

THE CHIASTIC STRUCTURE OF REVELATION 12:1-15:4 THE GREAT CONTROVERSY VISION

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Several scholars have noted that the book of Revelation contains seven visions or divisions (sometimes framed by the prologue and epilogue), arranged in a chiasmic pattern, though they don't agree exactly on where the divisions begin and end.¹ We agree with Paulien that the division at the heart of the seven part chiasm is Rev 12:1-15:4 (with 11:19 as an introduction). In this paper we will call this passage the Great Controversy Vision, because its focus is the great struggle between the dragon and the Lamb which makes necessary the plan of salvation—from the dragon's expulsion from heaven by Michael to the authority won by Christ at the cross to the overcoming made possible by the blood of the Lamb to the Son of Man's return for the harvest

¹For example, in Jon Paulien's paper "Revisiting the Structure of Revelation," presented Nov. 20, 1997, at the yearly conference of the Evangelical Theological Society, these divisions were listed as (1) The Seven Churches [1:9-3:22]; (2) The Seven Seals [4:1-8:1]; (3) The Seven Trumpets [8:2-11:18]; (4) The Final Crisis [11:19-15:4]; (5) The Seven Bowls [15:5-18:24]; (6) The Millennium [19:1-20:15]; and (7) The New Jerusalem [21:1-22:5]. Elisabeth Schüssler Fiorenza, in the appendix to *Invitation to the Book of Revelation* (Garden City, NJ: Doubleday, 1986), finds a somewhat different division which includes the prologue and epilogue: (A) Prologue [1:1-8]; (B) The Community under Judgment (Seven Messages) [1:9-3:22]; (C) God's and Christ's Reign (Seven Seals and Seven Trumpets) [4:1-9:21, 11:14-19]; (D) The Community and Its Oppressors [10:1-11:13, 12:1-15:4] (divided into three sections: Prophetic Commissioning [10:1-11:13], Enemies of the Community [12:1-14:5], and Eschatological Harvests [14:6-20, 15:2-4]); (C') Judgment of Babylon/Rome [15:1, 5-19:10] (divided into three sections: Seven Bowls [15:5-16:21], Rome and Its Power [17:1-18], and Judgment of Rome [18:1-19:10]); (B') Final Judgment and Salvation [19:11-22:9]; (A') Epilogue [22:10-21]. Hans LaRondelle's divisions, outlined in *How to Understand the End-Time Prophecies of the Bible* (Sarasota, FL: First Impressions, 1997), 105, are more general but more clearly chiasmic: (A) The Church Militant [1-3]; (B) Christ Begins the War [4:1-8:1]; (C) Trumpets Call to Repent [8:2-11:19]; (D) Overview of the Christian Age [12-14]; (C') Probationary Time Ends: Retributive Judgments [15-16]; (B') Christ Ends the War [17-20]; (A') The Church Triumphant [21-22]. Kenneth A. Strand, in his groundbreaking *Interpreting the Book of Revelation* (Naples, FL: Ann Arbor, 1979), posits an eight part chiasmic structure in which the division under discussion in this paper is 11:19-14:20.

of the righteous and the wicked to the victorious saints on the “sea of glass.” The Great Controversy Vision is the Bible’s most explicit explanation of why there is suffering on earth, why God allows it, and what God is doing about it. It is not only the heart of Revelation, but can be seen as a summary of the book.

The structure of the Great Controversy Vision is unusual, but appropriate to its purpose. It consists of three chiasms and a three-step parallelism with a bridge running between them. Imagine these in a sort of *chi* or X pattern (see Figure 1). On the left, Rev 12:1-13:1, which we have called the Dragon’s War Chiasm, reveals the serpent’s persecution of the saints, how it came about, and what God has done about it. On the right, Rev 14:1-15:4, which we have called the Lamb’s Victory Chiasm, reveals the saints’ deliverance—God’s final warnings, Christ’s coming, the harvest of both the righteous and the wicked, and the redeemed who “stand on the sea of glass.” At the heart of the Dragon’s War Chiasm is the revelation of the inauguration of salvation through Christ and the saints’ appropriation of that salvation through the blood of the Lamb. At the heart of the Lamb’s Victory Chiasm is Christ’s return, the consummation of salvation.

What must come to pass between the inauguration and the consummation of salvation? This is revealed in Rev 13, which serves as a sort of beastly interlude between two highly Christocentric chapters and as an elaboration of Rev 12:17 (“And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.”). In the first half of the chapter, at the top of the *chi*, facing down, we find the Sea Beast Parallelisms, which specify a set period of forty-two months of persecution of the saints, equivalent to the “1,260 days” of 12:6 and the “time, and times, and half a time” of 12:14.² In the second half of the chapter, at the bottom of the *chi*, facing up, we find the Land Beast Chiasm. No set period is given in the chapter for the persecution under the land beast, but it must follow the “deadly wound” received by one of the heads of the sea beast, because it raises up an image of the apparently slain and resurrected beast and allows it to speak again. Thus, according to this reading of the vision’s structure, to get from the Cross to the Coming, the saints must pass between or survive these two beasts. How are they to do that? At the center of Rev 13 is a bridge of words from persecution to deliverance. This bridge is 13: 9-10, which promises judgment against the persecutors and warns God’s saints that their duty in the face of the dragon’s war against them is not taking up arms but patient, faithful endurance.

²See John F. Walvoord, *The Revelation of Jesus Christ*, (Chicago: Moody, 1966), 191, 195, 200.

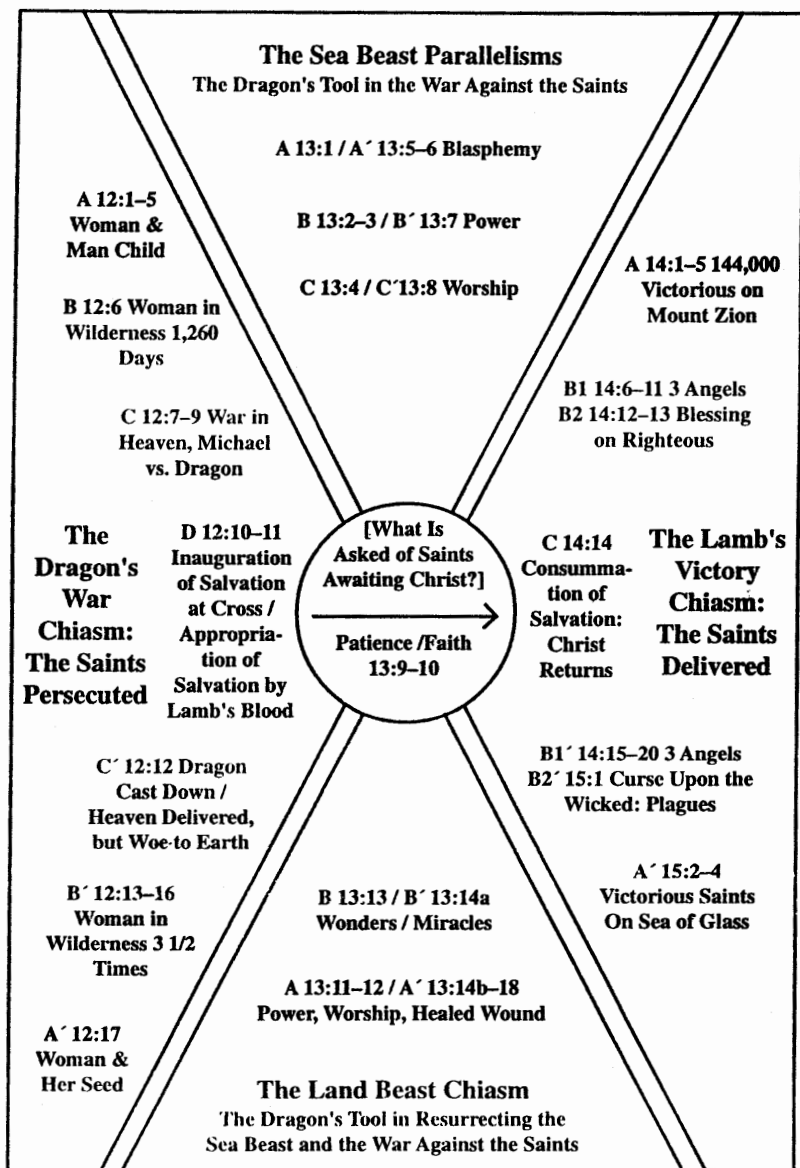


Figure 1: Rev 12:1-15:4/The Great Controversy Chiasms. What separates the inauguration of salvation at the cross in Rev 12 from the consummation of salvation when Christ returns in Rev 14 is the beasts. The correct response from the saints is not war against the beasts, but patient waiting, faithful endurance, until the Bridegroom returns.

Chiastically, the central verses of this vision and of the entire book of Revelation are 12:10-11 and 14:14, the Christocentric revelation of the inauguration, appropriation, and consummation of salvation through the blood of the Lamb. However, 13:9-10 offers the saints a safe route between them, even though it is not itself part of any of these structures. God's primary appeal to his suffering saints is for patience and continuing faith and faithfulness, trusting that their deliverance will come not by their own works, but by the work of Christ.

Kenneth Strand has shown that each of the visions of Revelation begins with what he calls a "Victorious-Introduction Scene," a verse or passage set either in the heavenly sanctuary, in its earthly courtyard (Christ among the lampstands), or in the New Jerusalem (with God dwelling there).³ The sanctuary scene for the Great Controversy Vision is 11:19. The echoes here of several OT appearances of God suggest that the following vision will include a judgment of God on the world. However, this verse (11:19) does not fit into the Dragon's War Chiasm. This is not unusual. Paulien's "duodirectionality principle," which states that in Revelation, passages beginning and ending visions or major scenes in visions may fit well as part of both the preceding and the following scenes or visions, applies here.⁴ One might see 11:19 as balanced by the heavenly worship in 15:3-4, forming a frame around the vision, but the latter passage is already balanced by 14:7. Perhaps both are appropriate simultaneously, though we were not able to show this in our figures.

One might also notice, however, that the Great Controversy Vision is separated from the rest of Revelation and enclosed by the book's only glimpses of the most holy place of the heavenly sanctuary and the ark of the covenant:⁵

³"Victorious-Introduction' Scenes," *Symposium on Revelation—Book I*, Frank B. Holbrook, ed. Daniel & Revelation Committee Series—Vol. 6 (Silver Spring, MD: Biblical Research Committee, 1992), 51-72. Strand posits an eight vision structure, but the weak point in his important work, as Paulien pointed out in the above-cited paper, is the lack of a clear "Sanctuary Introduction" in Rev 16:18-17:3, suggesting that the seven bowl plagues and the fall of the harlot Babylon might be seen as a single vision. There is also, however, some strong chiastic support for Strand's reading, as shown by C. Mervyn Maxwell in *God Cares*, vol. 2 (Boise, ID: Pacific Press, 1985), 54-65.

⁴See his "Looking Both Ways: A Study of the Duodirectionality of the Structural Seals in the Apocalypse," a paper presented to the Hebrews, General and Pastoral Epistles, Apocalypse Section of the Society of Biblical Literature Annual Meeting, Chicago, Nov. 19-22, 1988. Paulien also applies this in *Symposium on Revelation—Book II*, ed. Frank B. Holbrook (Silver Spring, MD: Biblical Research Institute, 1992), 202-204.

⁵We owe this insight to Jeff, Dave, and Robert McAuliffe, a trio of brothers and amateur Revelation scholars who have a number of very interesting insights.

And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail (Rev 11:19).

And after that I looked, and, behold, the temple of the tabernacle of the testimony in heaven was opened: And the seven angels came out of the temple, having the seven plagues, clothed in pure and white linen, and having their breasts girded with golden girdles. And one of the four beasts gave unto the seven angels seven golden vials full of the wrath of God, who liveth for ever and ever. And the temple was filled with smoke from the glory of God, and from his power; and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled (Rev 15:5-8).

Not only are both passages set in the most holy place, but both include manifestations of “the glory of God” similar to those on Mount Sinai when the law was given (cf. Exod 19:16-19). It is possible to see the Great Controversy Vision, in fact, as in interlude or parenthetical interruption meant to explain the source of our suffering and what God is doing about it, a summary of the plan of salvation, deliberately inserted into the sanctuary scene preceding the pouring out of “the seven bowls of God’s wrath” (16:1, NIV) and justifying this terrible anger against sin. If the Great Controversy Vision were removed, the two passages would not fit together smoothly, though 11:19 and 15:8 fit together seamlessly. This suggests that the Great Controversy Vision was deliberately placed where it is, with 15:5 added to remind the reader of 11:19 following the three chapter interlude of Revelation 12-14.⁶

Rev 12:1-13:1 The Dragon’s War Chiasm

Within both the Dragon’s War Chiasm and the Lamb’s Victory Chiasm, there are in fact two chiasms to be found: one a general topical chiasm⁷ and the other a more detailed verbal and topical chiasm.⁸ The topical chiasms are seen in Figure 1. For the Dragon’s War Chiasm, these two fit together well. For the Lamb’s Victory Chiasm, the topical balancing of three angels on each side of Christ’s coming in v. 14 is

⁶We offer this only as a possible reading worth exploring, not to discount the work of Strand, Maxwell, and others.

⁷Shea’s work.

⁸Christian’s work, incorporating Shea’s suggestions.

important and valid, but differs from the steps in the verbal chiasm. This difference is interesting, but it does not invalidate either one. Chiastic structure does not always follow the apparent organization or meaning, but sometimes highlights an alternate approach.

Except for Rev 12:10-12, introduced by the words "And I heard," the entire Dragons' War Chiasm seems to be silent (see Figure 2 for the full chiasm and Figure 3 for a table of parallels). It should be imagined as a series of brief animations, rather than as an extended vision of actual events. John is describing what he is shown, rather than summarizing the war. The summarizing has already been done for him, so he knows what is important and must be included. Verses 10-12 could be seen as a vocal commentary on the events seen in vv. 9-10, a sort of "voice over," to use the cinematic term. However, there is another way of dividing these verses, which we will use here.

In A the moon is under the woman's feet, as if she were standing on it; in A' the dragon is standing beside the sea. (Throughout this essay, parallels noted in the KJV exist in the Greek as well. Parallels existing in the Greek but less apparent in the KJV will be quoted from the Greek.)⁹ One is in the sky, one on the earth, but their standing is antithetically parallel, for chiastic purposes. (The KJV translates 13:1 as "I stood," but the RSV, NIV, and NASB translate it "he stood," referring to the dragon.) It is widely accepted that in prophetic language, a woman symbolizes a church, in this case a pure church (many commentators see this church as Israel). This paper will not, in general, explicate the symbols of the Great Controversy Vision—that has been well done by several writers. It is worth noting here, however, that the woman's pain in childbirth echoes the curse which came on Eve at the fall (Gen 3:16). This is not to say the woman is Eve. It implies, rather, that God's true church goes all the way back to Eden, that he has always had "chosen people" on earth, and helps to establish Rev 12 as a summary of the dragon's war against God and his saints (we find another allusion to the fall in v. 9, "that old serpent, . . . which deceiveth the whole world"). Verse 5 also reminds us of Mary giving birth to Jesus, suggesting the way in which the church is corporate, yet composed of faithful individuals. (While both Eve and Mary are alluded to here, the woman symbolizes neither Eve nor Mary but God's people, which some see as Israel but others as the assembly of the saints throughout history.)

If "stars of heaven" is a metaphor for angels and "remnant of her

⁹We've chosen to use the KJV because in these chapters its word choice is quite close to the Greek, allowing us to show most textual parallels in English. The English parallels we discuss exist in the Greek as well, unless otherwise noted. Parallels seen in the Greek but not apparent in the KJV are transliterated.

Rev. 12: The Dragon's War Chiasm

A 12:1-2 And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars: 2 And she being with child cried, travailing in birth, and pained to be delivered.

B 12:3-4a And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads. 4 And his tail drew the third part of the stars of heaven, and did cast them to the earth:

C 12:4b-5 and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born. 5 And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to his throne.

D 12:6 And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days.

E 12:7-9 And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, 8 And prevailed not; neither was their place found any more in heaven. 9 And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.

F 12:10 And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night.

F' 12:11 And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death.

E' 12:12 Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.

D' 12:13-14 And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man child. 14 And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent.

C' 12:15-16 And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood. 16 And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth.

B' 12:17 And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.

A' 13:1 And I stood [estathē, "he stood"] upon the sand of the sea, . . .

Stood Sky / Sand

Stars / Seed

Swallow what comes out

1260 days / 3 1/2 times

Heaven / Earth Battle

Victory

Figure 2. Rev 12/The Dragon's War Chiasm.

Rev 12:1-13:1 The Dragon's War Chiasm		
"under her feet" [standing] S "sun" "moon" "stars" [heavens] A "pained to be delivered" T	A/A'	"stood upon" "sand of the sea" [implied waiting to deliver sea beast]
"dragon" [first mention] V "stars of heaven" T "his tail drew . . . and did cast" [act of war] T	B/B'	"dragon" [last mention] "remnant of her seed" "make war"
"before the woman" A "devour" [eat] A "devour" S "her child was caught up unto heaven [outside aid] T	C/C'	"after the woman" "cast out of his mouth" [vomit] "opened her mouth, and swallowed" "earth helped the woman" [outside aid]
"fled into the wilderness" V "she hath a place prepared of God [protection] V "they should feed her" S "a thousand two hundred and threescore days" S	D/D'	"fly into the wilderness" "her place" [protection] "she is nourished" "a time, and times, and half a time"
"he was cast out into the earth" S "the great dragon was cast out" T "heaven" V "the Devil" V "earth" V	E/E'	"the devil is come down to you" "Therefore rejoice, ye heavens" "heaven" "the devil" "earth"
"Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ" S	F/F'	"they overcame him by the blood of the Lamb, and by the word of their testimony"

Heart of Chiasm: The inauguration of salvation and its appropriation by the blood of the Lamb

V=Verbal Parallel; T=Thematic Parallel; S=Synonymous Parallel; A=Antithetic Parallel

Figure 3. Rev 12 Parallels

seed" is a metaphor for God's saints on earth, then both B and B' deal with the dragon's war against God's offspring, who are "fellowservants" (cf. 19:10): angelic offspring (cf. Job 1:6, KJV) in B and human offspring in B'. This is the beginning and ending of the conflict between the dragon and the woman. In 12:17, "the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ," refers to the faithful ones who refuse to accept the "mark of the beast" in the

Land Beast Chiasm and are seen victorious in heaven in the Lamb's Victory Chiasm.

In C the dragon stands "before the woman," while in C' he sends a flood "after the woman." In C the dragon wants to swallow the woman's child; in C' the earth swallows the dragon's flood. In C the manchild is "born" of the woman, coming out of her; in C' the flood comes out of the dragon, like vomit. In C God helps the child by catching it up to heaven; in C' the earth helps the woman, offering protection.

D and D' form a clear inclusio around the center of the chiasm and point to an intermediate period of conflict with a specified duration. In D the woman flees "into the wilderness"; in D' she flies there. In D "she hath a place prepared of God," while in D' she flies to "her place." In D she is fed there; in D' "she is nourished" (same Greek root). The close parallels in D and D' make it clear that the 1260 days and 3 1/2 times are the same period. (If a "time" is a prophetic year and a prophetic year is composed of twelve thirty-day prophetic months, then 3 1/2 times—forty-two months—equals 1260 prophetic days.)

A-D and D'-A' deal with the persecution of the woman and her offspring by the dragon. This leads readers to the implied question, "Why is this happening?" (Such implied questions are not unusual in chiasmic structures.) The answer is given in E and E': there is suffering and sin and evil and death on earth because before the beginning of the dragon's persecution of the woman, there was rebellion in heaven, and the dragon was cast down, so he now torments the world. In E there is war in heaven and the dragon is cast out; in E' heaven rejoices that the dragon is cast out, but warns that he is cast to the earth, so the venue of the war is changed. E is seen, but E' is heard. It reveals the implications for the earth of E.

The revelation of the heavenly war brought down to earth leads to another implied question which we as readers might ask: "What is God doing about this problem?" The answer is twofold, given in F and F'. Note again that whereas most of the chapter is a description of what was seen, vv. 10-12 describe what was "heard." God's answer in F announces the inauguration of salvation from the accuser through Christ's sacrifice of atonement at the Cross, through which he gained "power" to save and cast down the accuser. God's answer in F' is the appropriation of salvation by the woman and her offspring, overcoming the dragon "by the blood of the Lamb, and by the word of their testimony." This is not a panacea for all suffering now, but it offers armor, a level of protection, for believers.

Thus, in the chiasmic heart of Rev 12, Christ reveals to John that the battle between the dragon and the saints is the earthly dimension of the Great Controversy between the dragon and the Lamb. Christ is revealed as the

center of what God is doing about suffering and evil. Rev 12 lies at the chiasmic heart of the whole book, which is itself the "revelation of Jesus Christ." Thus, the idea of the Great Controversy between Christ and Satan is a truly biblical and Christocentric prophetic message.¹⁰ Some scholars have argued that vv. 7-12 all deal with the dragon's fall from heaven. Others have argued that they all deal with the Cross. The chiasmic structure of the chapter reveals that both are partially right: the Cross is God's solution to the evil which began with the dragon. We would see the statement in v. 10, "for the accuser of our brethren is cast down, which accused them before our God day and night," as referring not to a physical event, a physical casting down when Christ died, but to a spiritual event, echoing the physical event of v. 9. The dragon still accuses believers from afar, having been cast down, but now they are clothed with Christ's righteousness and blood and are reckoned as righteous before the throne.

The idea of deceiving, of leading the world astray, found in E, is also found in the Land Beast Chiasm and several times in the Millennial Vision of Rev 19-21. The idea of war, found in E and B', is also found in Rev 19:11, where Christ makes war; in 19:19, where the beast and his armies gather for war; and in 20:8, where Satan gathers the wicked for war. This shows that the Millennial Vision is the working out of the Great Controversy Vision.

The Sea Beast Parallelism

Rev 13:1-8 is a three-step parallelism which expands on 12:6 and 12:13-14, D / D'. Within it is the period of forty-two months, equivalent to the 1260 days of 12:6 and the 3 1/2 times of 12:14 (see Figure 4 for the Rev 13 structures and Figure 5 for a table of parallels).

In both A and A' we find the verbal parallel of "blasphemy," "blasphemies," "blaspheme." In A the sea beast has "the name of blasphemy" on his heads, whereas in A' the nature of that blasphemy is revealed: it is blasphemy against God's name and tabernacle and against "them that dwell in heaven." We also find the verbal parallel "name," though in A it is a "name of blasphemy," while in A' it is the name of God.

In B and B' the primary parallel is "power." In B this power is synonymous with the beast's "seat, and great authority." We also find a synonymous parallel between "all the world" and "all kindreds, and tongues, and nations."

In C and C' the parallel is "worship." In C this is both the worship of the dragon and the worship of the beast, whereas in C' only the

¹⁰The insight that Rev 12:7-9, 12 refer to the heavenly warfare, while vv. 10-11 refer to the cross, we owe to Pastor Sergio Manente.

Rev 13:1-8 The Sea Beast

A/A' Summary: The Sea Beast Which Blasphemes and is Worshiped

A 13:1b-2a And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy. 2 And the beast which I saw was like unto a leopard, and his feet were as [the feet] of a bear, and his mouth as the mouth of a lion:

A' 13:8 And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world.

B/B' Power and Authority Defined

B 13:2b-3 and the dragon gave him his power, and his seat, and great authority. 3 And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast.

B' 13:7 And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations.

C/C' Blasphemy Defined

C 13:4 And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, Who is like unto the beast? who is able to make war with him?

C' 13:6 And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven.

D/D' How Long?

D 13:5a And there was given unto him a mouth speaking great things and blasphemies;

D' 13:5b and power was given unto him to continue forty [and] two months.

Bridge Between Rev 12 and Rev 14

A 13:9 If any man have an ear, let him hear.

B 13:10a He that leadeth into [lit. "is for"] captivity shall go into captivity

B' 13:10b he that killeth with the sword must be killed with the sword.

A' 13:10c He is the patience and the faith of the saints.

Rev 13:11-18 The Land Beast

C/C' How Will It Be Known? Signs That Deceive

C 13:13 And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men,

C' 13:14a And deceiveth them that dwell on the earth by means of those miracles which he had power to do in the sight of the beast;

B/B' Power and Authority Defined/Image and Mark of the Sea Beast

B 13:12 And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed.

B' 13:14b-17 saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live. And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed. And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name.

A/A' Summary: Land Beast and Its Work

A 13:11 And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon.

A' 13:18 Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is Six hundred threescore and six.

Figure 4. Rev 13/The Sea Beast and Land Beast Chiasms and Bridge.

Rev 13:1-8: The Sea Beast Parallelisms		
<p>“blasphemy” V “name” [of blasphemy] A</p>	A/A'	<p>“blasphemies” blaspheme against God “blaspheme his name . . . his tabernacle . . . them that dwell in heaven” “name” [of God]</p>
<p>“gave him his power [<i>dunamin</i>] . . . seat . . . authority [<i>exousia</i>]” S :all the world” S</p>	B/B'	<p>“power [<i>exousia</i>] was given him” “all kindreds, and tongues, and nations”</p>
<p>“worshiped the dragon . . . and . . . worshiped the beast” V</p>	C/C'	<p>“worship him”</p>

Rev 13:11-18: The Land Beast Chiasm		
<p>“he exerciseth all the power of the first beast” V “worship” V “the earth and them that dwell therein” V “whose deadly wound was healed” V</p>	A/A'	<p>“he had power to give life unto the image of the beast” “worship” “them that dwell on the earth” “which had the wound by a sword, and did live”</p>
<p>“in the sight of men” V “wonders” S</p>	B/B'	<p>“in the sight of the beast” “miracles”</p>

Heart of Chiasm: In response to implied questions, “How can the land beast be recognized?” It deceives by its miracles.

Sea Beast Parallels Land Beast	
“they worshiped the beast” V	“worship the first beast”
“his deadly wound was healed” V	“whose deadly wound was healed”
“power” V	“power”
“Lamb” V	“lamb”
“beast” V	“beast”
“they worshiped the dragon” V	“he spake as a dragon”
“make war with the saints” T	“as many as would not worship the image of the beast should be killed”

V=Verbal Parallel; T=Thematic Parallel; S=Synonymous Parallel; A=Antithetic Parallel

Figure 5. Rev 13 Parallels.

worship of the beast is specified, though through the beast the dragon is also worshiped implicitly.

Thus, these parallelisms reveal that the primary attributes of the sea beast are blasphemy and power leading to the false worship of the beast rather than the Lamb. There is also a chiasmic element to these parallelisms, though less significant than the parallels. In both B and B' the stressed attribute is power. Power is also significant in C and in A', though in C the dragon's ability to give power to the beast leads people to worship the dragon, while in A' the power given to the beast allows it to continue to blaspheme. All four of these—B, C, A', and B'—also stress that power is “given” to the beast by the dragon, and such gifts are found only in these verses. The dragon also specifically gives the beast a mouth and the ability to make war against the saints, aspects of its power.

In Exod 15:11, part of the “Song of Moses,” we find the question, “Who is like unto thee, O Lord, among the gods?” When people ask, “Who is like unto the beast?” they are putting the beast in God's place and bringing God's throne to earth (Dan 8:11). The name Michael, found in 12:7, means “Who is like God?” When people ask, therefore, “Who is like unto the beast?” the beast is revealed as a satanic counterfeit or parody of Michael. It is also claiming to act in the place of Christ, as his vicar, so to speak, worthy of worship. In Exod 15:3, again in the “Song of Moses,” we find the praise, “The Lord is a man of war: the Lord is his name.” This, again, is parodied in the question, “Who is able to make war with him?” People are worshiping the beast rather than God, and in doing so they are also worshiping the dragon, even though they may be unaware of this (and even though the sea beast power itself may be unaware of this). Note that Exod 15 praises God for drowning Pharaoh in the sea, whereas in Rev 13 the beast comes up from the sea, a sort of resurrection of this power which said, “I know not the Lord” (Exod 5:2). Again, this is a parody of the resurrection of the slain Lamb, and also an echo of the deadly wound which is healed.

The Bridge

After viewing the dragon's war against the saints and watching the rise of the beast from the sea, John must have wondered how a remnant of God's people could possibly survive. The answer comes in the center of Rev 13, in vv. 9 and 10. It begins with a “for your ears only” warning. Next comes a cryptic message, not entirely clear in the Greek, which Alfred Marshall gives as follows in his literal translation: “If anyone [is] for captivity, to captivity he goes; if anyone by a sword will kill, it behoves him by a sword to be killed.”¹¹ Leon Morris correctly sees in this

¹¹*The Interlinear KJV-NIV Parallel New Testament in Greek and English* (Grand Rapids:

verse an echo of Jer 15:2, but he misreads the context and ignores the similar language in Jer 43:11-13. He writes:

The first couplet teaches an acceptance of the realities of life. If it is in the providence of God that the Christian is for captivity, then to captivity he will surely go (*cf.* Je. 15:2). But the second has to do with requital. Anyone who kills with the sword will be killed as he has killed (*cf.* Mt. 26:52). If the Christian takes the sword he will not establish the faith, for the truth of Christ cannot be defended by violence. He will simply perish by the sword.¹²

While these things are true, they are not what the verse means. The meaning of the OT verses being echoed is so clear that it must control our reading of the passage in Revelation.

Jeremiah 15:2 reads, "And it shall come to pass, if they say unto thee, Whither shall we go forth? then thou shalt tell them, Thus saith the LORD; Such as are for death, to death; and such as [are] for the sword, to the sword; and such as are for the famine, to the famine; and such as [are] for the captivity, to the captivity." The echo is clear, but in context God is speaking to a Jerusalem which has forsaken him and backslidden (vss. 5, 6). If Rev 13:9-10 is speaking about backslidden saints who have worshiped the beast, then perhaps Jer 15:2 is the source, but there is an alternative worth consideration.

Jeremiah 43:11 reads, "And when he cometh, he shall smite the land of Egypt, and deliver such as are for death to death; and such as are for captivity to captivity; and such as are for the sword to the sword." This echo is stronger than the previous one. It is a prophecy in which God reveals his plan to use the king of Babylon to destroy Egypt, especially its temples honoring the sun, because of what Egypt will do to God's people when they flee there, leading them even further into spiritual adultery (vss. 10-13). The "captivity" and the "sword" here are clearly intended not for God's people, but for the enemies of God's people. Thus, likewise, in Revelation the first half of vs. 10 offers a message of hope, a promise that the prayers of the saints will be answered. The persecutors of God's people, whether apostate or infidel, will not act with impunity, but will receive God's judgment and pay for what they are doing. The seven trumpets and the seven plagues outline these judgments. One reason there is so much war and captivity on earth, it seems, is that God is using countries to pay back other countries for what they have done to the saints.

Zondervan, 1975).

¹²*Revelation*, rev. ed., Tyndale New Testament Commentaries (Grand Rapids: Eerdmans, 1987), 165.

This leads to the most important sentence in the bridge connecting Christ on the cross with Christ in the clouds, the bridge between the persecution of the saints and their deliverance: "Here is the patience and the faith of the saints." It may be that the saints are warned here that their role in the battle between the dragon and the Lamb will be patient and faithful endurance. As Isa 30:15 says, "For thus the Lord God, the Holy One of Israel, has said, 'In repentance and rest you shall be saved, In quietness and trust is your strength'" (NASB). They needn't ask, "Why are we suffering?" Their persecution and suffering have been predicted, so when it occurs they will know it is for a reason, not because they have been deserted by God or are being punished.

"Patience of the saints" in 13:10 is echoed in 14:12, near the chiasmic center of the chapter: "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." "[T]hey that keep the commandments of God, and the faith of Jesus"—the definition of "the saints"—echoes "the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ" in 12:17.¹³ Faith [*pistis*] and faithfulness are essentially the same thing here. Those who have Christ's "faith" and "testimony" also "keep the commandments of God." This is their faithfulness: "they follow the Lamb wherever he goes" (14:4). They are not in rebellion—they do what God has asked of them, not what they have rationalized that God really wants. They do what Christ has told them to do in the gospels and through his "servants the prophets" (11:18).

One might see Rev 13:9-10 as a small chiasm: a call for the saints to hear and a call for those who hear to endure patiently, frame a synchronous parallelism. However, the chiasmic nature here is not strong or convincing. Nevertheless, the passage serves as a crux which sets forth both the judgment on the persecutors and the duty of the saints as the Great Controversy is worked out. It is poetry, whereas the rest of the

¹³Ekkehardt Mueller has suggested to us that the close parallel between 13:10 and 14:12 leads him to doubt the validity of the chiasms we find in these chapters and suspect that we are missing a more important chiasm. We respond with three points. First, the parallel between 12:17 and 14:12 is as strong as that between 13:10 and 14:12. Second, the parallels between the two dragon/serpent/Devil/Satan identifications in 12:9 and 20:2 are just as close, yet are in separate divisions of the book and not related chiasmatically. Third, there does seem at first to be a chiasmic relationship between 13:10 as A and 14:12 as A'. One can also match as B 13:11-18, with the phrases "worship the first beast" and "mark in their right hand, or in their foreheads," with B' 14:9-11, with the phrases "worship the beast and his image" and "mark in his forehead, or in his hand." These are strong parallels which could be convincing in the right context. However, one finds no more chiasmic parallels in the verses between these two passages, 14:1-8. We conclude that the echoes of Rev 12 and 13 in 14:12 are meant to tie these chapters together thematically and linguistically into a single vision or division but are not chiasmatically significant.

Great Controversy Vision is prose. The verbal repetitions in the Greek are a delight to the ear. Note that the wordplay of “*ous akousatō*” carries over into the English of “ear” and “hear.”

*Ei tis echei ous akousatō,
ei tis eis aichmalosian;
eis aichmalosian hupagei,
ei tis en machairē apoktanei,*

*dei auton en machairē apoktanthēnai.
Ōde estin hē hupomonē kai hē pistis tōn hagiōn.*

Also, when the call for those with ears to hear appears in the Bible, it is a clue that what follows will be in code. This call to hear is balanced by a terse statement of what those who hear are to do with this secret message: continue to be patient and strong in faith as they wait. The message itself is at the center of the statement, and it is only available to those who know the OT prophets sufficiently well to catch and understand the echo of Jer 43:11.

The Land Beast Chiasm

The Land Beast Chiasm has no time period attached to it, but the fact that it makes an image of the apparently slain beast from the sea shows that its rise to power comes only after the sea beast receives its deadly wound. It comes up with “horns like a lamb” (not necessarily lamb’s horns, but, like a lamb in having two horns), perhaps suggesting a peaceable nature and apparent righteousness, but its voice is like that of its master, the dragon.

In A and A' we find the verbal parallels of “power,” “worship,” and “wound” (referring to the sea beast’s deadly wound which is healed), though these do not occur in the same order.

The heart of the Land Beast Chiasm, B / B', answers the hearer’s implied question, “How will this beast be recognized?” or perhaps, “How does it get its power to incite or compel worship?” The answer is that it deceives the world by doing great wonders, even making “fire come down from heaven.” This is evidently a parody of Elijah on Mount Carmel (though it could also refer to a parody of the tongues of flame from heaven when the Holy Spirit was poured out on Pentecost, and thus a parody of the Holy Spirit’s working in the church). C specifies “wonders,” and C' explains the function of these wonders. There is a synonymous parallel between “wonders” and “miracles.”

The question of the identity of this beast or the number of the sea beast is not illuminated by these chiasms, except that he will be known by

his bringing "fire . . . down from heaven" and working miracles (though some would see the fire here as metaphorical).

The Lamb's Victory Chiasm

Whereas the Dragon's War Chiasm unveils the inauguration of salvation through Christ as a response to the persecution of God's people, the Lamb's Victory Chiasm of Rev 14:1-15:4 unveils the consummation of that salvation: the return of Christ on a cloud to harvest his saints (see Figures 6 and 7).

In the general thematic chiasm for this passage, the 144,000 on Mount Zion (A) are balanced by the victorious righteous ones on the sea of glass (A'). The three angels who proclaim their messages in B1 are balanced by three more angels in B1'. Where B2 is a parenthetical blessing on the righteous, B2' is the antithetical announcement of a parenthetical curse on the wicked. C reveals the coming of Christ.¹⁴

In the more detailed verbal chiasm, the four steps of A / A' first reveal God's saints: they are the 144,000 who have received the seal of God and come out of "the great tribulation" (cf. 7:4, 14), those who have gained "victory over the beast." Next, in A2, harps are heard, and in A2' these saints have harps. In A3 they sing "a new song," and in A3' that song is named: "the song of Moses the servant of God, and the song of the Lamb." In A4 the first messenger angel calls on the earthdwellers to "worship" the Creator, and in A4' the redeemed promise to "worship."¹⁵

Some scholars have argued that in 14:1-5, the 144,000 are still on earth. In this view, "mount Zion" may be literal, or may indicate that they are figuratively dwelling with God, wherever they may actually be. The presence of the Lamb means that in the midst of their persecution, Christ is with them. The harps "heard" from heaven but not seen are said to suggest that the

¹⁴Some might say that dividing B into B1 and B2 or A into A1-A4 breaks the chiasmic structure. Actually, it would be possible to present A1-A4 simply as A, as is done in Fig. 6. The separation, however, further reveals the careful and deliberate organization of this vision, where sometimes parallelisms separated by several verses nestle into a general pattern of reverse parallelism. In the case of the A and A' parallels, this is particularly significant, as some scholars insist that 15:1-4 belongs only with the next division, rather than having a duodirectional quality.

¹⁵Some may argue that to include the first angel's message as part of A in order to complete the chiasm is structurally unsound. As we have said earlier, a weakness of the verbal and thematic chiasms we find in 14:1-15:4 is that they don't mesh exactly. However, the verbal parallel between 14:6-7 and 15:3b-4 exists, and it seems more honest to show it rather than to ignore it in order to keep the three angels' messages together for structural or doctrinal reasons. One of the wonderful things about chiasmic structure in Revelation is that at times the steps do not separate where we expect. This forces us to see the text in different way, thus expanding our understanding of it and adding to its complexity.

Rev. 14 Chiasm: The Lamb's Victory Chiasm

A 14:1-7 [A1 14:1 144,000] And I looked, and, lo, a Lamb stood on the mount Sion, and with him an hundred forty and four thousand, having his Father's name written in their foreheads. [A2 14:2 Harps] And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps: [A3' 14:3 Song] And they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth. [A4 14:4-7 Worship] These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the firstfruits unto God and to the Lamb. 5 And in their mouth was found no guile: for they are without fault before the throne of God. 6 And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, 7 Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters.

B 14:8-10a [B1 14:8 Wine of Babylon's wrath] And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication. [B2 14:9-10a Wine of God's wrath] And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, 10 The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation;

C 14:10b-11 and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: 11 And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name.

D 14:12-13 Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus.

13 And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them.

E 14:14 And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown [stephanon], and in his hand a sharp sickle.

D' 14:15-16 And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest of the earth is ripe. 16 And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped.

C' 14:17-18a And another angel came out of the temple which is in heaven, he also having a sharp sickle. 18 And another angel came out from the altar, which had power over fire;

B' 14:18b-15:1 [B1' 14:18b Wine of Babylon's wrath] and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe. [B2' 14:19-5:1 Wine of God's wrath] And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great winepress of the wrath of God. 20 And the winepress was trodden without the city, and blood came out of the winepress, even unto the horse bridles, by the space of a thousand and six hundred furlongs. 1 And I saw another sign in heaven, great and marvellous, seven angels having the seven last plagues; for in them is filled up the wrath of God.

A' 15:2-4 [A1' 15:2a Victorious Ones] And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, [A2' 15:2b Harps] having the harps of God. [A3' 15:3a Song] And they sing the song of Moses the servant of God, and the song of the Lamb, [A4' 15:3b-4 Worship] saying, Great and marvellous art thy works, Lord God Almighty; just and true are thy ways, thou King of saints. 4 Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy: for all nations shall come and worship before thee; for thy judgments are made manifest.

Call to
worship the
Creator &
reward of
those who
do
(144,000 on
Mount Zion
/ victors on
sea of glass;
harps, song,
worship)

Consumma-
tion of
Salvation:

Faithful
saints &
their harvest

Fire &
smoke for
beast &
image
worshippers
comes from
altar

Wine of
God's wrath
for those
who drink
the wine of
Babylon's
wrath &
their
harvest

Figure 6. Rev 14/The Victory Chiasm.

Rev 14:1-15:4 Reaping and Wrath		
“an hundred forty and four thousand” S “mount Zion” S “his Father’s name” AV	A1/A1’	“them that had gotten the victory over the beast” “the sea of glass” “his [the beast’s] name”
“harpers harping with their harps”	A2/A2’	“having the harps of God”
“And they sung as it were a new song” V	A3/A3’	“And they sing the song of Moses . . . and the song of the Lamb”
“worship” V “the hour of his judgment is come” V “they which follow the Lamb withersoever he goeth” T “worship him that made heaven, and earth, and the sea, and the fountains of waters” S “fear God and give glory to him” V	A4/A4’	“worship” “thy judgments are made manifest” “just and true are thy ways” [which they follow] “all nations” “Great and marvelous art thy works” “Who shall not fear thee, O Lord, and glorify thy name?”
“the wine of the wrath of her [Babylon’s] fornication” T	B1/B1’	“her [Babylon’s] grapes are fully ripe”
“the wine of the wrath of God” V “poured out without mixture” T	B2/B2’	“the great winepress of the wrath of God” “blood came out of the winepress”
“tormented with fire” V “smoke of their torment ascendeth” T	C/C’	“out of the altar, which had power over fire”
“the saints” “the dead which die in the Lord” S	D/D’	“the harvest of the earth is ripe” [wheat harvest—the righteous]

Heart of Chiasm: Christ comes in clouds to gather his people

V = Verbal Parallel; T = Thematic Parallel; S = Synonymous Parallel; A = Antithetic Parallel

Figure 7. Rev 14:1-15:4 Parallels.

144,000 and John cannot see them. The song sung by these victorious ones anticipates their soon salvation. Their being “without fault before the throne of God” reveals their position “in Christ.”

Other scholars have argued that in this passage the 144,000 are clearly in heaven, “before the throne,” with Christ. A simple reading of the text requires agreement with this view. To suggest otherwise, while possible, requires a great deal of explanation and twisting of words.

The chiasmic structure of A and A', however, suggests that A need not necessarily be the chronological preface to B and what follows. The parallels with A' are so extensive that they suggest another alternative: A and A' describe the same people in the same place at the same time, but A is a preview of what happens in A'. Why is this done? First, it balances the structure of A'. Second, it reminds the saints of what is to come, reminds them that their patient endurance of persecution will be rewarded, and offers salvation as something so certain that it can be seen as already in progress. This preview technique is used several times in Revelation, as in 19:1-10, the announcement of the marriage supper of the Lamb, which is a preview of 21:1-8, the consummation of that marriage. In Rev 7 the 144,000 are also seen, but there they are on earth, balanced by the "great multitude" seen in heaven. In Rev 14, they are at last in heaven, in preview at the beginning of the chapter, and in fact at the end of the chapter.

B1 and B1' mention the wine of Babylon's wrath, whether in the cup or on the vine. Babylon's wrath against the saints is why Babylon must be punished. B2 and B2' focus on the wine of God's wrath, again in the cup or threshed from the vine. This wrath is God's response to Babylon's wrath against God's saints. The reference to the "seven last plagues" in B2' is parenthetical, but is not evidence of a misplaced verse. Instead, it serves to tie together the harvest of the wicked with the seven plagues. It suggests that it is the seven bowl plagues which lead to the destruction of Babylon "in one hour" (18:17) and that these plagues, which destroy the earth and those in it, may be seen as synonymous with "the winepress of the wrath of God" (14:19).

In C the third angel proclaims the fire and smoke which will attend the destruction of the beast and his worshipers. In C' another angel comes from the altar "which had power over fire." The altar of incense in the temple had coals on it, and smoke ascended from it, along with the prayers of the saints (including prayers for deliverance, one might fairly assume; see 5:8 and 8:4). This suggests a tie between the destruction of the wicked in C and the smoke and fire which come from the temple in C'. Rev 15:7-16:1 reinforces this idea—not that the plagues are actual coals from the altar in heaven, but that they are God's righteous response to the prayers of the saints for judgment against their oppressors (6:10).

D reveals the patient, faithful saints, "they that keep the commandments of God, and the faith of Jesus." We are reminded of the bridge between Rev 12 and 14, and of the same faithful saints in Rev 12:17. In D' Christ is told to "reap" with a sickle, and he does. (We can fairly assume that this is the harvest of the saints, given that the grape harvest that follows receives God's wrath. This view is reinforced by

Christ's parables in Mark 4:26-29 and Matt 13:24-30 and 37-43.) The symbolic, nonliteral nature of much of this is seen in the fact that he reaps them with a sickle, and with one sweep. The command in D to write a blessing is also found at the heart of Chiasm II of the Millennial Vision Chiasms (Rev 19:9).¹⁶ In both cases it is a blessing for the redeemed. The promise is similar to that in 1 Thess 4:13-14: the faithfulness of the saints who "die in the Lord" will not be forgotten. This faithfulness is referred to in the phrase "their works do follow them." The words "rest" and "labours" echo the fourth commandment, which is more clearly alluded to in A (v. 7). Thus, death is seen as a sort of Sabbath rest from the world, in anticipation of the resurrection.

At the heart of the Lamb's Victory Chiasm is the appearance of Christ himself on a "white cloud." He is wearing a golden victory crown because he has won the war against the dragon, the Great Controversy which has continued so long and claimed so many lives. He has kept his promise: He has come.

Conclusion

As a summary of the great war and the plan of salvation, the Great Controversy Vision does not go into the details of the destruction of the wicked and the deliverance of the saints. That will be done elsewhere. However, for those who wish to teach the Great Controversy paradigm, the warfare model of the activities of Christ and Satan, there is no better place to start.

There are a number of significant parallels in these structures which strengthen our case for their relationship to each other (see Figure 8, and recall that these exist in the Greek as well as the KJV unless otherwise noted). These do not usually occur in balanced patterns, but reveal the special interests and language found both in this division and in the separate structures in this division. For example, the word "dragon" occurs eight times in the Dragon's War Chiasm, three times in the Sea Beast Parallelisms, and once in the Land Beast Chiasm. The word also occurs once in Rev 16:13, where three evil spirits come from the dragon's mouth, and once in Rev 20:2, where the dragon is chained in the abyss, but nowhere else in the NT. This shows that the dragon is a key figure in this division and helps to separate it from the others. The word "devil" occurs five times in Revelation, but in Rev 12 it is found in both E and E'.

The word translated "cast" (down or out) in the KJV, based on several forms of *ballō*, occurs eight times in Rev 12, but also occurs three

¹⁶See Ed Christian, "A Chiasm of Seven Chiasms: The Structure of the Millennial Vision, Rev 19:1-21:8," *AUSS*, 37 (1999): 209-225.

Great Controversy Vision Parallels				
Dragon's War	Sea Beast	Bridge	Land Beast	Harvest
"dragon"	"dragon"		"dragon"	
<i>ballō</i> ["cast down"]				<i>ballō</i> ["swinging" "throwing"]
	"gave" "was given"		"gave" "was given"	
<i>exousia, dynamis</i> ["power" "authority"]	<i>exousia, dynamis</i> ["power" "authority"]		<i>exousia</i> ["power" "authority"]	<i>exousia</i> ["power" "authority"]
"a thousand two hundred and threescore days" "time, and times, and half a time"	"forty and two months"			
"deceiveth"			"deceiveth"	
	"beast"		"beast"	"beast"
			"image of the beast" "mark" "number"	"image of the beast" "mark" "number"
"Lamb"	"Lamb"		"lamb"	"Lamb"
"keep the commandments of God"		"the patience and faith of the saints"		"the patience of the saints . . . keep the commandment"
"loved not their lives unto the death"		"captivity" "killed"		"Blessed are the dead which die in the Lord"
"war in heaven" "war with the remnant of her seed"	"war with the saints" "who is able to make war with him"	"leadeth into captivity" "killeth with the sword"	"should be killed" "maketh fire come down from heaven"	"on his head a golden crown" [<i>stephanon</i> : victor's crown]

Figure 8. Great Controversy Vision Parallels.

times in Rev 14, where it refers to the swinging of the sickle and the throwing of grapes into the winepress of God's wrath. More than a third of the usages of the word in Revelation are found in this division.

The words "gave" or "were given" [*didōmi*] occur six times in the Sea Beast Parallelisms and three in the Land Beast Chiasm. The words also occur in Rev 12:14, where the woman is given eagle's wings, and Rev 14:7, where the angel calls on people to give God glory, but Rev 13 is the only place in the book where the dragon gives anything.

The word "authority" [*exousia*] occurs four times in the Sea Beast Parallelisms and once in the Land Beast Chiasm. This is the only usage in Revelation where the authority comes from the dragon. (In the KJV, the word "power" occurs four times in the Sea Beast Parallelisms and three times in the Land Beast Chiasm, but not all of these are in the Greek, and some are not translations of *exousia*, so this is not very significant, except perhaps thematically. However, a form of *exousia* occurs in B, C, A', and B' in the Sea Beast Parallelisms.)

The word "blasphemy" occurs four times in the Sea Beast Parallelisms, but nowhere else in the Great Controversy Vision. In other usages in Revelation, the people of the earth blaspheme after the fourth, fifth, and seventh plagues (Rev 16:9, 11, 21), the harlot rides a beast with blasphemous names (Rev 17:3), and there are blasphemous false Jews in Smyrna (Rev 2:9).

Versions of the word *poleō* ("cause" or "make" by force) occur thirty times in Revelation, but of those, ten times are in Rev 13, and eight in the Land Beast Chiasm. (Thus, in the Sea Beast Parallelisms the emphasis is on things "given," and in the Land Beast Chiasm on things "caused" by force.) The word is often used here to suggest compulsory or forceful action. This seems to be a major characteristic of the land beast.

The word "deceiveth" is first used in Revelation in Rev 12:9, when the devil deceives, and Rev 13:14, when the land beast deceives. Elsewhere, it occurs when the prostitute deceives in Rev 18:23, when the false prophet deceives in 19:20, and when the devil deceives in Rev 20: 3, 8, 10.

One might also note that while the woman is standing, the actual word "standing" or "stood" is used only three times in the Great Controversy Vision. In 12:4, *estēken*, the dragon stands before the woman, the enemy stands in this world. In 13:1, *estathē*, the dragon stands on the sand of the sea, so the enemy again stands in this world or the righteous stand in this world. In 15:2, *estātas*, the righteous stand on the sea of glass, in the next world.

There is another aspect of the Great Controversy Chiasms which has impressed us. These chiasms are made up of things heard and things seen, of vision and voice, of a variety of scenes, of the literal and the symbolic, and

John seems to be writing it all down in the order in which he sees it. If he were to rearrange what he has been shown, in order to fit a chiastic pattern, he would have to falsify the vision by moving, for instance, a detail from one scene into another scene. Certainly he has some choice over which words to use as he writes, but he is told to write what he sees and hears. Our conclusion, thus, is that the shape of the Great Controversy Chiasms may be less the result of conscious artistic decisions on John's part than it is the shape in which he received the revelation. If this shape is the work of some later editor who cut and pasted the original text, then that person either recognized and worked within the chiastic structure or developed it, because the structure is there and it appears to be intact: there seem to be no extraneous passages in this division of the revelation. The chiastic structure serves as organization, helping the alert reader understand. It serves also as authentication, suggesting that the text as we have it is the text as given.