

**The Influence and Function of the Old Testament in the
Interpretation of John's Apocalypse.**

By

Guy De Swardt

Thesis

Submitted in fulfillment of the requirements for the degree:

Masters of Theology

Biblical Studies

New Testament Theology

The Baptist Theological College of Southern Africa

Promoter: Dr. Martin Pohlmann

September 2009

Table of Contents.

Introduction	1
1. Traditional Methods Or Major Trends Of Interpretation.	2
1.1 The Historicist Method Of Interpretation.	3
1.2 The Idealist Or Symbolical Method Of Interpretation.	4
1.3 The Preterist Method Of Interpretation.	4
1.4 The Futurist Method Of Interpretation.	6
1.4.1 Dispensational Futurism.	6
1.4.2 Extreme Dispensational Futurism.	7
1.4.3 Modified Futurism.	7
2. The Influence Of History On Eschatological Hermeneutics.	7
3. The Genre Of The Book Of Revelation.	9
3.1 Apocalypse.	10
3.2 Prophecy.	13
3.3 Letter.	15
4. Interpretational Issues Concerning The Apocalypse.	16
5. The Eschatological Outlook Of The Old Testament.	18
6. Interpretational Issues Of The Old Testament In The New Testament.	21
6.1 Literal Interpretations.	21
6.2 Typological Interpretations.	21
6.3 Old Testament Quotations Used With Interpretive Alterations	
Peshar.– Midrash.	22
6.4 Old Testament Passages Used With A Completely New Meaning.	23
6.5 Allegorical Interpretations.	23
7. Hermeneutical Principles To Consider For John’s Apocalypse.	23
7.1. Foundations For A Natural Hermeneutic.	24

7.2 The Influence Of Jewish Apocalyptic Literature On The Interpretation Of John’s Apocalypse.	26
7.2.1 Revelation 14:20b.	27
7.2.2 Revelation 6:9-11.	28
7.2.3 Revelation 20:13.	29
7.2.4 Revelation 8:1.	30
7.3 The Historico-Grammatical Influence On A ‘Natural Hermeneutic’.	31
8. The Use Of The Old Testament As The Foremost Foundation In The Interpretation Of John’s Apocalypse.	31
8.1 Old Over New, Or Old Into New?	33
8.2 Old Testament Quotations/Allusions/Citations In The Book Of Revelation.	35
8.3 Uses Of Combined Allusions And The Problems Thereof.	40
8.4 Contextual And Non-Contextual Use Of The Old Testament.	43
8.5 Different Uses Of The Old Testament In The Revelation.	45
8.5.1 The Use Of Old Testament Sections As Literary Types.	45
8.5.2 Thematic Uses Of The Old Testament.	46
8.5.3 The Contemporizing Of Old Testament Texts.	48
8.5.4 Informal Uses Of Old Testament Texts Used As Possible Indirect Fulfillments Of Certain Old Testament Prophecies.	49
8.5.5 The Reverse Application Of Old Testament Texts.	51
9. Old Testament Books Most Frequently Used In John’s Apocalypse.	53
9.1 Daniel.	55
9.2 Ezekiel.	59
9.2.1 The City.	61
9.2.2 The Fall Of The City.	62
9.2.3 The Result Of The Fall On Social And Commercial Activity.	63
9.3 Jeremiah.	64
9.4 Isaiah.	65
9.5 Zechariah.	67
9.6 Psalms.	68
9.6.1 Revelation 1:5 and Psalm 89:27,37.	68
9.6.2 Revelation 2:26-17; 12:5; 19:15 and Psalm 2:8-9.	69

	iii
9.6.3 Revelation 11:15b, 17b, 18a and Psalm 2:1-2; 99:1.	69
9.6.4 Revelation 15:3-4 and Psalm 86:8-10.	70
9.6.5 Further Reasons For The Inclusion Of Psalms In John's Apocalypse.	71
9.7 Exodus.	72
9.7.1 The Lampstand.	73
9.7.2 The Trumpets.	73
9.7.3 The Witnesses.	74
9.7.4 The Song Of Moses.	74
9.7.5 The Bowls Of Wrath.	75
10. Old Testament Images Used In John's Apocalypse.	76
10.1 Objects.	77
10.1.1 Temple And Tabernacle.	77
10.1.2 The Altar.	78
10.1.3 The Ark Of The Covenant.	79
10.2 Names Of Places.	80
10.2.1 Jerusalem.	80
10.2.2 The Euphrates River.	83
10.2.3 Armageddon.	84
10.2.4 Babylon.	86
10.3 Characters/ People.	88
10.3.1 Balaam.	88
10.3.2 Jezebel.	89
10.4 Old Testament Names Used For Christ.	91
10.4.1 He Who Is And Who Was And Who Is To Come.	91
10.4.2 The Almighty (<i>pantokratōr</i>).	92
10.4.3 The Lion Of The Tribe Of Judah.	93
10.4.4 The Lamb (<i>arnion</i>).	94
10.4.5 Creator Of Heaven And Earth (<i>ktizō, poieō</i>).	97
10.4.6 The Ruler Of God's Creation (<i>archē tēs ktiseōs</i>).	98
10.4.7 The God Of Heaven (<i>Theós ho ouranós</i>).	99

	iv
10.4.8 The Root Of David (<i>rhiza dauid</i>).	100
10.4.9 The Bright Morning Star (<i>ho astēr ho lamprós kaí orthrinós</i>).	101
10.4.10 The Holy One (<i>hágios</i>).	102
10.4.11 The Key of David (<i>kleís ho Dabíd</i>).	103
10.4.12 Alpha and Omega (<i>alpha kai ho O</i>).	104
11. Old Testament Allusions To The New World.	105
Conclusion.	106
Closing Personal Remarks.	107
Bibliography.	111

The Influence And Function Of The Old Testament In The Interpretation Of John's Apocalypse.

Introduction.

No other book in the New Testament is as saturated by the Old Testament as is John's Apocalypse. Although John very seldom uses Old Testament quotes directly, if we look deeper, allusions are found in almost every verse of the book. However, the message of John's Apocalypse remains 'New Testament'. "The imagery is drawn almost exclusively from the Old Testament, thus reminding the reader that redemption in Christ is the fulfillment of God's eternal plan" (Beale & Carson 2007:1081). Sadly not many translations of the Bible give us an indication of the Old Testament passages used by John. However, reading the Greek text assists the process. Tasker comments correctly,

A glance at the book in the editions of the Greek Testament of Westcott and Hort or of Nestle, where all Old Testament expressions are printed in special type, reveals the extent of the influence of the Old Testament. While there are no direct quotations, it is clear that the writer is saturated with the language of Scripture, particularly of the Prophets and the Psalms. He is not however just a borrower from these earlier writings. All that he takes over he invests with a thoroughly Christian significance. (1954:146).

This brings us to the point where we need to look at the influence of the Old Testament on the form, function and structure of John's Apocalypse as well as *how* and *why* the Old Testament passages were quoted by John, and why they should play a much bigger role in our interpretation of the Book of Revelation.

For the purpose of this dissertation we will therefore seek the significance of altered apocalyptic symbols within the meanings of the Old Testament context and how it defines those meanings back into John's Apocalypse. John's Apocalypse is creative in the *reworking* and *reapplication* of the Hebrew Scriptures. Sometimes John takes over Old Testament contexts as models after which to pattern his own creative work.

2.

This modeling is often apparent from the structure that is noticeable to one Old Testament context or a cluster of clear allusions to the same Old Testament context, thus enhancing the clarity of the Old Testament example. “The author’s mind was stored to a marvelous degree with the ideas, the language, and the imagery found in the Old Testament and in the apocalyptic writing” (Beckwith 1979:vii). In fact, many of the Old Testament images and symbols actually had a long history of literary significance before they were adapted by John in his Apocalypse. Guthrie has correctly stated that the language of the Old Testament has “so moulded the author’s thought that he cannot write without reflecting it” (1966:258).

However, we must not forget the context of the Old Testament passages which have been brought into the New Testament. I agree with Baker, “It is generally obvious that words and events are related to their immediate context. What is not always appreciated is the need to consider the whole background to the immediate context” (1980:21). Therefore the wider context of the whole Bible also needs to be brought into consideration. It is therefore no coincidence that both the Old Testament and the New Testament are to be found in one volume. These two Testaments then form one historical and theological work. Each of the events can only be understood fully when they are interpreted in the context of the whole.

This brings us to investigating a more ‘natural hermeneutical progression’ (Pohlmann 1997) from the Old Testament into John’s Apocalypse, because therein lies the clue in the interpretation of John’s Apocalypse. This will lead us to a more stable and not a forced hermeneutic to assist in understanding John’s Apocalypse.

However, first let’s consider the more traditional methods of interpretations and their apparent problems.

1. Traditional Methods Or Major Trends Of Interpretation.

Traditionally there have been about four or five schools of thought on the interpretive framework of John’s Apocalypse. There are also various hybrid types of approaches as well, for instance George Eldon Ladd’s moderate futuristic approach.

But I want to mainly focus on the following methods of interpretation which have been followed by various theologians: **historicist**, **idealist**, **preterist** and **futurist** methods of interpretation.

1.1 The Historicist Method Of Interpretation.

This method of interpretation was apparently used by many of the Reformers. They understood the events in John's Apocalypse as actual events spanning from the beginning of time until the time of the eschaton (Mazzaferri 1989:33). Beckwith understood that the seals, trumpets and bowls as consecutive events of history in a general chronological order (1919:330-331). Many historicists also claim that the Roman Papacy was the actual antichrist because of its false doctrine and deception. According to Mounce, in this way, "The Apocalypse was held to sketch the history of Western Europe through the various popes, the Protestant Reformation, the French revolution, and the individual leaders such as Charlemagne and Mussolini" (1977:42). The historicist view then also identifies certain prophecies in John's Apocalypse "of the invasions of the Christianized Roman Empire by the Goths and the Muslims" (Beale 1999:46). Even the destructions of Hitler and Napoleon are interpreted as being predicted by John.

This method of interpretation is open to various criticisms. One such criticism is, that this method only looks to Western church history and conveniently leaves out the history of the world wide church of Christ Jesus. Feuillet's historicist view fits in very neatly here, because he takes the seals and the trumpets and applies it to the church's conflict with Judaism and the remainder of John's Apocalypse as the church's conflict with Rome (1965:54-62).

Another criticism is that it leads to endless speculations and partisanship in its interpretation, because it becomes very difficult to come to any sort of conclusion of the proper identification of referents in history for the symbols in the text of Revelation. As Du Rand says, "The world-historical, church-historical, time-historical and end-historical interpretation are based on the assumption that Revelation says something more about the historical events which are then arranged according to the interpretations mentioned" (1991:274). We must agree here with Pohlmann, "The Apocalypse is bigger than any one historical period" (2008:66).

One more criticism is, that if this interpretational method was correct, then I have to agree with Mazzaferri that “John’s message had little relevance in his era, which is most surprising indeed” (1989:33).

1.2 The Idealist Or Symbolical Method Of Interpretation.

This method understands the contents of John’s Apocalypse as not relating to any historical events that have taken place in history, but it attempts to symbolize the ongoing struggle between good and evil during the church’s age until Christ returns one day. “This timeless symbolic approach departs radically from all others in expecting no specific fulfillment” (Mazzaferri 1989:34). In other words, this method somewhat refuses to specifically identify any of the images in the Apocalypse with and any specific future events.

Milligan comments, “While the Apocalypse thus embraces the whole period of the Christian Dispensation, it sets before us within this period the action of great principles and not special incidents’; we are not to look in the Apocalypse for special events, but for an exhibition of the principles which govern the history both of the world and the Church” (1886:153-154).

This method of interpretation makes John’s Apocalypse more easy to understand for most people. The message then becomes very simple: it’s a message that encourages suffering believers to understand, that one day God will conquer all evil and make all things right. The pre-millennialists however criticize this method because they are of the opinion, that the Revelation is of the apocalyptic genre and as Ladd says, apocalyptic documents generally describe actual events in history (1974:672).

1.3 The Preterist Method Of Interpretation.

This method of interpretation points to the symbols and content of John’s Apocalypse and relates them only to events happening during the time of the author. “This is a contemporary-historical approach that perceives Rev as applicable to its original recipients alone” (Mazzaferri 1989: 33).

5.

It starts with the state of affairs of the church in the first century and ends there. In other words, it was made very meaningful for the people to whom it was written at the time, however, making it meaningless for all the subsequent readers. For instance, the beasts of chapter 13 are related to “Imperial Rome and the Imperial priesthood” (Johnson 1982:409). ‘Babylon the Great’ represents apostate Israel who helps Rome in oppressing the Christians of that time, which means, there is no future eschatology whatsoever. “This method is based primarily on relating the book to Jewish apocalyptic tracts written at that time to encourage faithfulness during times of persecution” (Herrick 1997:2).

However, the benefit that this interpretational method brings to us, is that it interprets John’s Apocalypse in its primary historical setting first. The problem is, that Rome was not overthrown by God and the believers certainly did not share any such victory at that time. Preterists identify the beast of Daniel 7 in Revelation 13:1ff with a pagan nation, which is identified as Rome, which they believe Daniel then sees as the ultimate object of the ultimate judgment of God, but then later they also identify apostate Israel as the final object of Daniel’s prophesied judgement.

Surely then according to my own point of view, the last judgment will be of all the evil nations and not just an unbelieving Israel. I agree with Beale when he rightly comments, “A significant problem with this form of preterist approach is that it limits most of the book’s prophecies of salvation and judgment to 70 A.D. and asserts that these prophecies reached their climactic fulfillment at that time” (1999:44). What then appears to be prophecies of final judgement throughout John’s Apocalypse are seen by the preterists as figuratively already fulfilled in 70 A.D.

Kümmel of course had a variant of the pure preterist view with which we do not agree, “The Apocalypse is a book of its time, written out of its time and for its time, not for the distant generations of the future or even of the end-time. It is an occasional writing (*Gelegenheitsschrift*), as much so as are the epistles of the NT, and which, therefore, as a matter of principle should be understood in relation to the history of its time” (1966:324).

1.4 The Futurist Method Of Interpretation.

This method interprets the visions from Revelation 4 onwards to the end of John's Apocalypse as referring solely to a future time immediately preceding the end of history. As Mazzaferri comments, "This philosophy projects almost the entire book to the future eschaton or its precursors" (1989:33). Revelation 1:19 is then seen as what represents the past; chapters 2-3 represents the present; and everything thereafter from chapter 4 onwards represents the future. The problem with method of interpretation is that Revelation must have had little relevance to the people to whom John was writing. We strongly disagree with this method of interpretation.

1.4.1 Dispensational Futurism interprets many of these visions literally and sees some order of the visions as representing the historical arrangement of the future i.e.

- a. First of all they see Israel restored to its original boundaries. According to them, this will happen just before Revelation 4.
- b. Following that, they see the church's (saints') rapture or taking away into heaven.
- c. Then comes a so-called seven year tribulation, which is followed by,
- d. The reign of the antichrist which is again followed by,
- e. The assembly of all the wicked and evil nations to fight over the literal city of Jerusalem.
- f. Then only comes the second coming of Christ and Him overcoming the evil nations.
- g. After this there follows a thousand years of peace (millennial reign).
- h. Finally you get Satan's last rebellion at the end of the millennium when he brings together all the unbelievers from all over the world to do battle against Christ and the believers.
- i. Only then does Christ begin His everlasting reign together with all the believers in a new heaven and a new earth.

This dissertation strongly disagrees with this view. As König states, "Despite their great variety, all schools of chiliasm teach basically that a thousand-year reign of peace on earth will dawn at some future date" (1989:129). We strongly argue that the 'millennium' commenced with Christ's first coming (the pouring out of the Holy Spirit upon believers) and will end with His second coming.

The 'millennium' as a literal thousand years after the second coming is seriously questioned. Again König warns us at this point, "It is unacceptable to launch out of Revelation 20 in an attempt to explain the clear doctrine of the New Testament (that evil powers have been conquered, subjugated and bound) by the light of this obscure, highly symbolic text" (1989:128). I agree with Pohlmann when he states, "This chapter has to be integrated with the wider picture – first of the Apocalypse in its entirety and then secondly with the overall perspective of New Testament theology" (2008:65).

1.4.2 Extreme Dispensational Futurism believes there are two salvation plans i.e. one for the church and one for Israel. "All the seals, trumpets and bowls belong to the great tribulation; and since this is the time of 'Jacob's trouble' (Jer 30:7), by definition it has to do with Israel and not the church" (Ladd 1974:673).

1.4.3 Modified Futurism does not interpret John's Apocalypse literally as do the dispensational futurists and neither do they hold to a strict chronological order of events of history. In fact, they hold to the view that there will not be a pretribulation rapture. Rather they claim that Christians will go through the final period of tribulation. They clearly interpret that Revelation 4:1-8:2 covers the period from Christ's resurrection up to the end of history, while Revelation 8:1-22:5 is still taken to pertain only to the future final tribulation and succeeding events (Beale 1999:47). Some modified futurists also believe that the seals, trumpets and bowls all correspond to the same successive time periods, as do some idealists, yet they still talk about a future tribulation.

The criticism of this method comes in the form of the understanding of the first readers. The first century reader would not have understood it this way. The prophecy of John would not have made any sense to them whatsoever.

2. The Influence Of History On Eschatological Hermeneutics.

History has taught us that there seems to be a connection between eschatology and the church's perception of itself within its historical situation. Hence the reason for so many eschatological theories down through the ages.

Eschatologies have been a reflection of the current mood or *Zeitgeist* or response to historical conditions...in many cases eschatologies appear to have been sociologically conditioned. This suggests that factors other than purely exegetical and theological considerations have been more influential in the history of eschatology than we would care to admit (Gundry 1977:50).

This is seen in the shifts towards various kinds of Christian eschatological interpretations/hermeneutics or systems, as the economic, political, philosophical, cultural and geographic moods shifted through the ages. Cornman contests that, “philosophical, cultural and geographic factors played a significant role in shaping the hermeneutic that led these men (*Philo and Origen*) to their specific eschatological views” (1987:279) *emphasis mine*. Hippolytus (chiliastic) and Origen (allegory) developed two significant systems of hermeneutics in the third century, ensuing in eschatological systems that developed out of them. Origen was heavily influenced by persecution. His own father was martyred for his faith. He himself suffered under the persecution of Decius. Eusebius records that Origen, after being imprisoned at Tyre, died in AD 254 from the effects of torture after receiving his freedom (Cornman 1987:280). Origen’s hermeneutic had no place for literalism because he was so heavily influenced by allegorizing Scripture by the teachings of his father and Philo. He therefore understood the end times in an allegorical way. “Origen in particular denied a future millennium by his allegorizing of OT passages” (Gundry 1997:47).

Hippolytus again was heavily influenced by Ireneaus’s method of interpretation of Scripture. This in turn had a great influence of how Hippolytus formed his chiliastic eschatological hermeneutic. So although these two theologians lived at the same time, their eschatological hermeneutics differed because of the social influences in their lives. In other words, there seems to be a connection between eschatology and the Church’s perception of itself right through history.

This has continued into our century as well, “The fortunes of eschatologies in the American experience probably are the most clear demonstration that they tend to be responses to the times or reflections of sociological conditions” (Gundry 1997:52). Up to 1860 Postmillennialism was most prominent, but then came the Civil War in 1861 and this brought a lot of disillusionment amongst Evangelicals.

There was far more pessimism than optimism and this was the beginning of the decline of Postmillennialism in America. Premillennialism took over and from a sociological perspective, most people would have found it very difficult to disagree with this point of view. After all, it was a time of major labour strife, unemployment and financial turmoil that turned the social-economic landscape head over heels in the United States of America.

On the other side of the continent, premillennialism was also tied to the approaching termination of the Ottoman empire, the Franco-Russian wars, the great divide between the labourers and the capitalists, the rumor that Napoleon Bonaparte was the Antichrist, trouble in Ireland and the advance of Russia toward India etc. "As premillennialism slowly grew in the first half of the nineteenth century, there is evidence in its literature that it appealed to the growing sense of threat and anxiety that its adherents experienced even in that optimistic age" (Gundry 1997:54).

This gives us some proof that Christian eschatologies are often subject to the influences from the conditions of our times. Therefore, it is our strong view that a more stable hermeneutic must be considered to neutralize all of these influences on our eschatological hermeneutics. We firmly believe that a 'natural hermeneutic' (Pohlmann 1997), where scripture interprets scripture, will achieve this for us. Once anything or any situation outside of scripture guides us into a different hermeneutic, it all leads to misinterpretation.

3. The Genre Of The Book Of Revelation.

Our expectation of the type of genre Revelation falls into will be determined by the kind of meaning we expect to find here, because John's Apocalypse is totally different to all the other New Testament books. This means that most people misinterpret the book by misunderstanding the kind of book it is. I agree with Longman when he says, "The reader can arrive at a correct understanding of a text only through a correct genre analysis" (1985:61). We will then look at particular texts to examine the genre of Revelation. "Progress in genre definition depends on the extent to which particularly close groupings of affiliated texts are generically analyzed" (Aune 1997:lxvii).

As one begins to read the Revelation, one soon begins to see that Revelation belongs not just to one kind of literary work, but three i.e. **3.1 apocalypse**, **3.2 prophecy** and **3.3 letter**. Indeed as Carson, Moo and Morris conclude, that Revelation is “a prophecy cast in an apocalyptic mold and written down in a letter form” so that the recipients of John’s words could transform their behaviour in the light of the book’s message (1992:479).

3.1 First of all, it belongs to the genre of ancient Jewish and Christian literature we call **apocalypses**. The distinction between Revelation and the Jewish apocalypses have been debated over many years as Bauckham rightly comments, “The forms and traditions which Revelation shares with other works we call apocalypses, John will have used as vehicles of prophecy, in continuity with Old Testament prophecy (Bauckham 2006:5).

The use of the word ‘*apocalyptic*’ has been a contentious issue over the years as J.J. Collins also explains, “More recent scholarship has abandoned the use of ‘apocalyptic’ as a noun and distinguishes between apocalypse as a literary genre, apocalypticism as a social ideology, and apocalyptic eschatology as a set of ideas and motifs that may also be found in other literary genres and social settings (1998:2).

Collins further comments,

The ancient usage of the title *apokalypsis* shows that the genre apocalypse is not purely a modern construct, but it also raises a question about the status of the early works (including most of the Jewish apocalypses) that do not bear the title...some of these works are composite in character and have affinities with more than one genre (1998:4).

However, Kallas disagrees with the Revelation being classified as an apocalyptic book. He says,

I would argue that the concentration on weird and sometimes grotesque imagery is *a* characteristic of apocalyptic thought, but not *the* characteristic mark. The elaboration of the conduct of the heavenly beings is *part of* apocalyptic, but *not the essence* of apocalyptic thought. These motifs are accidental or secondary aspects of true apocalyptic (1967:69).

He further comments, “The imagery, the symbolism, was not the essence of apocalyptic thought. It was simply a device, a literary means” (Kallas 1967:70). Kallas contends that real apocalyptic thought was genre expression in how one responded to suffering. He contends that the book of Revelation is about, “God – opposing forces”, something that God would come against Himself. Therefore he says, “A piece of writing is truly apocalyptic only when it takes this into consideration. And the ‘Apocalypse’ of John does not. It is not apocalyptic” (Kallas 1967:71).

Mazzaferri quotes Charlesworth as saying: “There is a growing recognition among specialists that the Apocalypse must be seen in relation to the numerous apocalypses that preceded it or were contemporaneous with it” (1998:223). Indeed Mazzaferri himself says, “So in terms of form Rev is not apocalyptic. Even in its optional characteristics Rev is often remote from its members, so it may well fail to qualify as a proximate apocalypse” (1998:233). He sees John’s Apocalypse as something more prophetic than apocalyptic.

Then Mounce adds to the discussion by saying, “While there can be no doubt that Revelation shares certain characteristics common to the apocalyptic genre, it would be wrong to overlook all the ways it resists being placed without qualification in that category” (1977:24).

So there have been various views of what is Apocalyptic or not. Our conclusion is that apocalypses are not just about eschatology, because Jewish apocalypses cover a wide range of subject matter, not just history and eschatology.

This dissertation agrees that John's Apocalypse is very narrowly connected with the eschatological judgement and salvation and the impact it has on the present situation. In other words, the revelation John receives from **God is concerned with God's activity in all history to achieve his eschatological purpose for the world**. It means that John's concern is prophetic and he uses the apocalyptic genre as a literary vehicle of prophecy. I agree with Bauckham that, "It would be best to call John's work a prophetic apocalypse or apocalyptic prophecy" (2006:6). I do not however agree with Von Rad when he says that apocalyptic and prophecy have distinctly different views of history (2005:303).

Our understanding then that John's Apocalypse is a prophetic apocalypse fits into the better definition, but not complete definition by Collins of the literary genre of apocalypse,

Apocalypse' is a genre of revelatory literature with a narrative framework, in which a revelation is mediated by an otherworldly being to a human recipient, disclosing a transcendent reality which is both temporal, insofar as it envisages eschatological salvation, and spatial, insofar as it involves another, supernatural world (1979:9).

So our understanding is that John's work is both **prophetic apocalyptic** because it communicates a revelation of a transcendent viewpoint on this world we live in, and also **apocalyptic**, because it enables its readers to see their own situation with prophetic insight into God's purpose for the world and its people.

Revelation as an apocalyptic-prophetic work focuses more on the source of revelation than does the prophetic literature. The origin of revelation is God's throne room in the heavenly temple. This is a feature that forms part of prophetic genre (e.g. Isaiah 6, Ezekiel 1-2), but in Revelation it becomes the dominating focus in order to underscore the divine, heavenly source of revelation sent to the seven churches. There is also emphasis on the heavenly perspective so that the churches will be reminded that real spiritual struggles are going on behind the scenes of what is happening on earth (Beale 1999:38).

It means that the here-and-now appears differently to the reader if one looks into the future prophetically.

Aune argues that Revelation could be prophetic apocalyptic from a different point of view, “The First Edition of Revelation (4:1-22:9) is clearly an apocalypse, while the expansions that were added in the Second Edition (1:1-3:22; 22:10-21) have a more clearly prophetic character” (1997:lxxxix). He also says that since Revelation 7 “belongs to the category of ancient revelatory literature, it is worth pondering whether the original readers would have thought that such abrupt literary moves were consonant with their understanding of the appropriate ways of narrating divine revelation” (Aune 1997:lxxxix).

3.2 Then Revelation 1:3 further describes the Revelation as a **prophecy** intended to be read aloud amongst the churches in the context of Christian worship. **Revelation 1:3**, *“Blessed is the one who reads the words of this prophecy, and blessed are those who hear it and take to heart what is written in it, because the time is near,”* (NIV). Therefore, “The whole book of Revelation is a report of visionary revelation, but it also includes oracular prophecy within it” (Bauckham 2006:3). Chapters 22:6-7 and 22:18-19 also prove this more clearly. John was a Jewish Christian prophet and moved within a circle of prophets in the churches in the province of Asia. He knew intimate details of all the churches he wrote to, therefore we must conclude that he regularly moved amongst them and visited them as a prophet prior to his banishment to Patmos.

Fiorenza comments on this:

The author of the Apoc doubtlessly understands himself as a Christian prophet and intends his work to be a “word of prophecy.” Moreover, most of the classic prophetic forms are found in the Apoc. It contains prophetic vision reports and messenger speeches, prophetic oracles and symbolic actions, announcements of judgment and proclamations of salvation concerning the present situation of the Christians and the immediate future. We find here prophetic summons, warnings, threats and admonitions, technical legal language as well as hymns of praise,

woe oracles, and lament. Exegetical analysis highlight that the author not only uses prophetic language but also patterns whole sections after the prophetic visions of Isaiah, Ezekiel or Daniel. (1976:21).

Therefore we see Revelation in the context of **early Christian prophecy**. We cannot distinguish prophecy from apocalyptic, saying that prophecy waits for deliverance by God in the midst of history, and then say on the other hand that apocalyptic waits for God's deliverance only at the end of time, because John's Apocalypse has 'an already but not yet' approach to the end times. This involves both the prophetic and apocalyptic ideas. Beale makes an interesting comment here, "Though there are many definitions of apocalyptic (according to either form, thematic content, or function), it is best to understand apocalyptic as an intensification of prophecy. Too much distinction has typically been drawn between the apocalyptic and prophetic genres." (2007:37).

Usually the prophets delivered oracles to the churches in the worship services which were given to them by God under the inspiration of the Holy Spirit. So we must assume that John prophesied in the context of these Christian church worship meetings when he visited them from time to time prior to his banishment to Patmos.

We must also keep in mind though that John was held as prisoner on the island of Patmos (1:9) while writing this letter. "The reading of this written prophecy in the worship service (1:3) was therefore a substitute for John's more usual presence and prophesying in person" (Bauckham 2006:3). Although most early Christian prophecies were in the oral tradition and not in the written tradition as Revelation, John had some idea of what it should have looked like. His points of reference would have included the Hebrew Scriptures and the later Jewish apocalypses which agrees with our 'natural hermeneutic' where the Old Testament influences the understanding of John's Apocalypse.

I believe that John not only saw himself as a Christian prophet, but also standing in the tradition and rank of Old Testament prophecy (10:7). Aune comments, "While the author-editor never refers to himself directly as a prophet, he does describe his vision report as a prophetic book (Rev 1:3;22:7;10,18,19, and he does use the verb προφητευσεν in 10:11 to refer to his prophetic task" (1997:lxxv).

We must also take into mind that Revelation 1:19-20 and 10:1-11 have been considered prophetic call narratives by some scholars. However “What makes him a Christian prophet is that he does so in the light of the fulfillment already of Old Testament prophetic expectation, in the victory of the Lamb, the Messiah Jesus” (Bauckham 2006:5).

3.3 Revelation 1:4-6 makes a statement and leaves us in no doubt whatsoever, that John’s Apocalypse is also a ***letter*** and is later confirmed by the conclusion of the book in **Revelation 22:21**, “*The grace of the Lord Jesus be with God’s people. Amen.*” (NIV). This conclusion is very similar to many of Paul’s conclusions to his own letters. I agree then with Bauckham when he says,

This Revelation seems to be an apocalyptic prophecy in the form of a circular letter to seven churches in the Roman province of Asia...These are not as such letters but prophetic messages to each church. It is really the whole book of Revelation which is one circular letter to the seven churches (2006:2).

Aune also comments on this aspect, “It is quite possible, for example, that John placed Revelation within an epistolary guise to facilitate its reading within the setting of Christian worship” (1997: lxxii). Therefore, because John knew each of the seven churches’ situation very well, it becomes clear that each message is applicable and pertinent to each of the seven churches to their own situation in the world, yet these messages are also an introduction to the rest of the book. We see this when Christ makes a promise or a pledge of eschatological salvation to ‘*the one who conquers*’ in Revelation 2:7,11,17, 26-28; 3:5, 12 and 21. What is to be conquered only becomes clear from the rest of the book. It then becomes a call to take part in the eschatological battle described in the book in order to reach the eschatological providence described and explained in the end of the book. “While the book as a whole explains what the war is about and how it must be won, the message to each church alerts that church to what is specific about its section of the battlefield” (Bauckham 2006:14).

This is how John shows the believers in the seven churches how their own specific issues belong to God's earthly and heavenly battle against evil, and how it fits into God's eschatological purpose of establishing His Kingdom. It helps to equip the leadership of the churches, who in-turn must equip the members of the churches. What the leaders of the churches needed to notice was this, "God is exercising His authority through the work of the 'Lamb' from the realm of the 'unseen'...though the church may lose its life, it has the promise of *zoēn aiōnion*, the life of the kingdom which is equally 'real' beyond death" (Pohlmann 1997:29). This optimism, despite the churches' perhaps bad situations, needed to be communicated to the rest of the congregation.

4. Interpretational Issues Concerning The Apocalypse.

When modern readers enter the world of the Apocalypse, they usually stumble and fall around amongst lamp stands, horses, earthquakes, thunder and lightning, and then they stand back and wonder what all of this could really mean. There is no doubt that apocalyptic writings present us with the greater interpretive difficulties, because it is not a modern literary genre. It was however a common type of writing in Judaism during the middle Hellenistic period. Extra biblical apocalyptic writings include Second Esdras, Ethiopic Enoch and the Syriac Apocalypse of Baruch.

Some characteristics of the Apocalypse:

- a. The scope of the Apocalypse is cosmic, having characters moving with ease between heaven and earth and hell. It's conflict often involves angels and great human armies fighting against Satan or God. After immense suffering, God eventually rescues His people and places them in a utopian environment.
- b. Apocalyptic cosmology is based on a two-fold 'dualism' of good verses evil.
- c. Apocalyptic literature is generally but not always eschatological, as in the case of the Shepherd of Hermas. There is a difference here between eschatology and apocalyptic. Eschatology is often concerned with the 'end times', whereas the apocalyptic refers to a revelation and a particular form of writing which discloses that revelation. Apocalyptic literature can also sometimes communicate something which has nothing to do with the end times.

For instance, the Shepherd of Hermas is concerned not with the end times, but with proper Christian living. “The symbolism of apocalyptic might be used without its eschatological character” (Tate 1991:137).

- d. The method of presentation is usually a vision or dream or some supernatural journey experienced by the writer. The images come alive through symbolism and allegory.
- e. Apocalyptic literature is extremely symbolic, because the writers often use metaphoric images and events to point to something else. **To interpret a symbol literally when it is metaphoric is simply misinterpretation.** The issue is not whether the events in apocalyptic are historical, and yes, they may be historical, but we must not forget that the author presents these events through images and archetypes.

One of the major mistakes most people make in their interpretation of John’s Apocalypse, is that they wrongly assume the apocalypse’ frame of reference in terms of their own contemporary age rather than the author’s. Yes, each person must try and understand how the Apocalypse speaks to them in their own age of living, but we cannot interpret John’s Apocalypse solely from our own point of view in history. We must also take into account what the context was when the Revelation was written and how God has influenced world history up to now. As Pohlmann states, “The original audience of Christians in Asia Minor must have been able to understand the entire Apocalypse. This is not to say that they would have grasped the full extent of what we understand today. However, they would have had a meaningful understanding of the entire book” (2008:78). I agree with Du Rand when he says, “The intention is not merely to try and determine a specific date but to indicate a period as possible relief against which the message of Revelation can be understood” (1991:228).

I am well reminded of this reality by the testimony of a Chinese Christian man named teacher Cheng who lives in a country where Christians are persecuted. Being interviewed by Ronald Boyd-Macmillan for his book *‘Faith that Endures: The essential guide to the persecuted church’*, he said, “Everyone is living in the book of Revelation, because we are all part of the persecuted church”. Boyd-Macmillan answered, from a Western perspective of course, “Well, I don’t think we’re suffering like you folks”.

Cheng explained patiently, **“Wherever you go on this earth, you will be seduced by a false prophet, or coerced by a beast, into worshipping some idol that is not god. That is apocalyptic reality...**The only difference between you and us is that here it happened so brutally, we saw it so clearly; where you live, it happens so subtly, you cannot see it at all” (2006:15)

5. The Eschatological Outlook Of The Old Testament.

Before we commence applying ourselves to how the Old Testament has influenced the Apocalypse of John, it is necessary to investigate first of all the eschatological outlook of the Old Testament. I think we will make a mistake if we think of eschatology only belonging to certain books of the Bible i.e. Daniel, Ezekiel, Zechariah and Revelation without understanding how it dominates and permeates the entire message of the Bible. Moltmann rightly then comments,

From first to last, and not merely in the epilogue, Christianity is eschatology, is hope, forward looking and forward moving, and therefore also revolutionizing and transforming the present. The eschatological is not one element of Christianity, but is the medium of the Christian faith as such, the key in which everything in it is set...Hence eschatology cannot really be only part of Christian doctrine. Rather, the eschatological outlook is characteristic of all Christian proclamation, and of every Christian existence and of the whole church (1967:16).

In other words, we must conclude then that Israel’s hope of the Kingdom of God must have been an eschatological hope, and that this hope shaped their view of God to some extent. “Eschatology is a religious certainty which springs directly from the Israelite faith in God as rooted in the history of its salvation” (Vriezen 1970:458).

I cannot therefore agree with the older Wellhausenian criticism which claimed that eschatology was only a much later development which surfaced only in the postexilic times. We must conclude then that at the heart of the Old Testament lies the message of the expectation of the Kingdom of God, which again ties up with the coming of the Messiah in the New Testament. John, having studied the Old Testament in depth, understood this, because his apocalypse is full of Old

Testament imagery. There are a number of ways and means by which the Old Testament looks forward.

The Old Testament always looks forward in the expectation of the **coming redeemer**, Jesus Christ. In this regard Genesis 3:15 sets the tone for the entire Old Testament, and it is addressed to Satan or an agent of Satan (Rev 12:9; 20:2). Here we have a prediction that the seed of the woman will ultimately crush the serpent's head, hence the waiting for the future promise of the coming redeemer.

Jesus is also spoken of in the Old Testament as **Immanuel** (Isa 7:14), **the suffering servant** (Isa 53:5), **son of man** (Dan 7:13-14), **the kingdom of God** (although the term 'kingdom of God' is not found in the Old Testament, the people always thought of God as their king and the king of the whole world). Because of the sinfulness and rebelliousness of men, however, God's rule is realized only imperfectly in Israel's history. That's why the Old Testament prophets always looked forward to a day when God's rule would be fully experienced, not just by Israel, but by all the world" (Hoekema 1979:7). Daniel especially develops this theme of the coming kingdom. In the New Testament the **son of man** is then eschatologically recognized as the Messiah.

The Old Testament also looks forward to the **new covenant**, and it becomes central in Old Testament revelation (Jer 31:31-32). Hebrews 8:8-13 tells us that this new covenant was brought in by Jesus Christ. Also central to the Old Testament eschatological concepts is that of the **restoration of Israel** (Jer 23:3; Isa 11:11).

The **outpouring of the Holy Spirit** is another future Old Testament prediction (Joel 2:28-29). It was a future eschatological event expected by Israel.

Another of the Old Testament eschatological concepts was the **day of the Lord**. This concept first appeared in Amos 5:20. However, we believe that this concept was held even before Amos' time. Von Rad traces this concept back to the holy wars, those early years in which the Lord intervened supernaturally on His people's behalf (2005:123ff Vol. 2).

This concept really had four different meanings. **One**, was that it meant an almost immediate destruction of Israel's enemies or the destruction of Israel herself (Amos 5:18; Isa 2:12,17 Zeph 1:14-15). This was fulfilled by a specific historical event such as the fall of Jerusalem in 586 B.C.

The **second** meaning meant the coming of the Messiah (Joel 2:32; Mal 4:2). König quotes Kögel on this as saying, "For the Jews, the appearance of the Messiah was directly connected with the end time, so that when the Messiah appears, the end will be there" (1989:9). König makes a further comment with which I strongly agree, "The presence of Jesus becomes a unique and final moment of decision and therefore changes a mere time of expectation of eschatological consummation into his actual 'eschatological' presence" (1989:15).

The **third** meaning of the day of the Lord is to be seen in the outpouring of the Holy Spirit (König 1989:13).

The **fourth** meant the final, eschatological day of judgment and redemption at the end of all ages.

Still another Old Testament eschatological concept is that of the **new heaven and new earth** (Isa 65:17). What is interesting is that the Old Testament prophets often intermingled the first coming of Christ with items relating to Christ's second coming. The Old Testament believer "looked forward to God's intervention in history, both in the near future and in the distant future" (Hoekema 1979:12).

In other words, in various ways and by means of different figures, the Old Testament looked for a Redeemer who was to come sometime in the future to save His people and to be the light for the gentiles as well. If this is how the Old Testament believers believed, then John surely was very averse to this kind of thinking and surely this assisted him in putting together his apocalypse. He knew he lived in the age predicted by the Old Testament and already enjoyed some of the privileges and blessings of that age. What he also knew, was that these blessings were provisional and he could still look forward to a certain future consummation of the kingdom of God.

6. Interpretational Issues Of The Old Testament In The New Testament.

We have already established that John uses many Old Testament images and symbols from the Old Testament in his apocalypse. We must understand that typology in the New Testament wasn't the only way to interpret the Old Testament. There are in fact various ways the New Testament writers used and interpreted Old Testament passages. In other words, many Old Testament passages are treated in more than one way in the New Testament.

6.1 Literal Interpretations.

Sometimes New Testament writers interpreted Old Testament passages literally, almost in the same context (from Num 12:7 to Heb 3:2,5; from Gen 22:16-17 to Heb 6:13-14).

6.2 Typological Interpretations.

This kind of interpretation is highly embedded in history, both of the type and the antitype. It's an example of figurative language.

Mickelsen explains,

In typology the interpreter finds a correspondence in one or more respects between a person, event, or thing in the Old Testament and a person, event, or thing closer to or contemporaneous with a New Testament writer. It is this correspondence that determines the meaning in the Old Testament narrative that is stressed by a later speaker or writer... It is God who causes earlier individuals, groups, experiences, institutions, etc., to embody characteristics which later he will cause to reappear (1963:237).

Typology then establishes a historical connection or association between certain events, people or things in the Old Testament with likewise or similar events, people or things in the New Testament. It interprets the two main parts of history, the Old and the New. Paulien says, "In typological exegesis, persons, institutions, and/or events described in an earlier text can be regarded as models or prefigurations of later persons, institutions or events" (2001:6).

In other words, it searches for links within the historical structure of revelation. “Thus a ‘type’ may be understood as an event, person or institution in the biblical history which serves as an example or pattern for other events, person or institutions” (Baker 1980:22). For instance, the name of the hill ‘Zion’ is used to refer to the holy city, and hence becomes a type of the spiritual home of all who belong to the true Israel. “So ‘typology’, like ‘salvation history’, point to the fact that the history recorded in the Bible is not merely human history, nor the history of two religions, but the history of God and man” (Baker 1980:22).

This links up neatly with searching for a ‘natural hermeneutic’ for John’s Apocalypse as we seek for meaning in the Old Testament carried forward into the New Testament text of the Apocalypse. We must also take note though that the typological approach is different to the grammatical-historical approach of Scripture and also different to allegorizing. We cannot say that allegorizing is simply an extension of typology. The difference between the two are expressed for us by Bishop Westcott in the work of Ellison, “A type presupposes a purpose in history wrought out from age to age. An allegory rests finally in the imagination, though the thoughts which it expresses may be justified by the harmonies which connect the many elements of life” (1953:161).

6.3 Old Testament Quotations Used With Interpretive Alterations – Midrash Peshet.

Some of the New Testament writers used certain words and phrases found in the Old Testament and adapted them for their own purposes of giving it a new or altered meaning. Paulien explains it this way, “The exegetical method most strikingly common between New Testament writers and their Jewish contemporaries is Midrash, in which an author reflects homiletically on Scripture, often making use of detailed analysis of specific texts” (2001:6). For instance, Paul uses two Old Testament passages, Leviticus 26:11-12 and Ezekiel 37:27 and alters them in 2 Corinthians 6:16 to show that Christians are God’s own people and thereby distinct from unbelievers or pagans. He also uses Isaiah 52:11-12 and Ezekiel 20:34 in 2 Corinthians 6:17 in order to suit his idea, that the Christians in Corinth should avoid the wrong kind of associations with their pagan or unbelieving neighbours. Yet there is something we must take notice of here, that the interpretive alterations still leave

the main thrust of the original passage intact. Pronouns may be changed or even the order of them altered, but the basic meaning of the passage is preserved.

6.4 Old Testament Passages Used With A Completely New Meaning.

This is when the main thrust of the Old Testament passage is completely changed, like for example comparing Romans 10:6-8 with Deuteronomy 30:12-14. In Romans Paul uses this text to mean what is in the heart and in the mouth as a declaration of faith, while in Deuteronomy it means the commandment of God which is in the heart and in the mouth of a person.

6.5 Allegorical Interpretations.

This is when a writer assigns an arbitrary meaning to the words of the Old Testament. Very little of this is found in the New Testament though. Paul uses it though in Galatians 4:21-31 about Hagar and Sarah. It seems here that Paul did not consider the historical meaning to be significant.

7. Hermeneutical Principles To Consider For John's Apocalypse.

Now that we have determined what kind of genre the book of Revelation is, it should lead us into considering the hermeneutical principles when interpreting John's Apocalypse. In other words, we have to interpret John's Apocalypse by the rules these genre's demand. Clines says, "Every time anyone reads anything or attempts to explain what someone else is saying, a hermeneutical process is going on" (1982:65).

There has been an insistent quest amongst Biblical scholars to answer the problem of Christian interpretation of the Old Testament. We have to take into consideration and accept the fact that New Testament writers related the two Testaments. Kaiser rightly says, "Biblical interpretation is one of the most determinative fields of study for the theological task. Any improper moves made in the interpretive mission immediately affect the results obtained in the theological construction" (1991:3).

We must take into account also that the hermeneutical task involves both an exegetical and theological component if we want to reach a satisfactory result.

Therefore we have to look at the grammatical, philological, syntactical, historical and literary aspects. All these aspects need to be brought together to be related to the whole structure of what the writer was trying to communicate. We have already looked at some of these aspects in previous chapters, and now we will continue to look at the influence of the Jewish Apocalyptic literature and specifically the influence of the Old Testament on John's Apocalypse. This is where the bulk of this thesis will be. However, we first need to establish what our 'Natural Hermeneutic' must look like.

7.1. Foundations For A Natural Hermeneutic.

It is my intention in this paper to move away from the fluctuating exegetical 'mood swings' which is commonly brought on by differing situations in history, and move towards a more stable natural hermeneutic (not an imposed or created hermeneutic, especially by the more fundamentalist groups) that will stand in all kinds of political, economic, philosophical, cultural and geographic climates.

Our aim will also be to look at the influence the Old Testament plays in the theology and structure of John's Apocalypse and *how* and *why* those Old Testament passages were quoted by John, and why they should play a much bigger role in our interpretation of the Book of Revelation. McComiskey rightly comments, "One of the striking features of the book of Revelation is its adaptation of OT imagery to its Christocentric proclamation. We frequently find in its pages imagery hauntingly familiar to us from the OT but different in form or application from its OT setting" (1993:307).

That's what I would call a 'natural hermeneutic' (not imposed or forced) i.e. moving from John's Apocalypse back to the Old Testament, picking up its relevance there, and then bringing it back again to the Apocalypse to ascertain what new significance John has given it in his Apocalypse. Reading modern-day concepts, whether scientific, geographical, or academic, back into the Bible can cause insurmountable interpretive problems. For example, there is often a comparison made with the word 'dynamite'. The comparison is made because the Greek word *dunamis*, translated 'power' (Rom 1:16), is the same word Alfred Nobel chose in 1866 to name his explosive creation.

Since 'power' and 'dynamite' share the same Greek word (*dunamis*), we wrongly assume that the New Testament use of 'power' must share the characteristics of dynamite. D.A. Carson describes this as, "an appeal to a kind of reverse etymology," (1996:34) reading modern definitions of words back into ancient writings. Our understanding of the biblical use of *dunamis* has to be understood in terms of how it was understood in Paul's day. Fee and Stuart rightly emphasize that, "The true meaning of the biblical text for us is what God originally intended it to mean when it was first spoken" (1993:26). In other words, we must first determine what a text meant 'in their time and town' before we can determine what it means and how we should apply that meaning to our own time and culture.

Therefore it is my intension to look at the more 'natural hermeneutical progression' (there seems to an obvious natural link in the text of Revelation with the Old Testament) from the Old Testament to John's Apocalypse, because I believe therein lies the clue in the interpretation of John's Apocalypse. Almost on every page in the book of Revelation do we find allusions to the Old Testament. I believe this is the safest ground theologically and hermeneutically when we seek the significance of altered apocalyptic symbols within the meanings of the Old Testament context and how it defines those meanings back into the New Testament. I agree with what McComiskey correctly states, "We nevertheless gain the overwhelming impression that the whole of the OT, not only in its symbols and predictions, receives life and meaning from the events surrounding the Revelation of Jesus Christ" (1993:308).

Many of the symbols in John's Apocalypse have roots in the Hebrew Bible. In other words, John's Apocalypse is creative in *reworking* and *reapplication* of the Hebrew scriptures. The Book of Revelation is heavily dependent upon the canonical prophetic texts such as Zechariah, Daniel, Ezekiel, Isaiah and even Psalms, and maybe even sometimes rely upon non-canonical writings such as the Book of Jubilees (also called the Apocalypse of Moses or the Apocalypse of Adam), Ethiopian Enoch (1 Enoch) with the Apocalypse of Weeks and the Apocalypse of Animals, 4 Esdras, Apocalypse of Abraham, Greek Apocalypse of Baruch (3 Baruch), Syriac Apocalypse of Baruch (2 Baruch), Assumption of Moses, Book of the Secrets of Moses (2 Enoch), Sybilline Oracles (books 3-4), Apocalypse of Peter, Ascension of Isaiah etc.

Many of the Old Testament images and symbols actually had a long history of literary significance before they were adapted by John in his Apocalypse. I agree then with Tate, “Even if we assume that Revelation is a report of historically grounded visionary experiences, these experiences have been artfully crafted into apocalyptic conventions” (1991:139). We must understand that the Old Testament held an extremely prominent place in the thinking of the New Testament writers. Often a writer “was altering the original statement to make it adapt more easily to his particular train of thought” (Mickelsen 1963:255).

7.2 The Influence Of Jewish Apocalyptic Literature On The Interpretation Of John’s Apocalypse.

We must assume that John’s Apocalypse is dependent on other apocalyptic literature. Scholars like Bauckham, Aune and Charles go to great lengths to prove their points. Aune especially looks at the similarity of Palestinian Apocalypses with John’s Apocalypse. He sees a number of apocalyptic motifs which John’s Apocalypse shares with specifically Palestinian Jewish apocalypses, such as *1 Enoch 37-71*, *4 Ezra* and *2 Baruch* (Aune 2006:1-33). Charles argued that John’s Apocalypse was literary dependent on several Jewish apocalyptic texts, including that of the *Testament of Levi*, *1 Enoch* and the *Assumption of Moses* (1920:lxvii-lxxxiii).

However Swete criticizes Charles’ approach, “Here it is enough to say that they [i.e. parallels] show the writer of the Christian Apocalypse to have been familiar with the apocalyptic ideas of his age, they afford little or no clear evidence of his dependence on Jewish sources other than the books of the Old Testament” (Swete 1908:clviii). Zahn also protests against such an approach by saying, “Common sense and an uncorrupted taste rebel at placing in the same literary group [as that of Jewish apocalyptic writing] the Revelation of John, although it be the one from which the group has been named” (1909: 387).

However we still contest there are parallels between Jewish/Palestinian apocalypses and John’s Apocalypse. We also contest that Jewish apocalyptic literature can especially be subdivided into two other sections i.e. Old Testament Apocalyptic literature and Jewish Apocalyptic literature.

We must take special notice though that Jewish apocalyptic literature can assist us in our 'natural hermeneutic', although Ladd differs by saying, "John's method of treating his forecasts of the future is radically different from that employed by many of the Jewish apocalyptists" (1957:96). Ladd also says, "An even more striking difference is found in the pessimistic character of the Jewish apocalypses in contrast with that of the Revelation" (1957:97). Aune sees definite similarities between Revelation 6:15-16 with 1 Enoch 62:3-5; Revelation 3:21 with 1 Enoch 45:3; Revelation 6:16 with 1 Enoch 51:1; Revelation 22:1 with 1 Enoch 55:4; Revelation 22:3 with 1 Enoch 61:8; Revelation 6:9-11 with 1 Enoch 47:1-4; Revelation 16:12-16, 19:19-21, 20:7-10 with 1 Enoch 56:5-7; Revelation 13:1-18 with 1 Enoch 60:7-11,24 (2006:1-33). However for this dissertation we will look into more of Bauckham's arguments in favour of this parallelism. He refers to similarities between the two writings as parallels in apocalyptic literature. Bauckham uses four specific examples to prove his point (1993: 40-83).

7.2.1 Revelation 14:20b.

Revelation 14:20b: *"and blood flowed out of the press, rising as high as the horse's bridles for a distance of 1600 stadia"* (NIV). The parallels we find in the extra biblical literature are as follows: 1 Enoch 100:3; 4 Ezra 15:35-36; Ginya y.Ta'an. 4:8; Prayer of Rabbi Shimon ben Yohai 9; Greek Tiburtine Sybil 183-184; Greek Apocalypse of Daniel 4:6-8, Prophecy of Daniel about the island of Cyprus; Oracles of Leo the Wise 1:283-288 and the Prophecy of Themation about Constantinople.

The following two examples are used because they can be dated prior to John writing his Apocalypse. The parallel with **1 Enoch 100:3** looks like this, "And the horse will walk up to its chest in the blood of sinners, and the chariot will sink up to its height". The parallel with **4 Ezra 15:35-36** looks like this, "and there shall be blood from the sword as high as a horse's belly and a man's thigh and a camel's hock".

John's Apocalypse does not quote these extra Biblical texts directly, but I believe there is some similarity here. Although there are some differences here from the text in Revelation as John used it, however I do agree with Bauckham that,

“We cannot rule out the possibility of borrowing between Jewish and Christian traditions during the Christian centuries” (1993:45). The horses mentioned in Revelation 14:20b are then the same horses mentioned in Revelation 19:18 on which the armies of the beast and his allies ride to fight against the King of kings at Armageddon. Interestingly enough, John’s image of the wine press in Revelation 14:20b parallels with Joel 3:13 in the Old Testament. This explains why the winepress is ‘*outside the city*’.

7.2.2 Revelation 6:9-11.

Revelation 6:9-11: *“When he opened the fifth seal, I saw under the altar the souls of those who had been slain because of the word of God and the testimony they had maintained. They called out in a loud voice, “How long Sovereign Lord, holy and true, until you judge the inhabitants of the earth and avenge our blood?” Then each of them was given a white robe, and they were told to wait a little longer, until the number of their fellow servants and brothers who were to be killed as they had been, was completed”* (NIV).

The parallels we find in the extra biblical literature are as follows: 1 Enoch 47:1-4; 4 Ezra 4:35-37 and 2 Baruch 23:4-5. Bauckham comments on these parallel passages as follows, “The relationship between these four texts is of special interest because they occur in four apocalypses (one Christian and three Jewish) which are roughly contemporaneous” (1993:50). Aune also says, “These four passages indicates that they are linked by the motifs of the reward of the righteous dead and the death of the predestined number of the righteous as an event which must occur before God will act” (2006:11).

The following two examples are used by him:

The parallel with **4 Ezra 4:35-37**: “Did not the souls of the righteous in their chambers ask about these matters, saying, ‘How long are we to remain here? And when will the harvest of our reward come?’ And the archangel Jeremiel answered and said, ‘When the number of those like yourselves is completed; for he has weighed the age in the balance, and measured the times by measure, and numbered the times by number; and he will not move or arouse them until that measure is fulfilled” (Bauckham 1993:49).

The parallel with **2 Baruch 23:4-5a**: “For when Adam sinned and death was decreed against those who were to be born, the multitude of those who would be born was numbered. And for that number a place was prepared where the living ones might live and where the dead might be preserved. No creature will live again unless the number that has been appointed is completed” (Bauckham 1993:50).

Two things to note here between these readings:

- a. They all speak about a ‘number’ of people who must be ‘completed’ at a certain future eschatological point in time. This comes as the answer to the question ‘How long?’. In other words, how long before God intervenes in a future eschatological point in time. This question is asked specifically in 4 Ezra, Revelation and even 1 Enoch. If we look back into the Old Testament we will find similar questions about God’s eschatological intervention in history in books like Psalm 6:3; 13:12; 74:10; 79:5; 80:4; 90:13; 94:3; Jeremiah 12:4; Habakkuk 1:2. “It seems that our tradition, at least as known to the authors of Revelation, 4 Ezra and 2 Baruch, was associated with this question. It was known as a traditional answer to the traditional question, ‘How long?’” (Bauckham 1993:51).
- b. The reader/listener is also encouraged to optimistically wait on God until He ultimately decides when He will intervene eschatologically in history.

So there is a certain common tradition behind these three texts, rather than on a direct literary dependence. “John would seem to have borrowed the concept that was already brewing in apocalyptic tradition and then confirmed the details through his *apokalupsis*” (Pohlmann 1997:58).

7.2.3 Revelation 20:13.

Revelation 20:13: *“The sea gave up the dead that were in it, and death and Hades gave up the dead that were in them, and each person was judged according to what he had done”* (NIV). “Most of the texts which we are concerned about in this section are roughly contemporary in date...most probably dated from the period 50-150 A.D.” (Bauckham 1993:61).

The following three parallels will be used for this dissertation:

The parallel with **1 Enoch 51:1**: “And in those days the earth will return that which has been entrusted to it, and Sheol will return that which has been entrusted to it, that which it has received, and destruction [Abaddon] will return what it owes”.

The parallel with **4 Ezra 7:32**: “And the earth shall give back those who sleep in it, and the dust those who dwell silently in it, and chambers shall give back the souls which have been committed to them”.

The parallel with **2 Baruch 21:23**: “Therefore, reprove the angel of death, and let your glory appear, and let the greatness of your beauty be known, and let the realm of death [Sheol] be sealed so that it may not receive the dead from this time, and let the treasuries of the souls restore those who are enclosed in them”.

What is common in these texts is: *the place of the dead will give back the dead*.

In other words, it seems that God has handed over the dead to the place of the dead for protection and safety. However, the place of the dead owes these souls to God and must return them to Him at the time of the resurrection. “The point of the metaphor is that the place of the dead has no absolute right to the dead so that it may return them forever. It has only a temporary right, a kind of custodianship of the dead, granted it by God” (Bauckham 1993:62). There seems to be no difference between Sheol and the grave in these instances, but it doesn’t mean that God has no power over Sheol and the grave. Indeed He does.

7.2.4 Revelation 8:1

Revelation 8:1: “When he opened the seventh seal, there was silence in heaven for about half an hour.” (NIV).

“There can be little doubt that John is reflecting on the Jewish ceremony of worship which readers would be familiar with” (Pohlmann 1997:59). Mounce makes a comment about the ‘*half an hour*’, “It is a dramatic pause which makes even more impressive the judgments to fall upon the earth” (Mounce 1977:179).

Caird seems to agree with him, “John pauses for a moment before launching on a new series of visions introduced by the seven trumpets” (1966:103).

Sweet takes another slant though,

We are on former ground with the ritual of the daily sacrifice in the Jewish temple, as set out in the Mishnah (Tamid). It began with the trimming of the sevenfold lamp (Rev.1-3), then came the slaughter of the Lamb (5:6) and the blood-offering poured at the base of the altar (6:9), then the incense-offering (8:3-5 - a time of prayer (cf. Luke 1:10), to which the silence might correspond (1979:159).

Morris comments almost in the same vein as Sweet; “It is possible that the silence is connected with the offering of the prayers of the saints just as in 7:7 certain plagues were held back until the servants of God were sealed” (1990:116).

7.3 The Historico-Grammatical Influence On A ‘Natural Hermeneutic’.

This becomes a very important element in interpreting John’s Apocalypse. For example, “In the case of the two witnesses in chapter 11, the focus is not on the historical figures of Elijah nor Moses but on the end-times witness of God’s people in the eschatological context – that is what the context and the grammar demands “ (Pohlmann 1997:67). So also the figure of the ‘*Lamb*’ in Revelation 5:6-8; 12-13. According to a ‘natural hermeneutic’ under a historico-grammatical influence, we find that the grammar and the context of these verses has its centre of attention on the exclusive role of Jesus Christ ‘opening the seals’. If we read these texts in such a light, then we can fully value and understand what the text intends to communicate, firstly to its original hearers, and secondly to us the readers of today.

8. The Use Of The Old Testament As The Foremost Foundation In The Interpretation Of John’s Apocalypse.

All the previous sources mentioned are secondary to the use of the Old Testament in John’s Apocalypse. Adolph Schlatter, in his seminal study in 1912, even went as far as to say, there was no need to seek for any other source behind John’s prophecies

beyond the Old Testament (Fekkes 1994:59). May I then comment that we will fail to properly interpret John's Apocalypse if we don't point out the Old Testament source for the apocalyptic prophecy. It is clear that there is no other New Testament book that relies so heavily on the Old Testament than Revelation, and therein lies the clue in our interpretation. In other words, the Old Testament then becomes a very direct resource of information regarding the interpretation of John's Apocalypse. I agree with Fekkes when he says "The sheer magnitude, variety and consistency of John's use of the OT certainly constitutes this area as a fundamental starting place for the exegete" (1994:59).

For instance, identifying the two witnesses in **Revelation 11:3-6** will help us in this regard. Verse 3 says, "*And I will give power to my two witnesses, and they will prophecy for 1260 days, clothed in sackcloth*" (NIV). Verse four then identifies the 'two witnesses' as the 'the two olive trees'. Now, to say that the 'two witnesses' are literally two 'olive trees', would be rather bizarre. However, a thorough reading of the Old Testament book of Zechariah 4 will give us the clue in identifying who the 'two olive trees' are. "An interesting hermeneutical point develops here whereby the interpreter needs to go backwards into the text of the Old Testament apocalyptic book and then return to the Apocalypse to find a fulfillment of the text" (Pohlmann 1997:60). In other words, we see here that Zechariah looks at the Jewish worship service and shows us, that the traditional lampstands are associated with the two olive trees.

In Revelation 11:4 John asks what all this means, and a few answers are in order here. Verse 6 gives us a clue in that the olive tree could be the Holy Spirit. The second answer given to John is found in Revelation 11:14 which points us to two further 'anointed' people who are closely associated with **Revelation 11:6** again points us to the two biblical characters of Elijah and Moses. Verse 6, "*These two men have power to shut up the sky so that it will not rain during the time they are prophesying; and they have power to turn the waters into blood and to strike the earth with every kind of plague as often as they want*" (NIV). Elijah prophesied after announcing a drought to Ahab. This verse also alludes to Moses and the Egyptian plagues, which means, "If the two are considered together, they both represented God at critical moments in history, on both occasions there was a physical demonstration of power involving the element, and they both confronted the powers

of the day which opposed God's kingdom" (Pohlmann 1997:62). We must also take note that both Elijah and Moses appeared with Jesus at the mount of transfiguration (Mt 17:1-8; Mk 9:1-8).

It is then ludicrous to think that both Elijah and Moses will return in physical form to walk the streets of Jerusalem and preach. What we must understand, is that God worked and spoke through both these men and worked wonders through them to prove and show the existence of His Kingdom. I agree with Pohlmann when he states, "The point of Revelation 11:3-6 is that the Church of Jesus Christ would once again appreciate an open world-view and exercise a ministry at a critical time of world history which would bring them into conflict with the prevailing forces opposed to God's kingdom" (Pohlmann 1997:63). Beale also rightfully comments, "God's establishment of his presence among his end-time community as his sanctuary is aimed to ensure the effectiveness of their prophetic witness...They are to be prophets *like* the great prophets of the OT (like Moses and Elijah, vv4-6)" (1999:572).

If we apply this 'natural hermeneutic' to the mystique and uncertainty often linked with John's Apocalypse, then the book will be relevant. In applying the Old Testament to John's Apocalypse in this way, we can almost say that **John's Apocalypse realizes the expectations of the Old Testament**. In other words, when Daniel was told to seal up the words until the time of the end (Dn 12:9), it is opened up for us here when Christ breaks the seven seals. It almost becomes an eschatological expression of Daniel 12:9, "*He replied, "Go your way, Daniel, because the words are closed up and sealed until the time of the end."*" (NIV).

8.1 Old Over New, Or Old Into New?

This debate of 'Old over New, or Old into New', is an ongoing debate, especially amongst scholars like Beale and Moyise. Moyise almost seems to argue that the reader can read into the text whatever he wants (2003:391-401). We agree more with Beale that this is not the case.

There are about three basic viewpoints regarding John's use of the Old Testament in his Apocalypse. **a.** The first view is that John simply snatches at whatever text he can from the Old Testament to make his theological verdicts. This we cannot agree with, because even Christ used the Old Testament *specifically* to announce His message. We must accept that there is a definite connection between the Old Testament and the New and how the New Testament writers used the Old Testament texts. The next two views can be separated in the following ways: **b.** should John's Apocalypse be interpreted in light of the Old Testament?, or **c.** should the Old Testament be interpreted in light of John's Apocalypse? In other words, **b.** does the Old Testament or **c.** John's Apocalypse take interpretive priority? Which of the bodies of material becomes the primary concern in interpreting John's Apocalypse?

We now move to the text of **Revelation 20**. In the first instance we can say that the Revelation provides additional information for the events (especially applying to the nation of Israel) foretold in the prophets, which are taken in a *literal* way. In other words, the promises of physical blessing to Israel in the Holy Land must be read into the text of the Revelation, even though John makes no direct mention of these things.

Under our third approach, John now interprets the promises to Israel in a different manner. He now sees the promise as being fulfilled by the Jewish and Gentile churches of the new covenant, the true eschatological people of God. With this last approach, **John theologically retains and respects the Old Testament foundations for his own message**. Beale comments, "In this respect, one certainly should read Revelation in the light of the OT, but not in a pedantically 'literal' fashion" (2007:1088).

However, we also have to keep in mind that while the Old interprets the New, we must also acknowledge that the New also interprets the Old. We must acknowledge that Scripture can also interpret Scripture. John uses this method to unpack the earlier revelation of the Old Testament. Beale again says, "This is merely to say that 'progressive revelation' is crucial in understanding the OT and John's book, as it is for all of the NT. On the other hand, of course, such 'progressive revelation' must not be separated from prior revelation, since it builds on and develops the earlier

revelation with hermeneutical integrity” (2007:1088). Therefore we believe that John’s Apocalypse must be interpreted with attentive awareness to the context of the book of Revelation and the Old Testament text.

8.2 Old Testament Quotations/Allusions/Citations In The Book Of Revelation.

Many Old Testament allusions are found in John’s Apocalypse. Most of the imagery in John’s Apocalypse is drawn almost exclusively from the Old Testament. However, up to the early 1980’s only two books had been published that gave attention to this fact. They are the books by Schlatter in 1912 and Ferrell Jenkins in 1972. In addition, six articles had been written about the relation of the Old Testament to the book of Revelation. They were written by Vanhoye 1962; Lancelotti 1966; Trudinger 1966; Gangemi 1974; Marconcini 1976 and Goulder 1981. Up to this time the connection of the Old Testament with Revelation was also discussed briefly in books by Swete 1906; Charles 1920; Vos 1965; Caird 1966; van der Waal 1971; Beasley-Murray 1974 and D. Ford 1979. However, from after the eighties, a significant interest was shown in this subject and more articles in books were published i.e. Beale 1984; Vogelgesang 1985; Paulien 1988; Ruiz 1989; Bauckham 1993; Fekkes 1994; and Moyise 1995. Since the mid 1990’s major commentaries have followed this pattern which discuss the matter of the Old Testament in Revelation in great detail. They are Aune 1997-1998; Beale 1999; Osborne 2002; Mathewson 2003.

Many attempts have been made to discover how many Old Testament references there are in John’s Apocalypse. They vary greatly in number from 635 references down to about 226 references, mainly due to the different criteria used by different authors. The range of Old Testament usages include the Pentateuch, Judges, 1-2 Samuel, 1-2 Kings, Psalms, Proverbs, Song of Solomon, Job, the major prophets and the minor prophets. However, more than half of all the Old Testament references come from Psalms, Isaiah, Ezekiel and Daniel. According to Swete Daniel is quoted or used the most (1951:cliii). Beale sees Daniel as the most influential Old Testament book used by John (1999). Ezekiel’s is second in rank according to Vanhoye (1962:473-475). However Isaiah ranks as number one due to allusions to that book.

The abovementioned statistics then forces us to investigate the major role the Old Testament plays in John's Apocalypse. Beale strongly believes that six Old Testament books in particular have an overarching conceptual significance for the composition of John's work. He says,

The creation/fall accounts of **Genesis** are foundational for Revelation in terms of both antithesis (the dissolution of the created order in John's visionary material) and fulfillment (the blessings of the new Jerusalem as eschatological fulfillment of Eden). The accounts of the plagues in **Exodus** are the source of some of the most startling imagery in Revelation, and the theme of liberation from oppressive rulers is the predominant motif in both books. In regard to the prophets, Isaiah and **Ezekiel** contribute significantly to John's vision of the heavenly throne room in Rev 4-5, and the promises of eschatological blessing in **Isaiah** 40-66 permeate the vision of the new heaven and new earth (itself an Isaianic phrase in Rev 21-22). Ezekiel provides the primary background for John's prophetic self-understanding, and John models his narrative of the final battle, judgment, and new Jerusalem precisely on Ezek 37-48. **Zechariah** provides some crucial imagery for John, notably the four horsemen, the lampstands, and in one of the rare OT quotations in Revelation the statement that 'every eye will see him, even those who pierced him' (Rev 1:7; Zech 12:10). Finally the book of **Daniel** – chapter 7 in particular- provides a mother lode of material for John (e.g. likely the dominant influence in the vision of Rev 4-5). Revelation's central theme of faithful witness in the midst of persecution derives directly from the stories in Daniel, as does the particular note that these witnesses triumph over the beasts (Dan 7; Rev 13). John's themes of judgment and the reign of the saints, though present elsewhere in the OT, arguably find their closest parallels in the vision of Dan 7 (2007:1082).

It is interesting to note that Jenkins also sees these six books as the major influence on John's writing, although he adds one more book, namely Jeremiah (1984:49).

The apparent reason for John using these books was, **“When the Revelation was written, God’s people faced similar difficulties; the appeal to these sources to illustrate the overflow of the evil powers and the complete vindication of God’s cause is easily justified”** (Jenkins 1984:51).

Jenkins also argues why **Psalms** was used by John, “The Psalms do not fit into the category of apocalyptic literature, but many of them do express longings for deliverance from enemies who oppose the righteousness of God. This fact, makes them appropriate for use in the Revelation” (1984:51-52). Moyise goes into great detail to prove how Psalms was used by John in his Apocalypse. He specifically argues for four passages used by John from the Psalms i.e. Psalm 2:1-2 in Revelation 11:11:15,18; Psalm 2:8-9 in Revelation 2:26-17; 12:5; 19:15; Psalm 86:8-10 in Revelation 15:3-4; Psalm 89:28,38 in Revelation 1:5 (2003:250-255). Jenkins also says concerning Daniel, Ezekiel, Isaiah and Zechariah, “The visions often contained words of great praise to God, and these words will easily fit into the doxologies of the Revelation” (1984: 52). We therefore believe these books were used the most because they were written during periods when there was the most miraculous activity in the Old Testament, and these lessons teach similar lessons to those taught in John’s Apocalypse. Furthermore, some of these six books share common apocalyptic literature as is found in John’s Apocalypse. The terminology for the visions in John’s Apocalypse is often drawn from these comparable Old Testament visions.

There are often distinctions made by different commentators on the words **‘citation’**, **‘quotation’** or **‘allusion’**. Commentators often use these words interchangeably to explain the various uses of the Old Testament phrases used by John in his apocalypse. However, we need to be clear on what these words mean, because they will influence our understanding of John’s use of the Old Testament. Tenney gives us some clarification on these issues. He says a **citation** “is a fairly exact reproduction of the words in the original text, accompanied by a statement of the fact that they are being quoted and by an identification of the source” (1957:102). We need to take this into account because I believe John makes no direct citation in Revelation from the Old Testament. Tenney also says that a quotation/citation, “Is a general reproduction of the original text, sufficiently close to give the meaning of its

thought and to establish unquestionably the passage from which it was taken” (1957:102).

Fekkes says about **formal quotations**, “By formal quotation I understand any portion of OT texts accompanied by any additional word or phrase which the author uses to introduce that text” (1994:63-64). Moyise comes up with a slightly different definition, “A quotation involves a self conscious break from the author’s style to introduce words from another text” (2000:18). However, after some study, one will discover that even quotations are rare in John’s Apocalypse. The closest we come to a quotation is found in Revelation 2:26-27 and loosely quotes Psalm 2:8-9. Fekkes helps us with **informal quotations**, “In formal quotations...are simply OT citations without introductory formulae” (1994:64).

An **allusion** Tenney says, “Consists of one or more words which by their peculiar character and content are traceable to a known body of text, but which do not constitute a complete reproduction of any part of it” (1957:102).

Working with allusions is more of an option for us, however I agree with Jenkins, “It is not always possible to say with certainty that a particular allusion is from a definite Old Testament book; the *probable* source or sources can often be identified” (1984:25). Beale agrees with him, “The text form of the OT reference in Revelation requires in-depth discussion because there are no formal quotations and most are allusive, a phenomenon often making textual identification more difficult” (2007:1082-1083). However we believe that John uses more allusions than direct quotes or even citations. I agree with Moyise, “Sometimes, subtle allusions or echoes, especially if they are frequent and pervasive, can be more influential than explicit quotations” (2000:17). So John often takes Old Testament images or words and changes them slightly for his own use, hence our predisposed idea of John using more allusions than quotations or citations. Fekkes then comments,

The distinction between an informal quotation and an allusion must be based on perceived authorial motive. This will include an estimate of the function of an OT text in a given passage and particularly its interrelationship with the surrounding context... the boundaries between an informal quotation and an allusion

depend on the level of consciousness or visibility attached to an OT text by an author, and consequently, on the degree of recognition which that author expects of the reader...the more a text is broken up and woven into the passage, the less likely it is to be a quotation. A quotation must in some way be distinguishable from its supporting text and not be overshadowed by the author's own additions or modifications (1994:64-65).

An **example of an allusion** is found in **Revelation 5:5-6**. It says, *"Then one of the elders said to me, 'Do not weep! See, the Lion of the tribe of Judah, the Root of David, has triumphed. He is able to open the scroll and its seven seals.'" Then I saw a Lamb, looking as if it had been slain, standing in the center of the throne, encircled by the four living creatures and the elders. He had seven horns and seven eyes, which are the seven spirits of God sent out into all the earth.*" (NIV). Here John uses Old Testament passages from Genesis 49:9 and Isaiah 11:1,10. Isaiah 11:10 says, *"In that day the Root of Jesse will stand as a banner for the peoples; the nations will rally to him, and his place of rest will be glorious"* (NIV). However, John uses the image of the 'Lamb' being powerful, as the 'Lamb, looking as if it had been slain'. Aune notes that lambs or sheep are mentioned in the Old Testament with reference to burnt offerings (Exodus 29:38-46), the Passover (Exodus 12:1-10), rites of purification (Leviticus 12:6), consecration (Numbers 7), expiation of unintentional sins (Leviticus 4:1-5. 13), celebration of first fruits (Leviticus 23:12), Nazirite vows (Numbers 6:12) and as a metaphor for the Servant of God (Isaiah 53:10) (1997:372-373).

Caird of course has made an extremely influential comment and says, "Wherever the Old Testament says 'Lion', read 'Lamb'. Wherever the Old Testament speaks of victory of the Messiah or the overthrow of the enemies of God, we are to remember that the gospel recognizes no other way of achieving these ends than the way of the Cross" (1966:75). Sweet also makes a valuable contribution here and says, "We may agree, then, with Caird that what John *hears*, the traditional OT expectation of military deliverance, is reinterpreted by what he *sees*, the historical fact of a sacrificial death, and that the resulting paradox is the key to all his use of the OT, 'as if John were saying to us...'Wherever the Old Testament says Lion, read Lamb'...the 'Lion of Judah, the traditional messianic expectation, is reinterpreted by

the slain Lamb: God's power and victory lie in self-sacrifice" (1979:125). Boring makes his statement on this by saying, "It is as though John had adopted the familiar synagogue practice of 'perpetual Kethib/Qere' whereby a word or a phrase that appears in the traditional text is read as another word or phrase" (1989:110). So the violence of chapters 6-9 must be seen in the light of the slain Lamb. Bauckham seems to agree and says, "The hopes embodied in the messianic titles of Rev 5:5 are not dismissed by the vision of the Lamb...by juxtaposing these contrasting images, John forges a symbol of conquest by sacrificial death, which is essentially a new symbol" (1993:183). **Revelation 5:5**, "*Then one of the elders said to me, "Do not weep! See, the Lion of the tribe of Judah, the Root of David, has triumphed. He is able to open the scroll and its seven seals."*" (NIV). So John often takes Old Testament images or words and changes them slightly for his own use.

8.3 Uses Of Combined Allusions And The Problems Thereof.

We already know now that John used many Old Testament phrases and words in his Apocalypse. However a problem arises when he uses phrases and words from various Old Testament passages and combines them in his Apocalypse. This definitely makes Old Testament textual criticism very difficult. One then has to ask the question whether John was using these texts consciously or unconsciously together to bring to the fore his thought. We sometimes find that four or five different Old Testament references are merged into one picture as in **Revelation 1:12-20** of the description of Christ.

Revelation 4:1-11 is another text about God on His throne and being surrounded by angels. Yet another is in **Revelation 13:1-8**. Vos gives a complete and detailed list of more examples (1965:39-40). The question is though whether John used these combined allusions intentionally or not. Maybe he used these allusions simply because his mind was so saturated with Old Testament passages resulting in those ideas unconsciously organizing themselves into the visions he described.

Vos comments and says,

An examination of this chapter (the above texts) reveals that John is not confined to any particular vision or section of the Old Testament for his descriptive language. He employs various descriptive words and phrases

especially from Isaiah, Ezekiel, and Daniel. Concerning the manner in which he adheres; he simply employs and combines these various passages to describe that which is revealed to him in this vision. This combining activity is seemingly an unconscious activity. John is apparently so conversant with the Old Testament terminology and so saturated with it that he freely employs its language to present a beautiful symbolic picture of the majesty of the One sitting on the throne, enclosing his depictions and his message in the intelligible and familiar terminology of the Old Testament (1965:39).

Swete seems to agree with Vos by saying,

In many cases, in deed most, the Apocalyptist blends two or more Old Testament contexts, whether from different books or from different parts of the same book. The result has been described as a 'mosaic', but the world is not altogether apt as an illustration of his method. It suggests the work of a cunning artist who has formed a design out of the fragments at his disposal. But the Apocalyptist's use of the Old Testament materials is artless and natural; it is the work of a memory which is so charged with Old Testament words and thoughts that they arrange themselves in his visions like the changing patterns of a kaleidoscope, without conscious effort on his own part (1951:cliv).

As a result, some scholars believe the Old Testament contextual meanings of the allusions don't need to be scrutinized to fully understand John's use of these allusions because John did not consciously reflect on such Old Testament contexts (Swete 1951:cliv). But there are scholars who believe that John consciously and purposefully organized these combined allusions for the purpose of articulating his visions (Caird 1966:25-26). These scholars believe, "It is unnecessary to attempt to comprehend the meaning of each reference in its OT and NT context since the whole picture must be kept together without separating and analyzing various strands in order to evoke the desired emotional effect" (Beale 2007:1083).

However, it is our belief that these allusive parts of these visionary amalgamations *must* be studied separately in their Old Testament contexts in order to discover the intention for which John used them. Vos did a tremendous amount of work on this and subsequently discovered that many of the combined allusions are all descriptions of theophany scenes that function as preparatory or introductory sections to a pronouncement of judgement, either upon Israel or the nations.

Here are Vos' parallels:

Revelation 4:2 = Isaiah 6:1 and/or 1 Kings 22:19; **Revelation 4:3-4** = Ezekiel 1:28; **Revelation 4:5a** = Ezekiel 1:13 and/or Exodus 19:16; **Revelation 4:5b** = Ezekiel 1:13 and Zechariah 4:2,6 9 [omitted from Vos and added by Beale] (2007:1083); **Revelation 4:6a** = Ezekiel 1:22; **Revelation 4:6b** = Ezekiel 1:5 and 1:18; **Revelation 4:7** = Ezekiel 1:10; **Revelation 4:8a** = Isaiah 6:2; **Revelation 4:8b** = Isaiah 6:3; **Revelation 4:9** = Isaiah 6:1 (Vos 1965:39-40).

However Beale makes his conclusion on Vos' studies and says, "This common motif in all the OT allusions points toward a more intentional thematic formation of texts to describe a similar theophany in Revelation" (2007:1083-1084). We agree with Beale on his conclusions. Beale then gives us an illustration of this fact by saying that, "When one considers that in the immediate contexts of three of the OT allusions there appears the image of a 'book' associated with judgment, as in Revelation 5:1 (cf. Dan 7:10; Ezek 2:9-10; Zech 5:1-3). All of the common scenes and themes of these OT contexts intensify the cognitive and emotive aspects of the picture in Revelation 4:2-9" (Beale 2007:1084). Vanhoye confirms this view by claiming that John did not easily use Old Testament allusions in isolation but brought them together on the basis of their similarity or likeness with one another (1962:467).

A further question is whether John's Apocalypse was a mere literary composition or a pure visionary experience, or both. Rissi believes it is highly probable that John's Apocalypse was written on some form of an experiential basis (1966:18-21). He asks the question, "Why however should the author not have been able to write the book after the fading away of his ecstatic states, yet under the indelible impression of his experiences? Genuine vision and subsequent formation in word are not mutually exclusive. The artful arrangement of the book is best to be explained thusly: the Seer has with his poetic power combined his essentially connected experiences into a

formal unity subsequent to their occurrence” (1966:19). We must conclude then that John had genuine visions and wrote down those visions in a literary form.

Beale correctly states,

On the one hand, the written references to the OT are often the result of mere recording of the actual visions and auditions themselves, though some of these would have come to him through the lens of his own learned OT traditions...On the other hand some of the visions and auditions received are described and interpreted as a result of John's subsequent conscious reflection on the OT during the writing down of the vision, one of the telltale signs of which are the various OT versions that are discernable in the text of the Apocalypse (2007:1084).

So we conclude that John must have used at least some of his visions and auditions with similar Old Testament passages and used the language of those passages to record what he saw and heard when Christ spoke to him. In other words, it is likely that John would still have been conscious of the Old Testament links in those visions he received. Beale adds to this argument again by saying, “Furthermore, to the degree that John makes use of the OT, he would also be conscious of developing the ideas of the earlier prophets” (2007:1085). This develops into the picture that John would have considered himself as recording and interpreting Christ's vision to him as being under prophetic inspiration.

8.4 Contextual And Non-Contextual Use Of The Old Testament.

There is some consensus amongst scholars that John uses the Old Testament with great creativity. Therefore some scholars agree that John often uses the Old Testament without consideration of their original contextual meaning. They maintain that there might even be times when John uses the Old Testament in contradictory ways. The scholar that comes to the fore here is Vos.

Here are a few test cases pointed out for us by L. A. Vos. He argues to some extent that John sometimes shows no regard for the Old Testament context when he uses

the Old Testament in his Apocalypse (Vos 1965). He specifically speaks of four concerns, the first being the heavenly beings. He refers to the description of 'Yahweh' in **Ezekiel 43:2** to that of the 'Son of man' figure in Revelation 1:15. However Beale does not agree with his statement and says, "But this is more of a change of application than non-textual use, since the Son of man is clearly portrayed as a divine figure in Revelation 1...in spite of a possible change of application, the broad Old Testament idea of a heavenly being revealing a divine decree to a prophet remains intact" (1994:261).

The same can be said of John's use of **Ezek 37:3** in Revelation 7:14, "*I answered, 'Sir, you know.'*" (NIV). Even John's use of the 'seraphim' in Isaiah 6 in Revelation 4:8a still proves that the Old Testament framework of a 'heavenly being' guarding God's throne, is still maintained.

Vos also maintains that John shows no regard for context in his use of **Ezek 37:10b** in Revelation 11:11, "*But after the three and a half days a breath of life from God entered them, and they stood on their feet, and terror struck those who saw them.*" (NIV). His argument is that Ezekiel uses the idea of 'resurrection' as a metaphor for the future ingathering of Israel from all the nations, while John applies it to the resurrection of the 'two witnesses'. Caird sees the 'two witnesses' as symbolic of the witnessing church as the true Israel (1966:140). Indeed Beale says the same thing by saying that, "John applies Ezekiel's words to the restored church because he sees its members finally released from their earthly pilgrimage of captivity and suffering" (1999:597). Beale then argues that a possible continuity can be discerned.

Vos continues to argue that the use of **Isa 22:22** in Revelation 3:7 is non-contextual, "*To the angel of the church in Philadelphia write: These are the words of him who is holy and true, who holds the key of David. What he opens no one can shut, and what he shuts no one can open.*" (NIV). Here he uses Eliakim's authority over Israel and applies it to Christ's authority over God's Kingdom (1965:36-37). However, once again Beale contests this idea and says, "But, this can also be viewed as an escalated analogy wherein the human, earthly, political and temporal rule over Israel by Eliakim finds a correspondence on a grander scale with Christ's divine, heavenly, spiritual, and eternal rule over the whole world (cf. Rev 1-5)" (1994:262).

Beale argues that John was well aware of the context of Isaiah 22:22 and “intentionally escalated these aspects of Eliakim’s reign to the grander scale of Christ’s reign” (1994:260). What is interesting to note here is that Von Rad argues in his great Old Testament Theology works for a typological relationship between Isa 22:22 and Rev 3:7 (2005:373).

We must conclude then that John did use Old Testament passages in his Apocalypse with changes of application, but never with a total disregard for the Old Testament context. It becomes very difficult to discern Vos’ conclusions. Therefore we must be on our guard against this and we must never confuse a possible disregard for context with a change of application in John’s Apocalypse. It seems more that John made intentional allusions to the Old Testament than totally disregarding the context. But Beale does warn though, “Admittedly, it is sometimes difficult to know whether there has been a conscious or unconscious activity.

Non-contextual uses of the Old Testament can be expected to occur in those places where there is unconscious allusion” (1994:262). We need to keep in mind that John knew the Old Testament very well, therefore there could have been times when he automatically used Old Testament images without any forethought.

8.5 Different Uses Of the Old Testament In The Revelation.

8.5.1 The Use Of Old Testament Sections As Literary Types.

“Sometimes the author takes over large Old Testament contexts or sequences as models after which to pattern his creative composition” (Beale 1994:263). Schüssler-Fiorenza comes to the same conclusion as Beale (1980:108). Sometimes a thematic structure is used that can be mapped back to only one Old Testament context. Sometimes a whole group of allusions are used from the same Old Testament context. For example, Revelation 1:4-5,13,17 can be traced back to broad Old Testament passages like that of Daniel 2 and 7. Beale goes so far as to suggest that the influence of Daniel may even influence the whole structure of John’s Apocalypse, “since the same Daniel 2:28-19 allusion punctuates the book at major transitions (1:1;1:19;4:1;22:6)” (1984:263).

However, Goulder suggests that large portions of Ezekiel dominate John's thoughts in his Apocalypse (Rev 4; 5; 6:1-8; 6:12 –7:1; 7:2 –8; 8:1-5; 14:6-12; 17:1-6; 18:9-24; 20:7-19; 21:22) (1981:343-349). He suggests that Ezekiel plays a major part in the structure of John's Apocalypse. He argues that Ezekiel is used in the Revelation in almost the same order as it is used in Ezekiel itself (1981:343-354). Fekkes agrees with him, "It is well known that the book of Revelation has much in common with the prophecies of Ezekiel" (1994:72).

Caird sees John using images from Exodus in his Apocalypse. He sees the '*plagues*' in Revelation 8:6-12 and the '*bowls*' of Revelation 16:10-9 as following in the tradition of Exodus 8-12 (1966:113). Sweet agrees with Caird (1979:161). In fact Amos 8-10 ingeniously uses this Exodus model very successfully. Beale comments on the uses of these Old Testament segments and says, "Often these other references serve as interpretive expansions of an Old Testament prototype" (1984:265). These Old Testament patterns are used to understand future eschatological fulfillments or predictions as well as past and present eschatological fulfillments.

8.5.2 Thematic Uses Of The Old Testament.

John often uses Old Testament themes in his Apocalypse to carry over his main idea to be applied in the New Testament situation. Even though these Old Testament passages are used with great creativity by John, nevertheless they retain their Old Testament associations and therefore convey principles of continuity between Old Testament and New Testament. Fekkes has a complete list of the following Christological titles and descriptions (Old Testament Messianic titles, divine titles, christological application of non-titular phrases and christological descriptions using Old Testament language) and adds that "it is important to observe that most of the christological development takes place in the epistolary sections (Rev. 1-3), in contrast to the apocalypse proper (Rev. 4-21), where the 'Lamb' dominates the Christological spotlight" (1994:74-75). Here are a few samples of other themes in John's Apocalypse:

Judgment - *Theophanies introducing judgement* (Isa 6; Ezek 1; Dan 7 compare with Rev 4-5). *Books of judgement* (Ezek 2; Dan 7,12 compare with Rev 5;1-5 and Ezek 2 compare with Rev 10). *Lion from the tribe of Judah exercising judgment* (Gen 49:9 compare with Rev 5:5). *'Lord of lords and King of kings' exercising judgement* (Dan 4:37 compare with Rev 17:14; 19:16). *The four horseman as divine agents of judgment* (Zech 1,6 compare with Rev 6:1-14). *Exodus plagues inflicting judgment* (Exod 8-12 compare with Rev 8;6-12; 16:1-14). *Locusts as agents of judgement* ((Joel 1-2 compare with Rev 9:7-10). *Prophets given testimony through judgment* (Exod 7:17; 1 Kgs 17:1 compare with Rev 18:10,17,19).

Fekkes rightly comments on the John's use of 'judgment', "Not surprisingly, the subject of judgment is the single most dominate interest in Revelation, and accordingly the use of thematic analogues from the OT likewise find its greatest development in this area" (1994:78).

Tribulation and persecution of God's people - *10 days of tribulation* (Dan 1:12 compares with Rev 2:10). *Three and a half years of tribulation* (Dan 7:25; 12:7 compares with Rev 11:2; 12:1; 13:5). *Sodom, Egypt and Jerusalem as wicked places where persecution takes place* (Dan 7 compares with Rev 11-13, 17). *'Babylon the Great'* (Dan 4:30 compares with Rev 14:8; 16:19; 17:5; 18:2).

Seductive and idolatrous teaching – *Balaam* (Rev 2:14) *and Jezebel* (Rev 2:20-23).

Godly protection – *The tree of life* (Rev 2:7; 22:2,14,19). *The 'sealed' Israelites* (Ezek 9 compares with Rev 7:2-8). *The Wings of the eagle* (Exod 19:4; Deut 31:11 compares with Rev 12:14).

Victorious battle of God's people over the enemy – *Armageddon* (Rev 16:16. God and Magog in Rev 20:8).

Apostasy – *The great prostitute* (Ezek 16:15 compare with Rev 17).

The Holy Spirit as the power for God's people – (Zech 4:1 compares with Rev 1:12-20; 11:4).

Many of these parallels are used within the restriction of the Old Testament context to some degree. Fekkes correctly states,

A form-critical analysis of these OT traditions reveals that John's use is in general consciously systematic and purposeful. Rather than discovering a conglomerate of divergent texts, one continually encounters various clusters of tradition which can be arranged according to the theme and purpose of the author in a given context... Thus, when John wants to emphasize his own prophetic status and authority or illustrate his throne-room vision, he draws on the well-known experiences and examples of earlier prophets (1994:70,102).

8.5.3 The Contemporizing Of Old Testament Texts.

Vanhoye was one of the first people to discuss this category of Old Testament usages (1962:446-467). The contemporizing or universalization of Old Testament texts is described as a tendency by current generations to apply to their own world what in the Old Testament was strictly limited only to Israel. Here are some examples we will look at.

The title God gave to Israel in Exodus 19:6 was that of *'kingdom of priests'*. This title is applied to the church in Revelation 1:6 and Revelation 5:9. The church is composed of kingly priests *'from every tribe and people and nation'* (Rev 5:9). Beale says, "Indeed, this very phrase of universality in Revelation 5:9 is most likely taken from Daniel 7:14, where it referred to the world nations subjugated to Israel's rule" (1994:267). **Revelation 1:7** uses the words, *'and every eye will see him, and even those pierced him; and all the tribes of the earth will mourn over him'*. In Revelation this refers to the people throughout the whole world. However, in Zechariah 12:10 the use of these words are limited to the Israelite tribes only.

Another example is the use of the Exodus plagues used and expanded to the whole *'earth'* in Revelation 8:6-12 and 16:1-14. The *'ten days of tribulation'* experienced by Daniel and his friends in Daniel 1:12 and the three and a half years of Israel's

tribulation in Daniel 7:25 and 12:7 are carried over to the church's tribulation throughout the whole world in Revelation 11:3, "*And I will give power to my two witnesses, and they will prophesy for 1,260 days, clothed in sackcloth.*" (NIV). On a different front, even the persecutors of Yahweh's people in the Old Testament by the likes of Sodom and Egypt and even Jerusalem are now described as '*peoples and tribes and tongues and nations*' in Revelation 11:8-10. Revelation 21:3 describes the 'home of God' as being the place for all His people. **Revelation 21:3**, "*And I heard a loud voice from the throne saying, "Now the dwelling of God is with men, and he will live with them. They will be his people, and God himself will be with them and be their God."*" (NIV). This image was taken from the predicted eschatological temple reserved only for Israel in Ezekiel 37:27; 44:9. Ezekiel 47:12 speaks of the '*leaves of healing*' that was to aid Israel in the future. This image is now used in **Revelation 22:2**, '*The leaves were used for medicine to heal the nations*'. In other words, the image applied only to Israel in Ezekiel is now applied to the whole world. We believe that John uses these images to prove Christ's complete and total cosmic rule over all the earth. Although John makes use of different applications of Old Testament images and uses them in different ways in his Apocalypse, he nevertheless stays within the same interpretive framework. John seems to be very faithful about the overall parameters of the message of the Old Testament texts in his Apocalypse. I agree with Beale when he says, "Although John creatively rewords the Old Testament and changes the application of it, his pictures retain significant points of correspondence with the Old Testament contexts and express salvation-historical principles of continuity" (1994:268-269).

8.5.4 Informal Uses Of Old Testament Texts Used As Possible Indirect Fulfillments Of Certain Old Testament Prophecies.

There seems to be a possibility that some Old Testament texts were used by John as proof texts to indicate certain prophetic fulfillments. However, this prophetic fulfillment is heavily influenced by one's own overall view of the Revelation (either preterist, historicist, idealist or futurist as discussed earlier in this dissertation).

We will look at a few examples.

Revelation 1:1 says, *“The revelation of Jesus Christ, which God gave him to show his servants **what must soon take place**. He made it known by sending his angel to his servant John,”* (NIV).

When we look at Daniel 2:28-29 it says, ‘but there is a God in heaven who reveals mysteries. He has shown King Nebuchadnezzar **what will happen in days to come**. Your dream and the visions that passed through your mind as you lay on your bed are these: “As you were lying there, O king, your mind turned on things to come, and the revealer of mysteries showed you **what is going to happen**”’. In other words, John’s use of the words ‘*what must soon take place*’ has been replaced with Daniel’s words ‘*what will happen in days to come*’. Daniel expected the universal and cosmic defeat of all evil and the bringing in of the Kingdom of God. So **what Daniel expected to happen in the distant future, John now expects to begin in his own generation and perhaps had already begun with the coming of Jesus Christ and with the outpouring of the Holy Spirit**. In Daniel 12:4,9, Daniel is commanded to ‘*conceal these words and seal up the book until the end of time*’. John however is commanded in **Revelation 22:10**, *“Do not seal up the words of the prophecy of this book, because the time is near.”* (NIV). It seems as if Daniel’s words came into fulfillment with John’s words many years later.

Revelation 1:13-14 uses the term ‘*Son of man*’. This probably points towards John’s conviction that Jesus had begun to fulfill the Daniel 7:13 prophecy of the son of man’s exaltation. However, Revelation 1:7 refers to a further stage of the same prophecy which may still look forward to some future realization (already but not yet idea). **Revelation 1:7**, *“Look, he is coming with the clouds, and every eye will see him, even those who pierced him; and all the peoples of the earth will mourn because of him. So shall it be! Amen.”* (NIV). If we can then argue that Revelation 1,4,5 are each modeled on Daniel 7 as argued by Beale, then “John’s intention may be to indicate that Jesus’ death, resurrection, and gathered church is the inaugurated fulfillment of Daniel” (1994:270).

Here are some more possible future fulfillment expectations. Zechariah 12:10 compares with Revelation 1:7; Isaiah 25:8 compares with Revelation 7:17; Psalm 2:1 compares with Revelation 11:18; Psalm 2:8 compares with Revelation 12:5

and 19:15; Isaiah 65:17 and 66:22 compares with Revelation 21:1; Ezekiel 47:1 compares with Revelation 22:1-2.

All the above texts in Revelation seems to use almost direct verbal Old Testament quotations. We believe the above texts are more than just analogies. These texts become very important in our study especially about John's awareness with that of most of the New Testament, that the 'last days' had been inaugurated and that the whole of the Old Testament looked forward to this pinnacle in salvation history. Jesus Himself said in Mark 1:15, *"The time has come" he said. "The kingdom of God is near, Repent and believe the good news"* (NIV). Further texts to support this is found in Acts 2:17; Galatians 4:4; 1 Corinthians 10:11; 2 Corinthians 6:2; 1 Timothy 4:1-2; 2 Timothy 3:1; 1 Peter 1:20; Hebrews 1:2; 9:26; James 5:3; 1 John 2:18; Jude 18; Revelation 1:1, 1:19, 4:1, 22:6.

8.5.5 The Reverse Application Of Old Testament Texts.

An example of this reversal use of Old Testament texts by John is illustrated for us in **Revelation 3:9**, *"I will make those who are of the synagogue of Satan, who claim to be Jews though they are not, but are lairs – I will make them come and fall down at your feet and acknowledge that I have loved you"* (NIV). This text in Revelation makes use of Isaiah 45:14, 49:23 and 60:14. These Isaiah prophecies pronounce that the Gentiles would one day bow down before Israel and acknowledge them as God's chosen and preferred people. Mounce says, "The Jewish population was convinced that by national identity and religious heritage it was the people of God" (1997:118). Aune also says, "The ironical use of this motif is clear: in all these passages the Gentiles are expected to grovel before Israel, while in Rev 3:9 it is the Jews who are expected to grovel before the feet of this (largely gentile) Christian community" (1997:238).

Maybe this image of the Jews bowing before the Gentiles can be interpreted as either referring to the success of the worldwide Christian missions effort or as the fulfillment of eschatological prophecy. Beckwith however makes a totally different conclusion, "The prophetic utterances telling of the Gentiles' acknowledgment of Jehovah and Israel in the last times suggest to the Apocalyptists fitting words for the

familiar N.T. prophecy that Israel, now an enemy, will in the end be gathered into the Church” (1919:482).

However, John uses this image in **Revelation 3:9** like this, *“I will make those who are of the synagogue of Satan, who claim to be Jews though they are not, but are liars – I will make them come and fall down at your feet and acknowledge that I have loved you”* (NIV). In other words, John inverts this Jewish hope from Isaiah, because now it will be the Jewish persecutors of the Christians whom God will make to submit to the church. The Jews had become as unbelieving Gentiles because of their rejection of Christ and their persecution of Christians. Fekkes says, “John takes up an image employed by Second and Third Isaiah to illustrate the future reversal of the circumstances of the faithful remnant vis-à-vis their oppressors” (1994:134). Vos argues there is a definite change in the application of the Old Testament thoughts here by John (1965:26).

Beale agrees with him, “This reversal of Isaiah’s language is most likely attributable to a conscious attempt to express the irony that the submission which unbelieving ethnic Jews hoped to receive from Gentiles, they themselves would be forced to render to the church” (1994:270-271). Vos argues that Isaiah 60:14 is probably the closest to Revelation 3:9 although the language of Revelation comes more directly from Psalm 86:9 (1965:26). Aune agrees with Vos on the use of Isaiah 60:14 as the most likely text used by John in Revelation 3:9 (1997:237). Our conclusion is that in this case the New Testament use of the old Testament is diametrically apposed to each other, hence the reverse application method.

The same reverse application can be assumed of Daniel 7:14 in **Revelation 5:9**, *“And they sang a new song: “You are worthy to take the scroll and to open its seals, because you were slain, and with your blood you purchased men for God from every tribe and language and people and nation.”* (NIV). Daniel 7:14 speaks of the nations being subjected and ruled to the nation of Israel, *“He was given authority, glory and sovereign power; all peoples, nations and men of every language worshiped him. His dominion is an everlasting dominion that will not pass away, and his kingdom is one that will never be destroyed.”* (NIV). However, in Revelation John reverses this application and claims that the nations will be ruling with the Messiah.

We can further suggest that **Revelation 12:7-8** is a reverse application of Daniel 7:21, *“As I watched, this horn was waging war against the saints and defeating them,”* (NIV). Revelation 12:7-8, *“And there was war in heaven. Michael and his angels fought against the dragon, and the dragon and his angels fought back. But he was not strong enough, and they lost their place in heaven.”* (NIV).

“The ‘horn’ in Daniel 7:21 was waging war against the believers and was overpowering them. John uses this image in a reverse form in Revelation 12:7-9 to describe as Satan being conquered by Michael and his angels. Beale rightly comments, *“Such reverse application probably doesn’t reflect unconscious activity or an atomistic exegesis, but polemical irony is expressed by portraying the theocratic forces’ defeat of the cosmic enemy through the same imagery from Daniel 7 which was used to describe how this enemy began to defeat God’s forces”* (1994:271). In other words, as the enemy tried to come against God, so God will himself come against the enemy.

John also uses Daniel 8:10 in a reverse application in **Revelation 12:4,9-10**. This also applies to John using Daniel 7:7ff in **Revelation 5:6-7**. Our conclusion is that John very carefully uses these Old Testament texts in accordance with the main themes in his Apocalypse. He continually uses and develops lines of Old Testament salvation history themes. Beale then concludes, *“The conclusion of this investigation is that the place of the Old Testament in the formation of thought in the Apocalypse is both that of a servant and a guide: for John the Christ event is key to understanding the Old Testament and yet reflection back on the Old Testament context provides the redemptive-historical background against which the apocalyptic visions are better understood”* (1994:273).

9. Old Testament Books Most Frequently Used In John’s Apocalypse.

John’s Apocalypse alludes to about 24 Old Testament books, however the majority of the allusions used by John come from seven books. They are Exodus, Psalms, Isaiah, Jeremiah, Ezekiel, Daniel and Zechariah. The question is why would John use these Old Testament books the most? Keil sees four distinctive periods of miracles he believes are significant. First, the time of Moses and the deliverance from Egyptian bondage. Secondly, the age of the prophets Elijah and Elisha.

Thirdly, the period of the Babylonian Exile of Israel. Fourthly, the apostolic period from the time of John the Baptist to the establishment of the early church (1955:20). What is significant here is that periods two and three were periods of conflict with heathen nations. During the periods of the exodus and exile, God delivered His people from pagan nations. Here God showed His powers over that of the powers of the world. Then Jenkins comments,

It may be noted that four of the most frequently quoted books occur in two periods when miracles were abundant. The Book of Exodus covers the period of deliverance from Egyptian bondage; Jeremiah, Daniel and Ezekiel belong to the period of Exile...The Apocalypse makes use of the miraculous activity of the Old Testament...the books of the exodus and exile...deal with the sovereignty of God and the overthrow of opposing forces; Exodus speaks of God's judgment upon Egypt and of His care for His own people. Daniel and Ezekiel...teach that God rules among the kings of earth, and determines the outcome of history. **When the Revelation was written, God's people faced similar difficulties; the appeal of these sources to illustrate the overthrow of the evil powers and the complete vindication of God's cause is easily justified** (1984:50-51).

The themes and language of the books of Daniel, Ezekiel and Zechariah also offer a great deal of imagery for John's Apocalypse. Indeed Frost says, "The [apocalyptic] writings grew and developed naturally from prophetic and liturgical origins" (1952:3). Rowley also saw apocalyptic as reinterpreting Old Testament prophecy (1944:15).

Psalms on the other hand is not classified as apocalyptic, but it does often speak of a longing of deliverance from enemies who oppose God. That's most probably why John used them in his Apocalypse. In the visions of Daniel, Ezekiel, Isaiah and Zechariah, these prophets were permitted to see the glory of God, therefore it seems fitting that John used similar language. So our conclusion is that John frequently used the miraculous language of these seven books because it spoke of similar lessons taught in John's Apocalypse. It can also be argued that the Revelation shares common images to other apocalyptic literature written under comparable circumstances and conditions. We have to look at these seven book individually.

9.1 Daniel.

Daniel takes a very prominent place in John's apocalypse. Daniel was among the first group of captives taken to Babylon in 605 B.C. and was educated to the wishes of King Nebuchadnezzar and became a prominent and outstanding statesman. Daniel's visions concerning the great world empires, especially in relation to the Kingdom of God, makes a huge impression in the book of Daniel, and John uses and draws upon many of these visions in his Apocalypse. The purpose of the book of Daniel according to Wilson, is to "show how by His providential guidance, His miraculous interventions, His foreknowledge and almighty power, the God of heaven controls and directs the forces of nature and history of nations, the lives of Hebrew captives and of the mightiest of the kings of the earth, for the accomplishment of His Divine and beneficent plans for His servants and people" (1952: 748). Ford affirms similarly, "He [God] is seen delivering His threatened people, judging and punishing rebels however their station, vindicating truth and its believers, controlling the affairs of nations until setting up His own earthly kingdom of everlasting righteousness" (1987:26). Baldwin agrees and says, "The God who initiated human life controls history and will bring it to its appointed goal" (1978:13).

The book of Daniel's historical setting is very important here. The beginning of the Babylonian exile marked the end of one age and the beginning of another. To the Israelites it seemed that the kingdom of God on earth had totally collapsed and that God had surrendered His people to the Gentiles. As a result, from 586 B.C. the Temple was not in existence anymore. Prior to this God had also withdrawn His Shekinah glory from the Temple and from Mount Zion (Ezekiel 10). So it seemed as if God had forsaken His people, Israel. But then God inspired Daniel with a vision of the future. Ford correctly states, "Every chapter of the book promises ultimate vindication and deliverance for those who are faithful in the midst of heathenism. Each chapter contains the motif of trial and trouble climaxed by elevation to glory" (1987:26-27). He further comments, "Most of the historical section of Daniel deals with Babylon and its attributes of intolerance, idolatry, pride, persecution, blasphemy. **Thus the narratives prefigure the prophetic pictures of spiritual Babylon, which on a larger scale perpetuates such attributes**" (1978:27).

The mention of Nebuchadnezzar in Daniel 2-4 is of great importance to us. In Daniel 2 the king has a dream which no one can interpret. Daniel is brought before the king to interpret the dream. He declares that God has revealed to the king *'what will happen at the end of days'*. This same phrase is also used in John's opening verse *"The revelation of Jesus Christ, which God gave him to show his servants what must soon take place."* (NIV). This phrase is again repeated in Revelation 1:19, 4:1 and 22:6. Beale argues very strongly therefore that this divides the book into four sections and that John's replacement of 'end of days' with 'soon', means that "what Daniel expected to occur in the distant future, the defeat of the cosmic evil and ushering in of the kingdom, John expects to begin in his own generation, and perhaps has already been inaugurated" (1998:115).

Daniel's theme is about the saints being tested with the apparent triumph of the heathen over God's people, but then God intervenes and vindicates His people in judgment and promotes them to eternal glory with Him in heaven. So the theme of trial, vindication and reward is followed throughout Daniel. Therefore Beale argues, "The book of Daniel may be more determinative on the overall theology and structure of the Apocalypse than any other traditional or OT source" (1984:413). Sweet seems to agree with him (1979:17-21). Swete also agrees, "In proportion to its length the Book of Daniel yields by far the greatest number of allusions in the Apocalypse of any OT book" (1951:cliii).

Keeping this in mind, we notice that the book of Daniel has four major lines of prophecy, each one of them reaching a climax. **Daniel 2:44** summarizes this, *"In the time of those kings, the God of heaven will set up a kingdom that will never be destroyed, nor will it be left to another people. It will crush all those kingdoms and bring them to an end, but it will itself endure forever"* (NIV).

Daniel 7:13-14 also says, *"In my vision at night I looked, and there before me was one like a son of man, coming with the clouds of heaven. He approached the Ancient of Days and was led into his presence. He was given authority, glory and sovereign power; all peoples, nations and men of every language worshiped him. His dominion is an everlasting dominion that will not pass away, and his kingdom is one that will never be destroyed"* (NIV).

Daniel 12:1, *“At that time Michael, the great prince who protects your people, will arise. There will be a time of distress such as not happened from the beginning of nations until then. But at that time your people – everyone who’s name is found written in the book – will be delivered.”* (NIV). In other words, “Daniel provides a philosophy of history using Babylon as an example” (Jenkins 1984:54). Jenkins then gives us some similarities between Revelation and Daniel,

- a. The authors of both were in exile: John on Patmos and Daniel in Babylon.
- b. The people of God were oppressed by an ungodly force in both cases; the Israelites by Babylon and the Christians by Rome.
- c. Each writer spoke of the overthrow of the evil power and of the continuing rule of God. There is, however, an important *difference* that should be noted: Israel was in captivity because of apostasy, but the Christians were being persecuted because of their faithfulness. (1984:54).

John wisely uses these images in Daniel to portray the hope in Christ in his Apocalypse. I then fully agree with Ford as he comments, “An ailing and lost society can find healing for its ills only through acceptance of the Bible’s eschatological hope” (1978:21). In other words, John does not want us to have a view of the world that hangs in an endless suspense in which good and evil permanently balance each other and contest with each other over the right to inherit the earth. There is neither a continues cycle in which the good and evil are alternatively victorious. John’s apocalypse shows us that God has a definite plan for this world to finally overcome all evil, that there will be a definite end, and that God will reign supreme forever thereafter.

Christ Himself quoted specifically from Daniel and said in Matthew 24:15, *“So when you see standing in the holy place ‘the abomination that causes desolation,’ spoken of through the prophet Daniel – let the reader understand”* (NIV). Over eighty times Christ called Himself the ‘*Son of Man*’, referring to the chief figure in Daniel’s initial prophetic visions (Cf. Mark 14:62 and Daniel 7:13). Even at His trial, Jesus confirmed Himself to be the ‘*Son of Man*’, who would one day return in the clouds of heaven as the Judge of all men.

It is interesting to note, the first time the term '*kingdom of heaven*' is used in the Bible, is in Daniel 2:44 and then again in Daniel 7:27. This is very significant, because just after Jesus started His personal ministry on earth, He said in Matthew 4:7, "*Repent, for the kingdom of heaven is near*" (NIV). Westcott therefore comments about the significance of Daniel on the early church, "There can be no doubt that it [Daniel] exercised a greater influence upon the early Christian Church than any other writing of the Old Testament" (Article; Smith 1988:540).

In conclusion we have to say that John uses the Book of Daniel for various reasons, but the most prominent reasons are as follows, because they seem to be very similar to the way God will deliver His people at the end of time. Beale gives us three themes that John uses wisely in his Apocalypse the same three themes also appear as most pervasive in the Apocalypse as well as also occurring in both prophetic and historical contexts (1984:413-414).

- a. Historical and cosmic eschatological judgment of evil nations and consequent establishment of God's historical reign or of the divine eternal kingdom.
- b. God's absolute sovereignty and kingdom, which controls all earthly rulers and uses their own rebellious actions to accomplish his own purposes
- c. The saints living under an ungodly earthly rule and undergoing trials through being tempted to compromise with the religious practices of pagan society.

"These three dominant ideas can be seen as forming one leitmotiv in the book, which is set primarily within a prophetic framework but is also found in historical contexts" (Beale 1984:414). So it is through apparent defeat that God gains the victory over evil for all times. It must also be noted that only the Book of Daniel has as a major theme, a cosmic, eschatological judgement. In other words, the Book of Daniel is the only Old Testament book that focuses on the rise and fall of evil world kingdoms, their eventual judgement and the ensuing eternal kingdom set up by God. For this reason the same kind of worldwide concern for the overturning of corrupt world kingdoms and the installment of God as eschatological King in Revelation, is best paralleled in the Book of Daniel.

9.2 Ezekiel.

The years just before Judah was destroyed by God was characterized by much violence. In 597 B.C. Jerusalem fell to Nebuchadnezzar's army. Jehoiachin surrendered and was taken prisoner to Babylon along with thousands of captives. With them was Ezekiel. Then the King of Babylon made Zedekiah king in Judah and ruled for a number of years. However, this reign was characterized by much evil. Nine years later king Nebuchadnezzar took Zedekiah down and two years later Jerusalem was destroyed. Then Nebuchadnezzar took Zedekiah and more Judeans to Babylon, leaving only the poorest of the poor in Judah. This was the background described for us in 2 Kings 23-25 in which the prophets of Jeremiah, Daniel and Ezekiel laboured.

During the reign of Zedekiah, Jeremiah's ministry as the prophet of God in the city continued, but became more dangerous as the anti-Babylonian party in the city gained ascendancy. Eventually, in spite of Jeremiah's warning, Zedekiah instigated yet another rebellion against Babylon in 599. Nebuchadnezzar's patience was at an end and threw the whole weight of his army against Jerusalem, the city of God. Egypt could not help Judah. The siege against Jerusalem dragged out for eighteen months with famine and disease to be seen everywhere. **It seemed as if the people of God were doomed.** The Temple, the palace and much of the city were burnt down. The walls were demolished. Most people were carried into exile, except of course the very poor. This was the beginning of the most traumatic event in Israel's whole biblical history. Ezekiel's prophetic call came in the fifth year of his exile by the river Kebar (Ezekiel 1:3). Enter God's spokesman, Ezekiel, the 'watchman' for Israel (Ezekiel 3:16-27; 33:1-20). This term watchman had a great significance as Wright explains,

To be a watchman (a sentry, or lookout) was a huge responsibility. It meant being posted on a wall or high place in a town or military camp in time of war in order to give clear warning of the approach of an enemy. Provided that the watchman gave loud and prompt warning, responsibility passed to the hearers for whatever action they took in response. Failure to give the warning would mean that the watchman would be held responsible for the fate of those killed by the enemy (2001:29).

The irony was, that Yahweh was now the attacker and no more the defender of the people of God. In other words, the enemy the people of God now faced was God Himself, because of their wickedness. “Ezekiel’s ministry took a new turn as he struggled to bring some kind of meaning, comfort and hope to this shattered, decimated and totally demoralized rump of God’s people, Israel” (Wright 2001: 20-21). **His entire prophetic message was a powerful proof that the Lord was still amongst His people.** The entire book of Ezekiel is comprised of prophecies made throughout this dark period of Jewish history. As Wright correctly states, “Ezekiel lived among a people suffering dislocation, loss and trauma, with all the attendant emotional and spiritual reactions” (2001:27).

“The larger section of the book was addressed to those exiled by Kebar before the destruction of Jerusalem. It was in this time of impending judgment against his own city that Ezekiel saw a vision of the glory of the Lord” (Jenkins 1984:56). Ezekiel was called the ‘*son of man*’ and did not discontinue his work when Jerusalem fell. In fact, as Heinisch fittingly comments, “Thereafter it became the prophet’s duty to counteract the waves of despair flooding in upon his fellow men by insisting that Israel still had a future, that the exile did not spell the nation’s final doom” (1956:128).

Jenkins reckons that John used at least 43 allusions to the book of Ezekiel (1984:57) and we believe that Ezekiel provides John with inspiration for some of his apocalyptic passages. Moyise however reckons that John uses about 84 allusions from Ezekiel (2001:117). Jenkins concludes that Ezekiel provides John with at least three important sources. **a.** The expression ‘son of man’; **b.** symbolic figures, actions and vision; **c.** the judgements against the nations. The description of the Lord and of the throne of God in Revelation 1 are similar to the descriptions of the glory of the Lord in Ezekiel’s visions (cf. Ezekiel 1 and 10 with Revelation 1 and 4). The sealing of God’s people find a place in both books (cf. Ezekiel 9:1-7 with Revelation 7:1-4) as does the measuring of the Temple of God (cf. Ezekiel 37:1-14 with Revelation 11:1-11) (1984:57). However, Moyise says, “John alludes to five major sections of Ezekiel and these occur in the same order in Revelation, raising the question of whether John is in some way modeling his book on Ezekiel” (2001:117).

- | | |
|--|---------------|
| • God on his throne, multi-faced creatures (Rev 4) | Ezekiel 1 |
| • Marking/sealing of the saints (Rev 7-8) | Ezekiel 9-10 |
| • Punishment of the harlot city (Rev 17) | Ezekiel 16,23 |
| • Lament over the fallen city, trading list (Rev 18) | Ezekiel 26-27 |
| • Establishment of the new Jerusalem (Rev 20-22) | Ezekiel 37-48 |

Jackson Case makes a great comment in trying to understand John's Apocalypse. His comment fits neatly in our 'natural hermeneutic', "Christians who have read Ezekiel would be well prepared to hear many things that might otherwise have seemed strange to them in John's apocalypse. John in the Spirit, witnessing visions of heaven and communicating his experience to his afflicted companions, plays a role not unlike that of Ezekiel equipped for his work by visions described in the most extravagant imagery imaginable to eye or ear" (1919:62). It even appears as if the fall of Babylon described for us in John's Apocalypse seems to be modeled upon Ezekiel 27. It is noted that Babylon is described in much the same way as Tyre is described for us in Ezekiel. Pieters has even suggested that Ezekiel really intended to prophecy the overthrow of Babylon in his day and did so under the cover name of 'Tyre' (1950:257). It seems clear though that John drew on the figures of Ezekiel 26 and 28 to form part of his apocalypse in Revelation 17 and 18.

Pieters has drawn up a few comparisons under different headings between Ezekiel 26,28 and Revelation 17-18 to demonstrate John's creative use of Ezekiel in his Apocalypse (1950:257). (Numbers correspond with each other).

9.2.1 The City.

Revelation 17 and 18 compares with Ezekiel 26 and 28. Under each heading, read the selection from Revelation 1,2,3 etc in conjunction with Ezekiel's 1,2,3 etc.

1. **Revelation 17:18**, *"The woman you saw is the great city that rules over the kings of the earth."* (NIV).
2. **Revelation 18:7**, *"Give her as much torture and grief as the glory and luxury she gave herself. In her heart she boasts, 'I sit as queen; I am not a widow, and I will never mourn.'"* (NIV).

3. **Revelation 18:17**, *"In one hour such great wealth has been brought to ruin! Every sea captain, and all who travel by ship, the sailors, and all who earn their living from the sea, will stand far off."* (NIV).
 4. **Revelation 18:11-13**, *"The merchants of the earth will weep and mourn over her because no one buys their cargoes any more— cargoes of gold, silver, precious stones and pearls; fine linen, purple, silk and scarlet cloth; every sort of citron wood, and articles of every kind made of ivory, costly wood, bronze, iron and marble; cargoes of cinnamon and spice, of incense, myrrh and frankincense, of wine and olive oil, of fine flour and wheat; cattle and sheep; horses and carriages; and bodies and souls of men."* (NIV).
 5. **Revelation 18:9,15**, *"When the kings of the earth who committed adultery with her and shared her luxury see the smoke of her burning, they will weep and mourn over her...The merchants who sold these things and gained their wealth from her will stand far off, terrified at her torment. They will weep and mourn"* (NIV).
1. **Ezekiel 26:17**, *"Then they will take up a lament concerning you and say to you: " 'How you are destroyed, O city of renown, peopled by men of the sea! You were a power on the seas, you and your citizens; you put your terror on all who lived there."* (NIV).
 2. **Ezekiel 28:5**, *"By your great skill in trading you have increased your wealth, and because of your wealth your heart has grown proud."* (NIV).
 3. **Ezekiel 27:12**, *"Tarshish did business with you because of your great wealth of goods; they exchanged silver, iron, tin and lead for your merchandise."* (NIV).
 4. **Ezekiel 27:12-25**, A similar cargo.
 5. **Ezekiel 27:33**, *"When your merchandise went out on the seas, you satisfied many nations;"* (NIV).

9.2.2 The Fall Of The City.

1. **Revelation 18:12**, *"cargoes of gold, silver, precious stones and pearls; fine linen, purple, silk and scarlet cloth; every sort of citron wood, and articles of every kind made of ivory, costly wood, bronze, iron and marble;"* (NIV).

2. **Revelation 18:8-9**, *"Therefore in one day her plagues will overtake her: death, mourning and famine. She will be consumed by fire, for mighty is the Lord God who judges her. When the kings of the earth who committed adultery with her and shared her luxury see the smoke of her burning, they will weep and mourn over her."* (NIV).
 3. **Revelation 18:19**, *"They will throw dust on their heads, and with weeping and mourning cry out: " 'Woe! Woe, O great city, where all who had ships on the sea became rich through her wealth!"* (NIV).
1. **Ezekiel 26:19**, *"This is what the Sovereign LORD says: When I make you a desolate city, like cities no longer inhabited, and when I bring the ocean depths over you and its vast waters cover you,"* (NIV).
 2. **Ezekiel 28:18**, *"By your many sins and dishonest trade you have desecrated your sanctuaries. So I made a fire come out from you, and it consumed you, and I reduced you to ashes on the ground in the sight of all who were watching."* (NIV).
 3. **Ezekiel 26:17**, *"Then they will take up a lament concerning you and say to you: " 'How you are destroyed, O city of renown, peopled by men of the sea!"* (NIV).

9.2.3 The Result Of the Fall On Social And Commercial Activity.

1. **Revelation 18:22**, *"The music of harpists and musicians, flute players and trumpeters, will never be heard in you again. No workman of any trade will ever be found in you again. The sound of a millstone will never be heard in you again."* (NIV).
2. **Revelation 18:17,19**, *"In one hour such great wealth has been brought to ruin!... They will throw dust on their heads, and with weeping and mourning cry out: " 'Woe! Woe, O great city, where all who had ships on the sea became rich through her wealth! In one hour she has been brought to ruin!"* (NIV).
3. **Revelation 18:23**, *"The light of a lamp will never shine in you again. The voice of bridegroom and bride will never be heard in you again. Your merchants were the world's great men. By your magic spell all the nations were led astray."* (NIV).

4. **Revelation 18:11**, *“The merchants of the earth will weep and mourn over her because no one buys their cargoes any more— “ (NIV).*
5. **Revelation 18:19**, *“They will throw dust on their heads, and with weeping and mourning cry out: “ ‘Woe! Woe, O great city, where all who had ships on the sea became rich through her wealth! In one hour she has been brought to ruin!’” (NIV).*
1. **Ezekiel 26:13**, *“I will put an end to your noisy songs, and the music of your harps will be heard no more.” (NIV).*
2. **Ezekiel 26:16**, *“Then all the princes of the coast will step down from their thrones and lay aside their robes and take off their embroidered garments. Clothed with terror, they will sit on the ground, trembling every moment, appalled at you.” (NIV).*
3. **Ezekiel 27:33**, *“When your merchandise went out on the seas, you satisfied many nations; with your great wealth and your wares you enriched the kings of the earth.” (NIV).*
4. **Ezekiel 27:32**, *“As they wail and mourn over you, they will take up a lament concerning you: “Who was ever silenced like Tyre, surrounded by the sea?” (NIV).*
5. **Ezekiel 27:30**, *“They will raise their voice and cry bitterly over you; they will sprinkle dust on their heads and roll in ashes.” (NIV).*

These are just some of the important images in Ezekiel John used to draw on to write his Apocalypse. Jenkins then notices, “It is important that differences not be overlooked:

- a. Ezekiel uses the term ‘*son of man*’, but applies it to himself.
- b. The same suggestion made regarding Daniel and John holds true here. Both authors were in exile, but the situation with the people was different: the Jews had been led in apostasy, but the Christians were faithful” (1984:60).

9.3 Jeremiah.

Jeremiah’s prophetic call came in the 13th year of Josiah’s reign (about 627B.C) and covered about the last forty years of Judah’s existence. Jeremiah 1:1 tells us that his ministry was during the time of king Josiah, Jehoahaz, Jehoiakim, Jehoiachin and Zedekiah.

These were the days when Assyria and Egypt and Babylon were fighting for supremacy and dominion and Judah was caught in the middle. Skinner then makes a remarkable comment on Jeremiah's 'term of office' as God's prophet, "Jeremiah is the prophet of a dying nation, and the agony of Judah's prolonged earth-struggle is reproduced with tenfold intensity in the inward conflict which rends the heart of the prophet" (1895:16). What's interesting is that Jeremiah continued to stay in Palestine while people like Daniel and Ezekiel ministered to the Jews in exile. Jeremiah only later gets taken to Egypt after Gedaliah is murdered. John used most of his references to the book of Jeremiah in Revelation 16 and 19. This was a description of the overthrow of Babylon the great. It is interesting to note the similarities between Jeremiah 50 and 51 of Babylon's demise to that of Babylon's demise described for us in the books Isaiah 47 and Ezekiel 26-28. It seems as if John leaned heavily on these images in Revelation 16-19. Jenkins then makes further comment on this:

- a. John used similar terminology to describe the overthrow of mystical Babylon.
- b. Jeremiah stayed among his people in their home land, continuing his work. John was separated from his people during his exile on Patmos.
- c. A study of the expressions used by Jeremiah in their historical setting can be helpful in clarifying the meaning of similar expressions in the context of the Apocalypse" (1984:61).

9.4 Isaiah.

Jenkins makes an assumption that there are more allusions to the book of Isaiah (seventy nine) in the book of Revelation than any other Old Testament book (1984:62). Fekkes makes that number about seventy three (1994:279). Tenney makes that number about seventy nine (1957:104). Moyise seems to agree with them all (2001:122). Isaiah prophesied during the reign of the Assyrians when Uzziah, Jotham, Ahaz and Hezekiah were the kings of Judah (Isaiah 1:1). He also lived during the days of those great Assyrian leaders such as Tiglathpileser III, Shalmaneser V, Sargon II and Sennacherib. Isaiah's contemporaries during that time was Amos, Hosea and Micah, although very few allusions are recorded for us in John's Apocalypse. **Isaiah was probably a great prophet and statesman during the greatest crises of Judah's existence.** During this crises, there were various different political outlooks.

Some people felt the urge to look to Egypt for support and fighting off the Assyrians with Egyptian help. Some people in Judah insisted to bowing the knee to the Assyrians, and then there were those people who sided with Isaiah who thought it best not to form alliances with either Egypt or Assyria.

Jenkins sees Isaiah's influence on John's Apocalypse in five different areas:

- a. The throne scene on Revelation 4 and 5 is similar in language to the visions of the Lord upon His throne which Isaiah saw in the year that King Uzziah died (Isaiah 6:1).
- b. The conduct of the wicked when the seals were opened (Revelation 6) is similar to that described in Isaiah 2.
- c. The description of the garment of Jesus as being dipped in blood, in Revelation 19:13, seems to be based on Isaiah's description of a like conqueror in Isaiah 63.
- d. Isaiah speaks of the fall of Babylon in Chapters 13,14,21,47 and 48. This language is frequently used in Revelation 18 to describe vividly the overthrow of the great Babylon of John's day.
- e. The description of the new heaven and new earth of Revelation 21 and 22 finds a comparison in Isaiah 65, where the Old Testament prophet described a new order of things after the overthrow of Babylon. John's description of the New Jerusalem certainly finds adequate figures in Isaiah's writings (1984:63).

Moyise comes up with an almost similar list, but different in certain circumstances. He sees at least four parallels. He suggests that John uses Isaiah for the following: (2001:122-123).

- **Visionary experience and language:** Isaiah 6:1-4.
- **Christological titles and descriptions:** Isaiah 11:4,10; 22:22; 44:6; 65:15.
- **Eschatological judgment:**
 1. Holy war and the Day of the Lord: Isaiah 2:19,10; 34:4; 63:1-3.
 2. Oracles against the nations: Isaiah 13:21; 21:9; 23:8,17; 34:9-14; 47:7-9.
- **Eschatological Salvation:**
 1. Salvation oracles in anticipation: Isaiah 65:15/62:2; 61:10; 60:14/49:23; 43:4; 49:10; 25:8b.

2. Oracles of renewal: Isaiah 65:15-20a; 25:8b; 43:18-19; 55:1.
3. New Jerusalem oracles: Isaiah 52:1; 54:11-12; 60:1-3,5,11,19.

These are some possible similarities between Isaiah and John. Other similarities include the fact that both John and Isaiah saw the Lord in a vision. Both these men spoke of the fall of Babylon. Isaiah saw the fall of Babylon literally and John saw *'Babylon'* and what it represented in the spiritual realm, fall at the end of the age. Both these men spoke of a new order in the universe ordered by God and both of them spoke of the overthrow of evil by God Himself. However, we must not forget that these two men were in different situations. John was in exile when he wrote his Apocalypse, whereas Isaiah was not. Another difference we have to note, is that the people of Judah were practicing evil deeds and were punished for it by Babylon before their eventual overthrow. However, in John's Apocalypse the Christians are faithful to God and are punished by *'Babylon'* before *'Babylon's'* fall would come.

9.5 Zechariah.

Zechariah prophesied during the Persian period. His mission was generally accepted as encouraging the people to rebuild the Temple where the people of God met to worship Him. His ministry began during the second year of Darius's reign about 520 B.C. We must note here that the seventy years of exile in Babylon was over (Jeremiah 25:11; 29:10). The first group of people had already returned from exile in 563 B.C. under Joshua and Zerubbabel.

They were instrumental in laying the foundation of the Temple, but never completed it. During that time, Zechariah's contemporaries urged the people of God to complete the task of building the Temple. However, Zechariah's role is a difficult one to pinpoint, as Robinson says, "It is no exaggeration to affirm that all of the prophetic compositions of the Old Testament, Zechariah's visions and oracles are the most Messianic, accordingly, the most difficult, because mingled and intermingled with so much that is apocalyptic and eschatological" (1953:148).

Here are some of Revelation's similarities with Zechariah 4 and 6:

- a. John uses the 'lampstands' in Revelation 1.
- b. The 'seven eyes' of the Lamb in Revelation 5.
- c. The 'two witnesses' who are the two olive trees in Revelation 11.
- d. The four horseman in Revelation 6.

We must take note though of Beckwith's comment, that John freely modified these imageries from Zechariah giving it greater clarity (1919:517). A further similarity is that both John and Zechariah were in exile and the people of God were being persecuted. **"Zechariah is in a different situation from either of them, but in his day the people of God needed encouragement and he provided it. In like fashion, John draws upon the visions of Zechariah to provide encouragement to the saints of God in their hour of trial"** (Jenkins 1984:65).

9.6 Psalms.

As was stated earlier, Psalms is not classified as apocalyptic, but it does often speak of a longing of deliverance from enemies who oppose God. Moyise sees four 'virtual' quotations from the Psalms (2003:246-261):

9.6.1 Revelation 1:5 and Psalm 89:27,37.

Revelation 1:5, *"and from Jesus Christ, who is the faithful witness, the firstborn from the dead, and the ruler of the kings of the earth."* (NIV).

Psalm 89:27,37 seems to parallel with Revelation, *"I will also appoint him my firstborn, the most exalted of the kings of the earth...it will be established forever like the moon, the faithful witness in the sky."* (NIV). John seems to parallel a three-fold description of God in Psalms with a three-fold description of Jesus in Revelation. However, Aune thinks the *'faithful witness'* does not refer to Jesus' earthly life but to Jesus as the "exalted Jesus who guarantees the truth of the revelation transmitted through John" (1997:37). In other words, it seems very possible that John used the Book of Psalms as one of his sources in compiling his Apocalypse. There are various reasons for this. However, it seems as if John only takes what he wants from the Psalm and feels free to make modifications to fit into his Apocalypse. Moyise again notices these changes John makes:

- The Psalm speaks of the ‘moon’ as ‘*my faithful witness*’ to God’s covenant, but John explicitly applies the phrase to Christ, ‘*from Jesus Christ, who is the faithful witness*’.
- The Psalm speaks of ‘*my firstborn son*’ but John has ‘*first to rise from the dead*’, possibly his own addition or possibly dependent on the tradition that lies behind the hymn of Colossians 1:15-20.
- The Psalm has ‘*the mightiest king on earth*’ but John has ‘*commander of all the rulers of the world*’, perhaps emphasizing the ‘subjugation of the nations’ theme (2003:251).

9.6.2 Revelation 2:26-17; 12:5; 19:15 and Psalm 2:8-9.

It seems that the closest approach to a direct Old Testament quotation in the Apocalypse comes from Psalm 2:8-9, “*Ask of me, and I will make the nations your inheritance, the ends of the earth your possession. You will rule them with an iron scepter you will dash them to pieces like pottery.*” (NIV). Compare this to **Revelation 2:26-27**, “*To him who overcomes and does my will to the end, I will give authority over the nations—‘He will rule them with an iron scepter; he will dash them to pieces like pottery.’*” (NIV).

Moyise comments on these texts and says, “The central idea is sovereignty, expressed as ‘*rule them with an iron scepter*’, and is applied to Christians who overcome in Revelation 2:17, the male child born of the woman in Revelation 12:5, and the rider of the white horse in Revelation 19:15” (2003:251).

9.6.3 Revelation 11:15b, 17b, 18a and Psalm 2:1-2; 99:1.

Revelation 11:15b, 17b, 18a, “*The kingdom of the world has become the kingdom of our Lord and of his Christ, and he will reign for ever and ever...because you have taken your great power and have begun to reign...The nations were angry; and your wrath has come.*” (NIV).

Compare this to Psalm 2:1-2, “*Why do the nations conspire and the peoples plot in vain? The kings of the earth take their stand and the rulers gather together against the LORD and against his Anointed One.*” (NIV).

Moyise sees two ideas coming forth from these texts i.e. *'the rage of the nations'* and *'the Lord and his anointed'*. It's interesting that Beale makes no comment of a connection with Psalms here. He believes this passage from Revelation 2 is connected with "Jeremiah's announcement of the judgment of historical Babylon. Babylon is a type of the eschatological world community that will be judged at the end " (2007:1122).

9.6.4 Revelation 15:3-4 and Psalm 86:8-10.

Revelation 15:3-4, *"and sang the song of Moses the servant of God and the song of the Lamb: "Great and marvelous are your deeds, Lord God Almighty. Just and true are your ways, King of the ages. Who will not fear you, O Lord, and bring glory to your name? For you alone are holy. All nations will come and worship before you, for your righteous acts have been revealed."* (NIV).

Compare this with Psalm 86:8-10, *"Among the gods there is none like you, O Lord; no deeds can compare with yours. All the nations you have made will come and worship before you, O Lord; they will bring glory to your name. For you are great and do marvelous deeds; you alone are God."* (NIV).

John introduces us to a song of praise from those people who have overcome the Beast. Moyise is certain this text in Revelation comes directly from Psalm 89 (2003:254). However Bauckham claims that the words *'you alone are holy'* is best explained as a deliberate modification of the words *'you alone are God'* in the Psalm (1993:303). Bauckham further claims that John "evidently uses this word (here and in 16:5) in an unusual way, to refer to the uniquely divine holiness, the quality that characterizes God as the only true God" (1993:303).

Moyise looks at a further four possible Psalm allusions. They are Revelation 3:5 and Psalm 69:29; Revelation 7:17 and Psalm 23:1-3; Revelation 14:10 and Psalm 75:8 and Revelation 19:4 and Psalm 106:48 (2003:256-259).

9.6.5 Further Reasons For The Inclusion Of Psalms In John's Apocalypse.

a. The book of Psalms was used in corporate worship and contains many **praises**. Indeed, the Hebrew word for Psalm means 'praises'. Therefore Jenkins adds, "It is not surprising that from such a book, words of praise to God should be used in the Revelation, a book which also exalts God. In the song of Moses and the Lamb, the Lord is extolled: *"Great and wonderful are thy deeds, O Lord God the Almighty"* (**Revelation 15:3**). This is the same thought expressed by the Psalmist who said, *"Great are the works of the Lord studied by all who have pleasure in them"* (Psalm 111:2) (1984:66). The praises offered by the angel in **Revelation 16:5**, *"Then I heard the angel in charge of the waters say: "You are just in these judgments, you who are and who were, the Holy One, because you have so judged;"* (NIV), is a strong reminder of the words we find in Psalm 145:17, *"The LORD is righteous in all his ways and loving toward all he has made."* (NIV).

b. John uses the **image** and **descriptions of Christ** found in the Psalms in his Apocalypse. He uses the terms like '*faithful witness*' and '*first born*' from Psalms 89:37 and 27 very cleverly in Revelation 1:5 correspondingly. **Revelation 1:5**, *"Grace and peace to you from him who is, and who was, and who is to come, and from the seven spirits before his throne, and from Jesus Christ, who is the faithful witness, the firstborn from the dead, and the ruler of the kings of the earth."* (NIV). Beale also sees a resemblance of these words being used coming out from Psalm 88:25 and 38. He even goes so far as to say that these verses from Psalms become the basis for the statement that Christ is '*faithful witness*', '*firstborn*', and '*ruler of the kings of the earth*' (2007:1089).

The immediate and direct context speaks of David as the anointed king who will have a period of influence over all his enemies and whose seed will be established on his throne forever (Psalm 88:20-38). John then views Jesus as the ideal Davidic king, whose death and resurrection have resulted in his eternal kingship and in the kingship of his 'beloved' children. The '*firstborn*' refers to Christ's privileged position as a result of the resurrection from the dead (Beale 2007:1089).

c. Many of the Psalms were written during times of **severe persecution**. Some of them were also written during times of **exile**. John alludes to these texts from Psalms in his Apocalypse and somewhat applies it to his own situation. Look at the similarities between Psalm 119:137 and **Revelation 16:7**, *“And I heard the altar respond: “Yes, Lord God Almighty, true and just are your judgments.”* (NIV). In Psalm 119:137 David speaks of suffering under a hostile government, *“Righteous are you, O LORD, and your laws are right.”* (NIV). In **Revelation 16:7** John speaks of a time when Babylon is to be destroyed, and then the altar cries out, *“And I heard the altar respond: “Yes, Lord God Almighty, true and just are your judgments.”* (NIV). The reason why God was handing down judgment against Babylon was that they had killed God’s people. **Revelation 16:6** says, *“for they have shed the blood of your saints and prophets, and you have given them blood to drink as they deserve.”* (NIV).

When we look at the Babylonian exile, when Jerusalem was being attacked and persecuted, the writer of Psalm 79 spoke of this in verse 3, *“They have poured out blood like water all around Jerusalem, and there is no one to bury the dead.”* (NIV). In the same way, the angel who announced the fall of Babylon spoke of God’s punishment as a repayment for her evil deeds and wickedness in **Revelation 18:6**, *“Give back to her as she has given; pay her back double for what she has done. Mix her a double portion from her own cup.”* (NIV). This text also closely resembles and is very suggestive of the exiled Jews, who sat by the rivers of Babylon and said in Psalm 137:1, 8, *“By the rivers of Babylon we sat and wept when we remembered Zion...O Daughter of Babylon, doomed to destruction, happy is he who repays you for what you have done to us- “* (NIV).

9.7 Exodus.

The book of Exodus begins with God’s people in bondage in Egypt. We can divide the book of Exodus in roughly two sections. First are the descriptions of the hardships of the people of God under the Pharaoh’s. Secondly we find the giving of the Law of God and the instructions for the Tabernacle and priesthood. It is no surprise then that John uses most of his allusions in his Apocalypse from the first part of the book of Exodus. These were periods of miraculous activity by God. Jenkins states that John uses about twenty seven allusions to the book of Exodus

(1984:68). He describes for us the **five words, phrases or images** most used by John that come from the book of Exodus (1984:68-70).

9.7.1 The lampstand in Revelation 1. The seven golden lampstands are based on an allusion to the Tabernacle furnishings of Exodus 25:31-37, "*Make a lampstand of pure gold and hammer it out, base and shaft; its flowerlike cups, buds and blossoms shall be of one piece with it. Six branches are to extend from the sides of the lampstand—three on one side and three on the other. Three cups shaped like almond flowers with buds and blossoms are to be on one branch, three on the next branch, and the same for all six branches extending from the lampstand. And on the lampstand there are to be four cups shaped like almond flowers with buds and blossoms. One bud shall be under the first pair of branches extending from the lampstand, a second bud under the second pair, and a third bud under the third pair—six branches in all. The buds and branches shall all be of one piece with the lampstand, hammered out of pure gold. "Then make its seven lamps and set them up on it so that they light the space in front of it."* (NIV).

Guthrie suggests that the seven lampstands might also have some relation to Zechariah vision in chapter 4 (1987:68). What is also significant about the lampstands, is that they are golden. This has some symbolic significance, in that is drawn from Old Testament sources. It seems as if the gold's tremendous value signifies the tremendous value to the representation of the churches. The value of the gold seems to signify God's estimation of His people. Guthrie comments, "If the Christian church is seen as the medium through which light is brought to the world, in accordance with the teaching of Jesus (Mt. 5:14), the lampstand image is highly relevant. The command to shine as lights has never been revoked and must be regarded as a major objective for the communities of Christ today" (1978:68).

9.7.2 The trumpets in Revelation 8-9. These images of the trumpets draw heavily upon the plagues of Egypt. **Revelation 8:7-9,12**, "*The first angel sounded his trumpet, and there came hail and fire mixed with blood, and it was hurled down upon the earth. A third of the earth was burned up, a third of the trees were burned up, and all the green grass was burned up. The second angel sounded his trumpet, and*

something like a huge mountain, all ablaze, was thrown into the sea. A third of the sea turned into blood, a third of the living creatures in the sea died, and a third of the ships were destroyed...The fourth angel sounded his trumpet, and a third of the sun was struck, a third of the moon, and a third of the stars, so that a third of them turned dark. A third of the day was without light, and also a third of the night.” (NIV).

These images, especially the images of trumpet one (cf. Exodus 9:24), trumpet two (cf. Exodus 7:14-25) and trumpet four (cf. Exodus 10:21-29) are drawn from the seventh plague (hail), the first plague (blood) and the ninth plague (darkness) of Egypt, in that order. Beale agrees with that statement (2007:1133). We must also take note that the fifth trumpet reminds us of the eighth plague of Egypt (locusts), but also draws upon the first two chapters of Joel. Caird comments on this and says, “His description owes a great deal to the first two chapters of Joel, in which the prophet depicts a plague of locusts as if they were an invading army of the Lord, sent out to punish the sins of God’s people and to summon them to repentance” (1966:119). Therefore we can make the assumption that “the first exodus, out of Egypt and out from under Pharaoh’s tyrannical power, will be recapitulated by divine design in a final, end-time exodus of God’s people out from under the tyrannical oppression and rule of the ‘beast’ over the world” (Beale 2007:1133).

9.7.3 One of the witnesses in Revelation 11. This brings to memory Moses and his work of deliverance and freedom of God’s people. John uses this image in **Revelation 11:6**, and describes his powers as the following, “*These men have power to shut up the sky so that it will not rain during the time they are prophesying; and they have power to turn the waters into blood and to strike the earth with every kind of plague as often as they want.*” (NIV).

9.7.4 The song of Moses in Revelation 15. The image of the song of Moses seems to come from Exodus 14-15. John alludes to this in **Revelation 15:2-4**, “*And I saw what looked like a sea of glass mixed with fire and, standing beside the sea, those who had been victorious over the beast and his image and over the number of his name. They held harps given them by God and sang the song of Moses the servant of God and the song of the Lamb: Great and marvelous are your deeds, Lord God Almighty. Just and true are your ways, King of the ages. Who will not fear you, O*

Lord, and bring glory to your name? For you alone are holy. All nations will come and worship before you, for your righteous acts have been revealed." (NIV).

Hendricksen makes a stunning comment and says, "Clearly, this vision is based on the story of the drowning of Pharaoh's host in the Red Sea. Then also a victorious people stood by the sea and sang the song of deliverance and victory: 'I will sing to Jehovah, for He has triumphed gloriously: The horse and rider has he thrown into the sea' (1992:159).

However, we must notice that the song itself is not from Exodus. Here we need to refer to Deuteronomy 31:19,22,30; 32:44 to see another song of Moses. Caird states that the song in Revelation is "a cento of quotations from many parts of the Old Testament, but John has put them together as to make them a jubilant anthem of Christian optimism" (1966:201). Beale agrees with him (2007:1134). Therefore we make the conclusion that, **"Like God's people of old, God's new-covenant people will praise him by singing 'the song of Moses', extolling his end-time judgment of their oppressors. Their song is a hymn of deliverance and praise of God's attributes like that of Exodus 15:1-18"** (Beale 2007:1133).

9.7.5 The bowls of wrath in Revelation 16. They are also based on the plagues of Egypt in Exodus 9:10ff; 7:17ff. These plagues were used by God to call the Egyptians to repentance before His pending judgment would fall on them. Caird makes a very useful comment here by saying, "These plagues follow the Exodus and are part of the doom, corresponding to the submersion of the Egyptians in the sea" (1966:102). Therefore Jenkins concludes and says, "It was fitting for John to use these symbols at a time when God's people were at conflict with the Beast and his forces; the victory over these forces, when they would not come to repentance, is appropriately celebrated by the 'song of Moses' and of the Lamb" (1984:70). To add to that, we must also say that these were periods of time in the history of God's people where God was supremely omnipotent and omniscient. **They describe to us how God overthrew His people's enemy and brought victory for His people.** That's most probably why John used these images, because his Apocalypse is about God coming in victory against the enemies of His people, and finally destroying them.

10. Old Testament Images Used In John's Apocalypse.

There are numerous Old Testament images and figures used by John in his Apocalypse, therefore it is understandable that if we can understand these images better, be they objects and place-names, characters/people, metaphors from the Old Testament, or Old Testament names used for Christ, then we will understand John's use of them. **This will assist with exposition.** Swete comments, "Places, persons, and objects which occur in the historical books reappear in the Apocalypse as symbols of facts in the life of the Church or of the new world to which the Church points and which lies behind the visible order" (1951:cxxxii). John uses Old Testament place names like the Euphrates, Egypt, Sodom, the hill of Megiddo, Babylon and Jerusalem.

He also uses Old Testament images like the seven-branched candlestick of the Tabernacle. Old Testament names like Balaam, Jezebel, Isaiah and Moses are used in various ways and for various purposes by John. Then John uses the images of the Tabernacle and the temple, altar, ark and the censer to recall the religious glories of ancient Israel. In a different sense, John uses in part or in whole the symbolism of the Old Testament writers as when he speaks of the Tree of Life, the Book of Life and the Water of life. These images become symbols of the new prophecy.

Our study of these images will give us an idea what John does with them in his Apocalypse as he borrows them from the Old Testament. John even uses images from the High Priest's breastplate. In contrast, as Swete comments, "Much of the imagery of the Apocalypse is doubtless not symbolism, but merely designed to heighten the coloring of the great picture, and to add vividness and movement to its scenes" (1951:cxxxiii). Sometimes these symbols are explained for us by John as in Revelation 1:20; 4:5; 5:6; 12:9; 17:9,12,15, but in some cases not, therefore we need to go back to the Old Testament to find its meaning there, and then apply it to context in which John uses the symbol. We cannot completely cover every image in detail here, but we will look at only certain of these images.

10.1 Objects.

10.1.1 Temple And Tabernacle.

According to Jenkins, John uses the word *skené*, tabernacle or tent, three times in his Apocalypse (1972:119). Kistemaker agrees with Jenkins, but also suggests that John uses the term *'holy of holies'*, which represents the tabernacle, sixteen times (2000:443). Firstly, John uses this word as the dwelling place of God (Revelation 13:6). Secondly, John uses this word in conjunction with the word *'temple'* in his Apocalypse (Revelation 15:5). Thirdly, he uses it in terms of the dwelling place of God being with men in the figure of the New Jerusalem (Revelation 21:3). Kistemaker sees the use of the word *'temple'* as conveying a meaning as the very presence of God (2000:433). We find a description of this Tabernacle in the Old Testament in Exodus 25:9,40. It was some sort of a portable tent which was built according to the pattern shown to Moses. The New Testament comments on this in Hebrews 8:5 and says, *"They serve at a sanctuary that is a copy and shadow of what is in heaven."* (NIV). This was the place where the Lord met with His people, sometimes face to face (Exodus 33:7-10; Psalm 78:60). This mobile tabernacle served the Jews before a more permanent building was established in Jerusalem (Joshua 4:19; 18:1) and this was to be the place where God could be worshipped and meet with His people. God then dwelt in the temple that Solomon had built. The question is to ascertain whether the word *naos* is used literally or symbolically in John's Apocalypse.

Jenkins argues that the term temple or *naos*, is used figuratively in John's Apocalypse in various ways (1972:121). Kistemaker argues for the same as Jenkins (2000:433-441). However, the lexicographers like Bauer and Thayer place the term *naos* (11:1-2) in the category of the physical temple in Jerusalem (Bauer:1979:533; Thayer 1886:442). However, Jenkins says the figurative use of the word *naos* is used in two different ways:

Firstly, to designate the dwelling place of God, in heaven, where His throne is.

Secondly, the temple is used as the place from which the judgements of God are issued from (Revelation 7:15; 11:19; 14:15,17; 15:5,6,8; 16:1,17) (1972:121). Interestingly enough, John sees that the New Jerusalem will have no temple in it, for God will be the temple (Revelation 21:22).

In other words, John combines the thoughts expressed by both Ezekiel and Isaiah, that the throne of God is in His temple. Hendricksen comments on this and says, "That throne is not on earth but in heaven. It stands in the Holy of holies of the heavenly temple just as the ark of the covenant stood in the Holy of holies of the earthly tabernacle or temple, Ex. 25:22. In this vision we very definitely have a tabernacle or temple scene. God is king and as such dwells in the temple. Hence, the representation that his throne is in the temple is clearly based upon biblical symbolism..." (1992:103).

Tenney even goes further to say, that the heavenly temple-tabernacle is "the refuge for the redeemed of all nations who are brought out of earth's tribulation into the presence of God (7:14-17)" (1957:172). Kistemaker says, "The occurrence of *naos* in their respective settings point to the celestial temple, namely, the very presence of God. Its occurrence in 11:1 ought not to be interpreted literally but rather symbolically" (2000:441).

10.1.2 The Altar.

According to Exodus 25:9,40, the altars of incense and burnt offerings were all part and parcel of the furnishings of the tabernacle and later also the temple. Exodus 38:1-7 describes for us what these altars were made of and looked like. The altar of incense was placed before the veil of the Holy of holies where the ark of the covenant was kept. Fragrant incense was burnt on these altars. Kistemaker argues that John does not refer to the altar of burnt-offerings, but the altar of incense. He says, "The altar of burnt offerings stood outside the temple building in the outer court. Because John is told not to measure the outer court (v.2), which was the court of the priests, we interpret the altar [in John's Apocalypse] to be the one on which incense was offered. This is the altar in the heavenly sanctuary. By contrast, there is no reference to the altar of burnt offerings, for the death of Jesus terminated its usefulness" (2000:436). Jenkins concurs and says, "An examination of the other passages where the 'altar' is mentioned reveals a closer resemblance to the altar of incense" (1972:123).

We can make a deduction that the figure of the altar is used seven times by John in his Apocalypse. We will look at two of them in Revelation 6:9 and Revelation 8:3-5.

Revelation 6:9, *“When he opened the fifth seal, I saw under the altar the souls of those who had been slain because of the word of God and the testimony they had maintained.”* (NIV). Caird makes a very interesting comment here and says, “When a slaughtered beast was laid on the altar of burnt offering in the Jerusalem temple, its blood was allowed to run around the floor of the altar. John presumably has some such analogy in mind when he says that underneath the heavenly altar he saw the souls of the martyrs; for ‘the blood is the life’ (Lev.xvii.11). They are now underneath the altar because at some time in the past they have been offered in sacrifice on it” (1966:84). Beale seems to agree with him (2007:1104). Charles is quite adamant and says there is no evidence in either Jewish or Christian apocalyptic of two altars in heaven (1920:227).

Revelation 8:3,5, *“Another angel, who had a golden censer, came and stood at the altar. He was given much incense to offer, with the prayers of all the saints, on the golden altar before the throne... Then the angel took the censer, filled it with fire from the altar, and hurled it on the earth; and there came peals of thunder, rumblings, flashes of lightning and an earthquake.”* (NIV). The ‘altar’ is referred to three times. Here the altar of incense stands before God, indicating the location closest to the Holy of holies. Further in Revelation 14:18 and 16:7, the altar bears a relationship to the judgments of God.

10.1.3 The Ark Of The Covenant.

We read in the Old Testament in Exodus 25:10-22; 37:1-9, that within the ark was placed the covenant which God gave to Israel. The top of the ark was called the mercy seat and was overshadowed by the two cherubim and was kept in the Holy of holies where God spoke with the high priest on the day of Atonement. However, John is more concerned about the earthly ark, because he sees the model from which the earthly ark was copied. Therefore we need to interpret the ark in a more symbolical way. Kistemaker comments, “We understand the vision symbolically, for the temple on earth no longer existed at the time John wrote Revelation” (2000:438).

Revelation 11:19, *“Then God's temple in heaven was opened, and within his temple was seen the ark of his covenant. And there came flashes of lightning, rumblings, peals of thunder, an earthquake and a great hailstorm.”* (NIV). John notices that God's covenant is now visible to all people, not just to the high priest. Beale comments and says, “The ark also symbolizes God's gracious presence in his redeemed community” (2000:1122). As to the further meaning of the ark in John's Apocalypse, Kistemaker says, “The fact that John speaks of a heavenly ark, although symbolically, shows that the relevance of God's moral law endures and is everlasting. There is no place for sin and lawlessness in the presence of the Almighty, for on the one hand his redeemed covenant people are forgiven and on the other hand the people who deliberately break his law are condemned” (2000:439).

10.2 Names Of Places.

John uses various Old Testament countries and cities and rivers as reference points as symbolism to explain something new in his Apocalypse. For instance, John often uses images like Babylon as a symbol of wickedness and wicked power which comes against the people or the church of God. Ultimately this wicked power will be destroyed by God. Here are a number of the place names used in his Apocalypse.

10.2.1 Jerusalem.

We find that the city of Jerusalem is used three times in John's Apocalypse (Revelation 3:12; 21:2; 21:10). John also skillfully uses other terms in Revelation 11 to indirectly describe Jerusalem. He uses the words *'holy city'* (Revelation 11:2) and *'the great city, which is figuratively called Sodom and Egypt, where also the Lord was crucified'* (**Revelation 11:8**). In later Old Testament history the people of Jerusalem were often likened to Sodom. Jeremiah 23:14 says, *“And among the prophets of Jerusalem I have seen something horrible: They commit adultery and live a lie. They strengthen the hands of evildoers, so that no one turns from his wickedness. They are all like Sodom to me; the people of Jerusalem are like Gomorrah.”* (NIV).

Then in **Revelation 14:1**, John uses the words *'Mount Zion'* which was one of the hills upon which Jerusalem was built. This was always synonymous with Jerusalem. Jerusalem was a very important city in Old Testament times, because that's where Solomon built the temple and it became the centre of worship for Israel. 1 Kings 8 implies that Jerusalem was the place God had chosen for His name.

John however makes mention of the *'new Jerusalem'* in **Revelation 21:2**, *"I saw the Holy City, the new Jerusalem, coming down out of heaven from God, prepared as a bride beautifully dressed for her husband."* (NIV). Bauckham makes a comment and says, "Like the harlot Babylon, the New Jerusalem is both a woman and a city; the bride and the wife of the Lamb (19:7;21:2,9) and 'the holy city of the New Jerusalem' (21:2), 'the city of my God' (3:12)" (1993:127). So "the figure of the 'new Jerusalem' is drawn from the Old Testament, yet is independent of it" (Jenkins 1972:111). Many of the components of the new Jerusalem are drawn from Ezekiel's vision of the reconstructed temple in Ezekiel 40-48, although Bauckham argues that the mentioning of *'the holy city'* in Revelation 11 is drawn from Daniel's prophecies of the desecration of the temple (Daniel 8:9-14; 11:31; 12:11) and "perhaps also the prophecies in the Gospels, dependent on Daniel, which prophesied the fall of Jerusalem (Matthew 24:15, Mark 13:14; Luke 21:20-24)" 1993:127). Jenkins quotes Moses Stuart as saying,

While everything in Ezekiel is perfectly before his mind, he ranges the field of vision for himself, and retains, modifies, omits, or creates anew, entirely at his pleasure. Hence Ezekiel, after his unusual copious manner, occupies nine chapters with his description of a new Jerusalem, and a new temple with its services, John occupies only twenty three verses, into which he has compressed all that is splendid and striking, while, at the same time, some portion of it is entirely original (1972:111).

Therefore we conclude that this new Jerusalem is not a physical place or replica of the old Jerusalem, but a supernatural contrast with an earthly counterpart. The word *'new'* here must be explained. There are two Greek words for *'new'*, either *neos* or *kainos*. *Neos* is new in time or origin, whereas *kainos* is what is new in nature, something different from the usual, superior in value or attraction, and something

new as apposed to old or former, hence also implying better because its different (Zodhiates 1992:804). *Kainos* must be used in conjunction with the 'new Jerusalem', implying the new quality of the city. So there is a difference between the city Ezekiel sees and the one John sees. Ezekiel was looking for a restored city and temple, but John was looking for an entirely new creation, and its described for us as 'coming down from God out of heaven like a beautiful bride prepared for her husband' (**Revelation 21:2**). Du Rand comments, "The descent from heaven of the new Jerusalem is the eschatological fulfillment of the Old Testament as well as early Jewish apocalyptic expectations within the restorational frame" (2004:275). Bauckham sees the new Jerusalem also as God's alternative city to that of Babylon (the perversion of the ideal). This New Jerusalem "belongs to the future, but through John's vision it exercises its attraction already...John's readers may not enter it yet, but they may anticipate a place in it (3:12, 22:14,19)...John's readers need the vision of a centre in the eschatological future towards which they may live...It takes up the ideal to which the earthly Jerusalem aspired but surpasses her in an eschatological excess already to be found in the visions of the Old Testament prophets...Babylon must fall so that the New Jerusalem may replace it" (1993:129-130).

Bauckham neatly describes the New Jerusalem as a **place, people** and the **presence of God** (1993: 132-143). First of all the New Jerusalem is described for us as paradise, the holy city and the temple. The New Jerusalem is described as being full of God's presence, where God's worshippers see Him face to face. It describes for us the ideal place, a perfect theocentric community.

Secondly the New Jerusalem is described as people. **Revelation 21:3** says, "*And I heard a loud voice from the throne saying, "Now the dwelling of God is with men, and he will live with them. They will be his people, and God himself will be with them and be their God"* (NIV).

Here God promises to dwell with His people and be their God. The Gentiles are included here. In other words, here all God's people share in the privileges and promises of God's covenant people. Bauckham says, "When the Old Testament covenant formulary ('*I will be their God and they will be my people*'), which was adapted to apply to all the nations in 21:3, is adapted again in 21:7, it forms God's promises to the Christian martyrs, the faithful witnesses whom John's readers are

called to become, summing up all the promises made to those who 'conquer' in the seven messages to the churches" 1993:137).

Thirdly the '*new Jerusalem*' is described as God's divine presence. "God's creation reaches its eschatological fulfillment when it becomes the scene of God's immediate presence...this is what is 'new' about the new creation. It is the old creation filled with God's presence" (Bauckham 1993:140). Up to the creation of the New Jerusalem it seems as if God's presence is only in heaven, although in real terms He is with His people. However, when the New Jerusalem appears, God comes down from heaven and makes His home with humanity (21:3). Now there is an unrestricted presence of God and the Lamb (21:22). God now becomes the source of this new life of the new creation and fills it with holiness and glory and splendor. This presence of God also promises life in the fullest sense, beyond the reach of everything that threatens and contradicts life as we know it now. "In the earthly temple in Jerusalem the high priest, once a year only, wore the sacred name of God on his forehead and entered God's immediate presence in the holy of holies. In the New Jerusalem, which is God's eternal holy of holies, all will enjoy this immediacy without interruption" (Bauckham 1993:142).

10.2.2 The Euphrates River.

John mentions the Euphrates river twice in his Apocalypse (Revelation 9:14; 16:12). Jenkins says,

In later Old Testament history the empires of Assyria and Babylon lay beyond the Euphrates to the east. These empires constituted the greatest enemies of the Israelites and the prophets often put the Euphrates by metonymy for these countries to designate the place from which the punishment of God would come. By the time the book of Revelation was circulated among the churches the Euphrates formed the eastern border of the Roman Empire; it was from the east that the dreaded Parthians would come. Whether John had the Parthians in mind when he wrote of the sixth trumpet and bowl may not be easily decided; it seems that he did use the Parthian armies as a part of his symbolism (1972:114-115).

Caird also comments, “To the Roman the Euphrates was the eastern frontier, but to the Jew it was the northern frontier of Palestine, across which Assyria, Babylonian and Persian invaders had come to impose their pagan sovereignty on the people of God. All the Scriptural warnings about a foe from the north, therefore, find their echo in John’s bloodcurling vision” (1966:122). Beckwith also comments, “The fear prevailing in the first century B.C. and later of an invasion of the Roman Empire by the Parthian hordes from beyond the Euphrates caused apocalyptists of this period to associate the eschatological invaders with these; they placed the home of the armies of the Last Days in the East, as in an earlier time it had been placed in the north” (1979:565). As modern readers of John’s Apocalypse, the Euphrates river is still a definite location we can identify, unlike some cities that have been destroyed over the ages. That brings some significance into our own understanding of the Apocalypse. However, as Du Rand says, in the last decade of the first century after Christ, the Euphrates river was *symbolic* of foreign invasions (2007:342).

10.2.3 Armageddon.

Just the name Armageddon has become a source of much speculation over the past centuries. We might ask the question why Armageddon is referred to as coming out of the Old Testament, for indeed the Old Testament does not mention the word or place Armageddon. Jenkins quotes William Milligan as saying, “There was, we have every reason to believe, no such place. The name is symbolical. It is a compound word derived from Hebrew, and signifying the mountain of Megiddo. We are thus again taken back to the Old Testament history, in which the great plain of Megiddo, the most extensive in Palestine, plays on more than one occasion a notable part” (1972:117).

Har Magedon literally means ‘Mt. Megadon’. Elwell describes for us the difficulty in interpreting this name, “While the prophet’s explanation that this name is Hebrew is meant to aid the interpreter, scholars have generally joined Jeremias in concluding that ‘the riddle of Har Magedon still awaits solution’” (1984:79). Jeremias points out that “the retention of the Heb. and failure to give an interpretation are part of the style of apocalyptic” (1964:468).

It is only used by John's Apocalypse in **Revelation 16:16** where John describes the sixth bowl, "*Then they gathered the kings together to the place that in Hebrew is called Armageddon.*" (NIV). If understood literally like the pre-millennialists, and we disagree with this view, it is commonly understood to be the literal and actual place where the kings of the world will be assembled together at the end of the age under the inspiration of demonic spirits, in order to engage in a final battle.

However, logistically the plain at Megiddo is too small to accommodate all the armies of the world, as one can literally see with the naked eye from Megiddo to Nazareth. The geologist Denis Baly confirms that the plain at Megiddo is only about twenty miles in length and six miles in width (1963:87). Our interpretation is that the Old Testament events that took place there makes the area a fitting *symbol* for great conflict which John describes for us in his Apocalypse. In other words, the great battle John describes for us will not take place in a specific geographical locality, rather this name stands for an event. Here the culmination of history is found in the final clash between the forces of God and Satan. We see this battle or rebellion against God which started with the first coming of Christ and lasts until His second coming (the millennium of Revelation 20).

What made Megiddo so important is that it was strategically positioned in Palestine, overlooking the plain now called Esdraelon on the main road between Egypt and Mesopotamia. Joshua 12:21 and 17:11 describes for us that the Israelites under the leadership of Joshua had defeated the king of Megiddo and then that area was assigned to the tribe of Manasseh. Megiddo then became a famous Hebrew battlefield and has become a symbol of strife ever since. Deborah and Barak fought and defeated the kings of Canaan there (Judges 5:19), however, the Canaanites continued to dwell in the land which always created conflict in this area. About a century after Solomon, Megiddo was rebuilt as a chariot city (1 Kings 9:15). Ahaziah had died there in a battle against the men of Jehu (2 Kings 9:27). King Josiah fought at Megiddo against Pharaoh Necho of Egypt and was killed there. So we have to conclude that Megiddo *symbolized* the worldwide anguish of righteousness and evil engaged in a deadly warfare (Zechariah 12:11).

10.2.4 Babylon.

The name Babylon is derived by the Hebrews from the root *balal*, which means 'to confound' and has reference to the confusion of tongues at the Tower in Genesis 11:9" (Unger 1988:134). The city of Babylon was often involved with skirmishes against other people groups. However, the city of Babylon did not really come into its own until the time of King Nebuchadnezzar II in 605-562 B.C. It was a magnificent city with many fortifications, canals, temples and palaces. Even Nebuchadnezzar's throne room was decorated with enameled bricks. Nebuchadnezzar was very proud of the Babylon he had built, and says of himself in Daniel 4:30, "*he said, "Is not this the great Babylon I have built as the royal residence, by my mighty power and for the glory of my majesty?"*" (NIV). However, many Kings fought over Babylon after Nebuchadnezzar's reign. In 539 B.C. Babylon fell to Cyrus of Persia. Xerxes plundered it, and Alexander the Great wanted to restore its temples which was in ruins during his days. The cost to restore the temples was far too exorbitant, and he let go of his ambitions. During the period of Alexander's successors the area decayed speedily and soon became a desert, and from here on Babylon never revived.

In Revelation 17:15-18, Babylon is described for us as the great prostitute. **Revelation 14:8** says of her, "*Babylon the Great, which made all the nations drink the maddening wine of her adulteries.*" (NIV). This passage refers to Isaiah 21:9 and is the same statement there that the idols of Babylon are destroyed. I agree with Beale when he says, "The destruction of the idolatrous system of the world is in mind here" (2007:1132). Interestingly this name '*Babylon the Great*' is based on the identical name in Daniel 4:30. It forms some kind of a self-expression of King Nebuchadnezzar's self-glorification for which he was about to be judged. That same fate now awaits the Babylon in Revelation 14:8.

According to Beale, "Just as Babylon destroyed the first temple and sent Israel into exile, so Rome came to be called Babylon in some sectors of Judaism because it also destroyed the temple in Jerusalem and exiled Israel" (2007:1132). Also in relation to Babylon's attempt to seduce the world with her adulteries '*and made them drink the wine of her passionate immorality*', comes from the imagery in

Jeremiah 51:7-8, “*Babylon was a gold cup in the LORD's hand; she made the whole earth drunk. The nations drank her wine; therefore they have now gone mad. Babylon will suddenly fall and be broken. Wail over her! Get balm for her pain; perhaps she can be healed.*” (NIV). Babylon was a terribly oppressive and evil city. Once again Beale comments, “This intoxication of the nations may refer to Rome/Babylon’s idolatrous economic activity, which will continue to express itself in all evil political and economic systems until Christ’s return” (2007:1132). We see the same thing happening in Isaiah 23:15-18, where Tyre’s economic domination and control of the world is depicted as immorality and wickedness. It is interesting to note that in Isaiah 23:15, Tyre is also described as a ‘*prostitute*’ because of Tyre’s benefiting from the wealth of the nations. Indeed, in Revelation 18, Babylon is given prominence as a commercial power. Biguzzi describes for us five different interpretations of Babylon given to us so far through the centuries.

- a. Babylon is the historical city situated on the river Euphrates in Mesopotamia.
- b. Babylon is the *civitas diaboli* of every epoch of human history.
- c. Babylon is the city of the Antichrist in the eschatological crises.
- d. Babylon is the Rome of the seven hills, the imperial cult and anti-Christian persecution.
- e. Babylon is the Jerusalem which killed the Messiah and, at the time of John, was interpreting the messianic prophecies in a political perspective. (2006:371-372).

We cannot agree with these interpretations, because as Elwell rightly says, “The persecution of the Christians by the Roman Empire stopped at the advent of Constantine, whereas Rome was taken by the barbarians only a century later” (1984:110).

We also cannot take this interpretation to be the literal Babylon which is now a heap of sand and ruins. We also cannot take this interpretation to mean that Babylon represents the papacy, which through the centuries has persecuted millions of Christians. It also cannot be interpreted as apostate Christendom as a whole. If we follow a ‘natural hermeneutic’ we rather find that the city of Babylon is used by John in his Apocalypse as a symbol of political and economic evil and oppression.

In other words, he uses Babylon metaphorically of a system or as a type of system as something anti-Christian. Hendricksen says, "Babylon is the world as centre of seduction" (1992:154). Babylon is therefore 'symbolically' used by John to depict rebellion against God, self-sufficiency and lust for power and glory. Again Beale, "Babylon's promise of prosperous earthly welfare for its willing subjects is an intoxication that the majority of the world's inhabitants also want to imbibe. Once one imbibes, the intoxicating influence removes all desire to resist Babylon's destructive influence, blinds one to Babylon's own ultimate insecurity and to God as the source of real security, and numbs one against any fear of a coming judgement" (1999:756).

10.3 Characters/ People.

John very wisely used certain Old Testament characters or people to convey certain lessons which would have been very difficult for him to teach without. He does so very craftily with two characters we will discuss here, namely Balaam and Jezebel.

10.3.1 Balaam.

In Revelation 2:12-17, John writes to the church of Pergamum. He writes as Christ's spokesman and declares that Christ has something against the church in that city. They had held to the teaching of Balaam. **Revelation 2:14** says, "*Nevertheless, I have a few things against you: You have people there who hold to the teaching of Balaam, who taught Balak to entice the Israelites to sin by eating food sacrificed to idols and by committing sexual immorality.*" (NIV).

Balaam's problem was that he had become a stumbling block for the believers in Pergamum. How do we know that? In Numbers 22-25 we discover how Balak attempted to persuade Balaam to curse the people of Israel. Jenkins comments, "Balaam was interested in advancing his own interests at the expense of God's people, and stands as an example of covetousness and greediness" (1972:125). We further discover from Numbers 25; 31:8,16 that Balaam had a compromising spirit and caused God's people into eating things that had been sacrificed to idols and caused them to commit fornication with the daughters of Moab. In other words, Balaam stood for a kind of religious syncretism. Du Rand very fittingly says about Balaam's syncretism,

Dit gaan beslis nie oor die een of ander dogma of leerstuk wat Bileam volgens Numeri 22 sou verkondig het nie, maar oor Bileam se invloedryke optrede...Bileam was a heidense profeet, en sy raad het daartoe gely dat Israel met die heidense vroue van Moab gemeng en onsedelik bedryf het. Dit het ook aanleiding gegee tot afgodsdienste. So is Israel sedelik ondermyn deur Bileam se raad aan koning Balak van Moab (2007:174).

So when John uses Balaam as his example, he's saying that the Christians are listening to the *same kind of false teaching* that will take them away from God. As Jenkins rightly says, "They [the Christians in Pergamum] likely manifested a spirit of broad tolerance in compromising with the world about them. The descriptive phrases John used about Balaam should have been sufficient for anyone familiar with the Old Testament to see the spiritual and moral consequences of following such a course of action" (1972:126). John was careful in selecting his Old Testament characters to convey his message. As Aune says, "The association of opponents with disreputable characters from the past (guilt by association) is one technique used to vilify them" (1997:185).

10.3.2 Jezebel.

John writes to the church in Thyatira in **Revelation 2:20-23** and warns them about the woman called Jezebel, "*Nevertheless, I have this against you: You tolerate that woman Jezebel, who calls herself a prophetess. By her teaching she misleads my servants into sexual immorality and the eating of food sacrificed to idols. I have given her time to repent of her immorality, but she is unwilling. So I will cast her on a bed of suffering, and I will make those who commit adultery with her suffer intensely, unless they repent of her ways. I will strike her children dead. Then all the churches will know that I am he who searches hearts and minds, and I will repay each of you according to your deeds.*" (NIV). The reason why John uses an Old Testament character from the Old Testament to bring across his point, is that there was probably a self-styled prophetess in Thyatira that was like the Jezebel of the Old Testament. In other words, there was a certain similarity. Stott rightly says, "The first Jezebel had now been dead nearly 1000 years.

She had met a horrible end. But her evil spirit had, as it were, become reincarnate in a prophetess of the first century A.D., whose religion had as little connection with morality as that of her namesake” (2003:70).

In the Old Testament we learn that Jezebel was the daughter of Ethbaal, king of the Sidonians, and a worshipper of the false god Baal. After Jezebel married King Ahab, she influenced the king with her false religion. She influenced the king so much that he eventually served Baal as well and forgot the God of Israel. Ahab even built a house and an altar to the god Baal in Samaria (1 Kings 16:31-33). Jezebel even kept 450 prophets of Baal and 400 prophets of Asherah, eating at her table. This was the level of influence she brought with her as she lived amongst the people of God. These were the same prophets Elijah confronted on Mount Carmel, and later killed because of their false religious influence on the people of God. (1 Kings 19:2). Jezebel further influenced King Ahab to steal Naboth’s vineyard, even if he had to kill for it (1 Kings 21). This infuriated God and he vowed that the dogs would eat Jezebel’s flesh, and this came to pass shortly after Jehu became king over Israel (2 Kings 9:33). So Jezebel’s *influence* taught the people of God to serve idols which God absolutely forbid them to do. Her destruction was so complete that no-one could point out her grave.

In the same way, the woman named by John in Revelation 2:20-23, was also enticing God’s people to compromise with the false religions around them. It is interesting to note that Christ promises to throw this woman on a sick bed and would strike her children dead. As Jenkins comments, “This is strikingly similar to the Old Testament situation and provides a clear illustration of the folly of making concessions to error” (1972:127). Aune correctly states that John uses Jezebel as a metaphor for abandoning the worship of Yahweh (1997:203). We must also note that the Christian community in Thyatira had to bear a collective responsibility for tolerating Jezebel, by allowing her to teach heretical opinions that caused God’s people to wonder from Him. Aune also makes a connection with the Whore of Babylon and says, “The charge of teaching fornication or sexual immorality links this female figure with that of the Great Whore of Babylon, with whom the nations of the world have fornicated (14:8; 17:2; 18:3; 19:2)” (1997:204).

10.4 Old Testament Names Used For Christ.

There are many people who say the imagery of John's Apocalypse cannot be imagined. They say it is often not possible or easy to know how to read the apocalyptic images. However, throughout John's Apocalypse, we find that many of the titles used for Christ and of the Father have their origin in the Old Testament. This emphasizes the fact that many of the images John uses in his Apocalypse can find simple explanations for them in the Old Testament. As we study these names we must also understand that Christ has many of the characteristics of God the Father, therefore some imagery might suit both in some cases. In the study of the titles of Christ in John's Apocalypse, we will discover that John uses many of the titles of God the Father in the Old Testament. We will also discover that many of the Old Testament titles of God the Father are applied to Christ in the Apocalypse. These titles applied to Christ are then also presented to us by John as the realization and fulfillment of Old Testament anticipations. We will now look at several of these Old Testament names of God or Christ used by John in his Apocalypse.

10.4.1 He Who Is And Who Was And Who Is To Come.

This title is given to God in **Revelation 1:4,8; 11:17 and 16:5**, but is used with some variation in word order. A careful study of Exodus 3:14 will reveal in the Septuagint where the name Yahweh is given as *'I am who I am'*. Aune confirms that the Jews were familiar with this phrase in Asia Minor, because the inscription of 'God, the Lord who exists forever', was found inscribed on an altar from Pergamon (1997:30). It seems as if John keeps it in the nominative in order to highlight it as an allusion to Exodus. On further study we also discover that Isaiah 41:4; 43:10; 44:6 and 48:12 have twofold and threefold descriptions of God which might lean on Exodus 3:14. Beale rightly says, "All these expansions are used in their respective contexts to describe God, not merely as present at the beginning, middle, and end of history, but as the incomparable, sovereign Lord over history, who is thus able to bring prophecy to fulfillment and to deliver his people despite overwhelmingly odds" (1999: 188). Therefore as John applies this title to God, he's obviously making reference to God's eternity, eternal power and unchanging character. We believe John wanted to communicate, that the God who appeared to Moses, is the same God who appeared to him.

Aune even suggests that John used this name for God to authenticate his prophetic book, just as Moses used the name to authenticate his message (1997:31). Aune also argues that this title for God can be split up into three different clauses, and each clause functions as a divine title (1997:30). Therefore it seems as if John was thinking creatively on the Christian understanding of the divine.

The name John uses here for Christ, *'the one who is and who was and who is coming'*, strongly suggests that he intentionally thinks of God as 'trinitarian'. We also believe John uses this name to communicate to his readers the **trans-historical perspective** of who God is. Beale says, "Confidence in God's sovereign guidance of all earthly affairs instills courage to stand strong in the face of difficulties that test faith: that is the point of the OT expressions which lie behind 'the one who is and who was and who is coming'" (1999:187). Bauckham makes a valuable contribution to the argument by saying,

It places Jesus Christ with God on the divine side of the distinction between the divine Giver of blessings and the creaturely recipients of blessing. It shows how naturally early Christians implicitly included Jesus in the divine, because he was the source of the salvation that comes from God to humans, even if they had no way of conceptualizing in ontological terms this relation of Jesus to God (1993:23-24).

10.4.2 **The Almighty** (*pantokratōr*)

This term is used nine times in John's Apocalypse and only one time elsewhere in the New Testament (Revelation 1:8; 4:8; 11:17; 15:3; 16:7,14; 19:6,15; 21:22 and 2 Corinthians 6:18). **Revelation 1:8**, *"I am the Alpha and the Omega," says the Lord God, "who is, and who was, and who is to come, the Almighty."* (NIV). **Revelation 4:8**, *"Each of the four living creatures had six wings and was covered with eyes all around, even under his wings. Day and night they never stop saying: "Holy, holy, holy is the Lord God Almighty, who was, and is, and is to come."* (NIV). According to Caird it is one of several LXX translations for YAHWEH SEBAOTH (Lord of Hosts) (1966:19). It seems more than reasonable to believe that this name could originate from the Old Testament book of Amos 4:13, *"He who forms the mountains, creates the wind, and reveals his thoughts to man, he who turns dawn to darkness, and*

treads the high places of the earth—the LORD God Almighty is his name.” (NIV). However, it must also be noted that Hosea 12:6 also uses the word *pantokratōr* in the LXX. As to an explanation for the title, Tenney explains, “If the title conveyed to the hearers of the Revelation the force of the Hebrew originals, it means both the God who creates and sustains the hosts of creation and the God whose sufficiency is inexhaustible” (1957:173). So it speaks of a warrior with unconquerable power, fighting evil. Elwell’s approach seems to fit in with Card’s approach to the name YAHWEH SABAOTH (Lord of Hosts), “It is possible that the name was attributed to Yahweh as a result of the dramatic appearance to Joshua of an angelic being called the ‘*commander of the host of Yahweh*’ at the commencement of the conquest (Joshua 5:13-15). The name would thus depict the vast power at Yahweh’s disposal in the angelic hosts” (1984:467).

The name **Yahweh then identifies God as the living, active and ever-present Lord who intervenes in history on behalf of His people.** This name was revealed at the time of the Exodus when God acted to free His people from being slaves in Egypt. “‘*Lord Almighty*’ or ‘*Lord of Hosts*’ then, presents God as living and active, the present, though hidden, ruler of the universe who one day will be fully known when he establishes his visible kingdom” (Richards 1991:34).

10.4.3 The Lion Of The Tribe Of Judah.

This title for Christ is used in **Revelation 5:5**, “*Then one of the elders said to me, “Do not weep! See, the Lion of the tribe of Judah, the Root of David, has triumphed. He is able to open the scroll and its seven seals.*” (NIV). In 2 Esdras 11:37 and 12:31 the Messiah also appears as a lion. John sees the ‘*Lion of the Tribe of Judah*’ as a symbol of strength and majesty. Barclay makes a very interesting comment here and says, “In the books written between the Testaments this became a messianic title... The strength of the lion and his undoubted place as king of the beasts make him a fitting emblem of the all-powerful Messiah who the Jews awaited” (1987:169) (cf. Job 10:16; Isaiah 31:4; Jeremiah 50:44; Hosea 5:14). Bauckham seems to agree with Barclay that Genesis 49:9 was part of Jewish Messianic hope in John’s time, however, “the ‘Lion of the tribe of Judah’ is not attested as a messianic title in pre-rabbinic literature” (1993:180-181).

Most commentators agree that this name for Christ comes from Genesis 49:9, “*You are a lion's cub, O Judah; you return from the prey, my son. Like a lion he crouches and lies down, like a lioness—who dares to rouse him?*” (NIV). The word ‘triumph’ (nikáō) used in Revelation 5:5 “serves as an introduction to these OT titles and brings out their ‘conquering’ significance, since both concern the prophecy of a messianic figure who will overcome his enemies through judgment” (Beale 2007:1101). The word nikáō is also used various times in John’s Apocalypse of the Christians overcoming Satan (Revelation 2:7,11,17; 3:5;12:12; 15:2; 21:7). We must also note as we look at the genealogy in Matthew 1:2 and Luke 3:33 that Jesus was indeed of the tribe of Judah.

10.4.4 The Lamb (*arnion*).

John had been told that the Lion of the Tribe of Judah had overcome and was worthy to open the scroll. But as he looks towards heaven, **Revelation 5:6-7** says, “*Then I saw a Lamb, looking as if it had been slain, standing in the center of the throne, encircled by the four living creatures and the elders. He had seven horns and seven eyes, which are the seven spirits of God sent out into all the earth. He came and took the scroll from the right hand of him who sat on the throne*” (NIV). This is the first time the figure of the Lamb is mentioned in John’s Apocalypse. Bauckham comments on this new symbol John uses for the first time,

The hopes embodied in the messianic titles of Revelation 5:5 are not dismissed by the vision of the Lamb. Insofar as John’s Jewish contemporaries were not merely nationalists but looked for the victory of God over all who opposed him, their aspiration were those of the Apocalypse too. In Revelation 22:16 the Root of David is one of the titles Christ gives himself. But the notion of messianic conquest is reinterpreted. Jesus Christ is the Lion of Judah and the Root of David, but John sees him as the Lamb. Precisely by juxtaposing these contrasting images, John forges a symbol of conquest by sacrificial death, which is essential a new symbol (1993:182).

Jenkins advocates that the term '*Lamb*' is used twenty eight times (not twenty nine times as Aune suggests – (1997:352), and has two vital characteristics. Guthrie concurs with Aune and says, "It occurs no fewer than 29 times, whereas Jesus Christ occurs only seven times and Christ four times. Since it is so dominant the title Lamb must provide an important clue for determining the purpose and meaning of the whole book" (1981:64). That's why Jenkins can say of Jesus, "He is the sacrificial lamb and the conquering lamb" (1972:100). Beckwith, summarizing the influence of the Lamb figure, makes a valuable statement and says,

As object of the worship offered by the hosts of heaven and earth, chaps.4-5; as the unveiler of the destinies of the ages, chaps.5-6; as one enthroned, before whom and to whom the redeemed render the praise of their salvation, 7:9ff; as the controller of the book of life, 13:8; as the Lord of the hosts of Zion, 14:1; as the victor over the hosts of Antichrist, 17:14; as the spouse of the glorified Church, 19:7; as the temple and light of the new Jerusalem, 21:22ff; as the sharer in the throne of God, 22:1, - Christ is called the Lamb (1979:100-101).

As to the Old Testament use of arnion, it is used four times in the LXX (Jeremiah11:19, 27:45 and Psalm 113:4,6). As to the background of the '*slain Lamb*' Beale prefers to see it as a reference to the Old Testament Passover Lamb and the lamb that was '*led as a sheep to the slaughter*'" (Isaiah 53:7) He says, "Neither of these should be excluded, since both have in common with the metaphorical picture in Rev. 5:6 the central function and significance of the sacrifice of a lamb, which accomplished redemption and victory for God's people" (1999:351).

Aune suggests there are two ways of interpreting the lamb metaphor in Revelation, "as a metaphor for a leader or ruler and as a sacrificial metaphor". He also suggests that "John uses both of these associations together in the single vision of the Lamb" (1997:368). Caird advocates this Old Testament term is used so often, that it is "almost as if John were saying to us at one point after another: 'Wherever the Old Testament says 'Lion', read 'Lamb'" (1966:75). However, this Lamb is described as having '*seven horns*' and '*seven eyes*'. The Old Testament uses the figure of '*horns*' as symbol of power. The '*seven*' horns also signify the fullness of Christ's strength.

Beale suggests that the 'horns' are best explained against the background of the Jewish tradition found in 1 Enoch 90 and Test.Jos.19 concerning a conquering messianic lamb. (1999:351). As Guthrie explains,

The Lamb imagery us used in Revelation is also indebted to Jewish apocalyptic. The people of God are represented as God's flock, and the deliverer of the people is seen as a seven-horned lamb. In the Testament of Joseph 19:8f, the Messiah of Judah is represented as a lion and the Messiah of Aaron as a lamb, a combination highly significant for an understanding of the imagery in Rev. 5. The apocalyptist saw the lamb as a powerful conqueror, which suggests that the lamb symbolism had been swallowed up by the lion symbolism (1987:47).

Zechariah 1:18-21 says, *"Then I looked up—and there before me were four horns! I asked the angel who was speaking to me, "What are these?" He answered me, "These are the horns that scattered Judah, Israel and Jerusalem." Then the LORD showed me four craftsmen. I asked, "What are these coming to do?" He answered, "These are the horns that scattered Judah so that no one could raise his head, but the craftsmen have come to terrify them and throw down these horns of the nations who lifted up their horns against the land of Judah to scatter its people."* (NIV). See also Deuteronomy 33:17 and Psalm 75:4. We must also notice that although the sacrificial Lamb bears sacrificial wounds, he still breaks the powers of God's enemies.

As to the 'seven eyes', Zechariah 4:10 says, *"Who despises the day of small things? Men will rejoice when they see the plumb line in the hand of Zerubbabel. "(These seven are the eyes of the LORD, which range throughout the earth.)"* (NIV). This definitely speaks of the omniscience and divine sovereignty of the Lord Jesus Christ. Jenkins comments, "The addition of the 'seven eyes' to the Lamb tells us something else about the use John made of the Old Testament. Earlier he had made reference to the seven lamps, but identified them as the seven churches. In Zechariah the seven lamps were the seven eyes; here John uses the seven eyes to equate the seven spirits of God. Thus, one can see that he freely adapts the Old Testament terminology to suit his usage" (1972:102).

Therefore as a result of the death and resurrection of Christ, these spirits also become Christ's agents throughout the world, who also figuratively represents the Holy Spirit himself, because it is the Holy Spirit who carries out the sovereign plan of God in the world. To sum it up, Hendricksen says, "This Lamb, namely, our Lord Jesus Christ, has seven horns, indicating His power and authority; and seven eyes, for He is filled with the Holy Spirit" (1992:90).

10.4.5 Creator Of Heaven And Earth (*ktizō, poieō*).

There are no indications in John's Apocalypse that the word 'creator' is ever used of God, however we do find some descriptions of God as Creator in two specific places i.e. Revelation 10:5-6 and Revelation 14:7. **Revelation 10:5-6**, "*Then the angel I had seen standing on the sea and on the land raised his right hand to heaven. And he swore by him who lives for ever and ever, who created the heavens and all that is in them, the earth and all that is in it, and the sea and all that is in it, and said, "There will be no more delay!"*" (NIV). Here the word *ktizō* is used and God is described here as the creator of the entire cosmos. The words "*and all that is in it*" underscores the absolute sovereignty of God in creating all things. Beale makes a great comment and says, "This emphasis is intended to connect God's universal sovereignty over the beginning of creation to Christ's absolute rule over creation" (1999:538).

There also seems to be a connection here with Revelation 5:13 and seems to be both based on the same Old Testament texts of Exodus 20:11; Psalm 146:6; Nehemiah 9:6 and Daniel 4:37. In all these Old Testament texts God is praised as Creator of His creation and as the King of Israel who has delivered His people from bondage. This Old Testament background seems to fit in with the Exodus wilderness themes developed in Revelation 11:6,8; 12:6,14 and 15:3-4.

Revelation 14:7, "*He said in a loud voice, "Fear God and give him glory, because the hour of his judgment has come. Worship him who made the heavens, the earth, the sea and the springs of water."*" (NIV). Here the word *poieō* is used. God is identified here as the Creator of heaven and earth and the sea and all that is in it and this should be a motivation for all people to worship Him instead of the creation itself.

There seems to be some connection in the Old Testament from Daniel about Nebuchadnezzar in Daniel 4. In Daniel 4:34 an angel commands Nebuchadnezzar to worship and *'give glory to the Most High'*. The king then gives praise to the four-part cosmos. In both these texts where God is described as Creator, there are strong links back to the Old Testament to help interpret the text in Revelation.

10.4.6 The Ruler Of God's Creation (*archē tēs ktiseōs*).

We find a name that Christ gives Himself in **Revelation 3:14**, *"To the angel of the church in Laodicea write: These are the words of the Amen, the faithful and true witness, the ruler of God's creation."* (NIV). The King James Version of the Bible renders Christ's name as *'the beginning of the creation of God'*. The literal translation according to Green reads as follows, *'the Head of the creation of God'* (1996:748). The problem in the interpretation of these words lie in the word archē. Jenkins says this word has "both a passive and active sense. If taken in the passive sense, it means that which was acted upon in the beginning...but the word archē may be considered in the active sense, in which case it refers to that which is the active source, author, first cause, or prime mover. Since Christ is consistently presented as Creator the word obviously used here is in the active sense" (1972:105).

We therefore firmly believe that Christ is not a created being (passive sense) but was present with God the Father from the beginning (active sense). It cannot be justified to believe that Christ was the first created being created by God. The passive sense is often argued from Proverbs 8:22 LXX, *"The LORD brought me forth as the first of his works, before his deeds of old;"* (NIV). However, we agree with Beale when he disputes the fact that Christ is a created being, "The title 'beginning of creation of God' refers not to Jesus' sovereignty over the original creation but to his resurrection as demonstrating that he is the *inauguration* of and *sovereign* over the new creation" (1999:298). Beale further contends that "the title 'beginning of the creation of God' in 3:14 is an interpretive development of 'firstborn of the dead' from 1:5 and is confirmed by the observation that *'beginning'* and *'firstborn'* are generally related in meaning and especially used together almost synonymously in Col. 1:18b of Christ's sovereign position in the new age, as a result of the resurrection" (1999:298). This seems to be the better interpretation of this text.

However, although Swete agrees with Beale that Christ is not a created being, he argues from a different perspective in relation to Christ being the '*firstborn*' as a result of the resurrection. He thinks this text from Proverbs 8:22 LXX has been readjusted to mean '*first of the creatures*', however, he believes it should speak of Christ as the '*beginning of creation*' (1951:59). Beckwith comes from a different angle and argues that Christ is spoken of here as "the creative agent of God, 'the one from whom the creation took its beginning'" (1979:488). Lohmeyer further contests that Revelation 3:14 does not refer to the whole new creation, but refers to Christ as the newly created church community. He interprets Revelation in the light of Colossians 1:18 which he understands to pertain only to the creation of the church (1970:246). We cannot agree with this statement because we believe that Colossians 1:18 should not be limited to the new church community because it is linked with the cosmic creation in Colossians 1:15-17. Jesus and His community of believers are the new creation but do not exhaust it as Revelation 21:1-5 would reveal.

10.4.7 The God Of Heaven (*Theós ho ouranós*)

The expression '*God of heaven*' is used twice in John's Apocalypse in Revelation 11:13 and 16:11. **Revelation 11:13**, "*At that very hour there was a severe earthquake and a tenth of the city collapsed. Seven thousand people were killed in the earthquake, and the survivors were terrified and gave glory to the God of heaven.*" (NIV). **Revelation 16:10-11**, "*The fifth angel poured out his bowl on the throne of the beast, and his kingdom was plunged into darkness. Men gnawed their tongues in agony and cursed the God of heaven because of their pains and their sores, but they refused to repent of what they had done.*" (NIV).

This phrase; '*God of heaven*' is also found in Daniel 2:19; 2:18,37,44; Ezra 1:2;5:11; 12:6-9,10; 7:12,21,23; Nehemiah 1:4-4 and it was used as a special title of the "God who ruled in the kingdoms of men giving them to whosoever He wished" (Jenkins 1972:98). Here in these passages in Revelation, the title '*God of heaven*' is used in contrast to the many gods of the pagan nations. It is interesting to note that the word Theós (God) is used instead of theōres (many gods) who were worshipped throughout the heathen nations as is apparent from the names attributed to the gods by the ancient Greeks.

Zodhiates explains, "The Sept. constantly translated the Hebr. Pl. name *Elohim*, when used for the true God, by the sing. *Theós*, God, never by the pl. *theoi*, gods" (1992:730). Therefore the use of the phrase '*God of heaven*' distinguished the one true God from all the other gods. John wanted to communicate that the '*God of heaven*' is the only true God in heaven where God holds control over events on earth (Genesis 24:7; 2 Chronicles 36:23; Ezra 1:2; 6:9-10; 7:23; Nehemiah 1:4-5; 2:20; Psalm 136:26; Daniel 2:18-19, 37,44; Jonah 1:9).

10.4.8 The Root Of David (*rhiza dauid*).

In **Revelation 5:5**, Jesus is described in the following way, "*Then one of the elders said to me, "Do not weep! See, the Lion of the tribe of Judah, the Root of David, has triumphed. He is able to open the scroll and its seven seals."* (NIV). However, Fekkes also argues that the '*root of David*' is used as a self-designation of the exalted Jesus in Revelation 22:16b (1994:150). This use of the term '*Root of David*' to describe Jesus in John's Apocalypse, seems to come from Isaiah 11:1 and 10, "*A shoot will come up from the stump of Jesse; from his roots a Branch will bear fruit...In that day the Root of Jesse will stand as a banner for the peoples; the nations will rally to him, and his place of rest will be glorious.*" (NIV). Paul seems to rather use the term '*Root of Jesse*' in Romans 15:12 for the Messiah in the same way as John uses the term '*Root of David*' in his Apocalypse. Fekkes argues that the reason John uses '*Root of David*' and not '*Root of Jesse*' as in Isaiah 11:10, is that "the prophecy no longer concerns the root of Jesse, the father of David, but the root of David, God's anointed king and dynastic father" (1994:151).

This term also seems to be linked with other Old Testament Jewish messianic *testimonia* for Jesus like '*Lion of the tribe of Judah*' (Genesis 49:9) and '*bright morning star*' (Numbers 24:17). These terms for Jesus identify Him as the fulfillment of traditional messianic expectations. Du Rand comments further and says, "Dié gedeelte is in the Joodse literatuur geïnterpreteer as verwysend na die oorwinnende Messias wat Israel se vyand sou verslaan (2 Esra (4 Esra) 12:32; Sirag 47:22)...Dit is the militêre kant van Dawid wat in hierdie besondere afstammeling van hom dominant na vore tree" (2007:252). We must understand that Yahweh's covenant with David in 2 Samuel 7:14 and Psalm 89:4 has found its fulfillment in Jesus.

Fekkes comments on this and says, "Therefore, the title Root of David functions not only as messianic identification, but emphasizes Christ's loyal authority as the legitimate Davidic heir" (1994:153). Beckwith seems to agree with Fekkes and states that John's use of '*Root of David*' is descriptive of the headship of Jesus in the final Davidic kingdom (1979:509). This is important, because the high position given to Christ enables Him to carry out God's divine plan successfully.

10.4.9 The Bright Morning Star (*ho astēr ho lamprós kaí orthrinós*).

In **Revelation 22:16**, Jesus identifies Himself in the following way, "*I, Jesus, have sent my angel to give you this testimony for the churches. I am the Root and the Offspring of David, and the bright Morning Star.*" (NIV). John seems to refer here to the prophecy of Balaam in Numbers 24:17, "*I see him, but not now; I behold him, but not near. A star will come out of Jacob; a scepter will rise out of Israel. He will crush the foreheads of Moab, the skulls of all the sons of Sheth.*" (NIV). Harrison makes a pertinent comment on the image of the star in Numbers 24:17,

Because of the obvious eschatological tone of Balaam's prophecy, the identity of the 'star' has been a matter of considerable debate. The reference seems to be primarily to David, the second king of Israel, who by any standards was a stellar person in his own right. It was in his day that Moab first lost its independence (2 Sam. 8:2; 1 Chron. 18:2). But the eschatological theme continued long after David had died, and with the growth of messianic expectation an ideal David in the form of the Messiah was awaited...as such, Jesus fulfilled supremely the role predicted by Balaam of a divinely appointed king who far exceeded the work of His earthly ancestor David by ushering in God's kingdom upon earth (Matt.12:28; Luke 11:20) (1990: 323-324).

Caird seems to agree with Harrison on this point (1966:xxii). The '*morning star*' also seems to announce symbolically the breaking of a new day or age, announcing that the full day will soon come. As to the ancient symbolism of the '*star*', Jenkins says, "Rulers of the ancient orient were often compared to stars and at times to the sun.

Pharaoh, regarded as a reincarnation of Re, the sun-god, was called 'my sun' by the Canaanite vassals who wrote in the Amarna letters. This information blends beautifully with the Old Testament prophecy to suggest that Christ is the royal leader pointing the way to His people" (1972:103). There is also a suggestion that the images of the '*rising star*' and '*scepter*' in Numbers 24:14-20 seems to convey the future eschatological ruler of Israel who will crush the princes of the nations, rule over them and receive them as an inheritance (Psalm 2:8-9).

Moreover, Jesus gives a promise to all those believers who remained faithful to the end. He says in **Revelation 2:28**, "*I will also give him the morning star.*" (NIV). In other words, Jesus promises to give Himself to those who remain faithful to the end. Beale says, "The statement that Christ also will give the overcomer 'the morning star' reaffirms the climactic promise just made. The star most likely is representative (by metonymy) of messianic rule, as is evident from its use in 22:16 as a further explanation of the Isa.11:1 prophecy, which has begun fulfillment in Jesus" (2007:1096). Therefore it seems as if Revelation 22:16 is the best commentary on Revelation 2:28.

10.4.10 **The Holy One** (*hágios*).

In Revelation 3:7 Christ describes Himself in two distinctive ways. One will be discussed here and the other under 10.4.11. **Revelation 3:7**, "*To the angel of the church in Philadelphia write: These are the words of him who is holy and true, who holds the key of David. What he opens no one can shut, and what he shuts no one can open.*" (NIV). Here Jesus seems to claim for Himself deity and divinity. In other words, Christ here claims Himself to be God, a title that God the Father claimed for Himself in the Old Testament i.e. Isaiah 40:25, "*To whom will you compare me? Or who is my equal?*" says the Holy One." (NIV). See also Job 6:10 and Habakkuk 3:3. Beale says that the use of '*Holy One*' is probably a "paraphrastic development of 'faithful witness' in Revelation 1:5a...Jesus, the holy and true witness, will empower those faithful to him to be like witnesses" (1999:283).

So Christ here uses a title for Himself that was usually reserved for God Himself in the Old Testament. The obvious reason why Christ would use this name for Himself was to disprove the Jews of Philadelphia who may have mocked Him as a false

Messiah. Ultimately Christ uses this name to proclaim that He will keep His promises.

10.4.11 The Key of David (*kleís ho Dabíd*).

In Revelation 3:7 Christ also describes Himself as the key of David. **Revelation 3:7**, *"To the angel of the church in Philadelphia write: These are the words of him who is holy and true, who holds the key of David. What he opens no one can shut, and what he shuts no one can open."* (NIV). This use of the phrase to describe Christ obviously comes from Isaiah 22:22, *"I will place on his shoulder the key to the house of David; what he opens no one can shut, and what he shuts no one can open."* (NIV).

It is possible that the 'key of David' may have been some literal key of considerable size hung around the shoulder. However, it seems to be more symbolic. So the key here then becomes a symbol of authority. This Old Testament story is about the key of the house of David being taken from Shebna and entrusted to a new steward by the name of Eliakim. In this way the power and authority was transferred onto the 'shoulder' of Eliakim. In other words, Eliakim now had complete control over the king's household and authority to grant or refuse access to the king. In the same way Christ is given authority over God's kingdom. We agree with Beale when he says, "Thus, Eliakim's temporary control of the kingdom as 'prime minister' to the king of Israel was a prophetic historical pattern pointing forward to Jesus Christ's greater and eternal sovereignty over a great kingdom" (2007:1096-1097). **Eliakim then becomes an antitype of the exalted Christ** who has now been given all power and authority over the house of God. Oswalt also comments on this symbolism in the Old Testament times and also makes a connection with the title Jesus is given in Revelation 3:7,

The authority to admit people to or exclude them from the king's presence is vested in, or put on the shoulder of the one 'who is over the house'. Obviously, this authority constituted tremendous power and required great character if it was not to be abused (cf. Gen. 39:6, 8). By the same token, the one to whom such power was given could know the depth of the

king's trust in him. This was what Jesus was showing to his disciples in Matt.16:19. Similar words are applied to Christ himself in Rev. 3:7 (1986:422).

10.4.12 Alpha and Omega (*alpha kai ho O*)

This title is first used in **Revelation 1:8**, "*I am the Alpha and the Omega," says the Lord God, "who is, and who was, and who is to come, the Almighty."* (NIV). This same title is again applied to Christ in **Revelation 22:13**, "*I am the Alpha and the Omega, the First and the Last, the Beginning and the End."* (NIV). There is also a hint of Christ in **Revelation 1:17**, "*When I saw him, I fell at his feet as though dead. Then he placed his right hand on me and said: "Do not be afraid. I am the First and the Last."* (NIV).

This name refers to the first and last letters of the Greek alphabet, and here they are used in conjunction with the words '*who is and was and who is to come*', to make a reference to God as all-inclusive. Mounce also says, "Alpha and Omega represent the Hebrew *Aleph Tau*, which was regarded not simply as the first and last letters of the alphabet, but as including all the letters in between. Hence, God is the sovereign Lord of all that takes place in the entire course of human history. He is the beginning and the end" (1977:73). '*The Alpha and the Omega*' is then a merism (a merism states popular opposites in order to highlight everything in between the opposites). '*Alpha and Omega*' then makes reference to God controlling the whole of history, not just the beginning. This is said with assertion of the omnipotent God who will consummate history. This is a very significant concept because it is used in a book especially looking forward to the consummation of human history.

Allusions are found in the Old Testament of '*Alpha and Omega*' in Isaiah 41v4; 44:6 and 48:12. It seems as if the same Isaianic wording is also used for Revelation 1:17. Isaiah 41:4, "*Who has done this and carried it through, calling forth the generations from the beginning? I, the LORD -with the first of them and with the last—I am he.*" (NIV). Isaiah 44:6, "*This is what the LORD says— Israel's King and Redeemer, the LORD Almighty: I am the first and I am the last; apart from me there is no God.*" (NIV).

11. Old Testament Allusions To The New World.

John describes for us in Revelation 21-22 the new world. This is what gives meaning to history. Prévost comments, "The Christian community has always found major coordinates here by which it can continue its way in hope, and work for the definitive future of this kingdom which it envisages" (1993:65). Jesus says in **Revelation 21:5**, "*He who was seated on the throne said, "I am making everything new!" Then he said, "Write this down, for these words are trustworthy and true."* (NIV). Many of the images are found in the Old Testament. On closer inspection, the last two chapters of John's Apocalypse echo's the first two chapters of the Old Testament. The same language of creation is used in the last two chapters. In the original garden one can find a river which gives life and a tree which is unique. However, unlike the tree in the original garden that aroused human desire, the tree in the new creation is for the healing of the nations. **Revelation 22:2** says, "*On each side of the river stood the tree of life, bearing twelve crops of fruit, yielding its fruit every month. And the leaves of the tree are for the healing of the nations.*" (NIV). Therefore, the events of the end lie in the hands of the Creator. Following is a list given us by Prévost of the Old Testament images used in the last two chapter of John's Apocalypse (1993:66).

Apocalypse Reference

Old Testament Reference

Restoration of the people

New Jerusalem (21:2)

Zephaniah 3:18-21

Twelve gates/tribes (21:12)

Amos 9:11

Universalism

HIS PEOPLE (21:3)

Isaiah 66:18-20;23

The nations (21:24)

Zephaniah 3:9-10

Peace and Happiness

Abolition of death (21:4)

Amos 9:13-15

Tree of Life (22:2)

Isaiah 65:21-25

New Creation

New heaven (21:1)

Isaiah 65:17

God recreates everything (21:5)

Ezekiel 47:12

New City

God's dwelling (21:2-3)

Isaiah 65:18-19

Holy city ((21:9-27)

Micah 4:1-5

Liturgy without Frontiers

The coming of the nations

Isaiah 66:21-23

The glory of God

Micah 4:1-5

The Presence of God

God-with-them (21:3)

Zephaniah 3:14-17

No more temple... (21:22-23)

Conclusion.

There is no doubt that the Old Testament influences the reading of John's Apocalypse and leans very much toward a 'natural hermeneutic'. There is no argument that John adapts Old Testament imagery to its Christocentric proclamation. I agree with McComiskey, "We frequently find in its pages imagery hauntingly familiar to us from the OT but different in form and application from its OT setting" (1993:307). I also agree with Russell that one of the features of Old Testament and Jewish apocalyptic literature is a "conscious attempt...to reinterpret former prophecies and in particular to adjust and adapt words and phrases to make them fit into a new set of circumstances prevailing in the author's own day" (1964:190). For some theologians, such as Horton, this alteration of Old Testament images has very important theological significance (1990:29). However, as stated earlier under point 7.1, "**Structural alteration of OT imagery suggest that we are on the safest ground theologically and hermeneutically when we seek the significance of altered apocalyptic symbols only within the intentions of the appropriate OT and NT texts as contexts defines those intentions**" (McComiskey 1993:308).

John's Apocalypse leaves us with an overpowering consciousness that the Old Testament images he has used, altered or not, receives life and meaning from the events surrounding the Revelation of Jesus Christ. Therefore any reader of John's Apocalypse must first begin with a basic observation, because we cannot point to any alteration unless we find similarities for it in the Old Testament.

Again I agree with McComiskey, “There must be enough of the depiction of an OT symbol in its new context in Revelation to forcibly recall that symbol and the conceptual energies it contributes to its OT context. Only when significant similarities are obvious in the depiction of symbols that transit the Testaments, can we identify alteration and inquire after the way it functions in its new setting” (1993:310). Beale concurs with McComiskey and says that we can observe a **self-evident connection** between apocalyptic documents when we find “similarities of (1) theme, (2) content, (3) specific constructions of words, and (4) structure. In addition, (5) a reasonable or persuasive explanation of authorial motive should be given” (1984:308).

We have proven, without a reasonable doubt, that John borrows components of complex Old Testament figures, not the figures themselves. These components he then combines with other Apocalyptic symbols to form a vivid collection that functions as distinctive symbolic representations. As McComiskey says, “Revelation creates new contexts in which OT apocalyptic symbols contribute to the text-intentions of their new context” (1993:311). We have to be careful not to move symbols across the Testaments uncritically without regards to the limits of their new contexts in Revelation. We have to take into consideration the context of the full weight they bear in their Old Testament settings. We cannot make the text say what it was not intended to say (text-intentions). Kaiser explains very well the methodology to be used when interpreting texts on the basis of antecedent Scripture (1981:134-140). However, as McComiskey again states, “If the values of the OT symbols cross the Testaments unchanged, we know that only by observing their functions in the contexts in which they appear” (1993:312). All the evidence above points in the direction of a natural reading of John’s Apocalypse, a natural reading that leads us to a ‘natural hermeneutic’. This is the only hermeneutic that will stand in all varying circumstances, socially, politically or economically. We cannot allow ourselves to be swayed in our hermeneutic by these factors in history. To God be the glory!

Closing Personal Remarks.

Here we want to offer the reader some theological directions. Revelation was written to offer the Christian believer a God-alternative to the ideologies of the world. In other words, it’s written to renew the Christian imagination and their response to a

world full of evil and suffering. It describes for us - from God's point of view - the thinking of the dominant cultures of the world, their ideals and their ideologies, so that the Christian knows how to respond. Bauckham correctly says, "It unmasks this dominant construction of the world as an ideology of the powerful which serves to maintain their power. In its place, Revelation offers a different way of perceiving the world which leads people to resist and to challenge the effects of the dominant theology" (1993:159). It is in this way that the church of Jesus Christ is called to be a counter-culture. Therefore **John's Apocalypse assists to inform and inspire Christian thought in a world gone wrong with power hungry ideological ideals.**

John's Apocalypse is primarily then about God's truth and the truth of God, revealed to us through Christ. It is God in Christ who reclaims and renews God's whole creation. Bauckham comments, "An important contribution of Revelation to New Testament theology is that it puts the New Testament's central theme of salvation in Christ clearly into its total biblical-theological context of the Creator's purpose for his whole creation" (1993:163-164). This forces the Christian believer to think and respond to a world of sin, with God-truth. In other words, the Christian is reminded to be a witness to the one true God and the truth of God's righteousness and grace. Therefore we must take cognizance of the fact that John's Apocalypse orientates us to a theocentric truth (all views and aspects of the world stem from its understanding of God) and its this theocentric vision of the one true God which helps the reader to confront the powers of injustice and oppression and evil ideological ideals of their day. In other words, John presents us with the absolute truth of the one true God who can effectively overcome the military, political and economic prosperity of the world powers that seems to 'overrun' the Church of Jesus Christ. It is this knowledge of God being in ultimate control of history that empowers the Christian not to retreat into a sectarian enclave, but to trust the outworking of God's eternal plan for His creation. Therefore John's Apocalypse produces such a great hope in the one true God, that the Christian looks forward to the alternative future God promises with Him in heaven one day. Pohlmann speaks of this hope,

The Apocalypse of John answers the deep seated questions that plague every human being on planet earth: 'Where do we come from?', 'Why are we here'? And, 'Where are we going,? It does this primarily by assuring us of the plans and purposes God has

for us and then to take us to the 'seat of Christ' – so that we can see things from the lofty position of being 'seated with Christ on His throne'. The Apocalypse remarkably positions us on the side of victory and gives us meaning in every possible circumstance that crosses our path. (2008:11).

So we are given this view 'from above' by God, and then we have the perspective of the Christian 'from below'. Bauckham says, "As well as Revelation's perspective from above (the divine transcendence in heaven) and from the eschatological future, it also in some sense adopts a perspective from below, that is, from the standpoint of the victims of history" (1993:161). As Pohlmann again explains, "What John does for us in the Apocalypse – is first to show us things – 'as they are in heaven'! Then he follows this by bringing heaven *down* to us by *interludes* of relief" (2008:11). So although God's plan of salvation originates with Him in heaven (from above), He connects with His people through Christ coming to earth (from below). Therefore Christ's death on the cross belongs to the way God rules here on earth.

God also calls Christians to actively participate in the coming of His kingdom (from below). Christians are therefore called to be witnesses of God in a world gone wrong, just as Christ was called to be a witness of God the Father before Pilate's tribunal. In other words, the *witnesses* of God will also go through some troubling times. As Jesus bore witness, so the church is also to act in the same capacity. They will make some supreme sacrifices for holding to 'the testimony of Jesus', but they need to remember that this conflict does not separate them from the Lord, for He is the One leading them and it is essentially His battle. As Trites comments, "This is especially clear in the case of Antipas (2:13); he is called a 'witness' since he proclaimed the word spoken by God and attested by Christ in the place 'where Satan's throne was', and he is referred to as 'true' since he held to this testimony even unto death" (1977:160). Bauckham also makes a valuable contribution here,

Revelation's reminder that Christian participation in the coming of God's Kingdom is not dependent on power and influence remains important. The essential form of Christian witness, which cannot be replaced by any other, is consistent loyalty to God's kingdom. In this powerless

witness of truth to defeat lies comes into its own.

Legitimate power and influence are certainly not to be despised, but the temptations of power are best resisted when the priority of faithful witness is maintained.

(1993:163).

Therefore we as Christians must understand, that although we live in a world in which the powers of evil still hold sway, we must recognize the presence of God in this present world in the form of Jesus Christ, the Lamb that was slain on the cross, and then in the form of the Seven Spirits who inspire the church to be a witness of God. God wants us and encourages us in the participation as His people, in His rule.

Christians today therefore need the assurance of Christ's presence in their midst just as much as the first century church did. The Christian community is a product of God, not man, therefore the church today cannot have a right understanding of their place and function in the world, without having a right understanding of the person of Christ. The modern church must believe that Christ still sustains His people by His powerful rule, and a reading of John's Apocalypse brings this aspect of Christ home in the heart of every believer more so than any other New Testament book. It is this fact that should supply us with much greater inspiration to worship. As Guthrie points out, "The repeated adulation of God and of the Lamb constitute a picture of worship which has much to challenge and inspire Christians of the twentieth century" (1987:91). Therefore, for all the reasons Christians have not studied the Book of Revelation - that needs to be laid aside. There is no other triumphant book in the New Testament for our modern church today where we can find fresh courage, as in John's Apocalypse. As Prévost says, "If anyone asks, 'Why read the Apocalypse?', the unhesitating answer must be, 'To know Christ better'. He alone holds the key to the book, and any interpretation which leaves him out can only go in quite the wrong direction" (1993:11). Indeed Jesus Himself said in **Revelation 1:3**, "*Blessed is the one who reads the words of this prophecy, and blessed are those who hear it and take to heart what is written in it, because the time is near.*" (NIV). To God be the glory, great things He has done!

Bibliography

- Aune, David E 1997. ***Revelation 1-5, 52A Word Biblical Commentary***. Colombia: Thomas Nelson Publishers.
- _____ 2006. The Apocalypse of John and Palestinian Jewish Apocalyptic. ***Neotestamentica 40.1 (1-33)***.
- Baldwin, Joyce. G. 1978. ***Daniel: An Introduction and Commentary*** (Tyndale Old Testament Commentaries). Illinois: Inter-Varsity Press.
- Baker, David L 1980. Interpreting Texts in the Context of the Whole Bible. ***Themelios 5.2 (21-25)***.
- Baly, Denis. 1963. ***Geographical Companion to the Bible***. New York: McGraw-Hill.
- Barclay, William. 1987 reprint. ***The Revelation of John. Volume 1***. Edinburgh: The Saint Andrew Press.
- Bauckham, Richard 1993. ***The Climax Of Prophecy: Studies In the Book Of Revelation***. London: T&T Clark.
- _____ 2006. ***New Testament Theology: The Theology Of The Book Of Revelation***. Cambridge: Cambridge University Press (Fourteenth Printing).
- Bauer, Walter. 1979 4th Edition. ***A Greek-English Lexicon of the New Testament***. Chicago and London: University of Chicago Press.
- Beale & Carson. 2007. ***Commentary on the New Testament Use of the Old Testament***. Grand Rapids: Baker Academic.
- Beale, G K 1984. The Influence of Daniel Upon The Structure and Theology of John's Apocalypse. ***Journal of Evangelical Theological Society Vol. 27/4 (413-423)***.
- _____ 1984. ***The Use of Daniel in Jewish Apocalyptic Literature and in the Revelation of Saint John***. Lanham: University Press of America.
- _____ 1998. John's Use of the Old Testament in Revelation. ***Journal for the Study of the New Testament*** : Sheffield Academic Press
- _____ 1999. "The Book of Revelation", ***The New International Greek Testament Commentary***. Grand Rapids: Eerdmans.
- _____ 1994. ***The Right Doctrine From The Wrong Texts? Essays on the use of the Old Testament in the New***. Grand Rapids: Baker Books.

- Beckwith, I T 1919. ***The Apocalypse of John***. New York: Macmillan.
- _____ 1979. ***The Apocalypse of John***. New York: Macmillan. (reprint).
- Biguzzi, G. 2006. Is The Babylon of Revelation Rome of Jerusalem? ***Biblica Vol.87/Comm.11 (371-386)***.
- Boring, M E 1989. ***Revelation***. Louisville: Westminster/John Knox Press.
- Boyd-Macmillan, Ronald 2006. ***Faith That Endures: The Essential Guide to the Persecuted Church***. Lancaster: Sovereign World.
- Caird G B 1966. ***The Revelation Of St. John The Divine***. New York: Harper & Row.
- Carson D A 1996. ***Exegetical Fallacies, 2nd Edition***. Grand Rapids: Baker Book House.
- Carson, Moo and Morris 1992. ***Introduction to the New Testament***. Grand Rapids: Zondervan
- Collins J J 1998. ***The Apocalyptic Imagination: An Introduction to Jewish Apocalyptic Literature (Second Edition)***. Grand Rapids: Eerdmans.
- _____ 1979. ***Introduction: Towards Morphology of a Genre, Semeia 14***. Society Of Biblical Literature (First Edition).
- Charles, R H 1920. ***A Critical and Exegetical Commentary on the Revelation St. John I-II***. Edinburgh: Clark.
- Cornman, T 1987. The Development of Third-Century Hermeneutical Views in Relation to Eschatological Systems. ***Journal of Evangelical Theological Society Vol.30.3 (279-287)***.
- Clines, D J A 1982. Biblical Hermeneutics in Theory and Practice. ***Christian Bretheren Review, 31,32 (65-76)***.
- Du Rand, J.A. 1992. ***Johannine Perspectives: Introduction to the Johannine writings –Part 1***. Doornfontein: Orion.
- _____ 2004. The New Jerusalem as Pinnacle of Salvation: (Text Rev. 21:1-22:5) and Intertext. ***Neotestamentica Vol. 38/2, (275-302)***.
- _____ 2007. ***Die A-Z Van Openbaring***. Vereeniging: Christelike Uitgewers Maatskappy.
- Ellison, H L 1953. Typology. ***The Evangelical Quarterly 25.3 (158-166)***.
- Elwell, Walter. A. 1984. ***Evangelical Dictionary of Theology***. Grand Rapids: Baker Books.

- Fee & Douglas 1993. ***How To Read The Bible For All It's Worth: A Guide To Understanding The Bible***. Grand Rapids: Zondervan.
- Fekkes, Jan 1994. Isaiah and Prophetic Traditions in the Book of Revelation: Visionary Antecedents and their Development. ***Journal For The Study Of The New Testament Supplement Series 93***. Sheffield: JSOT Press.
- Feuillet, A 1965. ***The Apocalypse***. New York: Alba House.
- Fiorenza, G 1976. ***The Apocalypse***. Chicago: Franciscan Herald Press.
- Ford, Desmond 1978. ***Daniel***. Nashville: Southern Publishing Association.
- Frost, S. B. 1952. ***Old Testament Apocalyptic: Its Origins and Growth***. London: Epworth Press.
- Goulder, M D 1981. The Apocalypse as an Annual Cycle of Prophecies. ***New Testament Studies Vol. 27 (342-367)***.
- Green, Jay, P. 1996. ***Interlinear Greek-English New Testament Edition***. Grand Rapids: BakerBooks.
- Gundry, Stanley N 1977. Hermeneutics or Zeitgeist as the Determining Factor In The History Of Eschatologies. ***Journal of the Evangelical Theological Society Vol. 20/1 (45-55)***.
- Guthrie, D 1966. ***New Testament Introduction: Hebrews To Revelation***. Chicago: Inter-Varsity Press.
- _____ 1981. The Lamb in the Structure of the Book of Revelation. ***Vox Evangelica Vol. 12 (64-71)***.
- _____ 1987. ***The Relevance of John's Apocalypse***. Grand Rapids: Eerdmans.
- Harrison, R. K. 1990. ***The Wycliffe Exegetical Commentary: Numbers***. Chicago: Moody Press.
- Hendricksen, W. 1992 (8th printing). ***More Than Conquerors***. Grand Rapids: Baker Book House.
- Heinisch, P. 1956. ***Christ in Prophecy***. Translated by William G. Heidt. Minnesota: The Liturgical Press.
- Herrick, G 1997. ***Interpretive Models for the Book of Revelation as a Whole***. Biblical Studies Press (www.bible.org/page.php?page_id=2164).
- Hoekema, A A 1979. ***The Bible and the Future***. Grand Rapids: Eerdmans.
- Horton, S. M. 1990. ***Revelation***. Springfield: Complete Bible Library.

- Jackson Case, S. 1919. ***The Revelation of John***. Chicago: University of Chicago Press.
- Jenkins, Ferrell. 1984 (reprint). ***The Old Testament in the Book of Revelation***. Florida College Bookstore.
- Jeremias, Joachim. 1964. “***Har Magedon***”, ***Theological Dictionary of the New Testament***, ed. Gerhard Kittel, trans and ed, Geoffrey W. Bromiley. Grand Rapids: Eerdmans.
- Johnson, A F 1982. “Revelation”, ***The Expositor’s Bible Commentary XII***. Grand Rapids: Zondervan.
- Kaiser, Jr. Walter. C. 1981. ***Towards An Exegetical Theology: Biblical Exegesis for Preaching and Teaching***. Grand Rapids: Baker Book House.
- _____ 1992. Hermeneutics And The Theological Task. ***Trinity Journal Vol.12.1 (3-14)***.
- Kallas, James 1967. The Apocalypse: An Apocalyptic Book? ***Journal of Biblical Literature, Vol.86 (69-80)***: The Society of Biblical Literature.
- Keil, C. F. 1955. ***Biblical Commentary on the Book of Daniel***. Grand Rapids: Eerdmans (Reprint).
- Kistemaker, Simon, J. 2000. The Temple In The Apocalypse. ***Journal of Evangelical Theological Society 43/3: (433-441)***.
- König, A. 1989. ***The Eclipse Of Christ In Eschatology***. Grand Rapids: Eerdmans.
- Kümmel, W G 1966. ***Introduction To The New Testament. New Testament Library Series***. London: SCM Press.
- Ladd, G E 1957. The Revelation and Jewish Apocalyptic. ***The Evangelical Quarterly Vol. 29.2 (94-100)***.
- _____ 1974. ***A Theology Of The New Testament***. Grand Rapids: Eerdmans.
- Longman, T 1985. Form Criticism, Recent Developments in Genre Theory, and the Evangelical. ***Westminster Theological Journal, Vol.47 (46-67)***.
- Mazzaferri, F.D 1989. ***The Genre of the Book of Revelation from a Source-critical Perspective***. Berlin: Walter de Gruyter.
- McComiskey, Thomas E 1993. Alteration of OT Imagery In The Book Of Revelation: Its Hermeneutical And Theological Significance. ***Journal Of The Evangelical Theological Society Vol. 36/3 (307-316)***.
- Mickelsen, A. Berkeley 1963. ***Interpreting The Bible***. Grand Rapids: Eerdmans.

- Milligan, W 1886. ***The Revelation of St. John***. London: Macmillan.
- Moltmann, Jürgen 1967. ***Theology Of Hope***. Trans. J W Leithch. New York: Harper and Row.
- Morris, Leon 1990(reprint). ***Revelation: Tyndale New Testament Commentaries***. Grand Rapids: Eerdmans.
- Mounce, Robert H 1977. ***The Book Of Revelation (The New International Commentary On The New Testament)***. Grand Rapids: Eerdmans.
- Moyise, S. 2000. The Old Testament in the New: Essays in Honour of J.L. North. ***Journal for the Study of New Testament Sup 189: Sheffield Academic Press (14-41)***.
- _____ 2001. ***The Old Testament In The New. An Introduction***. London: Continuum.
- _____ 2003. The Language of the Psalms in the Book of Revelation. ***Neotestamentica Vol.37 (246-261)***.
- _____ 2003. Intertextuality and the Use of Scripture in the Book of Revelation? ***Scriptura Vol. 84 (391-401)***.
- Oswalt, John N 1896. ***The New International Commentary on the New Testament: The Book of Isaiah Chapters 1-39***. Grand Rapids: Eerdmans.
- Paulien, Jon. 2001. Dreading The Whirlwind: Intertextuality and the Use of the Old Testament in Revelation. ***Andrews University Seminary Studies Vol.39 (5-22)***.
- Pieters, A. 1950. ***Studies in the Revelation of St. John***. Grand Rapids: Eerdmans.
- Pohlmann, Martin Henry 1997. The Influence Of The 'Weltanschauung' On The Theological Thrust Of The Apocalypse Of John. (Doctoral Thesis, RAU).
- _____ 2008. ***From Above, For Below***. Benoni: Hebron Press.
- Prévost, Jean-Pierre. 1993. ***How To Read The Apocalypse***. New York: Crossroad Publishing Company.
- Richards, Lawrence. O. 1991. ***Expository Dictionary of Bible Words***. Grand Rapids: Zondervan.
- Rissi, M 1966. ***Time and History: A Study on the Revelation***. Richmond: John Knox

- Robinson, G. L. 1953. ***The Twelve Minor Prophets***. Grand Rapids: Baker Book House.
- Rowley, H. H. 1944. ***The Relevance of Apocalyptic. A Study of Jewish and Christian Apocalypses from Daniel to the Revelation***. London: Lutterworth Press.
- Russell, D. S. 1964. ***The Method and Message of Jewish Apocalyptic***. Philadelphia: Westminster.
- Schüssler-Fiorenza, E 1980. Apokalypsis and Propheteia. The Book of Revelation in the Context of Early Christian Prophecy, in ***L'Apocalypse johannique et l'Apocalyptique dans le Nouveau Testament***: Bibliotheca Ephemeridum Theologicarum Lovaniensium Vol. 53 (105-128).
- Skinner, J. 1895. ***The Book of Ezekiel***. London: Hodder and Stoughton.
- Smith, William 1988. ***Smith's Bible Dictionary Vol. 1***. Barbour Publishing
- Stott, John. 2003. ***What Christ Thinks Of The Church: An Exposition of Revelation 1-3***. Grand Rapids: Baker Book House.
- Sweet J P M 1979. ***Revelation***. Philadelphia: The Westminster Press.
- Swete, H B 1951. ***The Apocalypse of St. John***. Grand Rapids: Eerdmans.
- Tasker, R V G 1954. ***The Old Testament in the New Testament***. Grand Rapids: Eerdmans.
- Tate, W. Randolph 1991. ***Biblical Interpretation: An Integrated Approach***. Peabody: Hendrickson Publishers.
- Tenney, Merrill C. 1957. ***Interpreting Revelation***. Grand Rapids: Eerdmans.
- Thayer, Joseph. H. 1886. ***Greek-English Lexicon of the New Testament***. New York: American Book Company.
- Trites, Allison. A. 1977. The New Testament Concept of Witness. ***Society for New Testament Studies Monograph, Series 31***.
- Vanhoye, A. 1962. "L'utilisation du livre d'Ezechiel dans l'Apocalypse. ***Biblica 43 (437-476)***.
- Vos, L H 1965. ***Synoptic Traditions in the Apocalypse***. Kampen: Kok.
- Von Rad, Gerhard 2005 (reprint). ***Old Testament Theology, Volumes 1 and 2***. Peabody: Prince Press.
- Vriezen, C 1970. ***An Outline of Old Testament Theology. 2nd Edition***. Oxford: Blackwell.

- Wilson, R. D. 1952. Book of Daniel, ***The International Standard Bible Encyclopedia***. Grand Rapids: Eerdmans.
- Wright, C. J. H. 2001. ***The Message of Ezekiel***. The Bible Speaks Today. Leicester: Inter-Varsity press.
- Zahn, T 1909. ***Introduction to the New Testament, Volume III***. Edinburgh: T and T Clark.
- Zodhiates, Spiros. 1992. ***The Complete Word Study Dictionary, New Testament***. Chattanooga: AMG Publishers.