



## *Angel's song in The Old and New Testament*

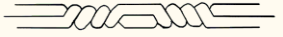
**Domin ADAM\***  
**Horea LAZĂR\***

**Abstract:** *The Bible is like a man who has the Old Testament as body and The New as soul, spirit and mind that feels, lives and understands what the body reveals. The glory addressed in song by the angels to God is often expressed in the Old Testament. The prophet Isaiah reveals us one of the most important "angels' song" of Scripture and the most important in the Old Testament. The song of angels, the doxology that Isaiah hears, resounds in our prayer hymn in every Mass: "Holy, holy, holy Lord of hosts, Heaven and earth thy glory. Hosanna into the above. Blessed is He who comes in the name of the Lord, Hosanna in the above." The solemn singing aims to turn itself into joy and praise to God, for all the action and activity of the creature must become an endless hymn of love and glorification of God. God is the only King and Lord of the world and He alone is worthy of praise, glory and power, for He created all things and gave meaning to His creation. Although the "song of angels" of the New Testament is largely inspired by the Old Testament, by God's embodiment and His saving work by which we were raised up on the table of God's kingdom, "the song of angels" becomes accessible to humans, and even a call to a song with the holy angels.*

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\* PhD, Rev Professor Habill, Faculty of Orthodox Theology at "1 Decembrie 1918" University, Alba Iulia, Romania.

\* PhD Candidate, Rev, Faculty of Orthodox Theology at "1 Decembrie 1918" University, Alba Iulia, Romania.



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### **The reality of the angels' song**

“The Bible, taken all at once, is like a man, who has the Old Testament as body and The New as soul, spirit and mind”<sup>1</sup> that feels lives and understands what the body reveals.

The glory addressed in song by the angels to God is often expressed in the Old Testament (*Ps. 68.38; 88.6; 148.2 Isaiah 44.23; Song of the Three young 1.36*) and that angels are glorifying spirits is a fact, because in the book of Jov "God himself intervenes in the huge controversy behind the heavenly curtain, behind the storms and lightning's, breaks and completes the discussion of religious doctrine of the poem's heroes and of us all"<sup>2</sup> saying, "*when I've made the stars, my angels praised Me louder*" (*Job 38.7*).

The Old Testament is worthwhile because he revealed to people "angelic hymns showing the sacred overcome of their highest lighting. Because some of them, to speak poetically, cries as the voice of the mountain's waters: *Blessed is the glory of the Lord in His place* (Ezek. 3:12); the other raise that famous song of praise: *Holy, Holy, Holy Lord of hosts; the whole earth is full of glory* (*Isaiah 6.3*). From this, it can be seen, to speak briefly, that it is worthwhile that divinity is the one that deserves to be honored and praised and glorified, to be known and exalted as much as

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<sup>1</sup> SFĂNTUL MAXIM MĂRTURISITORUL, *Mistagogia cosmosul și sufletul – chipuri ale bisericii* (*Mystagogia or Cosmos and the soul – faces of the church*), Translations and notes by Dumitru Stăniloae, in *Revista Teologică*, nr. 3-4/1944, p. 335.

<sup>2</sup> *Cartea lui Iov* (*The book of Jov*), translation and introductory notes by Radu and Gala Galaction, The Art and Literature Fondation „King Carol II”, București, 1935, p. 8.

possible by the carrier spirits of God. Because these forms, as the scriptures say, the divine places of rest, of the deity.<sup>3</sup>

The prophet Isaiah reveals us one of the most important 'angels' song' of Scripture and the most important in the Old Testament, in one of his prophetic visions inspired by the Spirit: "... I saw the Lord sitting on a throne, high and lifted up and the train of His robe filled the temple. Above it stood seraphim each one had six wings: with two they covered their faces, with two their feet, and with two they were flying and one cried to another and said: Holy, holy, holy Lord of host, the whole earth is full of glory!" (Isaiah 6, 2-3).

"Was Isaiah alone or during a religious ceremony, when was awarded by the most impressive vision? We do not know, but undoubtedly, a notice from the divine reality, even symbolic, came in his last solitude, that always joins the great spiritual experiences. All around was removed from his conscience and he saw God "sitting on the throne" (Isa. 6: 1)." <sup>4</sup>"On the spirit presses steadily the feeling of the presence of a real supreme authority surrounded respectfully by other realities. The image of a sovereign who sits on a very high throne, in very high house surrounded in a supreme respect by very high beings",<sup>5</sup> and in this picture" Isaiah does not describe the angelic hosts, but rather portrays the glory of God ".<sup>6</sup>

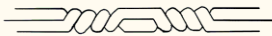
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<sup>3</sup> Benedict GHIUȘ, *Lucrarea îngerilor la Sfinții Părinți (The Angels' Worck at the Saint Parentsi)*, apud DIONISIE PESUDO-AREOPAGITUL, *Ierarhia cerească și Ierarhia bisericească (Heaven's hierarchy and church's hierarchy)*, translated by Cicerone Iordăchescu, The European Institute, Iași, 1993, p. 490.

<sup>4</sup> Maica Alexandra, *Sfinții îngeri (Holy angels)*, „Anastasia” Foundation Publishing House, translation by Irineu Pop, Bucharest, Anastasia Publishing House, 1992, p. 70

<sup>5</sup> Dumitru STĂNILOAE, „Revelația prin acte, cuvinte și imagini (Revelation through acts, words and pictures)”, in *Ortodoxia*, year XX, nr. 3, Bucharest, 1968, p. 368.

<sup>6</sup> Maica Alexandra, *op. cit.*, p. 72.



This glory arouses both fear and trembling to seraphim and to the visionary Isaiah, who exclaimed, "Woe is me, for I am ruined! Because I am a man of unclean lips and I live among people of unclean lips. For my eyes have seen the King, the LORD of hosts! ... "(Isaiah 6: 5) as well as to the person who watches this vision through the eyes of the prophet.

Though seraphim are spiritual beings created as the highest and *"are closer to God than us, they still cannot see God. In contrast to the closer they are, the more they realize the inability to see God, 7"and" look away and put forward wings like walls that they can't bear those rays."*<sup>8</sup>

This image shows the distance between the Creator and creature after, that disappears when His love comes up. This love is felt, burns constructive and urges being to love and search for God, *"in their spirit of pure joy is easy, unrestrained by anything of the body, their enthusiasm is lived as a fluidity not burdened hindered by anything"*<sup>9</sup> and God's missing turns into a continuous praise: *"Holy, holy, holy is the Lord ..."*. This praise "must be said three times as a confession of God, the Trinity, as well as a symbol of eternal renewal of this praise, which ensures its eternity and the eternity of those who say it"<sup>10</sup>

But the praise becomes a revelation to people<sup>11</sup>, through the prophet Isaiah, because the angels singing *"Holy, Holy, Holy is*

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<sup>7</sup> Dumitru STĂNILOAE, *Spiritualitate și comuniune în Liturghia Ortodoxă (Spirituality and communion in the orthodox Mass)*, Craiova, Editura Mitropoliei Olteniei, 1986, p. 353.

<sup>8</sup> Ioan Gură de Aur, „Omilia a II-a și a III-a la Serafimi (The second and the third homily at Seraphim)”, translated by Dumitru Fecioru, in *Glăsuț Bisericii*, year XXXVII, nr. 7-8, Bucharest, 1978, p. 697.

<sup>9</sup> Dumitru STĂNILOAE, *Spirituality and communion...*, p. 265.

<sup>10</sup> IDEM, „Revelation through acts, words and pictures”, in *Ortodoxia*, year XX, nr. 3, Bucharest, 1968, p. 185.

<sup>11</sup> B. MĂNGARU, „Cartea Iov (The book of Jov)”, in *Biserica Ortodoxă Română*, year 44, series II, nr. 1, Bucharest, 1926, p. 730.

*the Lord of hosts*” “brought to light, emphasizing in a special way, a principal feature of the Lord, He is special and above the world. He is The Saint. The revealing of this feature of God has a great significance ... the seraphim’s song show what way should the world follow. It is the way of holiness. When heaven and earth will be filled with His glory, then shall be the end” of the transient and the beginning in the new and continuing glory of the kingdom of heaven where angels and people will constantly pray.

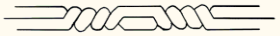
"But the song of praise of this hierarchy teaches that divinity is a monad and a unity in three roles, which is pouring its rich providence in loving the whole creatures, from the beings from the heaven above to the farthest things of this earth; for it is the origin and cause of everything and includes everything in a way beyond being, in incomprehensible hug".<sup>12</sup>

In the angelic hymn of Isaiah the distance between God and creature is very clear, between God and man. This distance disappears because the divine iconomy, when the personal love of God who is the Son and the Word of God, embodies, and the two natures come closer: the one created and uncreated, human and divine, love materializes becoming a divine- human Person.

She will perform the eternal plan of God, bringing the creature, meaning the man to the worthiness of being God’s son, son by vocation and participation in the divine life, not by being who is totally unknown and inaccessible to man and to all creatures. Now „His” the glory is sung by men and angels in the Mass as "Your glory", which denotes a great courage and approach, actually because *"Seraphim praise God's holiness continually, forever, so strongly that their voices' power rises indefinitely in the house where Lord sitteth in his throne*

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<sup>12</sup> DIONISIE PSEUDO-AREOPAGITUL, *Ierarhia cerească și Ierarhia bisericească (Heaven's hierarchy and church's hierarchy)*, Iași, The European Institute Publishing House, 1994, p. 48.



*surrounded by glory (Isa. 6: 1-3), meaning of the visible and invisible Church "*<sup>13</sup>

The angels sang God is "really" „Saint ", worthy of our nature that even with such great mysteries, made us sharers in such untold mysteries."<sup>14</sup>

*"Doxology sanctifying thrice holy, sung by holy angels continually, generally means both life and behaviour and divine doxology, which will occur in the next century between heavenly and earthly powers".*<sup>15</sup>

“Above all, the song of angels, the doxology that Isaiah hears, resounds in our prayer hymn in every Mass: *“Holy, holy, holy Lord of hosts, Heaven and earth thy glory. Hosanna into the above. Blessed is He who comes in the name of the Lord, Hosanna in the above”*<sup>16</sup>,” forever sealed in the union and in one voice of angels and humans.

### **Angelic song – mean of warning and mobilizing people**

There is an episode in the Old Testament when the angels sing in praise something else than glorifying God. This episode we find as preceding the handing of the “Law” by God to Moses on Sinai Mountain, which is actually the Old Testament Law.

“When we say the “Law of the Old Testament”, we think only at the moral law of the 10 commandments, but it includes the whole will of God, revealed to Moses’ people, forming five books <sup>17</sup>” and in these books, “the moral unit is mixed with the political, ceremonial, hygienic, forming a whole “. <sup>18</sup>

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<sup>13</sup> Dumitru STĂNILOAE, *op. cit.*, p. 186.

<sup>14</sup> SFANTUL IOAN GURĂ DE AUR, *Omilia a II-a și a III-a la Serafim*, p. 696.

<sup>15</sup> *Ibidem*, p. 696.

<sup>16</sup> Maica Alexandra, *Sfinții îngeri...*, p. 74.

<sup>17</sup> I. POPESCU, *Cele 10 porunci (The 10 Commandments)*, Munca Publishing House, Roman, 1925, p. 7.

<sup>18</sup> *Ibidem*.

But our mission is not to follow the law given in Sinai but to analyze the voice of a trumpet, sung by angels on Sinai Mountain.

This “angels' song” in voice of a trumpet of Sinai is done in a particular context, namely training people to receive the law. This is a particularly solemn preparation penetrated by “fear and trembling” for “...there was thunder and lightning, with a thick cloud over the mountain, and a very loud trumpet blast. Everyone in the camp trembled.” (Exodus 19:16).

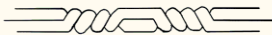
This spiritual preparation required by God from the camp of Moses was necessary for receiving God's will. Even Moses before climbing the Sinai Mountain will fast forty days. People will be aware that this training will become permanent over time that Moses will be in the mountain through that voices of a trumpet of angels who manifested prohibition approach where “abiding” Lord, “... *and if they remove and trumpets and thunder and cloud on the mountain, they shall come up the mountain*” (Exodus 29:13).

These angels' trumpets remind us of the trumpets of Judgment detailed in Revelation. These, as those, have the same role to alert and mobilize man for a preparatory spiritual action, because even if the trumpets of Revelation bring the “oh”s, they might be faced with faith, facts and trust in God.

The solemnity of the voices of the trumpet is present in people's lives, even in the Old Testament, when they have a reminder value of the perspective of war (Numbers 10.1, 33.3 to 5 Ezekiel, Amos 3.6, Sofonie 1,14- 16).

Song in voice of the trumpet is used, as the angels of Sinai, to unleash a state of readiness and spiritual joy *"Blow the trumpet in Sinai, cook holy fasts, and celebrate the feast for all."*

The solemn singing aims to turn itself into joy and praise to God, for all the action and activity of the creature must become an endless hymn of love and glorification of God. Even the



singing voice of the trumpet of the angel of Revelation culminates with the end of the temporal and customized evil, and the beginning of the eighth day of the heaven's kingdom, love, happiness and eternity. Finally everything turns into praise; the song of the trumpet finds its purpose in praise. Thus people and priests who "*blew the trumpets*" (11 Chronicles 5:13) and sang "*united in a single voice to glorify and praise the Lord*" (II Chronicles 5:13), will unite with angels whom David call in his psalms to praise God together with people, through "the voice of a trumpet song" (Psalm 46.5; 80.3; 97.7; 8; 150.3).

### **Angelic song, form of glorifying God**

In heaven the angels are in a perpetual song praising God, this is the divine music of angels' hosts.

The Scripture shows that the heavenly world resounds ceaselessly the voice of the angels' host. Chapter 5 of Revelation is called „*the sealed book, the lion and the lamb, the 7 seals*” and says he saw the seven angels, they were singing the song of Moses ... and the song of the Lamb, saying: “*Great and marvellous are your deeds, Lord God Almighty.*”(Revelation 15: 1-3 ). St. John the Evangelist confirms the existence of music in heaven of the divine Majesty, namely Divine's seat. He writes: “*And when He took (Lamb) book, the four living creatures and the twenty-four elders fell down before the Lamb, each having a harp ... they sang a new song, saying, Thou art worthy to take book, and to loose the seals of it, for you were slain and with your blood you have redeemed us to God from every tribe, tongue, and nation*” (Revelation 14.2-3).<sup>19</sup>

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<sup>19</sup> Sebastian BARBU-BUCUR, „Cântarea de cult în Sfânta Scriptură în cântările Bisericii Ortodoxe (Song of worship in the Holy Scripture in the songs of the Orthodox Church)”, in the journal *Studii Teologice*, series II, year XL, Nr.5, Bucharest, 1988, p. 90.

This “angel's song” in praise is conducted in an eternal heavenly Liturgy, which sometimes reveals human auditorium, (as in *Isaiah 6, 2-3* or *shepherds from the birth of the Savior Luke 2: 13-14*) or interferes with the human world becoming a co-celebration angels-humans of the Mass from the Revelation, or the one from the kingdom of heaven because Scripture the states the presence of music in the heavenly kingdom.<sup>20</sup>

Thus, at Christ's birth the shepherds surprise the heavenly joy, after being spiritually prepared by the angel, and they are the witnesses of an angelic song of the heavenly Liturgy, which in the first part is a doxology to God, and the second is a request for human brotherhood.

*“And suddenly there was with the angel a multitude of the heavenly host praising God and saying, Glory to God in the highest and on earth peace, good will among men” (Lc.2,13-14).*

Thus, *“The birth of our Saviour Jesus Christ, was accompanied by singing, the angels from heaven welcomed the Divine Child with the most precious gift that could be brought: the song”.*<sup>21</sup>

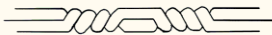
St. John the Apostle and Evangelist reveals us through his Revelation heavenly songs, angels' songs from the cleansing Liturgy, the renewal of the earth, from the end of the world. *“The four living creatures, each having six wings, were full of eyes around and within, and they do rest day or night, saying, Holy, Holy, Holy, Lord God Almighty, Who was and is and it is to come.” (Revelation 4: 8).*

The four beings are the seraphims that warm up the angels with love for God, knowledge and grace received from Him. The

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<sup>20</sup> *Ibidem*, p. 90.

<sup>21</sup> Ștefan C. ALEXE, „Foloasele cântării bisericești în comun, după Sf. Niceta de Remesiana (The benefits of church singing together after St. Niceta of Remesiana)”, in the journal *Biserica Ortodoxă Română*, IBMBOR Publishing House, year LXXV, nr. 1-2, Bucharest, 1957, p. 166.



first part is the same as in Isaiah, by threefold repetition of the word "*Spirit*" which shows both God's perfect holiness and divine trinity Persons, which is revealed by the Messiah through His embodiment and His doctrine.

The second part of the angelic hymn angel of Revelation shows God's eternity and eschatological orientation of anthem and events. "*And I looked, and I heard the voice many of angels around the throne and the living creatures and the elders, and their number was ten thousand times ten thousands and thousands of thousands, saying with a loud voice, Worthy is the Lamb that was slain to receive power and riches and wisdom and strength and honour and glory and blessing.*" (Revelation 5: 11-13).

"The next moment to the ovation of the Lamb is when the angels are around the throne, of the four beings and the elders. Their number is indicated by the phrase "*ten thousands time ten thousands and thousands of thousands*" meaning without number. "*Powerful voice*" is considered necessary to emphasize his greatness and to be heard everywhere."<sup>22</sup> When the holy baby was born, the heavenly hosts glorified the consequences of His birth and said, "*Glory to God in the highest and on earth peace, goodwill toward men!*" (Luke 2:14). Also here, when the Lamb takes the book, they glorify the consequences of His deeds in front of the sight of heavenly hosts."<sup>23</sup>

They are listed in this hymn some of the infinite and perfect attributes of God, which are here attributes of the Lamb, showing His divinity. "All these are also attributed to Christ in other books of the New Testament (eg. "*Richness*" "in II Cor. 8, 9 or

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<sup>22</sup> Savvas AGOURIDIS, *Comentariu la Apocalipsă (Comment on Apocalypse)*, translation by Constantin Coman, Bucharest, Bizantină Publishing House, 1997, p. 156.

<sup>23</sup> C.A.C., *Lămuriri asupra Apocalipsei (Clarification on the Apocalypse)*, Bucharest, National Typography Jean Ionescu & Co, 2001, p. 80.

"blessing" in Romans 15.29). Blessing is the culmination of all the other gifts from us, those who have nothing to offer to the person that has it"<sup>24</sup>.

We must remember two things:

a) That God is the only King and Lord of the world and He alone is worthy of praise, glory and power, for He created all things and gave meaning to His creation.

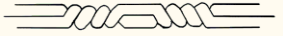
b) That Jesus, as Messiah, when during the heavenly Liturgy received from the hands of God the seals book that described the end events, the eschaton, all the heavenly powers that had glorified God before, glorified liturgically Christ as Judge of the latter and the doer of God's will regarding the end of saints (Christians) ".<sup>25</sup>

Another story of St. John the Apostle about the angels' singing is found in the same book of Revelation: *"And the seventh angel sounded, and there were loud voices in heaven, saying: the kingdoms of this world have become the kingdoms of our Lord and of His Christ, and He shall reign forever and ever "(Revelation 11.15 to 19)." "Great voices in heaven "come probably, from the angelic powers, as we infer from the use of the verb" who said ". The main feature of the hymns addressed here to God is the using of the past tense, while in Chapter 4 in the same heavenly hymns was used the present tense "kingdom come (see also Psalm 22, 29; Obadiah 21) of our Lord and of his Christ; "as in Psalm 2, 2. The Kingdom of the „ world "is the divine domination over the world, which will not be temporary, as the kingdom of hostile powers was, but will be an everlasting kingdom," and will reign forever and ever "after the Scriptural texts about God as the one King (Daniel 2, 44, 7, 14.27; Zahana*

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<sup>24</sup> Savvas AGOURIDIS, *op. cit.*, p. 156-157.

<sup>25</sup> *Ibidem*, p. 134.



14, 9).<sup>26</sup> " Thus, the heavenly Liturgy is a "foretaste of the Mass in the citadel of God». <sup>27</sup>

### **Angel's song present at the Second Coming of Christ**

St. John the Apostle witnessed the events from the end of the world. He detailed the symbolic defeat of the customized evil, the joy of the saints and the role of the angels in cleansing the world through their song, their activity against the evil and the trumpeting made by angels, each time marking a very important step in the "history" of Revelation.

First contact with the angel's trumpet we still have from Chapter I, at Saint John.

"And *"heard"* a loud voice of trumpets (see 1.10) calling him to ascend to heaven in order to show *"what must be afterwards"*(see also 1.1; Daniel 2, 29, 45), where *"must be afterwards"* is a technical term, here referring to the next moment having reviewed the situation of the seven Churches by Jesus in His position as leader of the hosts of heaven."<sup>28</sup> This solemn trumpeting precedes the war that will be fought between God and his powers (angels-people), and "the beast" and its forces.

"On the whole, *"afterwards"* is the heavenly Liturgy from the beginning to its end". <sup>29</sup>During this Mass will be inserted important moments through the angels' trumpet, who are the Church's Liturgy bell seen (Revelation 8.2, 8.3 to 10, 12-13; 9.1; 9.13 to 14; 10, 15).

"The foreboding time of the situation that would follow with the entrance into the scene of the seven trumpets is *"silence in heaven, as of half an hour "*. If we consider that the sky is full

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<sup>26</sup> Savvas AGOURIDIS, *op. cit.*, p. 226.

<sup>27</sup> *Ibidem*, p. 226

<sup>28</sup> *Ibidem*, p. 135.

<sup>29</sup> Savvas AGOURIDIS, *op. cit.*, p. 135.

of doxology from the start of God's judgment on mankind, then, it can be understood the seriousness of this absolute silence in heaven, not for minutes but for half an hour, that is as long as being enough to understand the seriousness of the wounds that come along with the seven trumpets.

It particularly emphasizes the high position of the angels who take responsibility for the execution of wounds<sup>30</sup>.

The angels that are running the trumpeting are powerful angels, angels who stand before God, meaning their chiefs. Scripture tells us about them and calls them "*angels of God's face*" (*Tob 12, 15*). Rafael brings the prayers of saints to God (about Gabriel see Luke I, 19). About the seven archangels see I Enoch 20, 2-8. The seven angels with trumpets are angels with special missions, like those with the seven bowls. Moreover, the trumpet has different functions in the Old Testament. Here it is an eschatological function: Wisdom I 14-16; II Esdras 6, 23 Rev. Abraham 31'.<sup>31</sup>

The angels' trumpeting of the Revelation of Saint John is solemn one marking punishments for the "beast" and his aides (fallen angels, sinners), but it means taking the Saints' victory over the "world" and through the victory, starting a new life: eternal life in the Kingdom heaven. Thus it becomes a song of victory that will forever turn into a song of praise to God.

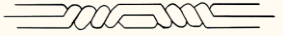
### **The wonderful song of angels in the New Testament**

The New Testament is the fulfilment of the Old Testament or the Old Testament is hidden in the New Testament. This is particularly true with "the song of angels" we are dealing with, meaning that it discovers new meanings in the New Testament.

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<sup>30</sup> *Ibidem*, p. 193.

<sup>31</sup> *Ibidem*, p. 192-193.



Although the "song of angels" of the New Testament is largely inspired by the Old Testament, by God's embodiment and His saving work by which we were raised up on the table of God's kingdom, "the song of angels" becomes accessible to humans, and even a call to a song with the holy angels. The novelty of this new song consists of three essential elements:

1. Through the body revelation of the Logos, through its saving work and His divine lessons. God is revealed as Trinity, and thus anthem from Isaiah 6, 2-3 is a praise addressed to a Unique God in Three Persons. Thus, the entire New Testament song is addressed to the Holy Trinity and the Lamb.

2. This eternal praise is a part of a Mass, term which is not known in the Old Testament but was thought by sacrifice, which aims to share the "auditor" with divine grace.

3. La this Mass the whole creature is called, especially the rational one who has a special calling rational, aimed to become one "choir" of a single Church: The Cosmic Church (Universal-all seen and unseen creation). Thus, man is initiated into this song, and in New Testament's times we see him catching the agreement, at the beginning sung humanly (when people that through divine inspiration, sang „*Blessed is the kingdom of our father David; that comes in the name of the Lord, Hosanna into the highest*" Matthew 21, 8-11; Mark 11: 9-10; John 12:13), and then perfecting through the song of the saints, that doxology with the angels in Revelation, and will continually glorify God on the eighth day of the Kingdom.

This "new song" is seen by the Scripture and the people. «New song is sung in heaven and on earth. Approaching this idea, we assume that to the basis of the hymnography composed by the Holy Fathers and hymnologists, stays the pattern of the celestial song of angels who sang that "*a new song before the throne of God,*" (Revelation 14: 2-3) and "*the Lamb*" (Revelation 5, 8-9) as well as the permanent impulse of Scripture for the

praising song and thanks giving to God, which must resound in this world; "*Sing a new song*" (Psalm 32.3); "*Sing to the Lord a new song! Sing to the Lord all the earth /*" (Psalm 95.1); "*Sing to the Lord a new song, his praise in the assembly of the saints*" (Psalm 149.1); "*Sing to the Lord a new song for He has done marvelous things*" (Psalm 98.1); "*I will sing a new song to You, O God*" (Psalm 144.9); And the prophet Isaiah (42.10) urges the believers thus: "*Sing to the Lord a new song, his praise unto the ends of the earth ...*"<sup>32</sup>

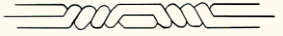
"The New Song" awakes in the whole world himself a cheerful echo. "*Great multitudes of angels*", a public meeting, "*ten thousand times ten thousand and thousands of thousands*" honour the Lamb. Elders begin, but all wise creatures around the throne, lies down and follow the praise. Then the huge song goes beyond this "new song" and takes place within a Mass which is "a great Mass in heaven, attended by, apart from God the Father and Jesus Christ, the heavenly beings, representatives of the two wills and the whole Church which is in heaven"<sup>33</sup>

And the Revelation in all its progress, " of the dramatic events – the seven seals, seven trumpets and seven cups – are a part of the heavenly Mass, which begins in chapter four. We can consider the above in Revelation as parts of a Mass, of which, a part is made of eschatological heavenly liturgical events and martyrdom of the saints on earth during their persecution unleashed against apocalyptic beast, and the other part consists of complete disintegration of the human mastery and powers up to a new heaven and a new earth, gets down from heaven a new citadel of God. These eschatological events are the subject of a

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<sup>32</sup> Sebastian BARBU-BUCUR, *Song of worship...*, p. 91.

<sup>33</sup> Savvas AGOURIDIS, *op. cit.*, p. 133.



great Mass, in the centre of which is the unity of the biblical heavenly of the divine and the earthly.<sup>34</sup>

Thus the "thrones around the throne of God are for the 24 elders (Isaiah 24.23)," dressed "liturgically "white"(see 3, 4, 18, 6, 11, 7, 9, 13, 19 14)<sup>35</sup>", seen as priests of the unseen order who prays to God, angels beside them as priests of the people. They together doxology the Trinity.

Further, we will pursue this co-celebration of human beings and heavenly powers, and their doxology in the testimony of Apostle John in Revelation.

*“And the four living creatures, each having six wings, were full of eyes around and within. And they do not rest day or night, saying, Holy, Holy, Holy, Lord God Almighty, Who was and is and is to come. Whenever the four living creatures give glory and honour and thanks to Him, who sits on the throne, who lives forever and ever. Then the twenty-four elders fall down before Him who sits on the throne and worship Him who lives forever and ever and cast their crowns before the throne, saying, You are worthy, O Lord, to receive glory and honour and power; for You created all things, and by Your will exist and were created” (Revelation 4.8 to 10).*

The four beings are described as having faces of: lion, bull, eagle and man. "The similarity of the beings with those who are counted the kings of the human and animal kingdom (the lion, the aurochs or bull, eagle and man) shows that the whole being is praising and glorifying God."<sup>36</sup> "Heaven and saints celebrate the fact that God reveals at the eschaton, who is the true, absolute

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<sup>34</sup> Savvas AGOURIDIS. *op. cit.*, p. 135.

<sup>35</sup> *Ibidem*, p. 138.

<sup>36</sup> Savvas AGOURIDIS, *op.cit.*, p.140.

master of the world and of the history, conquering and punishing evil of them".<sup>37</sup>

The fact that the humans and the angels are serving together the Mass is highlighted below: *"The four living creatures and the twenty-four elders fell down before the Lamb, each having a harp, and golden bowls full of incense, which are the prayers of the saints. And they sang a new song, saying: You are worthy to take the scroll and to open its seals, for You were slain, and have redeemed us to God by Your blood, out of every tribe and tongue and people and nation; And have made us kings and priests to our God: and we shall reign on the earth. Then I looked and I heard the voice of many angels around the throne, the living creatures and the elders, and their number was ten thousands of ten thousands and thousands of thousands, saying with a loud voice, Worthy is the Lamb who was slain to receive power and riches and wisdom and strength and honour and glory and blessing. And every creature which is in heaven and on earth and under the earth and the sea and all that are in them, I heard saying: blessing and honour and glory and power to him that sits on the throne and to the Lamb forever and ever! Then the four living creatures said, Amen! And the elders fell down and worshiped "(Revelation 5, 7-14).*

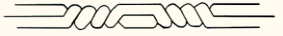
Here «Lamb is glorified with **acclamations** by the four beings and the 24 elders, by the myriads of angels and all creatures",<sup>38</sup> "this whole scene of acclamatio ends with the "Amen" of the four beings and humble elders»<sup>39</sup>. "In the next moment enters the scene the angels around the throne, of the four beings and the elders. Their number is indicated by the phrase *"tens of thousands of tens of thousands and thousands of*

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<sup>37</sup> *Ibidem*, p. 34.

<sup>38</sup> *Ibidem*, p. 144.

<sup>39</sup> Savvas Agouridis. *op. cit.*, p. 145.



*thousands*" meaning without number. "*Powerful voice*" is considered necessary to emphasize his greatness and to be heard everywhere.<sup>40</sup> All these are attributed to Christ in other books of the New Testament, too (eg. "*Richness*" in II Cor. 8, 9 or "*blessing*" Romans 15.29). Blessing is the culmination of all the other gifts from us, those who have nothing to offer to the person who has it all".<sup>41</sup>

"When the Lamb took the book, the four living creatures and 24 elders "*fell*" in front of the Lamb, „*having each harps, and golden bowls full of incense,*" which symbolizes the prayers of the saints after Psalm 140, 2: "*to turn prayer as my incense before Thee*". „*The Song*" sung is "*new song*" because it has new content. About guitars and about the new song speak about 144,000 cult of saints addressed to the Lamb standing on Mount Sion Mountain (14, 2-3). Also those who came out victorious after the persecution that came from the "beast" (15, 2 ...) hold harps in hands and sing the song of Moses, the servant of God (Exodus 15: 1; 14 Jesus Navi 7 = Song of Deborah) and the song of the Lamb, which is reproduced in 15, 3-4. On the "*new song*" raised to Lord with guitars see Psalm 32, 3 ("*sing the Lord a new song*" - which expresses the inexpressible God's eternal) and in Psalm 39: 4; 95 1; 97 1; 149, 1 (where it speaks of "new song"). In the context of Revelation, "*new song*" is related to the imminent coming of the new heavens and new earth".<sup>42</sup>

"Heavenly world "*fell*" and bowed before the Lamb. All nature worshiped God and the Lamb, Cherubs's host, the 24 elders, the whole heavenly world and all creation!"<sup>43</sup>

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<sup>40</sup> *Ibidem*, p. 156.

<sup>41</sup> *Ibidem*, p. 156-157.

<sup>42</sup> *Ibidem*, p. 153.

<sup>43</sup> Savvas Agouridis, *op. cit.*, p. 154.

The human participation in "angels' song" is fully evidenced in the following verses, showing the fulfilment of the new song, by the people who hardly perceived it in the beginning" and behold a great multitude, which no one could number, of all nations, and tribes and peoples and tongues, standing before the throne and before the Lamb, clothed in white robes, with palm branches in their hands. And the crying out with a loud voice, saying, Salvation belongs to our God who sits on the throne, and to the Lamb. And all the angels stood around the throne and the elders and the four living creatures, and fell on their faces before he throne and worshiped God, saying, Amen! Blessing and glory and wisdom, thanksgiving and honour and power and might be to our God forever and ever. Amen "(Revelation 7: 9-12). "" White robes "and" palms branches" are symbols of victory",<sup>44</sup> they defeated the "living creature" and with her, the death. They became able, through the baptism of blood, to sing "the new song" with the angels.

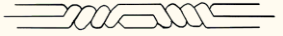
"The great attributes of God are eternal "*forever and ever*", meaning that they certify God's will for the salvation of the righteous. The final "*Amen*" certifies the saints' salvation that comes from God. These "*Amen*" sprinkled in the middle of the text indicate some stages of the heavenly Liturgy.<sup>45</sup>

This song continues, the saints and angels proclaim the kingdom of heaven where this together chant will be fulfilled. *And "there were loud voices in heaven, saying, the kingdom of this world has become the kingdom of our Lord and of His Christ and He shall reign forever and ever. And the twenty-four elders who sat before God on their thrones, fell on their faces and worshiped God, saying: we give You thanks, Lord God Almighty, the One who is and who was and who is to come, because You*

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<sup>44</sup> *Ibidem*, p. 184.

<sup>45</sup> *Ibidem*, p. 186.



*have taken Your great power and reign. The nations were angry, and Your wrath has come, and the time of the dead, that they should be judged, and that you should reward Your servants the prophets and the saints, and those who fear Your name, small and great, and should destroy those who destroy the earth. Then the temple of God was opened in heaven, and the ark of His covenant was seen in His temple. And there were lightning noises, thundering and earthquake, and great hail "(Revelation 11.15 to 19).*

"Great voices in heaven "come after all probability, from the angelic powers, as we deduce from the use of the verb "*who said*". The main feature of the hymns addressed here to God is the use of the past tense while in Chapter 4 of the same heavenly hymns present tense was used "*kingdom come* (see also Psalm 22, 29; Obadiah 21) *of our Lord and of His Christ*" as in Psalm 2, 2. "World's" kingdom is the divine dominion over the world, which will not be temporary, as the kingdom of the hostile powers, but will be everlasting kingdom, "*and will reign forever and ever*" after the Scriptural texts about God as one king (Daniel 2, 44, 7, 14, 27; Zechariah 14: 9)"<sup>46</sup>

"The rehearsals said about the 24 elders are due to the liturgical text. God's attributes are highlighted in the elser's "Eucharist" (communion) that are the "omnipotence" of God and that He is "*who is and who was*" (see 1, 4, 8, 4, 8), no longer "*He who comes*" since He came: "*that you got your great power and royal.*" The anthem of the elders as "the Eucharist" (thank you) already refers to the penetration of the eschaton in human life and the church's world."<sup>47</sup>

"The angels' Song" that terrified Isaiah, because of human unworthiness, is now learned by people, as saint and worthy

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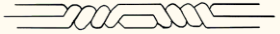
<sup>46</sup> Savvas AGOURIDIS, *op. cit.*, p. 226.

<sup>47</sup> Savvas AGOURIDIS, *op. cit.*, p. 227.

followers of the Lamb. *"Then I looked, and behold, a Lamb standing on the Mount Zion, and with Him one hundred and forty-four thousand, having his Father's name written on their foreheads. And I heard a voice from heaven, like the voice of many waters, and like the voice of loud thunder. And I heard the sound of harpists playing their harps. They sang as it were a new song before the throne, before the four living creatures and the elders, and no one could learn that song except the hundred and forty-four thousand, who were redeemed from the earth"* (Revelation 14: 1-3).

*"Then I saw another sign in heaven, great and marvelous, seven angels having the seven last plagues... and those who have the victory over the beast. ... And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvelous are Your deeds, Lord God Almighty! Just and true are Your ways, O King of nations! Who shall not fear You, O Lord, and glorify Your name? That You alone are holy for all nations shall come and worship before You, for Your judgments have been manifested"* (Revelation 15, 3-4).

The victory over "the beast", brings with it a song of praise of the saints, of all who have overcome and defeat "the beast", because "the prophet "saw" the martyrs singing and celebrating their victory, "overcomers" (active voice, since it is an event that began and continues) of the beast. Victory is to escape the danger represented by the beast, get rid of the image of the beast and its number (do not get to be marked with the number of the beast). "Song of Moses" (Exodus 15: 1), the servant of God (Jesus Navi 14, 7), were songs of victory, celebrating the deliverance from slavery in Egypt. And the song of the Lamb, which should be the same as "the new song", song of triumph with "harps of God," is dedicated to the salvation through the Resurrection of Jesus, in the sense of liberating the world from the forces of the enemy. The place where's the victorious song of deliverance.



These "works" of God and the results followed through them are "great" and "wonderful" and "ways of God" are characterized as "right" and "true", meaning God's ways of action are consistent with the divine justice and with the promises of God. God is called "Almighty" and "King of the nations" names put in doubt by hostile powers. It is said that God's things are great and wonderful, in antithesis with the admiration that heathens have for the beast's facts.

All the question marks the martyrs raised in verse four, receive negative answer in Chapter 16. "Who shall not fear You, O Lord, and not glorify Your name?" The answer in chapter 16 is: no one but martyrs who have found this very natural in their lives, but who paid dearly for it. The denial of God by the most and His accept by the few are reported by the author in the holiness of God (see also cap.16,5): "*That you alone are holy*" because you are above any institution and any idol, and holiness and justice are in your nature. What justifies His ruthless attitude towards the world is to admit that the world is finally right by all nations that in the end of the book (21, 22-22,) they come and worship Him. <sup>48</sup>

There are succeeding the heavenly hymns that celebrate and forebode further the finishing stroke of the sky against the whore Babylon. In these hymns are placed face to face, by a liturgical manner, the connection between the whore and the beast and the marriage of the Lamb with the bride who comes from heaven, the Church.<sup>49</sup> "*After these things I heard a loud voice of a great multitude in heaven, saying: Alleluia! Salvation and glory and power belong to the Lord! For true and righteous are His judgments, because he has judged the great harlot who corrupted the earth with her fornication, and He has avenged on her the*

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<sup>48</sup> Savvas Agouridis. *op. cit.*, pp. 293-295.

<sup>49</sup> *Ibidem*, p. 337.

*blood of His servants shed by her! Again they said, Alleluia! Her smoke rises forever and ever "(Revelation 19: 1-3).*

"Doxology's reason this time is focused on the destruction of Rome: *Her smoke rises forever and ever*". The doxology is taken further by the 24 elders and the four wonderful beings. They worship "*Him that sits on the throne of God*" (see 5: 1), saying: "*Amen, Alleluia*". So ends Psalm 105, 48's Hebrew version. The voice coming out of the throne witness how correct this doxology is. Verse 5 is a composition of quotes from the Psalms (21, 24, 134, 1, 135 1). Moreover Psalm 134, 21 certifies that "*... the Lord has blessed them that fear him, the small ones with big ones*", meaning the believers of all ranks <sup>50</sup>. In verses 6-8, "*the voice of a great multitude*" of verse I is united with "*the sound of many waters and strong rumble of thunders*"(see 1, 15, 14, 2, and 4, 5, 8, 5, 10 3, 4, etc.). For the fourth time "*Alleluia*" is repeated. Emphasizing the "*kingdom*" and "*omnipotence*" of God in the anthem in verses 7-8 is an elegant balancing of frightening scenes of the conviction and the destruction of Rome in chapter 17 to 18 <sup>51</sup>.

The evil being destroyed, people will enter in the first and endless day of the kingdom of heaven, after the promise of Messiah, where they will continually glorify God with the angels as brothers and together they will form one "chorus".

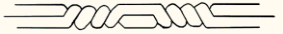
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