20:1 - 21:15	<b>7a</b>	<b>Gog and Magog; Satan; Jerusalem</b>	(20:8); Devil and <i>Satan</i> (20:2); (21:2)
The Restoration 21:16 - 22:21	<b>7b</b>	<b>Root of David</b>	(22:16)

## **Hebraic Proper Names**

- It may be possible to find equivalent Hebrew and Greek expressions in each section.

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6a      Babylon is a Greek form of Babel, the Old Testament Babylon.

-----"Lord of Lords" may be specifically Hebraic. See Deut. 10:17 and footnote at end of "Laments" Section.

## THE DAYS OF THE SEVENTH ANGEL

### Hidden, Unknown, New

Section Title	Section #	Parallel /Text	Explanation/footnote
The Churches 1:1 - 2:17	<b>1a</b>	<b>Revelation; mystery; name which no one knows; hidden manna</b>	(1:1) lit. "from hiding". (1:20)(2:17)
The Churches 2:18 - 3:22	<b>1b</b>	<b>Deep things of Satan; New name</b>	(2:24)(3:12)
The Seals 4:1 - 6:6	<b>2a</b>	<b>Sealed book; New song</b>	(5:1 ff.)(5:9)
The Seals 6:6 - 8:5	<b>2b</b>	<b>Hide in dens and rocks</b>	(6:15,16) ; i.e. hiding place.
The Trumpets 8:6 - 10:3	<b>3a</b>	<b>Figure clothed with cloud</b>	(10:1) Clothed in mystery.
The Trumpets 10:4 - 11:19	<b>3b</b>	<b>Mystery of God</b>	(10:7)
The Great Controversy 12:1 -17	<b>4</b>	<b>Heavenly Sign; Hiding place</b>	(12:1)(12:6,14) The woman flees to "her place." Not a "dwelling" place <i>per se</i> , but simply "a place' where she can hide.
The Plagues 13:1 - 14:16	<b>5a</b>	<b>Mystery number and name</b>	(13:18)

## *Synonymic Parallels*

The Plagues 14:17 - 16:21	<b>5b</b>	<i>Inner tabernacle</i>	(15:5) tabernacle of the testimony is the most holy place, the "secret place of the Most High (Psalm 91:1) Was always hidden from view.
The Laments 17:1 - 18:12	<b>6a</b>	<b>Mystery</b>	(17:5,7)
The Laments 18:13 - 19:21	<b>6b</b>	<b>Name which no one knoweth</b>	(19:12)-- mystery name.
The Restoration 20:1 - 21:15	<b>7a</b>	<b>Satan hidden for a season; judgment reveals hidden things; no more lies</b>	(20:3)(20:11,12)(21:8) In the judgment the hidden things will come to light. Also several <b>new</b> "unknown" things mentioned.
The Restoration 21:16 - 22:21	<b>7b</b>	<b>No more deception; truths are not to be sealed or hidden</b>	(21:27; 22:15)(22:10)

## **Hidden; Unknown; New**

1a, 2a To seal has an intrinsic meaning "to hide or keep secret." Note: especially in 10:4. Vincent's Word Studies, Vol. II., p. 592

## THE DAYS OF THE SEVENTH ANGEL

### Honor; Symbols of Honor

Section Title	Section #	Parallel /Text	Explanation/footnote
The Churches 1:1 - 2:17	1a	<b>To him be glory; [crown]</b>	(1:6)(2:10) στεφανος
The Churches 2:18 - 3:22	1b	<b>White raiment; name confessed in heaven; [crown]</b>	(3:5)(3:11)
The Seals 4:1 - 6:6	2a	<b>Give glory and honor; [crowns]</b>	(4:4,10)(4:11; 5:12)
The Seals 6:6 - 8:5	2b	<b>Glory and honor; [white robes]</b>	(6:11)(7:12)
The Trumpets 8:6 - 10:3	3a	<b>[Crowns of gold]; worship (of idols)</b>	(9:7)(9:20) give glory and honor to worthless idols
The Trumpets 10:4 - 11:19	3b	<b>Gave glory to the God of heaven; [a reward]</b>	(11:13)(11:18)
The Great Controversy 12:1 -17	4	<b>Keep or (honor) commandments; [crown]</b>	(12:17)(12:1)
The Plagues 13:1 - 14:16	5a	<b>Fear God and give glory to him; [crown]</b>	(14:7)(14:14)

## *Synonymic Parallels*

The Plagues 14:17 - 16:21	5b	<b>Fear and glorify name</b>	(15:4) [harp and song in praise]
The Laments 17:1 - 18:12	6a	<b>Woman inspires awe; glorifies herself; [clothed in purple and precious array]</b>	(17:6,7)(18:7)(17:4) Sits a queen but later comes to great dishonor and shame.
The Laments 18:13 - 19:21	6b	<b>Glory and honor; [clothed in white linen]</b>	(19:1,7)
The Restoration 20:1 - 21:15	7a	<b>Reign with Christ; city with God's glory, etc.</b>	(20:4-6)(21:2,3,11, etc.)
The Restoration 21:16 - 22:21	7b	<b>Glory and honor of the nations; name on forehead</b>	(21:24)(22:4) Also faithful have honor to enter city in contrast to the dishonor of those outside

# THE DAYS OF THE SEVENTH ANGEL

## Hot; Great Heat

Section Title	Section #	Parallel /Text	Explanation/footnote
The Churches 1:1 - 2:17	<b>1a</b>	<b>A furnace; the sun in its strength</b>	(1:15,16)
The Churches 2:18 - 3:22	<b>1b</b>	<b>Hot (water)</b>	(3:15,16)
The Seals 4:1 - 6:6	<b>2a</b>	<b>Lamps of fire</b>	(4:5)
The Seals 6:6 - 8:5	<b>2b</b>	<b>The sun. . . nor any heat</b>	(7:16)
The Trumpets 8:6 - 10:3	<b>3a</b>	<b>A great furnace</b>	(9:2) Also fire, smoke, and brimstone (9:17); fiery hail, mountain burning with fire (8:7,8)
The Trumpets 10:4 - 11:19	<b>3b</b>	<b>Fire from mouth which consumes</b>	(11:5)
The Great Controversy 12:1 -17	<b>4</b>	<b>The sun; a "fiery" dragon</b>	(12:1,3) πυρρος, fiery; red
The Plagues 13:1 - 14:16	<b>5a</b>	<b>Fire and brimstone</b>	(14:10) Fire from heaven (13:13)

## *Synonymic Parallels*

The Plagues 14:17 - 16:21	<b>5b</b>	Men scorched by sun with great heat	(16:9)
The Laments 17:1 - 18:12	<b>6a</b>	Babylon burned with fire	(17:16)(18:8 ff.)
The Laments 18:13 - 19:21	<b>6b</b>	Babylon burned with fire; lake of fire	(18:18)(19:20)
The Restoration 20:1 - 21:15	<b>7a</b>	Lake of fire and brimstone; devouring fire from heaven	(20:9,10 ff.)
The Restoration 21:16 - 22:21	<b>7b</b>	The sun (not needed for light and heat)	(21:23, 22:4) God himself gives energy to his surroundings.

# THE DAYS OF THE SEVENTH ANGEL

## Humanity; Mankind

Section Title	Section #	Parallel /Text	Explanation/footnote
The Churches 1:1 - 2:17	<b>1a</b>	<b>One like a son of man</b>	(1:13)
The Churches 2:18 - 3:22	<b>1b</b>	<b>Laodicea</b>	<i>laos</i> ; λαος; people (3:14)
The Seals 4:1 - 6:6	<b>2a</b>	<b>Had a face as a man</b>	(4:7) Peoples; λαος; 9X in Rev. (5:9)(7:9; 10:11; 11:9; 13:7; 14:6; 17:15; 18:4; 21:3)
The Seals 6:6 - 8:5	<b>2b</b>	<i>No man could number</i>	(7:9) Reuben's standard?
The Trumpets 8:6 - 10:3	<b>3a</b>	<b>Faces were as the faces of men</b>	(9:7)
The Trumpets 10:4 - 11:19	<b>3b</b>	<b>Names (persons) of men</b>	(11:13)
The Great Controversy 12:1 -17	<b>4</b>	<b>Man child</b>	(12:5) αρσην
The Plagues 13:1 - 14:16	<b>5a</b>	<b>Like a son of man</b>	(14:14)

## *Synonymic Parallels*

The Plagues 14:17 - 16:21	<b>5b</b>	<b>Men</b>	(16:2,21)
The Laments 17:1 - 18:12	<b>6a</b>	<b>Peoples; (My) people</b>	(17:15)(18:4)
The Laments 18:13 - 19:21	<b>6b</b>	<b>Souls of men; Much people (crowd)</b>	(18:13) (19:1) All (men) free and bond; small and great (19:18)
The Restoration 20:1 - 21:15	<b>7a</b>	<b>They shall be his people</b>	(21:3)
The Restoration 21:16 - 22:21	<b>7b</b>	<b>Man's measure</b>	(21:17)

## **Humanity; Mankind**

1b      Also Sardis has a few "names of men" (3:4), i.e. "men-persons."

## THE DAYS OF THE SEVENTH ANGEL

### Immorality; Uncleanness

Section Title	Section #	Parallel /Text	Explanation/footnote
The Churches 1:1 - 2:17	<b>1a</b>	<b>Commit fornication</b>	(2:14) πορνειω
The Churches 2:18 - 3:22	<b>1b</b>	<b>Commit fornication; adultery</b>	(2:20) Also commit adultery (2:22) μοιχευω
The Seals 4:1 - 6:6	<b>2a</b>	<b>Judah</b>	(5:5) The tribe of Judah. For Judah's sexual improprieties see Gen. 38.
The Seals 6:6 - 8:5	<b>2b</b>	<b>Reuben, Judah</b>	(7:5) Reuben also behaved immorally and was deprived of his position because of it. Gen 49:3,4; 35:22.
The Trumpets 8:6 - 10:3	<b>3a</b>	<b>Fornication</b>	(9:21)
The Trumpets 10:4 - 11:19	<b>3b</b>	<b>Sodom</b>	(11:8) Also those that "destroy" the earth (11:18) διαφθειρω, "corrupt."
The Great Controversy 12:1 - 17	<b>4</b>	<b>Moon under her feet</b>	(12:1) For moon as symbol of something spotted or unclean; menstrual association; under foot see footnote.
The Plagues 13:1 - 14:16	<b>5a</b>	<b>Not defiled with women vs. Wine of the wrath of her fornication</b>	(14:4,8)

## Synonymic Parallels

The Plagues 14:17 - 16:21	<b>5b</b>	<b>Unclean spirits like frogs</b>	(16:13) Also "foul" and "grievous" sores (15:2) that is; bad, evil, impure and loathsome.
The Laments 17:1 - 18:12	<b>6a</b>	<b>Fornication, abominations</b>	(17:2, 5; 18:3)
The Laments 18:13 - 19:21	<b>6b</b>	<b>Which didst corrupt the earth with her fornication</b>	(19:2)
The Restoration 20:1 - 21:15	<b>7a</b>	<b>The abominable; the whoremongers</b>	(21:8) whoremongers; πορνους
The Restoration 21:16 - 22:21	<b>7b</b>	<b>The filthy; those defiling; working abominations; whoremongers</b>	(21:27; 22:11,15) filthy; ρυπαρος, defiling; κοινον, abominations; βδελυγμα

## Immorality; Uncleanness

- The terrible dragon/beast of Revelation 12,13 is probably to be considered an unclean creature.

4 The woman treads upon the moon, thus in Eastern thought putting it in disregard, for she is a "pure" and "virgin" woman. Visibly the moon is not perfectly white, but is besmirched and spotted, (craters) and is thus a symbol of impurity and uncleanness.

It has been known for centuries that the moon has negative aspects. For instance, one speaks of a "bad" moon rising. The word "lunar" and "lunatic" are related. This is because it was believed that the moon caused madness.

Also associated with the moon is the menstrual cycle of a woman, and its association with the lunar or monthly calendrical cycle. Sometimes the word "moon" and "month" (moonth) are synonymous. In Hebrew thought, a woman was levitically and ceremonially "unclean" at the beginning of her monthly cycle and was considered so for several days each month. The woman of Rev. 12, though is "above" this, being with child, yet a pure and holy mother, clothed with Edenic light.

## THE DAYS OF THE SEVENTH ANGEL

### Impure; Spotted; Unclean

Section Title	Section #	Parallel /Text	Explanation/footnote
The Churches 1:1 - 2:17	<b>1a</b>	<b>Fornication</b>	(2:14) thus, uncleanness; (Every eye?1:7)
The Churches 2:18 - 3:22	<b>1b</b>	<b>Fornication</b>	(2:20) Names are not "spotted" out of book. (3:5)
The Seals 4:1 - 6:6	<b>2a</b>	<b>Full of eyes?</b>	(4:8), thus--spots
The Seals 6:6 - 8:5	<b>2b</b>	<b>Unripe figs?</b>	(6:13)
The Trumpets 8:6 - 10:3	<b>3a</b>	<b>Fornicators (immoral and thus unclean); locusts</b>	(9:21) Locusts are prob. the "spotted locust" cf. Maxwell.
The Trumpets 10:4 - 11:19	<b>3b</b>	<b>Those corrupting the earth</b>	(11:18) trans. "destroy"
The Great Controversy 12:1 -17	<b>4</b>	<b>Serpent</b>	Has spots, unclean (12:9) Snakes are spotted creatures. Many unclean animals are spotted.
The Plagues 13:1 - 14:16	<b>5a</b>	<b>Leopard</b>	(13:2)

## Synonymic Parallels

The Plagues 14:17 - 16:21	<b>5b</b>	<b>Unclean spirits like frogs</b>	(16:13) Frogs have spots, are unclean for food.
The Laments 17:1 - 18:12	<b>6a</b>	<b>Whore is unclean, corrupts with fornication; unclean birds</b>	(ch. 17)(18:2)
The Laments 18:13 - 19:21	<b>6b</b>	<b>Corrupted the earth with her fornication; Unclean birds</b>	(19:2)(19:17) May be "speckled birds" see footnote.
The Restoration 20:1 - 21:15	<b>7a</b>	<b>The abominable and whoremongers, etc.</b>	(21:8)
The Restoration 21:16 - 22:21	<b>7b</b>	<b>Filthy; Defiling</b>	(22:11)(21:27) etc.

### Impure: Spotted; Unclean

1b Erasers were not known. Names were not erased but "blotted" (lit. "spotted" ) out.

3a Maxwell, God Cares, Vol. 2, p. 245,246

4 Cf. also "Immorality; Uncleaness;" remarks regarding the moon.

6a "Thuinon wood" is understood to be citron wood. This aromatic wood is described as speckled and dappled, compared to a leopard, panther, or peacock. Vincent's Word Studies, Vol. II., p. 551

6b Cf. Jeremiah 12:9, "speckled birds." (KJV)

7b "Filthy," lit. "spotted, marked"

## THE DAYS OF THE SEVENTH ANGEL

### Innumerable; Numberless

Section Title	Section #	Parallel /Text	Explanation/footnote
The Churches 1:1 - 2:17	<b>1a</b>	Clouds; All kindreds of the earth	(1:7)
The Churches 2:18 - 3:22	<b>1b</b>	The whole world ( a test upon)	(3:10) All the inhabitants of the world.
The Seals 4:1 - 6:6	<b>2a</b>	Myriads of angels	(5:11) Ten thousand times ten thousand and thousands of thousands.
The Seals 6:6 - 8:5	<b>2b</b>	A great multitude which no man could number	(7:9)
The Trumpets 8:6 - 10:3	<b>3a</b>	Locusts; Large army (200,000,000)	(9:3 ff)(9:16)
The Trumpets 10:4 - 11:19	<b>3b</b>	Must prophesy before many peoples, nations, tongues and kings	(10:11)
The Great Controversy 12:1 -17	<b>4</b>	The stars of heaven	(12:4) Abraham could not count them.
The Plagues 13:1 - 14:16	<b>5a</b>	Sand of the sea; every nation, and kindred, and tongue and people	(13:1)(14:6)

## *Synonymic Parallels*

The Plagues 14:17 - 16:21	<b>5b</b>	<b>Armageddon; gathering of kings and the whole world</b>	(16:14)
The Laments 17:1 - 18:12	<b>6a</b>	<b>Woman upon much water; (many people)</b>	(17:1, 15) Water represents the inhabited world. (vs. 15)
The Laments 18:13 - 19:21	<b>6b</b>	<b>Enormous crowd: All men small and great</b>	(19:1,6) (19:18)
The Restoration 20:1 - 21:15	<b>7a</b>	<b>Gog and Magog, number as the sand of the sea</b>	(20:8)
The Restoration 21:16 - 22:21	<b>7b</b>	<i>The nations</i>	(21:24)

## **Innumerable; Numberless**

There are at least seven symbols of innumerability:

- (1) clouds, myriad's of angels
- (2) The whole inhabited earth, all nations, etc.
- (3) Large multitude that can't be numbered
- (4) Locust army (can't be numbered [Joel]; though they are here!)
- (5) Stars of heaven
- (6) The Sand of the sea
- (7) Gog and Magog

In addition, "much water," represents nations and multitudes.

# THE DAYS OF THE SEVENTH ANGEL

## Inscriptive Writing

Section Title	Section #	Parallel /Text	Explanation/footnote
The Churches 1:1 - 2:17	<b>1a</b>	Name on white stone	(2:17)
The Churches 2:18 - 3:22	<b>1b</b>	Pillar in temple with names inscribed	(3:12)
The Seals 4:1 - 6:6	<b>2a</b>	Book sealed with seven seals	(5:1)
The Seals 6:6 - 8:5	<b>2b</b>	144,000 sealed on foreheads	(7:2-8)
The Trumpets 8:6 - 10:3	<b>3a</b>	Seal	(9:4)
The Trumpets 10:4 - 11:19	<b>3b</b>	Seal	(10:4) also (?) testament (11:19) i.e. commandments.
The Great Controversy 12:1 -17	<b>4</b>	Commandments; sign	(12:17)(12:1)
The Plagues 13:1 - 14:16	<b>5a</b>	Mark of the Beast on forehead and hand, commandments	(ch. 13)(14:12)

## *Synonymic Parallels*

The Plagues 14:17 - 16:21	<b>5b</b>	<b>Mark of the beast; testimony (commandments)</b>	(15:2; 16: 2)(15:5)
The Laments 17:1 - 18:12	<b>6a</b>	<b>Woman with name written on forehead</b>	(17:5)
The Laments 18:13 - 19:21	<b>6b</b>	<b>Rider on white horse with a name written</b>	(19:12)
The Restoration 20:1 - 21:15	<b>7a</b>	<b>Mark of beast; seal; names inscribed on gates and foundations</b>	(20:3,4)(21:12,14)
The Restoration 21:16 - 22:21	<b>7b</b>	<b>Name written on foreheads</b>	(22:4)

## THE DAYS OF THE SEVENTH ANGEL

### In the Midst; Central; Mingled; Mixed

Section Title	Section #	Parallel /Text	Explanation/footnote
The Churches 1:1 - 2:17	<b>1a</b>	<b>In the midst of the seven candlesticks; tree of life</b>	(1:13; 2:1) Also tree of life which is in the midst of the paradise of God (2:7)
The Churches 2:18 - 3:22	<b>1b</b>	<b>Lukewarm</b>	(3:16) In the middle, half way between hot and cold
The Seals 4:1 - 6:6	<b>2a</b>	<b>In the midst of throne; of the four beasts</b>	(4:6; 5:6)(6:6)
The Seals 6:6 - 8:5	<b>2b</b>	<b>In the midst of the throne</b>	(7:17)
The Trumpets 8:6 - 10:3	<b>3a</b>	<b>In the midst of heaven</b>	(8:13) μεσουρανος; Also hail and fire "mingled" with blood (8:7)
The Trumpets 10:4 - 11:19	<b>3b</b>	<b>The sea and the things that therein are</b>	that is in effect, in it's midst. (10:6)
The Great Controversy 12:1 -17	<b>4</b>	<b><i>The ones dwelling in the heavens</i></b>	(12:12) Perhaps better the woman clothed with, standing in the sun (12:1; cf 19:17), or the half a time (12:14)
The Plagues 13:1 - 14:16	<b>5a</b>	<b>Angel flying in the midst of heaven</b>	(14:6)

## *Synonymic Parallels*

The Plagues 14:17 - 16:21	<b>5b</b>	<b>Sea of glass mingled with fire</b>	fire in its midst (15:2)
The Laments 17:1 - 18:12	<b>6a</b>	<i>Woman sitting upon much water</i>	Επι, in the midst of the waters (17:1) Note comparison to the island city of Tyre in prophecy. (Ezek 26:5) "in the midst of the sea," heart of the sea...
The Laments 18:13 - 19:21	<b>6b</b>	<b>All the birds that fly in the midst of heaven</b>	(19:17). Also blood is found in Babylon (18:24)
The Restoration 20:1 - 21:15	<b>7a</b>	<b>God will dwell among them</b>	(21:3) will "sanctuary" with them. "That I may dwell among them."
The Restoration 21:16 - 22:21	<b>7b</b>	<b>In the midst of the street of it</b>	(22:2) tree of life, which was in the midst of the garden.

### **In the Midst; Central, Mingled**

4 Or a child "in her midst," in the womb.

## THE DAYS OF THE SEVENTH ANGEL

### (An) Invitation; A Call

Section Title	Section #	Parallel /Text	Explanation/footnote
The Churches 1:1 - 2:17	<b>1a</b>	<b>He that hath an ear let him hear; To him that overcometh. . .</b>	Several calls or POSITIVE IMPERATIVES (2:7,11,17, etc.)
The Churches 2:18 - 3:22	<b>1b</b>	(Same as above)	(2:29; 3:5, 12, 22, etc.)
The Seals 4:1 - 6:6	<b>2a</b>	<b>Come up hither and I will shew thee things---</b>	(4:1) Come and See (6:1,3,5)
The Seals 6:6 - 8:5	<b>2b</b>	<b>Come and See</b>	(6:5) Come = ερχου
The Trumpets 8:6 - 10:3	<b>3a</b>	<b>Voice from the horns of altar calls for release of four angels</b>	(9:13,14) Also the locust are commanded (9:4)
The Trumpets 10:4 - 11:19	<b>3b</b>	<b>Come up hither. . .</b>	(11:12)
The Great Controversy 12:1 -17	<b>4</b>	<b>Rejoice, (Oh) ye heavens, etc.</b>	(12:12)
The Plagues 13:1 - 14:16	<b>5a</b>	<b>Here is the patience and the faith of the saints; Here is the patience of the . . .</b>	(13:10)(14:12) Here is, i.e. "This calls for . . ."

## *Synonymic Parallels*

The Plagues 14:17 - 16:21	<b>5b</b>	Angel calls for other angel to thrust in sickle	(14:18)
The Laments 17:1 - 18:12	<b>6a</b>	Come out of her my people . . . Faithful are invited (called)	(18:4) (17:14) Also angel of 17:1 invites John to come hither.
The Laments 18:13 - 19:21	<b>6b</b>	Invited to marriage supper of the Lamb; Birds invited to great supper	(19:9)(19:17)
The Restoration 20:1 - 21:15	<b>7a</b>	Come hither and I will shew thee. . .	(21:9)
The Restoration 21:16 - 22:21	<b>7b</b>	The Spirit and the Bride say, "Come."	(22:17)

## THE DAYS OF THE SEVENTH ANGEL

### Iron: Ferrous Material

Section Title	Section #	Parallel /Text	Explanation/footnote
The Churches 1:1 - 2:17	<b>1a</b>	<b>Sword</b>	(1:16)
The Churches 2:18 - 3:22	<b>1b</b>	<b>Rod of iron</b>	(2:27)
The Seals 4:1 - 6:6	<b>2a</b>	<b>Sword</b>	(6:4) μαχειρα
The Seals 6:6 - 8:5	<b>2b</b>	<b>Sword</b>	(6:8) ρομφατα
The Trumpets 8:6 - 10:3	<b>3a</b>	<b>Breastplates of iron</b>	(9:9)
The Trumpets 10:4 - 11:19	<b>3b</b>	<b>Rod</b>	(11:1) a reed like a rod; ραβδος, (see on 2:27)
The Great Controversy 12:1 -17	<b>4</b>	<b>Rod of iron</b>	(12:5)
The Plagues 13:1 - 14:16	<b>5a</b>	<b>Sword; Sharp sickle</b>	(13:10)(14:14)

## Synonymic Parallels

The Plagues 14:17 - 16:21	<b>5b</b>	Also a Sharp sickle	(14:17)
The Laments 17:1 - 18:12	<b>6a</b>	Vessels.... of iron	(18:12)
The Laments 18:13 - 19:21	<b>6b</b>	Rod of iron; Sword	(19:15)(19:15,21)
The Restoration 20:1 - 21:15	<b>7a</b>	A great chain	(20:1)
The Restoration 21:16 - 22:21	<b>7b</b>	Sapphire	(21:19) See footnote for explanation. <sup>2</sup>

### Iron; Ferrous Material

- Seven:
  - (1) sword
  - (2) rod of iron
  - (3) sword (*Macheira*)
  - (4) breastplates of iron
  - (5) vessels of iron (18:12)
  - (6) sickle
  - (7) a great chain

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<sup>2</sup> We suggest that the meaning of sapphire is not as some suggest, from the Hebrew "safar" which means "to write." L. Hardinge, [With Jesus in His Sanctuary](#), p. 323. Its meaning is betrayed by the Greek transliteration of it, "sap," and "feiros"= (latin; ferrous, iron).

What distinguishes sapphire (lapis lazuli) are the specks of pyrite that glitter throughout the blue or purple stone. Thus perhaps meaning: "blue with iron."

# THE DAYS OF THE SEVENTH ANGEL

## Jesus Christ

Section Title	Section #	Parallel /Text	Explanation/footnote
The Churches 1:1 - 2:17	<b>1a</b>	<b>Revelation of Jesus Christ; Alpha &amp; Omega, One who was and is to come</b>	(1:1,2ff.) The heavenly figure in chapter 1, etc. Also "first begotten of dead, prince of the kings of the earth, faithful witness
The Churches 2:18 - 3:22	<b>1b</b>	<b>The Son of God; The beginning of the creation of God</b>	(3:18) The Amen; faithful witness (3:14)
The Seals 4:1 - 6:6	<b>2a</b>	<b>The Lamb, The Root of David, The Lion of the tribe of Judah</b>	(5:5,6)
The Seals 6:6 - 8:5	<b>2b</b>	<b>The Lamb</b>	(6:17: 7:9, 10, 14,17)
The Trumpets 8:6 - 10:3	<b>3a</b>	<i>Angel from heaven</i>	(10:1 ff.) feet as pillars of fire as in chapter 1.
The Trumpets 10:4 - 11:19	<b>3b</b>	<b>Kingdom of our Lord and His Christ</b>	(11:15)
The Great Controversy 12:1 -17	<b>4</b>	<b>Michael, the testimony of <u>Jesus Christ</u></b>	(12:7, 17) KJV adds "Christ."
The Plagues 13:1 - 14:16	<b>5a</b>	<b>Faith of Jesus; Son of Man</b>	(14:12)(14:14)
The Plagues 14:17 - 16:21	<b>5b</b>	<b>Song of the Lamb; King of the nations</b>	(15:3)
The Laments 17:1 - 18:12	<b>6a</b>	<b>Martyrs of Jesus; the Lamb; King of kings</b>	(17:6)(17:14)

## *Synonymic Parallels*

The Laments 18:13 - 19:21	<b>6b</b>	<b>Testimony of Jesus; Word of God; Faithful &amp; True; King of Kings; Lamb</b>	(19:10)(19:10,11,13,16)(19:7)
The Restoration 20:1 - 21:15	<b>7a</b>	<b>Jesus, Christ, Alpha and Omega</b>	(20:4)(21:6)
The Restoration 21:16 - 22:21	<b>7b</b>	<b>Jesus; Root and Offspring of David; the Bright and Morning Star</b>	(22:16) Lord Jesus; Our Lord Jesus (22:20,21) Lamb, Alpha and Omega, etc.

## **Jesus Christ**

### **The Many Titles of Christ**

1. Jesus
  2. Christ (The)
  3. The One Who Is, [And Was, and Is to Come] (one or three names?)
  4. The Almighty
  5. First Begotten of the Dead
  6. Alpha and Omega
  7. Prince of the Kings of the Earth
  8. The Faithful Witness
  9. The Amen
  10. The Son of God
  11. The Beginning of the Creation of God
  12. The Lamb
  13. The Root of David
  14. The Lion of the Tribe of Judah
  15. Michael
  16. The Son of Man
  17. King of the Nations
  18. King of Kings
  19. Lord of Lords
  20. The Word of God
  21. Faithful----and True (One)
  22. The Morning Star
  23. Lord Jesus (22:16)
  24. The One Who Lives (chapter 1?)
  25. Our Lord, Lord (11:15)
  26. The Holy One (Rev. 15?)
  27. (The One) Who Was
  28. (The One Who) is to come
- (These may be reckoned differently but no doubt they should add to 28; 4x7)

# THE DAYS OF THE SEVENTH ANGEL

## Judging; Judgment

Section Title	Section #	Parallel /Text	Explanation/footnote
The Churches 1:1 - 2:17	<b>1a</b>	<b>Hast tried them which say they are apostles</b>	(2:2) Also God knows their works (2:2 ff.)
The Churches 2:18 - 3:22	<b>1b</b>	<b>God searches reins and heart; will judge nations; earth will be tried; works judged</b>	(2:23, 2:27)(3:10)(2:19, etc.)
The Seals 4:1 - 6:6	<b>2a</b>	<b>Elders judging on thrones; grain is measured, Lamb worthy to judge</b>	(4:4)(6:5,6)(ch. 5 ff)
The Seals 6:6 - 8:5	<b>2b</b>	<b>How long ... dost thou not judge</b>	(6:10)
The Trumpets 8:6 - 10:3	<b>3a</b>	<b>Angel with open book declares judgment</b>	(10:1-3) ---book is <u>open</u> . Cf. Rev. 20:12; esp. Daniel 7.10)
The Trumpets 10:4 - 11:19	<b>3b</b>	<b>Temple measured and judged; the nations judged</b>	(11:1)(11:18)
The Great Controversy 12:1 -17	<b>4</b>	<b>Christ to rule with a rod</b>	(12:5)
The Plagues 13:1 - 14:16	<b>5a</b>	<b>Hour of his judgment</b>	(14:6)

## *Synonymic Parallels*

The Plagues 14:17 - 16:21	<b>5b</b>	<b>True and righteous judgments are manifest</b>	(15:3,4; 16:5,7)
The Laments 17:1 - 18:12	<b>6a</b>	<b>Judgment of the great whore; judgments on Babylon</b>	(17:1)(18:8,10)
The Laments 18:13 - 19:21	<b>6b</b>	<b>Judged; True and righteous judgments; judge and make war</b>	(18:20)(19:2,11,12)
The Restoration 20:1 - 21:15	<b>7a</b>	<b>Judgment given; All judged according to works, etc.</b>	(20:4,12,13) Also city measured (21:15)
The Restoration 21:16 - 22:21	<b>7b</b>	<b>City and wall measured</b>	(21:15-17)

# THE DAYS OF THE SEVENTH ANGEL

## Killing; Murder

Section Title	Section #	Parallel /Text	Explanation/footnote
The Churches 1:1 - 2:17	<b>1a</b>	<b>Who was slain among you (Antipas)</b>	(2:13)
The Churches 2:18 - 3:22	<b>1b</b>	<b>I will kill her children with death</b>	(2:2;23)
The Seals 4:1 - 6:6	<b>2a</b>	<b>Lamb that was slain; That they should kill one another</b>	(5:6,9,12)(6:4)
The Seals 6:6 - 8:5	<b>2b</b>	<b>Kill with the sword; slain for the word of God; Killed as they were</b>	(6:8)(6:9)(6:11)
The Trumpets 8:6 - 10:3	<b>3a</b>	<b>Not kill them; Slay them; men killed: murders</b>	(9:5)(9:15)(9:18,20)(9:21)
The Trumpets 10:4 - 11:19	<b>3b</b>	<b>Kill; Slain of men</b>	(11:5,7)(11:13)
The Great Controversy 12:1 -17	<b>4</b>	<b>That he might devour him as soon as he was born</b>	(12:4) That is, destroy and kill
The Plagues 13:1 - 14:16	<b>5a</b>	<b>Slain from the foundation of the world: kill with sword; should be. ..</b>	(13:8)(13:10,15)

## *Synonymic Parallels*

The Plagues 14:17 - 16:21	<b>5b</b>	<b>Shed blood of saints and prophets</b>	(16:6)
The Laments 17:1 - 18:12	<b>6a</b>	<b>Martyrs of Jesus</b>	(17:6)
The Laments 18:13 - 19:21	<b>6b</b>	<b>All that were slain on the earth; slain with the sword</b>	(18:24((19:21)
The Restoration 20:1 - 21:15	<b>7a</b>	<b>Murderers</b>	(21:8)
The Restoration 21:16 - 22:21	<b>7b</b>	<b>Murderers</b>	(22:15)

# THE DAYS OF THE SEVENTH ANGEL

## Kingdom; Nation

Section Title	Section #	Parallel /Text	Explanation/footnote
The Churches 1:1 - 2:17	<b>1a</b>	<b>Kingdom and patience of Jesus Christ</b>	(1:9)
The Churches 2:18 - 3:22	<b>1b</b>	<b>Power over the nations</b>	(2:26)
The Seals 4:1 - 6:6	<b>2a</b>	<b>People and nation</b>	(5:9)
The Seals 6:6 - 8:5	<b>2b</b>	<b>All nations, kindreds</b>	(7:9)
The Trumpets 8:6 - 10:3	<b>3a</b>	<b>Locusts have a king over them</b>	Therefore a kingdom or nation (9:11)
The Trumpets 10:4 - 11:19	<b>3b</b>	<b>Peoples and nations; tongues and nations; angry nations</b>	(10:11)(11:9)(11:18)
The Great Controversy 12:1 -17	<b>4</b>	<b>Rule all nations</b>	(12:5) Also HORNS and HEADS. (Wear crowns)
The Plagues 13:1 - 14:16	<b>5a</b>	<b>Tongues... nations; every nation, kind. tongue; made all nations drink</b>	(13:7)(14:6,8) HORNS; HEADS as well.

## *Synonymic Parallels*

The Plagues 14:17 - 16:21	<b>5b</b>	<b>King of the nations; all nations, cities of the nations</b>	(15:3,4)(16:19)
The Laments 17:1 - 18:12	<b>6a</b>	<b>Nations; all nations have drunk</b>	(17:15)(18:3) Heads and horns also mentioned.
The Laments 18:13 - 19:21	<b>6b</b>	<b>Nations deceived; smite the nations</b>	(18:23)(19:15)
The Restoration 20:1 - 21:15	<b>7a</b>	<b>Deceive the nations</b>	(20:3,8)
The Restoration 21:16 - 22:21	<b>7b</b>	<b>The nations of them which are saved; honor of; healing of</b>	(21:24,26; 22:2)

## **Kingdom; Nation**

Seven Descriptive Words and Symbols:

1. Nation
2. Kingdom
3. Tongue
4. People
5. Horns
6. Heads
7. Kindred

# THE DAYS OF THE SEVENTH ANGEL

## Kings; Royalty

Section Title	Section #	Parallel /Text	Explanation/footnote
The Churches 1:1 - 2:17	<b>1a</b>	<b>Prince of the kings of the earth</b>	(1:5) Balak (2:14)
The Churches 2:18 - 3:22	<b>1b</b>	<b>David</b>	(3:7) Also overcomers rule with a scepter (2:27)
The Seals 4:1 - 6:6	<b>2a</b>	<b>Kings and Priests</b>	(5:10) Also David is again mentioned. (5:5)
The Seals 6:6 - 8:5	<b>2b</b>	<b>Kings of the earth</b>	(6:15)
The Trumpets 8:6 - 10:3	<b>3a</b>	<b>A King over them</b>	(9:11) Abaddon.
The Trumpets 10:4 - 11:19	<b>3b</b>	<b>Kings</b>	(10:11)
The Great Controversy 12:1 -17	<b>4</b>	<b>Horns with diadem crowns</b>	(12:3)
The Plagues 13:1 - 14:16	<b>5a</b>	<b>Horns with crowns</b>	(13:1)

## *Synonymic Parallels*

The Plagues 14:17 - 16:21	<b>5b</b>	<b>King of saints (nations); Kings from the east; kings of the earth</b>	(15:3)(16:12,14)
The Laments 17:1 - 18:12	<b>6a</b>	<b>Kings of the earth; kings; King of kings</b>	(17:2,28;18:3,9)(17:10)(17:14)
The Laments 18:13 - 19:21	<b>6b</b>	<b>King of kings; kings; kings of the earth</b>	(19:16)(19:18)(19:19)
The Restoration 20:1 - 21:15	<b>7a</b>	<b>Gog and Magog</b>	(20:8)
The Restoration 21:16 - 22:21	<b>7b</b>	<b>Kings of the earth</b>	(21:24)

## THE DAYS OF THE SEVENTH ANGEL

### Life Quality; Having Life

Section Title	Section #	Parallel /Text	Explanation/footnote
The Churches 1:1 - 2:17	<b>1a</b>	Tree of Life; Crown of life	(2:7)(2:10)
The Churches 2:18 - 3:22	<b>1b</b>	Book of life	(3:5)
The Seals 4:1 - 6:6	<b>2a</b>	Living creatures (4 beasts)	(4:6)
The Seals 6:6 - 8:5	<b>2b</b>	Souls (lives) under the altar	ψυχη (6:9) Also seal of the "living" God (7:2)
The Trumpets 8:6 - 10:3	<b>3a</b>	Creatures in the sea having life	(8:9)
The Trumpets 10:4 - 11:19	<b>3b</b>	Spirit of life from God entered into them	(11:11)
The Great Controversy 12:1 -17	<b>4</b>	Loved not their lives unto death	(12:11)
The Plagues 13:1 - 14:16	<b>5a</b>	Power to give life unto the image of the beast	(13:15) Book of life (13:8)

## *Synonymic Parallels*

The Plagues 14:17 - 16:21	<b>5b</b>	Every living soul died in the sea	(16:3)
The Laments 17:1 - 18:12	<b>6a</b>	Book of life; <i>souls of men</i>	(17:8)(18:13)
The Laments 18:13 - 19:21	<b>6b</b>	Souls of men; living creatures	(18:13)(19:4)
The Restoration 20:1 - 21:15	<b>7a</b>	Water of life; book of life	(21:6) (20:12) The righteous live and reign with Christ during the 1,000 years. (20:6)
The Restoration 21:16 - 22:21	<b>7b</b>	Water of life; Tree of life; River of life; Book of life	(22:17)(22:1,2)(22:19)

# THE DAYS OF THE SEVENTH ANGEL

## Likeness; Image

Section Title	Section #	Parallel /Text	Explanation/footnote
The Churches 1:1 - 2:17	<b>1a</b>	<b>One like unto a son of man; idols</b>	(1:13)(2:14)
The Churches 2:18 - 3:22	<b>1b</b>	<b>idols</b>	(2:20)
The Seals 4:1 - 6:6	<b>2a</b>	<b>Beast was like....lion, etc. ; Seals</b>	(4:7(several refs)
The Seals 6:6 - 8:5	<b>2b</b>	<b>Seals; seal</b>	(6:9,12; 7:1 ff)
The Trumpets 8:6 - 10:3	<b>3a</b>	<b>Locusts <u>like unto</u> horses, etc; idols of gold, silver, etc</b>	(9:7)(9:20)
The Trumpets 10:4 - 11:19	<b>3b</b>	<b>Seal</b>	(10:4)
The Great Controversy 12:1 -17	<b>4</b>	<b>Michael</b>	Means "Who is like God?" or "the Image of God" (12:7)
The Plagues 13:1 - 14:16	<b>5a</b>	<b>Like a leopard, etc.; image of the beast; mark</b>	(13:2,4 )(13:14-17, etc.)

## *Synonymic Parallels*

The Plagues 14:17 - 16:21	<b>5b</b>	<b>Image</b>	(15:2)
The Laments 17:1 - 18:12	<b>6a</b>	<b>(Harlot daughters)</b>	(17:5) Look-alike offspring
The Laments 18:13 - 19:21	<b>6b</b>	<b>Mark and image of the beast</b>	(19:20)
The Restoration 20:1 - 21:15	<b>7a</b>	<b>Mark and image of beast; idolaters</b>	(20:4)(21:8)
The Restoration 21:16 - 22:21	<b>7b</b>	<b>Idolaters; seal</b>	(22:15)(22:10)

## THE DAYS OF THE SEVENTH ANGEL

### Little; Small Amount; Few

Section Title	Section #	Parallel /Text	Explanation/footnote
The Churches 1:1 - 2:17	<b>1a</b>	<b>A few things against thee</b>	(2:14) ολιγα
The Churches 2:18 - 3:22	<b>1b</b>	<b>Little strength</b>	(3:8) μικραν. Thyatira has a few things against her (KJV) but Greek text does not actually include the word (2:20)
The Seals 4:1 - 6:6	<b>2a</b>	<b>(Food scarcity: little food)</b>	(6:6)
The Seals 6:6 - 8:5	<b>2b</b>	<b>rest yet a little season</b>	(6:11)
The Trumpets 8:6 - 10:3	<b>3a</b>	<b>Little book</b>	(10:2) βιβλιδαριον
The Trumpets 10:4 - 11:19	<b>3b</b>	<b>Small and great</b>	(11:18)
The Great Controversy 12:1 -17	<b>4</b>	<b>A Short time</b>	A little time. (12:12) ολιγον
The Plagues 13:1 - 14:16	<b>5a</b>	<b>Small and Great receive mark</b>	(13:16)

## *Synonymic Parallels*

The Plagues 14:17 - 16:21	<b>5b</b>	<i>Vials</i>	little bowls. Note. (15:7) Devils or more spec. here "demons" δαμονιον prob. means "little Gods." Note.
The Laments 17:1 - 18:12	<b>6a</b>	<b>Continue a (little) short space</b>	(17:10)
The Laments 18:13 - 19:21	<b>6b</b>	<b>Small and great</b>	(19:5,18)
The Restoration 20:1 - 21:15	<b>7a</b>	<b>A little season; small and great</b>	(20:3)(20:12)
The Restoration 21:16 - 22:21	<b>7b</b>	<b>I come quickly</b>	(22:7) quickly; a short time. Note: ταχυ, broken etymologically, "little time;" Pearls (21:21)

## THE DAYS OF THE SEVENTH ANGEL

### Loud Voice; Cry

Section Title	Section #	Parallel /Text	Explanation/footnote
The Churches 1:1 - 2:17	<b>1a</b>	<b>Loud voice as a trumpet</b>	(1:10)
The Churches 2:18 - 3:22	<b>1b</b>	<b>First voice, like a trumpet</b>	(4:1) Verse one of ch. 4 actually belongs to the previous section.
The Seals 4:1 - 6:6	<b>2a</b>	<b>Strong angel with a loud voice</b>	(5:2)
The Seals 6:6 - 8:5	<b>2b</b>	<b>Angel with a loud voice calling to the four angels</b>	(7:2)
The Trumpets 8:6 - 10:3	<b>3a</b>	<b>Trumpets sounding; angel standing on earth and sea cries...</b>	(8:7 ff)(10:3)
The Trumpets 10:4 - 11:19	<b>3b</b>	<b>Trumpets sounding, great voice from heaven</b>	(11:15)(11:12)
The Great Controversy 12:1 - 17	<b>4</b>	<b>Woman cries in pain; loud voice saying in heaven</b>	(12:2)(12:10)
The Plagues 13:1 - 14:16	<b>5a</b>	<b>Angels with loud voices</b>	(14:7,9,15)

## *Synonymic Parallels*

The Plagues 14:17 - 16:21	<b>5b</b>	<b>Great, loud voices</b>	(14:18; 16:1, 17)
The Laments 17:1 - 18:12	<b>6a</b>	<b>Angel from heaven mightily with a strong voice</b>	(18:1)
The Laments 18:13 - 19:21	<b>6b</b>	<b>Angel standing in the sun</b>	(19:17)
The Restoration 20:1 - 21:15	<b>7a</b>	<b>Voice out of heaven</b>	(21:3,4)
The Restoration 21:16 - 22:21	<b>7b</b>	<i>Angel to testify to you; I testify</i>	(21:16, 18)

### **Loud Voice, Cry**

- In this parallel the sharp, trumpet-like voice is considered, distinguished from the low, rumbling, thunder-like sound.

## THE DAYS OF THE SEVENTH ANGEL

### Malodor; Bad Smelling

Section Title	Section #	Parallel /Text	Explanation/footnote
The Churches 1:1 - 2:17	<b>1a</b>	Like one dead	(1:17)
The Churches 2:18 - 3:22	<b>1b</b>	Lukewarm (sulfurous) water	(3:16)
The Seals 4:1 - 6:6	<b>2a</b>	Those under the earth; Wine/oil (destroyed)	(5:13; 6:6)
The Seals 6:6 - 8:5	<b>2b</b>	The Grave (?)	(6:8) <i>Hades</i> = the grave
The Trumpets 8:6 - 10:3	<b>3a</b>	Brimstone	(9:17,18) Smoke?
The Trumpets 10:4 - 11:19	<b>3b</b>	Dead bodies	(11:9) cf. story of Lazarus (John 11)
The Great Controversy 12:1 -17	<b>4</b>	Dragon?	(ch. 12) see note below.
The Plagues 13:1 - 14:16	<b>5a</b>	Brimstone, smoke of torment	(14:10)

## Synonymic Parallels

The Plagues 14:17 - 16:21	<b>5b</b>	<b>Foul and evil sores</b>	(16:2)
The Laments 17:1 - 18:12	<b>6a</b>	<b>Foul and Unclean Spirits</b>	(18:2)
The Laments 18:13 - 19:21	<b>6b</b>	<b>Fire and brimstone</b>	(19:20)
The Restoration 20:1 - 21:15	<b>7a</b>	<b>Fire and brimstone</b>	(21:8)
The Restoration 21:16 - 22:21	<b>7b</b>	<b>The corrupt, filthy, abominable</b>	(21:27)(22:11,14)

### Malodor; Bad Smelling

3- Certain types of smoke, particularly burning sulfur can be acrid and evil smelling.

4- If the fiery breath of a dragon is sufficient to kill, we assume that a horrible stench attributed to the monster would be more fitting than a pleasant aroma.

Says Job of Leviathan:

"Out of mouth go burning lamps, and sparks of fire leap out. Out of his nostrils goeth smoke, as a seething pot or caldron. His breath kindleth coals, and a flame goeth out of his mouth." Job 41:19-21

[Refer also to Isaiah 27:1; Psalm 104:26; 74:14; regarding Leviathan, a beast living in the sea and thus could be described as "coming up out of the sea." (13:1)]

5a "Foul" (κακος) "bad, evil" must mean "foul-smelling" as well, for medically, infection and putrefaction of such sores are without doubt unpleasant in odor and sight to which any medical professional can testify. The "foul spirits" (18:1-3) are the same as the "unclean spirits" of the plagues. Unclean, foul, and loathsome, they are in every way evil.

[Seven examples are likely intended though it is difficult to establish a clear reckoning. The reader is encouraged to make an attempt such as the following: Dead bodies, the grave, sulfurous waters, fire and sulfur (brimstone), foul and evil sores, burning flesh, a dragon's breath. Other substitutions might include rotten oil or wine, the corrupt or abominable things referred to in the final chapter, or the cage of unclean birds or spirits.]

## THE DAYS OF THE SEVENTH ANGEL

### Martyrdom; Faithful Unto Death

Section Title	Section #	Parallel /Text	Explanation/footnote
The Churches 1:1 - 2:17	<b>1a</b>	Faithful witness (martyr); Antipas, my faithful martyr	(1:5)(2:13)
The Churches 2:18 - 3:22	<b>1b</b>	The faithful witness	(3:14)
The Seals 4:1 - 6:6	<b>2a</b>	Lamb, as it had been slain	(5:6)
The Seals 6:6 - 8:5	<b>2b</b>	Them that were slain for the word of God	(6:9)
The Trumpets 8:6 - 10:3	<b>3a</b>	Voice from the four horns of the golden altar	(9:13) See Footnote re: altar <sup>1</sup>
The Trumpets 10:4 - 11:19	<b>3b</b>	Two witnesses	(11:3) from μαρτυρεω. Dead bodies lie in the street.
The Great Controversy 12:1 -17	<b>4</b>	Loved not their lives unto death	(12:11)
The Plagues 13:1 - 14:16	<b>5a</b>	Beast makes war with saints; overcomes and kills them	(13:7) Those refusing mark of beast are to be killed (13:15)

## Synonymic Parallels

The Plagues 14:17 - 16:21	<b>5b</b>	<b>They have shed the blood of saints and of prophets</b>	(16:6)
The Laments 17:1 - 18:12	<b>6a</b>	<b>Martyrs of Jesus</b>	(17:6)
The Laments 18:13 - 19:21	<b>6b</b>	<b>Blood of saints; avenged blood of servants at her hand</b>	(18:24; 19:2)
The Restoration 20:1 - 21:15	<b>7a</b>	<b>Beheaded for the witness of Jesus</b>	(20:4)
The Restoration 21:16 - 22:21	<b>7b</b>	<i>(No martyrdom)</i>	μαρτυρεω is used in (22:16,18,20) Also the holy prophets are mentioned (22:6)

## Martyrdom

3a The horns of the altar is the place of blood, blood of remembrance and atonement (Exodus 30:10). The voice from the horns, represents the spirit of the righteous, those who have found salvation and atonement.

Adonijah and Joab laid hold of the horns of the altar because they hoped to be "saved" from conspiratory guilt (1 Kings 1:50, 51; 2:28) The coming of the Messiah (Jesus) is heralded as the raising up of a "horn of salvation" in the house of David (Luke 1:69)

Cf. "Altar references" in "Plagues" section.

## THE DAYS OF THE SEVENTH ANGEL

### Mountain; High Place

Section Title	Section #	Parallel /Text	Explanation/footnote
The Churches 1:1 - 2:17	<b>1a</b>	<b>Pergamos</b>	(2:12) cf. notes on Pergamos.
The Churches 2:18 - 3:22	<b>1b</b>	<b>Sardis</b>	(3:1-6) cf. notes on Sardis.
The Seals 4:1 - 6:6	<b>2a</b>	<b>God's throne; heaven</b>	(4:1,2) Refer to Isaiah 6:1, "I saw the Lord, he was high and lifted up" etc.
The Seals 6:6 - 8:5	<b>2b</b>	<b>Mountain</b>	(6:14-16)
The Trumpets 8:6 - 10:3	<b>3a</b>	<b>Mountain burning with fire</b>	(8:8)
The Trumpets 10:4 - 11:19	<b>3b</b>	<b>Where our Lord was crucified</b>	(11:8) Calvary; Prob. Olivet
The Great Controversy 12:1 - 17	<b>4</b>	<b>High place of the Woman; Heaven; God's throne</b>	(12:1,5) Woman flies into wilderness; Note: re: Waldenses and Albigenses; mountains, etc.*
The Plagues 13:1 - 14:16	<b>5a</b>	<b>Mt. Zion</b>	(14:1)

## Synonymic Parallels

The Plagues 14:17 - 16:21	<b>5b</b>	<b>Mountains not found; Armageddon</b>	(16:20) Mt. Megiddo. (16:16)
The Laments 17:1 - 18:12	<b>6a</b>	<b>Seven mountains</b>	(17:9)
The Laments 18:13 - 19:21	<b>6b</b>	<b>Babel; Babylon</b>	(several ref. in 18) see chapter on <i>Armageddon</i> . Also Jer. 51:53 and Rev. 18:5.
The Restoration 20:1 - 21:15	<b>7a</b>	<b>A great and high mountain</b>	(21:10)
The Restoration 21:16 - 22:21	<b>7b</b>	<b>City as high as wide</b>	(21:17) 12,000 <i>stades</i> . Also high walls, 144 cubits, etc.

### Mountain; High Place

4- \*The “place” the woman flees to is “*topos*,” (τοπος) from whence the word “top” comes. The “*topos*” of the city was usually the central high place, often the agora, square, or acropolis. It could be the high point of the city, such as the Athens Acropolis. Such town squares still exist, the central part of a city, even called the town square. The *topos* infers a four-square arrangement. Interestingly the woman’s home is called a “*topos*,” a high place equating well with the mountainous home of the exiled church of the Dark Ages.

6a "Though Babylon should mount up to heaven, and though she should fortify the height of her strength, ye from me shall spoilers come unto her, saith the Lord." Jeremiah 51:53

# Study Guide

1. Who is the woman of Revelation 12 ?\_\_\_\_\_.
2. What reasons are there to believe she is more than a symbol of the Virgin Mary?
  - \_\_\_\_\_
  - \_\_\_\_\_
  - \_\_\_\_\_
3. Who or what is represented by the great and terrible beast with the seven heads and the ten horns? \_\_\_\_\_.
4. How can the great and terrible dragon/beast represent both Satan and the Roman Empire? \_\_\_\_\_  
\_\_\_\_\_.
5. What principle allows for such fluidity in how this symbol is to be understood?\_\_\_\_\_.
6. When did the persecution of the woman actually begin?  
\_\_\_\_\_.
7. Why is the 1260-day period (times, time, and ½ time) repeated at least twice in Revelation 12? \_\_\_\_\_  
\_\_\_\_\_.
8. Why is Jesus essentially not named or identified in Revelation 12 except in the last part of verse 17? \_\_\_\_\_  
\_\_\_\_\_.

## *Synonymic Parallels*

9. How does one overcome Satan “by the word of his testimony?”

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10. Where is the physical center of the Book of Revelation?

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11. Is this chapter also a thematic center of the book?

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12. Could Revelation 12 have a last-day application?

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13. For practice or for fun trace on your own the following “synonymic parallels” according to the verse divisions given in the parallels supplied in the book (The following are from Vol. 7, N-Z):

- Subterranean or Deep Places
- Vessels or Containers; Something containing something else
- Loud, rumbling sounds
- Something trampled under foot
- Something caught up or snatched away

14. What particular OT Bible text is elucidated and expanded in Revelation 12: 1-17? \_\_\_\_\_.

15. Is there a specific “remnant” church? \_\_\_\_\_