**Revelation 14:7, An Angel’s Worldview**

**By John T. Baldwin**

Script

Instructions: Advance the PowerPoint slides at every new paragraph and anywhere you see “/”

[1] Revelation 14:7, An Angel’s Worldview by John T. Baldwin.

[2] Current NT research has discovered / that, within the broader context of a worldwide call to worship the true God, the profound cosmological statement by the first angel of Revelation 14

[3] alludes significantly / to Exodus 20:11.

[4] Eight far-reaching implications of this allusion provide the basis for the possibility of unparalleled contemporary Christian unity-- theologically, scientifically, and spiritually.

[5] Four distinct verbal parallels between Revelation 14:7 and Exodus 20:11 help to demonstrate that the NT passage is a definite allusion to the fourth commandment.

[6] The first is the verb “made.” The next three involve three specific nouns

[7] Heaven

[8] Earth

[9] and sea that appear in both passages in the same order.

[10] Along with thematic and structural parallels, these striking verbal parallels establish that The First Angel’s Message includes a definite allusion to this portion of the fourth commandment.

[11] Exegetical research indicates that NT writers did not use literary reminiscence casually. / Instead, they intended for their allusions to send their first-century hearers back to the original OT context for reinforcement and illumination of certain fundamental and permanent elements in the biblical revelation.

[12] Applied to Revelation 14:7, this means that this allusion seeks to direct the reader to a whole textual context / --the fourth commandment AND the concept of creation in six days. / This appears to be a divinely intended first century confirmation of the six-day creation worldview.

[13] The fact that Revelation 14:7 implicitly endorses the concept of a creation in six days gives readers the hermeneutical authorization to take the “in six days” concept from Exodus

[14] and insert it into Revelation 14:7, interpreting the latter passage as “worship him who—in six days—made the heavens, and the earth and sea.”

[15] The second implication of this allusion is its contemporary relevance, which is supported by three contextual factors: / The three angels’ messages appear within the apocalyptic end-time sweep of Revelation 12-14. / Revelation 14 links the messages of the three angels with the second coming of Jesus and places them immediately before a striking description of the Second Advent. Such a contextual location suggests that they constitute a divinely crafted end-time series of messages that must go to all of humanity before Christ returns. / Using historicist principles of interpretation, the phrase, “the hour of his judgment is come” signals the commencement of the first message of Revelation 14 in the mid-19th century.

[16] These historicist interpretations, along with the two contextual pointers we analyzed above, suggest that the six contiguous creative days implied in verse 7 are to be taken as historically and scientifically true even in a neo-Darwinian, postmodern age.

[17] Some might raise the question, “Does the absence of the words “in six days” in Revelation 14:7 suggest that God is in some way implying that we should, in fact, no longer regard a six-day creation as historically true? Otherwise, would God not have explicitly said “in six days” in the first angel’s message?”

[18] The author believes the following four considerations combine to indicate that such a conclusion is clearly unwarranted biblically. / First, it would make Jesus contradict what He spoke from Sinai. / Rev. 14:7 approvingly alludes to Ex. 20:11, endorsing the 7th day Sabbath and by implication the reason for it. / An allusion is a shorthand way of endorsing an entire passage. / Finally, it would force a later portion of Scripture to directly contradict an earlier one.

[19] Implication #3 is that Rev. 14:7 speaks directly to the Darwinian macroevolutionary worldview in a most timely and cogent fashion. / Toward the end of July 1844, / Darwin completed a 189-page handwritten manuscript summarizing his species theory, expanding a previous version. / According to historicist interpretation, it was in that same year that God—through the Three Angels’ Messages—sent a special message to the world saying that He created the basic life-forms in six days not millions of years.

[20] The fourth implication may be somewhat surprising. If a six-day creation is historically true, a corresponding historical global flood is necessary to explain the presence of the geologic column. The last part of the first angel’s message encourages the Christian to interpret Genesis 6-9 as describing a global flood as a scientifically valid event. Viewed in this light, it can provide the basis for a new and unparalleled theological and scientific Christian unity.

[21] Notice again the verbal parallels between the two verses.

[22] After following the lead from Exodus 20:11 virtually word for word, Revelation 14:7 surprisingly deviates from the parallel listing by referring to the springs, or fountains of water.

[23] Does this signal something important?

[24] The author suggests that the “fountains of water” may intentionally point back to the Flood of Genesis, in which the fountains of the great deep burst open. This could be reminder of the divine judgment of God that swept away human iniquity. It is possible by alluding to the flood, John might also be implicitly warning of the immanence of a second global undoing of creation—not by means of water, this time but by fire.

[25] Implication #5 is that a rapid creation and a global flood directly safeguard God’s goodness by removing from Him any responsibility for producing life-forms through an evolutionary process.

[26] Implication #6 involves hermeneutics, or the principles by which we interpret scripture. / None other than the resurrected Lord, Himself, in Rev. 14:7 interprets Genesis 1 literally. / This reminds us of the important hermeneutical principle to interpret the Bible literally and historically unless otherwise indicated by the text.

[27] Implication #7 addresses postmodernism, or the idea that objective, unchanging truth might not exist. / The specific creation worldview being valid till the coming of Christ affirms that overarching truth is indeed possible.

[28] The 8th implication involves epistemology—or the source of knowledge. Two different theories about religious language exist. / One says that religious language refers to the same natural world that science does. / Another claims that religious language may not refer to the natural world, / thus removing the possibility of conflict between religion and science. Revelation 14:7 appears to refer to the natural world, as does science. / The acknowledgement of possible conflict between science and religion raises the question of which should be allowed to reinterpret the other. Rev. 14:7 suggests that biblical teaching should reinterpret evolutionary theory.

[29] The eight implications show how verse 7 provides a powerful basis for a new, unparalleled Christian unity of several dimensions. / The acceptance and implementation of these implications can unify Christian theology and scientific research in profound and healing ways.

[30] Revelation 14:7 can serve as the cosmological North Star for Christian theological, scientific, and spiritual unity in a postmodern era. The passage enables us to know, trust, and worship the immeasurably loving God who in six days created the “heaven, and earth, the sea, and the fountains of water.”

[31] In his epilogue the author describes an article about the final deception written by Jon Paulien and published in the review.

[32] Linking the plague of frogs in Egypt (the magician’s final deception) with Revelation 16, Pauline suggests that an end-time trio will seek to counterfeit God’s end-time message

[33] Paulien suggests that the end-time encounter between the two groups of ideas will be “a battle between the Scriptures and perception, between reality as experienced by the five senses, and ultimate reality as revealed by God Himself.” It “will be a battle between two truth systems: one will be confirmed scientifically; the other will be confirmed only by Scripture.”

[34] End-time believers may have to rely wholly upon the Word of God not only regarding matters such as the state of the dead, but also a wider circle of issues such as the method of creation and the historicity of the biblical flood.

Revelation 14:7 An Angel’s Worldview is the first chapter in the book *Creation, Catastrophe & Calvary*. This chapter is written and the book is edited by John T. Baldwin.