

## **STUDY OF THE ETHICAL CONCEPT IN THE BOOK OF REVELATION CHAPTER 14:12**

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**Abstract:** Revelation 14:12 presents a scenario of perseverance, keeping God's commandments and exercising faith in Jesus. The general objective of this work is to analyze the ethical concept of Revelation 14:12, seeking to understand its foundation by studying the historical and literary context, exegetically smoothing it out and establishing the theology of the ethical concept. Using the methodology of bibliographic research, allowing the understanding of literary historical details, involving authorship, year, place. Exegetical analysis identifying all words in the verse, translation, meaning, grammatical and theological syntactic classification. Identifying the relationship of ethics with the words mentioned in the text. It was possible to identify the keeping of God's commandments as a fundamental ethical principle of Revelation 14:12, evidencing the need for the observance of the commandments by the people of God.

**Keywords:** God; Jesus; Apocalypse; ethic; perseverance; commandment.

## INTRODUCTION

Osborne (2014) considers the call to perseverance of Revelation 14:12,13 to be a matter of ethics. The need to persevere is intense and mentioned in several passages, such as Revelation 13:10, pausing the vision to urge readers to persevere. Revelation 12:17, indicates that persevering is just as important as keeping the commandments and is not optional. The judgment oracle in Revelation 14:8-11 resumes perseverance as a central ethical concept in the work of Revelation. Mentioned for the seventh and last time following the following passages from Revelation 1:9; 2:2,3,19; 3:10; 13:10; 14:12. As a call to believers to wait and conquer evil.

For Holbrook (2012), apocalyptic prophecy has an ethical content of an eternal character. The prophecies are related

to the great conflict between God and the rebellious angels, however the divine victory is guaranteed, leading the believer to look to Jesus and his promises. The book not only delineates eschatological events with divine intervention, but exposes the trajectory of God's people and their providences. However it calls the children of God to assume the full commitment, its reproving tenor brings the solace to comfort the bride, the church, the body of Christ.

The subject of the study is limited to understanding the ethical concept present in Revelation 14:12 within its historical and literary context. Regarding the commandments mentioned in Revelation 14:12, what is the ethical foundation of Revelation 14:12? The General Objective of this work is: To analyze the ethical concept of Revelation 14:12. To this end it is necessary to: Study the historical and literary context of the book of Revelation 14:12. Exegetically analyze the text of Revelation 14:12. Establish the theology of the ethical concept of Revelation 14:12.

## METHODOLOGY

This research is classified as bibliographic, supported by sources such as: bibles, commentaries, lexicons, dictionaries, books, software, articles. Using the historical grammatical hermeneutic method, with biblical parameters governed by general scriptural principles. For the study of the historical and literary context, approaching its authorship, date and place of composition, purposes, situation of the time, literary genre, literary form, literary structure and pericope.

The exegetical analysis is based on the Greek text and compares translations in Portuguese, English and Spanish. Tools for Mechanical and Dynamic/Personal Translation: Bible Works 10, Nestle-Aland, Novum Testamentum Graece, LXX Septuagint (LXT) (Old Greek

Jewish Scriptures), Louw and Nida (1989). Greek-English Lexicon of the New Testament, Louw and Nida (1989). Friberg Analytical Greek Lexicon Friberg, Friberg and Miller (2000). Gingrich Greek NT Lexicon (GIN) Gingrich (1983) and Danker Greek NT Lexicon (DAN) Danker (2009).

## **HISTORICAL AND LITERARY CONTEXT OF REVELATION 14:12**

### **AUTHOR**

Kistemaker (2004) points out external and internal evidence about the authorship of Revelation. External evidence mentions that in the gospel of John there are no references to John the son of Zebedee. In addition to the omission of the disciple's name from the three epistles of John. Apparently the author excludes his personal name out of modesty. However in Apocalypse, he does not hesitate to say his personal name openly. The early church fathers consider Johannine authorship. In internal evidence, his name is in chapter 1, verses 1, 4 and 9 and chapter 22, verse 8. An island in exile, he did not have any outside help to compose the scripture, he intentionally approaches Aramaic, Hebrew and Greek, evidencing his vocabulary and literary stylistics.

As an example of this, the Roman theologian mentions:

And yet, there was with us a certain man, whose name was John, one of the apostles of Christ, who prophesied, by a revelation given to him, that those who believed in our Christ would live a thousand years in Jerusalem; and that after that the general, and, in short, the eternal resurrection and judgment of all men would also take place. (MÁRTIR, 1885, p. 240, our translation).

However, it is possible to consider John's authorship of the book of Revelation valid, plausible and logical, especially noted by contemporary individuals.

### ***DATE AND PLACE OF COMPOSITION***

Stefanovic (2013) mentions that John was exiled on a rocky island in the Aegean Sea, called Patmos, approximately 80 km from Asia Minor, currently Turkey, where criminals were sent to serve labor sentences to death. Dates differ, such as the period when Christians were persecuted by Nero in (54-68 AD). However the general consensus lies in the Domitian period (81-96 AD).

### ***PURPOSES***

For Stefanovic (2013), the book is a letter and in order to understand it, a key is needed that involves the search for the sender, recipient and intention. Details are key to understanding the letter. In chapter 1, verse 4, the addressees are seven churches, to help their needs. Holbrook (2012) mentions that the purpose of Revelation is clearly demonstrated in chapter 1, verse 1, about the revelation of Jesus Christ, so that his servants would know the future. Presenting a dual theme, in chapter 1, verse 7 and 8, the coming of Christ in the clouds in a visible form, declaring to be the Alpha and Omega, who is, was and will come, holder of all power. Therefore, Revelation is the revelation of the person of Jesus and future events in history.

### ***SITUATION OF THE SEASON***

According to Stefanovic (2013), the churches mentioned in the book were experiencing a period of apostasy and constant decline, especially in relation to the cult of the emperor and his persecutions. For Osborne (2014), society is portrayed with conflicts between Roman and Jewish reality, the relationship between synagogues and churches has declined. Privileges were granted to Judaism, such as religious freedom. Christianity, included as a Jewish strand, benefited. But Judaism wanted to get rid of Christianity, for the imposition of the

pagan cult to fall on Christianity, pressing economically and socially, the refusal implied imprisonment, death and more antipathy.

Ladd (2006) comments that apocalyptic literature resembles pamphlets announcing disasters, precisely what the Jews experienced. The Old Testament prophets considered divine activity in history and eschatology. However, the apocalyptic authors placed their hopes only on divine intervention in the eschatological context. Theories have been built, pointing to the global Roman persecution against the church. John's writings would strengthen the people of God in this moment of crisis, it is noted that the historical context begins his narrative with ethical tensions.

### **LITERARY CONTEXT**

The literary context is essential to correctly understand the content of the book. Allied to this, Holbrook (2012) argues that it would be a mistake to try to apply any exclusively historical or solely eschatological interpretation to the messages of Revelation. For the book is divided into parts that are historical and others that are eschatological.

### **LITERARY GENRE**

For Silva (2009), the literary genre of the book of Revelation is called Apocalyptic and it is a book of complex and broad genre, to understand it it is necessary to resort to several Sources of similar Jewish books. Osborne (2014) expands the concept of genre, mentioning that the genre of the book of Revelation can be considered as prophetic-apocalyptic. In order not only to present the future, but to summon its readers to assume ethical responsibilities.

### **LITERARY FORM**

Holbrook (2012) considers that biblical truth has different perspectives and for its presentation the literary forms are used,

each form brings aspects and characteristics that evidence multiple biblical principles. He contrasts the combination of prose and poetry in his training. Observing the variety of literary structures present in the book, one can understand the importance and necessity of becoming familiar with such structures.

### **LITERARY STRUCTURE**

Literary structure of the book of Revelation presented by the Seventh-day Adventist Bible Commentary:

- I. Prologue, 1:1-3.
- II. Letters to the seven churches, 1:4 - 3:22.
  - A. Salutation, 1:4-8.
  - B. Introduction: The Vision of Christ, 1:9-20.
  - C. Ephesus, 2:1-7.
  - D. Smyrna, 2:8-11.
  - E. Pergamum, 2:12-17.
  - F. Thyatira, 2:18-29.
  - G. Sardis, 3:1-6.
  - H. Philadelphia, 3:7-13.
  - I. Laodicea, 3:14-22.
- III. The throne of God and the book with seven seals, 4:1 - 8:1.
  - A. The heavenly throne, 4:1-11.
  - B. The Triumph of the Lamb, 5:1-14.
  - C. The first six seals, 6:1-17.
    1. First seal: the white horse, 6:1-2.
    2. Second seal: the red horse, 6:3-4.
    3. Third seal: the black horse, 6:5-6.
    4. Fourth seal: the yellow horse, 6:7-8.
    5. Fifth seal: the cry of the martyrs, 6:9-11.
    6. Sixth seal: the day of God's wrath, 6:12-17.
  - D. The sealing of the 144,000, 7:1-8.
  - E. The great multitude, 7:9-17.
  - F. Seventh seal: the end of the conflict, 8:1
- IV. Judgments of God: The seven trumpets, 8:2 - 11:19.
  - A. Introduction, 8:2-6.
  - B. The first six trumpets, 8:7 - 9:21.
    1. First trumpet: Hail, fire, blood, 8:7.

2. Second trumpet: the mountain on fire, 8:8,9.

3. Third trumpet: the star that fell, 8:10,11.

4. Fourth trumpet: smitten sun, moon, and stars, 8:12,13.

5. Fifth trumpet: locusts, 9:1-12.

6. Sixth Trumpet: The Angels on the Euphrates, 9:13-21.

C. The angel with the little book, 10:1-11.

D. The temple is measured, 11:1,2.

E. The two witnesses, 11:3-14.

F. Seventh Trumpet: The Triumph of God, 11:15-19.

V. The final battle of the great controversy, 12:1 - 20:15.

A. Satan persecutes the remnant, 12:1 - 13:14.

1. Context of the conflict, 12:1-16.

2. Satan declares war, 12:17.

3. The role of the leopard-like beast, 13:1-10.

4. The role of the two-horned beast, 13:11-14.

B. Issues involved in the last conflict, 13:15 - 14:20.

1. Satanic Ultimatum to the Saints: Image and Mark of the Beast, 13:15-18.

2. Triumph of the 144,000 over the beast, his image and mark, 14:1-5.

3. God's ultimatum to earth: the three angels' messages, 14:6-12.

4. The fate of those who reject God's last call, 14:13-20.

C. The seven last plagues: divine judgments on the wicked, 15:1-17:18.

1. Affirmation of divine justice, 15:1-4.

2. Preparation for the wrath of God, 15:5-16:1.

3. The seven last plagues, 16:2-21.

4. Indictment of Babylon the Great, 17:1-18.

D. The extermination of evil, 18:1-20:15.

1. Divine mercy: final call to come out of Babylon, 18:1-4.

2. End of organized opposition: the desolation of Babylon, 18:5-24.

3. Coronation of Christ as King of kings,

19:1-10.

4. Second advent of Christ and dominion over the earth, 19:11-21.

5. The millennium: the extermination of sin and sinners, 20:1-15.

SAW. The new earth and its inhabitants, 21:1-22:5.

A. The new Jerusalem, 21:1-27.

B. The river and the tree of life, 22:1,2.

C. The eternal dominion of the Saints, 22:3-5.

VII. Epilogue: Admonition and Invitation, 22:6-21.

A. Reception of the book and its message, 22:6-10.

B. Appeal: preparation for Christ's coming, 22:11-21. (DORNELES, 2014, p. 801-802).

### ***STRUCTURE OF PERICOPE***

The pericope is limited to Revelation 14:6-13.

1. An angel flying through the sky

A. Proclamation of the everlasting gospel to the nations.

B. Oracle 1:

B1. Fear God.

B2. Give him glory.

B3. The time for your judgment has come.

B4. Worship the Creator of Heaven, Earth, Sea and Water Sources (Sabbatical Allusion).

2. Another angel flying through the sky.

A. Oracle 2 Fall of Babylon.

3. Third angel flying through the sky.

A. Oracle 3:

A 1. Judgment on the worshipers of the beast, image and mark.

A2. The worshipers of the beast and his image do not rest.

A3. They will drink from the cup of the wrath of God without mixture.

B. I challenge you to persevere and keep the commandments and faith of Jesus.

C. Promise those who die for faithfulness to Christ.

According to Marcon (2019), the pericope twice contrasts obedience to God with obedience to the commandments of the beast or his image. The first, Revelation 14:6-7 the fear of the Lord in the sense of loving him following the commandments. Allusion to the fourth commandment to the creator of heaven, earth, sea and Sources of water. The second contrast in the expression “commandments of God”, used in Scripture to refer to the ten commandments of the law from Sinai. (Exodus and Deuteronomy). In the structure it is understood the mention of an ethical theme.

## EXEGESIS OF APOCALYPSE 14:12

This chapter performs an exegetical analysis comparing translations in the languages: Greek, Portuguese, Spanish, English and personal translation.

“[BGT] Ὡδε ἡ ὑπομονὴ τῶν ἁγίων ἐστίν, οἱ τηροῦντες τὰς ἐντολὰς τοῦ θεοῦ καὶ τὴν πίστιν Ἰησοῦ.” (NESTLE-ALAND, 2012).

“[ACF] Here is the patience of the saints; here are those who keep the commandments of God and the faith of Jesus.” (ALMEIDA, 1995).

“[ARA] Here is the perseverance of the saints, those who keep the commandments of God and the faith of Jesus.” (ALMEIDA, 1993).

“[SBP] It is time for the courage of the saints who keep the commandments of God and the faith in Jesus.” (BIBLICAL SOCIETY OF PORTUGAL, 2005).

“[AKJ] Here is the perseverance of the saints, of those who obey the commandments of God and remain faithful to Jesus.” (IBERIAN-AMERICAN BIBLE SOCIETY, 2002).

“[R95] Here is the perseverance of the saints, those who keep the commandments of God and the faith of Jesus.” (UNITED BIBLICAL SOCIETIES, 1995).

“[KJV] Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus.” (ONLINE BIBLE FOUNDATION, 1997).

Mechanical and dynamic/personal translation: Here I am the steadfast perseverance of the saints, keeping the commandment of one God and the faith of Jesus.

## SYNTACTIC AND THEMATIC LEXICAL ANALYSIS

Below is the segmented table of Revelation 14:12, containing terms in Greek and their transliterations, translation of the term into Portuguese, syntactic and grammatical classification and meaning.

TABLE 1

### THEME OF THE THEOLOGY OF THE ETHICAL CONCEPT OF REVELATION - 14:12

The word perseverance, according to Thayer (1889) in the Greek language ὑπομονή, transliterated as: hupomonē; pronounced as: hoop-om-on-ay'; as: common singular feminine nominative noun. It refers to: enduring patience, patient continuance and waiting. According to Strong (1890), meaning: 1a) In the Old Testament, the characteristic of the person who does not deviate from his purpose and from his loyalty to faith and piety even in the face of the greatest trials and sufferings. 1b) patiently, steadily. 2) who waits for someone or something loyally. 3) who persists with patience, constancy, and perseverance. Present in 7 lines, 4 forms and 7 times. Revelation 1:9; 2:2; 2:3; 2:19; 3:10; 13:10; 14:12. Seen in the bible in 40 verses, 4 ways and 41 times.

Allied to the concept of perseverance, Osborne (2014) shows an ethical commitment of the saints to Christ. He will come soon with his reward literally, creating an echo

Word	Translation	Syntactic/Grammatical Classification	Meaning
Ἦδε (Hōde)	Here	Adverb	Strong's 5602: In this same place, here.
ἐστίν (estín)	The person is called to...]	Verb - Active Indicative Present Active - 3rd Person Singular	Strong's 1510: I am, I exist.
ἡ (hē)	The	Article - Singular Female Nominative	Strong's 3588: "the".
ὑπομονή (hypomonē)	Resistance	Name - Singular Feminine Nominative	Strong's 5281: Endurance, perseverance, patient waiting, joyful resistance, constancy.
τῶν (tōn)	Of	Article - Masculine Plural Genitive	Strong's 3588: "the".
ἁγίων (hagíōn)	Saints	Adjective - Genitive Masculine Plural	Strong's 40: Set apart by (or for) God, holy. From hagos; sacred.
οἱ (hoi)	who	Article - Nominative Masculine Plural	Strong's 3588: "the", the definite article. Including the feminine he, and the neuter in all his inflections; the definite article;
τηροῦντες (tērountes)	Guard	Verb - Present Active Participle - Nominative Masculine Plural	Strong's 5083: of ters; to keep, observe.
τάς (tás)	The	Article - Accusative Feminine Plural	Strong's 3588: O, a.
ἐντολάς (entolas)	Commands	Noun - Plural Feminine Accusative	Strong's 1785: A ordinance, command, law. of entelomai; injunction, official prescription.
Θεοῦ (theoû)	Of God	Noun - Genitive Masculine Singular	Strong's 2316: supreme deity.
καὶ (kaí)	And	Conjunction	2532 de Strong: E, mesmo, também, a saber.
τὴν (tēn)	The	Article - Singular Female Accusative	Strong's 3588: O, a.
πίστιν (pístin)	Faith	Noun - Accusative Feminine Singular	Strong's 4102: Fé, crença, confiança, fidelidade.
Ἰησοῦ (Iēsoú)	of Jesus.	Noun - Genitive Masculine Singular	Strong's 2424: De origem hebraica; Jesus, o nome de nosso Senhor.

Table 1 Syntactic lexical analysis of Revelation - 14:12.

Source: (BIBLE HUB, 2021).

of Isaiah 40:10, a theme emphasized in the epilogue Revelation 22:7,10,12,20, repeated in the prologue Revelation 1:1,7; 22:10,14,15. The brevity of the parousia, promised and reaffirmed in the New Testament, is considered the basis of this call to establish an ethical commitment to prepare. It also emphasizes that modern preaching is neglecting the message of ethical responsibility and its eschatological consequences. Christ, the judge of mankind, returns from him is both a promise and a warning, not focusing on salvation by works, but on eternal reward.

The word saints, according to Thayer (1889), ἁγίων or *hagios*, normal adjective genitive masculine plural. According to Strong (1890), meaning: 1) something very holy. Present in 23 lines, 6 forms and 25 times. Revelation 3:7; 4:8; 5:8; 6:10; 8:3,4; 11:2,18; 13:7,10; 14:10,12; 16:6; 17:6; 18:20,24; 19:8; 20:6,9; 21:2,10; 22:11,19. Totaling in the bible 753 verses, 29 forms and 868 times.

Osborne (2014) argues that the central theme of ethical faithfulness and perseverance in Revelation lies in the separation of the saints from the world.

The word guard, according to Thayer (1889) τηροῦντες or *tēreō*, verb, present participle, active nominative masculine plural. Refers to: hold tight to keep, observe, serve, and watch. According to Strong (1890), meaning: 1) attend carefully, take care. 1a) to keep. 1b) to observe. Present in 10 lines, 6 forms and 11 times. Revelation 1:3; 2:26; 3:3,8,10; 12:7; 14:12; 16:15; 22:7,9. Seen in 90 verses, 45 forms and 97 times.

The concept of keeping resumes the need to stand firm, including in the ethical interpretation of scriptures. However, Kistemaker (2004) mentions that not everyone defends a high concept of the Bible, many are misappropriating the book to support isolated causes.

The word commandments, according

to Thayer (1889) ἐντολάς, *entolē*; common plural feminine accusative noun. According to Strong (1890), meaning: 1) order, command, duty, precept, injunction. 2) commandment. 2a) ethically used of the commandments of the Mosaic law or Jewish tradition, Holbrook (2012) points out that the law of the ten commandments and the mercy seat, seen in Exodus 40:20, are basic aspects. Present in 2 lines, 1 form and 2 times. Revelation 12:17; 14:12. Totaling 245 verses, 8 forms and 254 times.

Osborne (2014) mentions that the central theme for keeping the ten commandments is listed ten times in the book, in the following passages: Revelation 1:3; 2:26; 3:3,8,10; 12:17; 14:12; 16:15; 22:7,9, with the expression hear Revelation 1:3; 3:3. Throughout the book the ethical principle of perseverance is defined in keeping the commandments of God, being one of the main themes that takes up the sovereignty of God, the triviality of Satan and his subjects.

The word God, according to Thayer (1889) θεοῦ, *theos*, common masculine singular genitive noun. According to Strong (1890), meaning: 1) God the Father, first person of the Trinity. Present in 87 lines, 4 forms and 96 times. Revelation 1:1,2,6,8,9; 2:7, 18; 3:1,2,12,14; 4:5,8,11; 5:6,9,10; 6:9; 7:2,3,10,11,12,15,17; 8:2,4; 9:4,13; 10:7; 11:1,11,13,16,17,19; 12:5,6,10,17; 13:6; 14:4,7,10,12,19; 15:1,2,3,7,8; 16:1,7,9,11,14,19,21; 17:17; 18:5,8,20; 19:1,4,5,6,9,10,13,15,17; 20:4,6; 21:2,3,7,10,11,22,23; 22:1,3,5,6,9,18,19). Presented in 3803 verses, 11 forms and 4481 times.

According to Kistemaker (2004), divine holiness permeates the book, four beings sing: “[...] come over.” Revelation 4:8. The first part of the song takes up the vision of Isaiah, the seraphim use similar expressions as in Isaiah 6:3. The following passages show the worship offered to God by all creatures in



Revelation 4:10; 5:14; 7:11; 11:1,16; 14:7; 15:4; 19:4; 22:8,9. In the same way the multitude of saints worship Revelation 7:9-15, access to the temple of God is a privilege for the earth and everything in it, Revelation 3:12; 7:15.

The word faith, according to Thayer (1889), πίστιν, *pistis*, common singular feminine accusative noun. According to Strong (1890), meaning: 1) the conviction that God exists is the Creator and Ruler of all things, the provider and giver of eternal salvation in Christ. 2) someone you can trust. Present in 4 lines, 2 forms and 4 times. Revelation 2:13,19; 13:10; 14:12. Totaling 259 verses, 7 forms and 276 times in the Testaments.

In comparison Ladd (2006) highlights John the Baptist's mention of those who will not receive eternal life, God will not call cowards who have not had the courage to suffer for his name, Matthew 13:21. John emphasizes the courage to face the antichrist. According to Revelation 1:9, a characteristic of the true disciple is to persevere. Unbelievers do not remain patient, nor do they keep the commandments and faith in Jesus (Rev 14:12). Traitors cannot be trusted to bear witness to Jesus, Revelation 1:2,9; 12:17.

The word Jesus, according to Thayer (1889) Ἰησοῦ, *Iēsous*, proper genitive masculine singular noun. According to Strong (1890), meaning: Jesus = "Jehovah is salvation" 1) Jesus, the son of God, Savior of mankind, God incarnate. Present in 12 lines, 4 forms and 14 times. Revelation 1:1,2,5,9; 12:17; 14:12; 17:6; 19:10; 20:4; 22:16,20,21. Totaling in the bible 1096 verses, 5 forms and 1163 times. Ladd (2008) mentions one of the moments when Jesus' ethics was proven, when he demonstrated that he believed in the existence of Satan and evil angels. An adaptation to the concepts of the time, but not the content or essence of Jesus' teachings. It does not mean that Jesus' authority was undermined by recognizing the existence of beings. Jesus

had an ethical purpose when using concepts of the time in symbols, his intention was not to detail supernatural beings, but that his message reached people in an ethical way.

## **THEOLOGY OF THE ETHICAL CONCEPT OF REVELATION 14:12**

Osborne (2014) argues that the God who controlled the past will continue to take care of the future is the same that takes care of the present. Judgment of the wicked and justice for the saints are relevant and predominant aspects of apocalyptic literature. Furthermore, the ethical mandate to persevere is of vital importance as its nature is essentially ethical, demanding faithfulness from the saints. Repentance is a recurring theme because it is what makes victory possible.

Kistemaker (2004) mentions that in each chapter God's name is highlighted, with an emphasis on his government, justice and holiness. A theocentric book beginning with a salute to the seven churches, it first mentions the throne of God in Revelation 1:4, from the throne the universe is ruled. Inspiring all beings in worship and righteousness, when someone stands before the white throne and the books Revelation 20:11-15 are opened.

The ethics inculcated by the gospel recognizes no other standard than the perfection of God's mind and will. All the righteous attributes of character reside in God as a harmonious and perfect whole. Everyone who receives Christ as their personal Savior is privileged to possess these attributes. This is a science of holiness. (WHITE, 2007, p. 220).

The above quote from the book *Advice on Education* defends faith as an essential element to recognize God's will and sovereignty. Furthermore the gospel itself stipulates its ethical principle in observance.

Stefanovic (2013) notes that Revelation 14:6-12 will be the litmus test, in which every human being before the universe will

demonstrate their level of intimacy with God and His law. The appeal is made on God's part to worship them in Revelation 14:7 and to reject the mark of the beast in Revelation 14:9. The author of Revelation recognizes the Sabbath as the crucial point of relationship with God in the great controversy, as a distinctive sign of faithfulness and obedience, correlates Exodus 20; 31:12-17, God delivering the commandments to the people, representing a divine sign and stressing the keeping of the Sabbath ethically. On the other hand, the mark of the beast falsifies the Sabbath, seeking obedience for itself, replacing divine precepts with human desires, promoted by the antichrist who assumes an unethical stance.

The law of God in the heavenly sanctuary is the great original, of which the precepts inscribed on the tables of stone, recorded by Moses in the Pentateuch, were an exact transcript. Those who came to an understanding of this important point were thus led to see the sacred and immutable character of the divine law. They saw, as never before, the force of the Saviour's words: "Till heaven and earth pass away, one jot or one tittle shall by no means pass from the law." Matthew 5:18. The law of God, being the revelation of his will, the transcript of his character, must stand forever, "as a faithful witness in heaven." No commandments have been annulled; not a jot or tittle has moved. (WHITE, 2013, p. 382-383).

The above reference comments on the perpetuity of God's law, the heavenly sanctuary, its principles and His Word. They represent the eternal and loving character of God. He demonstrates his ethical act which testifies to his own character. He extends this invitation to his children and respects everyone's choice ethically.

## CONCLUSION

The present work carried out the analysis of Revelation 14:12, aiming at the theme of ethics. The historical and literary context

was studied, to immerse in history and understand the persecutions that Christians endured. Recognizing the authorship of the apostle John. Its apocalyptic genre, structure and literary form make the book unique. With the purpose of bringing peace and comfort to the persecuted, heralding the future.

The Greek lexical-grammatical analysis and other translations, evidence the theology of the fundamental ethical principle of Revelation 14:12 being to keep the commandments of God and keep faith in Jesus. It is identified that God expects an ethical commitment from his people, with fidelity and perseverance for the parousia, answering the cry for justice. Divine ethics underpins the ten commandments and is a reflection of your character, obeying them demonstrates ethical worship and voluntary love for God. The suggestion for future work would be to expand from verse 12 to the entire book of Revelation and identify ethical concepts throughout the Bible.

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